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Standing Conference on University Teaching
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AERC

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American Association for Adult and Continuing Education

These proceedings have been edited to maximize accessibility and to minimize ecological footprint. We encourage you to consider using them in electronic format or print them in black and white.

GREETINGS FROM THE PRESIDENT AND PRESIDENT ELECT OF CASAE/ ACÉÉA (2019-20)

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On behalf of CASAE/ACÉÉA board, we offer greetings to all readers of the conference proceedings. The 2020 annual conference will be remembered as the conference that never was. At the time of writing this, most of us have been living under nearly 3 months of a state of emergency due to the COVID-19 pandemic. Up until we cancelled the annual conference, the Adult Education in Global Times (AEGT) that was to have occurred in Vancouver at University of British Columbia (UBC) was shaping up to be one of the most exciting conferences ever, with preconferences, keynote speakers, panels, symposia, posters, hundred of presentations, a banquet and other social activities, book launches, and displays.

Along with CASAE, the AEGT involved eight partnering organizations: the [Adult Education Research Conference (AERC)](#), [Adult Learning Australia (ALA)](#), [American Association for Adult and Continuing Education (AAACE)](#), [European Society for Research in the Education of Adults (ESREA)](#), [Indian Adult Education Association (IAEA)](#), [International Society for Comparative Adult Education (ISCAE)](#), and the [Standing Conference on University Teaching and Research in the Education of Adults (SCUTREA)](#).

The AEGT co-conference co-chairs were Dr Tom Sork, and both of us. Tom took the lead on this larger than normal undertaking. Tom was continuously collaborative and transparent in his approach and kept all lines of communication open with the CASAE/ACÉÉA board and the partnering organization executives. We are grateful to Tom and to all UBC staff who were involved.

Even though the AEGT 2020 was cancelled, there was tremendous interest in the proceedings. It is a hefty document, as you can see. Dr John Egan undertook this heavy task. Kia ora, John.

We want to thank the adjudication committee that reviewed the conference proposals, Dr Patricia Gouthro (Chair), Dr Kapil Regmi, Dr Jingzhou Liu, and Dr Jennifer Sumner. Additionally, our thanks go to the Alan Thomas Student Paper Award Committee chaired by Dr Roula Hawa (although because this award is linked with the conference, we did not open the competition this year) and the Lifetime Achievement (LTA) Award Committee consisting of Dr Arpi Hamalian (Chair), Dr Maurice Taylor and Dr Shauna Butterwick. Congratulations to the esteemed winners of the 2020 LTA: Dr Shahrzad Mojab and Dr Bill Fallis!

We say merci beaucoup to the 2019-20 CASAE/ ACÉÉA board members for their support and hard work over the year: Adam Perry, Secretary; Jim Sharpe, Treasurer; and all the regional representatives on the board: Robin Neustaeter and Cindy Russell, Atlantic; Marlon Sanches and Ghada Sfeir, Québec; Bill Fallis and Catherine Déri,

Ontario; "Welly" José Sousa, Prairies; Cortney Baldwin, B.C.; Jennifer Waterhouse, North; and two Graduate Student reps -- Jérôme Lafitte and Jingzhou (Jo) Liu. Sincere thanks go to Tim Howard, Secretariat, and Barb Ford, membership services.

Please check out the CASAE/ ACÉÉA website for news of upcoming webinars, regional events, the next annual conference, and to renew your membership.

Stay healthy and safe. Enjoy reading the proceedings!

ABOUT CASAE

CASAE is a vibrant and energetic organization that provides a supportive network for graduate students, faculty members, researchers, practitioners, and policy makers who are engaged or interested in adult education scholarship

À PROPOS DE L'ACÉÉA

L'ACÉÉA est un organisme dynamique qui offre un réseau de soutien aux étudiants diplômés, aux membres des corps professoraux, aux praticiens, aux chercheurs et aux décideurs qui jouent un rôle à jouer dans la quête du savoir en éducation des adultes ou qui s'intéressent à ce domaine.

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Posters

TRANSFORMATIVE LEARNING APPROACH AND TRANSFORMATIONAL LEARNING OF OLDER WOMEN IN NIGERIA

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ABSTRACT

Changes are imperative, and Adult Learning and Education (ALE) should provide for this through transformational learning towards personal improvement and societal development. However, from observation older women tend to have issues with these, may be a result of the regular facilitation approaches adopted in ALE. Therefore, this study assessed the impact of Transformative Learning Approach (TLA) on the transformational learning of Nigerian older women using Ondo state as a case study. This study was guided by three research questions and one hypothesis. Two groups were used for the study adopting sequential explanatory mixed method of research (quasi-experimental design and case study design for the quantitative phase and qualitative phase respectively). The population of consisted of women who are 55 years and above, residing in Ondo state. Multistage sampling procedure was used to select 154 and 36 participants for the quantitative phase and qualitative phase respectively. Transformative Learning Questionnaire (TLQ) and follow up Focus Group Discussion (FGD) were used as instruments to obtain data. The quantitative data were analysed using descriptive and inferential statistics, while themes and narratives were used for the qualitative data. Findings revealed among others that TLA is an effective and efficient learning procedure for achieving improved transformational learning toward personal improvement and societal development. It was recommended among others that ALE facilitators should be trained to constantly use TLA; and a paradigm shift in TLA will be appropriate to have recount of experiences, dialogue, planned or purposive action leading to improved individual improvement and social development.

Keywords: Transformative learning, Adult learning and education, Older women, Adult teaching-learning approach.

INTRODUCTION

The advancement in age and life in general comes with divergent demands in terms of health, finance, and socialization pattern. These have implications for individuals and the society, throwing up the need for devising means to cope with emerging issues. Traditionally, the African society, catered for these through the indigenous system which provided for communal living through effective age grade system among others to promote indigenous education for all age groups. This afforded every citizen opportunity to cope with the developmental tasks in terms of individual improvement and societal development relevant to their ages. Older women as members of the society had tasks such as being surrogate parents, acting as custodians and transmitter of culture and traditional wisdom to the younger ones. Aside that, they were solely responsible for teaching younger females the ideals of making good homes. These roles earned them respect and continual support from the young ones in addition to indigenous education which helped to cope with the demands old age as well as contribution to societal development.

However, modernization and civilization is gradually eroding these inculcation of indigenous education and ability to cope with old age demands. This shift also brought reduction in the roles of older women vis-a-vis the support they receive, thereby limiting their contributions to societal development. This is reflected in some older women's disposition towards value and quality of life, purpose achievements and the nation's posterity (Ajayi, 2020). Whereas, these are dispositions that can be enhanced through learning and education. For older women, Adult Learning and Education (ALE) is expected to build on the indigenous form of inculcating education by providing continuous organized or non-organized education plans for skill and knowledge to meet relevant life situations according to the Nigerian national policy on education (Federal Government of Nigeria, 2013). In Nigeria, ALE include activities ranging from literacy to vocational and technical education, recurrent education, and civic-oriented education (Ajayi, 2018).

The method often used in Nigeria to facilitate these activities includes role play, demonstration, synthetic, analytic, each-one-teach-one, seminars, and lecture among others. However, the application of these methods have been faulted to be pedagogical, that is, not utilizing the experiences of the adult learners effectively to ensure mental construct for desired changes (Simeon-Fayomi, Ajayi, Koruga & Baswani, 2017; Ajayi 2019). This affects the positive changes expected from ALE for older women towards self-improvement and societal development. An ideal method for older women should take cognizance that they are versatile in wisdom but faced with the challenges of aging in a modern world. The method used should also make provision for critical reflection in terms of what has happened to them, how they can handle their situation with information, and how they can reconstruct their situation for the best outcome. It should not leave out their ability to discuss issues with others having similar challenges, in other to find coping techniques. This is assumed to be achievable through Transformative Learning Approach (TLA).

Therefore, this study assessed the impact of TLA on the transformational learning of older women towards personal improvement and societal development. Specifically the following questions were raised:

1. Is there a difference in the pre-test and post-test transformational learning mean score of people exposed to TLA and those not exposed to it?
2. What impact does TLA have on the transformational learning of older women?
3. What aspect/s of TLA improved the transformational learning of older women?

A null hypothesis was also generated:

1. There is no significant difference in the post-test transformational learning mean score of older women exposed to TLA and those not exposed to it.

THEORETICAL FRAMEWORK

Transformative Learning Theory (TLT) was propounded by Jack Meizrow in 1978 based on Kuhn's paradigm shift, Freire's critical pedagogy, and Habermas's domains of learning. According to Franz (2007), TLT is the use of meaningful perspectives or mind-sets to be inclusive, open and emotional in such a way that it is capable of changing to be more true and justifiable for guided actions. This entail elements such as disorienting dilemma, critical reflection and rational discourse which may be combined to yield to transformational learning.

TLT form bases for any learning process expected to yield perspective transformation in older women for this 21st century.

LITERATURE REVIEW

Concept of transformative learning approach

The elements and tenets of TLT has been utilized by numerous scholars to form Transformative Learning Approach (TLA) which according to Khabanyene, Maimane, and Ramabenyane (2014) is a process that depicts learning as a dynamic in promoting inclusiveness and self-direction. Ajayi and Olatumile (2018) also noted that it is an articulation of the past, serving as an enhancement to present knowledge, skills and abilities. A review of Scoffham and Barnes (2009), Merten (2014), and Moedzakir and Mappiare (2015) expressed TLA as a linear four-stage process of: construct of experiences, critical reflection/cognitive dissonance, development of action/deep learning, and implementation of action. This process is depicted in fig. 1.
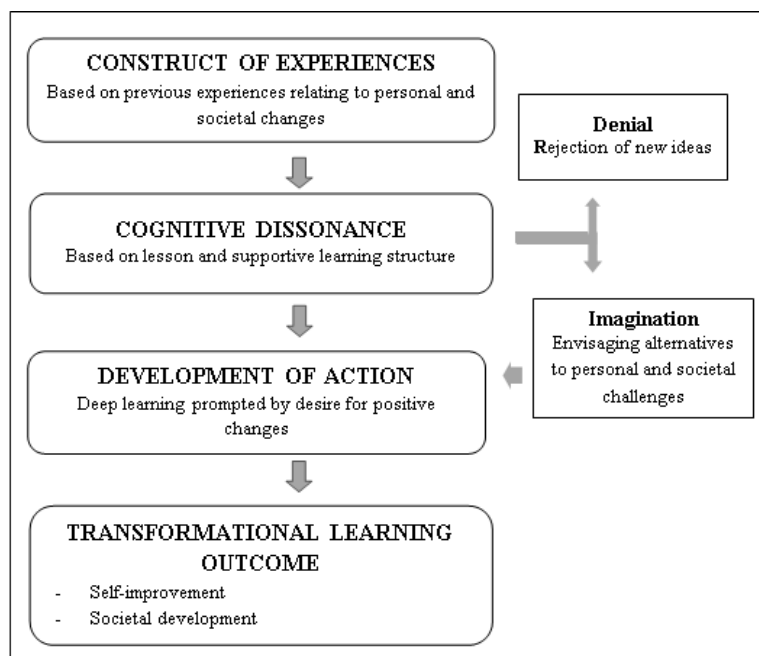
Figure 1. Transformative learning approach adapted from Scoffham and Barnes (2009); Merten (2014), Moedzakir and Mappiare (2015).

This process is believed to be important to yield perspective transformation for older women in terms of personal improvement and societal development in this 21st century.

Transformational learning and older women

According to Vitman, Iecovich, and Alfasi (2013), the negative attitude towards older people challenge their integration and contribution to the society. Whereas, the feminine nature of ageing have become one of the factors responsible for the impoverishment of older women and coping skills (Thekkedath & Joseph, 2009). However, World Health Organization (WHO) cited in Boulton-Lewis, Pike, Tam, and Buys (2017) expressed that continuous learning at old

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age give knowledge and skills to manage their health, maintain identity and interest in life, keep abreast with changes in the society, and adjust to ageing. Transformative learning for these purposes involve deep structural shift in the basic premises of thought, feelings and actions. Rivero (2013) attested that transformational learning allows older women accept their situation but reject the circumstances leading to it. Hence, transformational learning is key to coping at old age and contributing to development.

METHODOLOGY

The population consists of women who are 55 years and above, residing in Ondo state, Nigeria. For the qualitative phase of the study, simple random sampling technique by balloting was used to select two Local Government Areas (LGAs) in each of the three senatorial districts in the State. The same technique was used to select one area for the control and another area for the experimental in the identified LGAs giving a total of 12 learning centers. Inclusion criteria was then used to select 154 participants who scored mean less than 2.5 in the transformative learning pre-test and are willing to participate in the study. For the qualitative phase, balloting was used to select 4 centers among the experimental group, then purposive sampling technique was used to select 36 participants who experienced transformation and were willing to participate in the Focus Group Discussion (FGD).

Transformative Learning Questionnaire (TLQ) and follow up FGD were used as instruments. TLQ consisted of 16 items. The FGD consisted of 4 groups after the treatment using 5-guide questions. TLQ obtained content and face validity, while its reliability coefficient of 0.703 was obtained through Cronbach-alpha statistics. The credibility of the FGD data was obtained through reflectivity while its' trustworthiness was attained through replication logic. Question one was answered using frequency count, mean and standard deviation; questions two and three were answered using themes and narratives; while the hypothesis was tested using Analysis of Variance (ANOVA) at a significance level of 0.05.

RESULTS AND DISCUSSION OF FINDINGS

Question 1

Table 1. Descriptive analyses of transformational learning mean score of participants.

Group		Pre-test	Post-test	Mean difference
Experiment	Mean	47.08	48.54	1.46
	Frequency	79	79	
	Std. Deviation	6.110	7.992	
Control	Mean	48.27	45.67	- 2.6
	Frequency	75	75	
	Std. Deviation	4.746	4.766	

Data in table 1 reveal a positive difference of 1.46 in the mean score for those exposed to TLA and a negative difference of -2.6 for those exposed to the regular facilitation approaches.

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This affirms the findings of Wright (2016) that ALE facilitation approaches that includes enjoyment, curiosity, information seeking and desiring communication can maintain personal independence and useful practical outcome for development. Also it aligns with Simeon-Fayomi, et.al. (2017) that most regular approaches used for ALE are not in line with the tenets for an effective and efficient approach towards transformational learning.

Question 2

Data from table 2 show that participants who experienced transformational learning had disoriented dilemma issues with their self-improvement and contribution to the society. During the period of treatment, they had critical reflections on how to use these issues to their advantage. In addition they were better off hearing their opinions as women among their co-participants and even in the community. This is in line with the research of Heur and King (2008) that participants who initially faced obstacles around communication and trust later enjoyed group work and built communities for present and future needs when they are exposed to TLA. It also supports Lindsay-smith, O'Sullivan, Eime, Harvey, and Van Uffelen (2019) finding that older adults who develop their capacities and take advantage of the opportunities offered by institutions can face their latter stage of life favourably.

Table 2. Themes and summary of narratives for impact of TLA.

Theme	Summary of Narrative	
	Self-improvement	Societal development
Disoriented dilemma	- Idea that nothing can be achieved at old age. - Finance, health and social interaction among other things cannot be progressive at old age.	- Feelings of been left out of societal activities. - Loss of hope in the future of the country. - Old age not been relatively valued in the country
Critical reflection	- Learning is vital to cope with and control challenges at every stage of life. - Learning at old age is not just for basic literacy its' for personal improvement. - Goals and aspiration can still be achieved - Life is full of opportunities if experiences are appraised continuously. - Situations should be challenged to achieve improvement.	- Participation in the development of Nigeria politically and economically is important for older people. - Socialization is important for morals to be instilled in the younger generation. - There is a better way to improve contributions to the society - Individuals make up the nation and all age groups contributes their quota
Rational Discourse	- Learning period is an opportunity to bear mind on disturbing issues. - Socializing and having activities together improves understanding of life challenges	- The learning activities provides avenue to relax and share views of national interest with others. - Participation is now effective at associations seemingly dominated by men and personal opinions are shared there.

Question 3

Data in table 3 show that recount of experiences, dialogue on lesson content and the process of taking action leads to the implementation of action towards improvement and development. The result corroborates the findings Berner, Lobo, and Silva (2013) that learning which requires learners to accept and question themselves is the beginning of a transformational learning journey. These procedural findings is similar to that of Scoffham and Barnes (2009) which encompass powerful experiences, cognitive disturbance, deep learning and long term impact. It is also similar to the findings of Moedzakir and Mappiare (2015) which includes dilemmatic problems, reflection on root problems and solutions, transformational actions, and transformational impacts. It also relates to Merten's (2014) findings that show mental construct of experiences, critical reflection, development of action and implementation of the action. However, it differ from all these especially at the second stage because participants implied that being in groups during the stage of reflection/disturbance and dialoguing their experiences aided their transformation. Also, it did not reveal that TLA leaves room for learners to reject the new idea before moving to the next stage, rather it suggests the addition of continuous learning as an element to the procedure of TLA.

Table 3. Themes and summary of narratives on process of TLA.

Theme	Summary of Narrative
Recount of experiences	- Starting each lesson with the sharing of personal experiences based on the lesson to be learnt helped in the realization of how negative some experiences are. - Expressions about unpleasant experiences encourages interest in learning to avoid such in the future.
Dialogue about lessons	- Discussions about experiences shared gives a sense of belonging because others might have had such experiences in the past and there is joint effort towards finding a solution. - Relevant ideas shared and deliberated upon by everyone, some meant to be discarded are redefined to fit into individuals' situation. - Dialoguing based on lesson content and experiences delineate fresh ideas, values and perceptions.
Taking action	- After discussion, knowledge is gained, some starts implementing immediately while some do later. - Some clearly state their plans for improvement, while some do not state it. However, reviews done at next meetings ensures everyone state the activities practice. - Practicing activities is vital and done to serve as source of self-evaluation.
Continuous learning	- Revisiting lessons and forums where previous learning activities are discussed would ensure identification of knowledge that needs revising to suit currents situation, since life revolves.

Table 4. One-way ANOVA of transformational learning post-test mean for groups.

	Sum of squares	Df	Mean square	F	Sig.
Between groups	318.596	1	318.596		
Within groups	6662.262	153	43.831	7.269	.008
Total	6980.857	154			

$\alpha = 0.05$

With reference to table 1, the significant difference in the post test transformational learning mean score for the experimental and control group in table 4 reveals $F_{(1,153)} = 7.269$, $p<0.05$. Therefore, the null hypothesis is rejected. This means there is a significant difference in the post-test transformational learning mean score of older women exposed to TLA and those not exposed to it. This affirms the finding of Fleming (2000) that TLA helps adults to integrate the new arrays of worldview to enlarge their development and worldview. It also collaborates the findings of Heuer and Kings (2008) that TLA is a valid and valuable approach to be used because it provides more comprehensive results than what traditional instructional approaches offer.

CONCLUSION AND RECOMMENDATIONS

Older women have issues around self-improvement as well as their contributions towards societal development. However, TLA is an effective and efficient learning process vital in alleviating these issues and attaining the dual-aims of ALE. Since the participants treated with TLA were able to develop new positive perspective towards themselves and the society. Therefore, to increase development in Nigeria, learning is important for older adults using a process that ensures full participation of experience, with an ultimate decision of improvement through personal plans. It was therefore recommended that:

1. There should be deliberate effort and support for the improvement of older women through information and education;

2. Facilitators of ALE programmes should be trained and encouraged to utilize TLA for the benefit of older adults,

3. ALE lessons facilitation through TLA should include follow-up activity to assess and review content constantly to be situational relevance within a flexible environment.

IMPLICATION FOR ADULT LEARNING AND EDUCATION PRACTICE

This study produced a paradigm shift in TLA developed as a new model to serve as a guide for ALE facilitators. The new model depicted that achieving the dual-aim of ALE (personal improvement and societal development) requires a process that utilizes the full participation of learners through their conscious and concerted efforts of group learning. The new model (fig. 2) advocates that adult educators must allow learner recount their experiences on personal improvement and societal development; then a dialogue should occur among learners based on the experiences shared and age-relevant content. This dialogue is expected to lead to either learners taking purposive and instant actions or they end up planning towards the action, which will eventually lead to its implementation and positive outcome. The paradigm notes that learning does not end at the outcome, rather the outcome is

accessed and issues that emanate from it are treated as new issues continuously. This is because constant changes may invalidate the ways of addressing those issues.
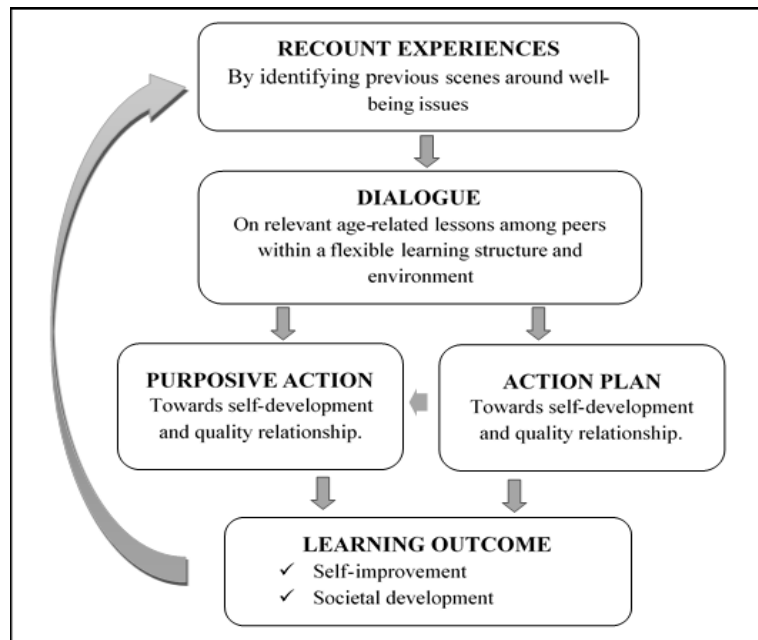
Figure 2. New paradigm of transformative learning approach.

The new model can be adapted or adopted for any ALE situational context irrespective of age or gender. Juxtaposing fig. 1 and fig. 2, the shift observed are as follow:

1. The first stage of the previous model starts with construct of experiences based on previous experiences while the new model starts with recount of experiences which new knowledge can rectify;

2. The previous model deals with cognitive dissonance that can make learners accept or reject new knowledge based on their perception. The new model deals with dialogue based on age-relevant content among learner with support from facilitator. In the new model there is lower tendency of outright rejection because learners have opportunity to discuss, and have a clear view of new knowledge based on the opinion shared by others who have similar disorienting dilemma;

3. The new model clearly depicts that learners may convert their new knowledge to immediate implemented action for change or they may engage in plans towards future actions, unlike the former which only regarded that learners develop action plans;

4. Learning is cyclic in the new model and not linear like the previous model which ends at outcome. The new model demands that adult learners in any learning activity are expected to continuously check and improve themselves and the society through learning, unlearning and re-learning.

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ANDRAGOGY IN SECONDARY SCHOOL LEADERSHIP: REFLECTIONS OF A NIGERIAN SCHOOL LEADER

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ABSTRACT

The emphasis on learner-centered content and environment permeates most literature that focuses on learner empowerment. The arguments of such literature are premised on the thesis that learners are the most important factor in the teaching/learning environment. Most of these literature and methods argue for a learning process and environment that allow democratic participation of learners in the learning environment. The dialogue on the need to make the learning environment a democratic learning process also has implications for the school leader as an instructional leader. This paper draws from the secondary school leadership experience of one of the authors and connects it to appropriate literature to argue in favour of andragogy. Using the example of Andragogy for school leadership, it argues that some adult education methods and models may be vital in contemporary secondary school education especially in classroom management, teachers' professional development and general learner engagement.

Keywords: Andragogy, classroom management, Nigeria, school leadership, teachers' professional development, learner engagement, experiences, democratic process.

BACKGROUND

The key dimension of a successful school leader is seen by the ability to define the vision and values of the school. Redesigning the school system from the traditional methods to a more effective one that defines what is expected in the 21st century requires a 21st century mindset. A school with a focus on raising innovative leaders for the 21st century must subscribe to a leadership style that aligns with the realities of student-centered education. Such a leader must subscribe to and understand leadership beyond the pedagogical and didactic boundaries (Akintola &Adekanmi 2019). The school leader sets the instructional and over-all climate of the school through regular professional development opportunities and providing examples for teachers in the classroom. It is in this sense that the school leader is essentially a lifelong learner.

Literature and research now show that Andragogy as a process model is applicable in all levels of education depending on context and content(Avoseh 2007).One of these authors has employed andragogy as part of her leadership style to influence the climate and learning environment in the Secondary (high) School where she serves as Principal. The secondary school that she leads has a unique focus on unifying classroom learning with real world situations through local and international entrepreneurship. This paper borrows from the lead author's experiences as a school leader in Nigeria. Her experience adopts andragogy as a process of leadership that empower teachers to make learning a democratic process. It further helps teachers recognize students' roles as active participants in the learning environment.

It is expected that secondary school leadership is framed in the didactic pedagogy. The pedagogical method is often used to facilitate staff learning (both academic staff and non-academic staff), professional development, trainings, taking staff through the vision and mission of the school, and ensuring that school goals are met. As true as this is, it is not always the case that the pedagogical method alone has been found to be totally effective in accomplishing school leadership tasks. The need for balanced teaching and learning requires innovation and it has been argued that there can be no meaningful innovation in this situation without the use of Andragogy (White Jr. 2000). "The two models do not represent good/bad or child/adult dichotomies but rather a continuum of assumptions to be checked out in terms of their rightness for particular learners in particular situations". (Henschke 2016, p. 12). Arguably, the use of andragogy has aided the process of teaching and learning in this school where flipped classroom system is practiced, this method allows for students to research the next topic for each subject, bring their revelations and experiences into the classroom for discussions, interactions, presentations and projects. This process aligns with one of the mantras of the school which is that students should eventually know more than the teachers. While andragogy goes beyond discussion but into dialogue, this method permits the discourse to generate into a dialogue. Incidentally, the history of andragogy acknowledges a German schoolteacher -Alexander Kapp – as the originator of the concept Andragogy. It can thus be argued that Andragogy has its roots in the experiences of a Secondary (K-12) teacher.

CONNECTING ANDRAGOGY

Knowles, Holton III, and Swanson (2005) presented the andragogical model as scientific and based on assumptions. The authors presented six assumptions that under gird andragogy and sets it apart as a process model. Knowles, Holton III, and Swanson (2005) list the following six assumptions as the framework of andragogy: *the need to know, the learners' concept, the role of the learners' experiences, readiness to learn, orientation to learning*, and *motivation* (pp. 64-68). The authors further clarified the fact that these assumptions set andragogy apart from the pedagogical model which the argued has been embellished with ideology. According to them, it seems that "the pedagogical model has taken on many of the characteristics of ideology…a systematic body of beliefs that requires loyalty and conformity by its adherents" (Knowles, Holton III, & Swanson (2005, p. 69).

Andragogy focuses on engaging learners and making the learning environment conducive. Houle (1996) contends that andragogy reminds educators to engage adult learners in their learning and to create conducive learning environments that helped them learn their best.

The application of andragogy in the school used for this paper, help teachers become leaders, they are given leadership roles in turns periodically, this helps in assigning them to duties, committees, mentees (students) to mentors (teachers) depending on their strength and attitude to leadership. The nonacademic staff are not left behind in learning, the cooks, janitors, drivers, are helped to learn how to relate with students, parents and other staff. The use of dialogue, deliberation in meetings and trainings, where experiences on the road, with students, parents when students are picked up or dropped off, cooking to meet the taste buds of children were shared, these staff soon became proactive in problem solving as we agreed on new sets of rules each time, there were no hard and fast rules on some matters in order to achieve better results, which was more important than protocol.

In addition, the focus of andragogy on engaging learners and creating conducive learning environment have been successfully applied by the school where video, audio, pictures (VAP) are used in the academic work. Learners learn with most appreciated method making learning conducive.

With the andragogical leadership style, both the academic and nonacademic staff found the work environment conducive because they felt respected, valued and included, therefore, they became stakeholders with ownership mentality enabling them to also be at their best performances, they were happy enough to make their students happy and commitment and long service is also ensured. Andragogy is a learning model that has been prominent and cuts across adult and other layers of education. The Andragogical model allows flexibility of methods that ensures problems are solved using the resources of all in the learning environment.

SCHOOL LEADERSHIP AS AN ANDRAGOGICAL PROCESS

In the first author's first few months of leading the school, manuals and instructions were handed over to teachers in accordance of the norm of the educational system in the country. These manuals only stated what should be done in and with certain situations, how their classrooms should be managed, and how teaching should take place. The manuals also include methods of teaching and learning, none of the items in the manuals had teachers' input or flexibility whatsoever. It was soon realized that teachers have more insight to their classrooms; they have direct knowledge of the uniqueness of each child in their classrooms. Teachers' daily real-life experiences in the classrooms and on campus in general became our first tool to connect to the benefits of andragogy. Drawing from these experiences of teachers and our understanding of andragogy, it became expedient that teachers be given more leverage in dealing with their students in classroom arrangement, classroom management, time management and learning and teaching. This leverage to teachers will especially be beneficial to academically weaker students who may require different styles to fully embrace learning. Nuthall(2004, p.278) believes that "the teacher facilitates a sequence of experiences by requiring a student to engage in classroom activities", this andragogical approach has helped to identify the teachers' abilities, strengths, weaknesses, crisis management and responses to issues, participation during meetings and their problem solving skills in choosing the classroom teachers, with the knowledge of teachers who would allow the children democratically participate actively in the learning environment, these were teachers who could also help with behavioural management of their students. Bedi (2004) agrees that "andragogy helps educators understand a learner's behavior and identify causes of the learner's anxiety and encourages learners to search for options to a problem and to become self-directed learners".

Teachers developing their content makes it more practicable and relatable, makes learning an interactive process. Chan (2010) recommended that "active learning is more effective than passive learning regardless of age" (p. 33).Active involvement was extended to the students on note formation where they could add their experiences and situation to narrate the subject matter. This helps them make stronger connection to content and they can demonstrate better understanding. Chan further affirms that "Andragogy improves communication between the student and instructor; they work together as partners to design instructional content and methods to suit the learners' needs. As a result, the principles promote trust between the student and the instructor and enhance self-awareness in students". (p. 39).

Our efforts in connecting andragogy aligns with Chan's assertion and proves some of Chan's assertion.

A school whose focus is on instilling entrepreneurial spirit in every child and building innovative leaders must embrace problem-solving methods. Entrepreneurial skills allow insightful thoughts, critical thinking and a readiness to learn. Professional development according to the norm is about pedagogically doling out resources and only what is known about the topic. However, with the andragogical approach, professional development time became "research" and interactive sessions, each member of staff brings what he/she has gathered on the subject matter, analyses it with us as we actively participate in the discussion and also contribute to the subject. The extent to which individuals demonstrate the knowledge of these topics gives insights to how best to handle certain situations in the school. These experiences by the teachers in turn help students link lessons to real life experiences from researches or contents into their discussions, presentations, classroom activities and general school work.

In dialoguing with teachers on consequences for their actions, we used a democratic process in agreeing on some rewards and consequences in consonance with the school policy. This dialogue made school environment a warmer place and the teachers were able to adapt this warmth to their ground rules formation with the students in their various classrooms.

It could be tough using Andragogy in leading adults who are professional teachers and support staff because they feel that as adults, they would not comply with some school rules given the cultural influence of the context. Employing dialogue, which is an important aspect of andragogy, helped in making everyone a vanguard for actions that foster the mission of the school. The andragogical process was a way of teachers setting guiding rules by themselves and embracing the consequences for inaction. However, not everyone embraces the andragogical process. This indicates that the andragogical process is not error-proof. For those who could not work within the dialogical process, assignments and instructions were handed down to them through the pedagogical approach. Appropriate discipline was also handed down to those who violate agreed standards and procedures to ensure that standards are not compromised and the structure of the school is not affected. In addition, this is to help maintain a uniform standard in the school.

Our application of andragogy is not absolute. There are situations and areas of content where administration and teachers must slant towards pedagogy. There are certain content areas where the school expects teachers to use prescribed method of teaching. For instance, we are an entrepreneurial and technology-based school where entrepreneurship has to be blended in each subject. In addition, the use of technology in class and especially on content delivery are non-negotiable for teachers. Classes are always activity based, interactive and participatory and filled with individual knowledge where every opinion mattered (andragogical). This contradicts with the traditional classroom method where teachers would write notes on the board for students to copy, give regulations, give students ground rules in their classrooms and the consequences for not obeying (pedagogical).

Convincing teachers to allow students participate in decision making was not an easy one but once they understood and embraced andragogy, teachers realized that by allowing students form ground rules together with them helped students be each other's keeper and be generally mindful of their behaviours.

CONCLUSION

According to Zmeyov (1998), "The andragogical principles of learning are widely needed now, and not only in adult education. Practically all sectors of educational services need these principles" (p.107).

Although andragogy is an art and science of teaching adult learners, it is recommended that the approach be applied in the teaching of children and adolescents (Chang 2010)

Putting andragogy in secondary school leadership aligns with adult learning situations where school leadership, like teaching, can focus more on training teachers to be more productive in the classrooms. Training or professional development activities can be less formal and the role of the instructor or school leader shifts from a disseminator of information to a mentor and guide requiring a greater variety of methods and skills from the instructor-leader. Effective use of group discussions and group work is common for the andragogical school leader. The andragogical approach moves the school leader away from the theoretical knowledge and into practical application of the knowledge (Sanger&Pavlova, 2016).

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FORMATION AND HISTORICAL CHANGE OF OCCUPATIONAL PROFILES IN PUBLIC ADULT EDUCATION IN GERMANY FROM 1949 TO 2019. FINDINGS FROM A HISTORICAL-COMPARATIVE ANALYSIS OF JOB ADVERTISEMENTS.

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ABSTRACT

The paper presents theoretical approaches and selected findings from a current research project that uses job advertisements as a data source for examining the formation and historical change of occupational profiles in German Public Adult Education Institutions from the post-war period to the present. The data set comprises 1314 job advertisements from two periods (1952-1989; 2013-2019), which were evaluated qualitatively and quantitatively. The empirical findings provide insights into the historical as well as current process of professionalization in the field of public adult education as well as to the current discussion about the change of forms of professional work.

Keywords: Professionalization, occupational profiles, German Public Adult Education Institutions, job advertisement analysis, historical-comparative analysis

INTRODUCTION

Initial approaches to the professionalization of adult education can already be seen in earlier historical phases, for example during the time of popular enlightenment in the 18th century. A comprehensive professionalization in adult education took place during a period of educational reforms in the 1960s and 1970s. During this phase, the political, legal and financial conditions were created for the systematic development of organizations and full-time positions in adult education. This process was accompanied by an academic professionalization that focused on the full-time planning and managing staff. In the 1980s, this process of institutionalization stagnated (Nittel 2000). During the 1990s and 2000s, a comprehensive structural and governance change in public adult education took place based on concepts of New Public Management. This period was rather characterized by job cuts, so that little new staff joined the organizations (Gieseke 2009). However, for some years afterwards, a significant increase in job postings can be observed, indicating the creation of a new job market in public adult education which had not existed since the expansion phase at least a generation earlier (WILA Arbeitsmarkt 2017).

Against this background and in the context of a historical-comparative study, the formation and change of occupational profiles of full-time staff in the adult education sector is currently being examined on the basis of job advertisements. Although some studies point to changing requirements or new job profiles, there are no empirical studies on the historical process of formation and changing of occupational profiles in adult education in Germany.

First, the analysis of job advertisements as a research method and its fields of application in adult education research are outlined (Chapter 2). Subsequently, the theoretical approach envisaged in the research project is presented in order to make job advertisements a source

for historical-comparative analysis (Chapter 3). After a brief overview of the research project (Chapter 4), selected findings are presented and discussed (Chapter 5). In the last chapter an outlook is given.

JOB ADVERTISEMENT ANALYSIS AS A RESEARCH METHOD

Job advertisements can be regarded as historical, publicly accessible documents that provide insight into occupational profiles. They contain extensive information about job and sector-specific access conditions, necessary requirements and desirable qualifications and skills expected of future job holders. In addition, current needs and changes in an industry as well as incentives to retain skilled workers from companies or other employers can be examined. Although job advertisements primarily formulate ideal-typical requirements for the filling of jobs, they nevertheless make developments and processes of change in an industry visible at an early stage. Job advertisement analyses are used primarily in skills development and recruitment research to investigate qualitative and quantitative forecasts and changes on the labour market and the crystallization of new occupational profiles (Hermes & Schandock 2016; Sailer 2009). Job advertisement analyses have also been used in adult education research, for example to examine the demands on adult educational professions (Peters-Tatusch 1981) or to investigate changed job profiles on the adult education labour market in the wake of the European Bologna reforms (Hoffmann et al. 2018).

THEORETICAL APPROACHES FOR HISTORICAL-COMPARATIVE ANALYSIS

In order to use job advertisements as a historical source, the question arises as to how they can be constituted as an object of research from a theoretical and methodological point of view. Most studies in which job advertisement analyses are carried out use competence-theoretical approaches, since (changed) requirement and activity profiles are often of interest. With regard to the historical professionalization process of public adult education, competence-theoretical embedding is equally obvious, for example, in order to explore more precisely how professional tasks and requirements for professionalism have developed and possibly changed over time. In view of the fact that job advertisements are usually formulated or posted by the recruiting organizations, they also offer points of contact from an organizational theory perspective. Thus, job advertisements can be examined as documents of organizational self-presentation, as they mostly contain statements about the organization and its range of services, but also other organization-related information, such as compensation, organizational culture or incentives to retain employees. In this way, job advertisements can be seen as a "facade" or "showcase" of organizations, "so that the public can be given some insight into the inside" (Kühl 2011, p.90f.). In this way job advertisements can be analysed from a neo-institutionalist perspective under the aspect of securing legitimacy in the organizational environment (DiMaggio & Powell 1991).

In addition to these theoretical approaches, the research project has in particular drawn on theoretical concepts and methodological standpoints from pragmatic (economic) sociology, which are now brought together under the heading of the 'sociology of conventions' (Diaz-Bone 2011; 2015; Diaz-Bone & Favereau 2019). Conventions are generally understood to be historically grown, socio-culturally anchored logics of action that enable actors to "coordinate their actions in situations and under conditions of uncertainty and to realize a common intention. Conventions serve actors in situations as a collective interpretative framework for evaluating the appropriateness and value of actions, persons, objects and conditions" (Diaz-

Bone, 2011 p. 23). In the sociology of conventions, special attention is also paid to the world of objects: Thus, the specific values of a convention are stabilized and generalized by means of objects, but also technologies, standards or procedures (Diaz-Bone, 2015, p.155ff.). Building on this, job advertisements were used as historical documents in the context of socio-historical analyses to form occupational groups and classifications (overview: Diaz-Bone 2015). From the perspective of conventional theory, they can be defined as "form investments" (Boltanski & Thévenot 2006), which fix and reproduce recognized conventions as well as standards and classifications. In this way, job advertisements contribute to the stabilization of classifications and job profiles in specific (organizational) fields and produce a specific "language of the labor market": "Even those who do not apply for advertisements (as employees) or do not place an advertisement (as employers) can see 'what the market is', what can be expected here (Diaz-Bone 2015, p.378).

In this respect, job advertisements take on a function that goes beyond their superficial recruiting function, because they represent conventionally shaped qualification requirements, job descriptions and job titles that are known and recognised by all actors in the field. In this way, job advertisements as forms of representation of social occupational groups can be used to investigate the historical development, construction and reproduction of occupational profiles based on socially established conventions.

OVERVIEW OF THE RESEARCH PROJECT

Against the background of these preliminary theoretical and methodological considerations, the research project aims to obtain empirical insights into the historical as well as current process of professionalization in the field of public adult education as well as to the current discussion about the change of forms of professional work (Seitter 2011). Subsequently, the following questions are examined:

- What requirements are placed on the professional work of the full-time staff and how has this changed over time?

- Which new fields of activity are visible and how are these reflected in changed occupational profiles?

- Which occupational profiles and classifications prevail over the course of time?

- Which conventions are established in occupational profiles in public adult education and how do these possibly change over time?

For the empirical investigation more than 1.200 job advertisements for full-time staff at Public Adult Education Institutions (Volkshochschulen) are examined: There are 713 historical job advertisements from the period from 1949 to 1989, stemming from journals of the National German Associations of Adult Education Institutions in West Germany. In addition, there are 601 job advertisements from the years 2013 to 2019, taken from websites of the National German Associations of Public Adult Education Institutions and online job boards. Currently, the existing data corpus is expanding. All job advertisements were digitalised, recorded in a database and transferred to the MAXQDA text evaluation software for analysis.
A research design was conceived as a qualitative-quantitative longitudinal and cross-sectional analysis for the study of the available job advertisements. The development of categories is deductive-inductive, in that on the one hand usual categories from job advertisement

analyses could be adopted, e.g. job title, remuneration, competence requirements etc. In addition, further evaluation categories were inductively developed, which mainly refer to the specifics of the adult education sector, e.g. task and job descriptions, departments, statements on university studies, federal state of the adult education institutions. In the next chapter, results are presented for the category of job titles, which have already been evaluated comparatively for the entire available data material (1952-1989; 2013-2019). Following on the conventional theoretical framework, this category serves as a first approach to examining the classification of adult educational occupational profiles.

SELECTED RESULTS

For the historical classification of the category job title, which is evaluated in a longitudinal section, first the quantitative development of job advertisements is presented on the basis of existing sources. (cf. Figure 1). Although this development cannot be considered representative, it does show a clear tendency to expand in the early 1970s. This confirms that job expansion took place during this period as part of the institutionalisation and professionalization of the public adult education sector.
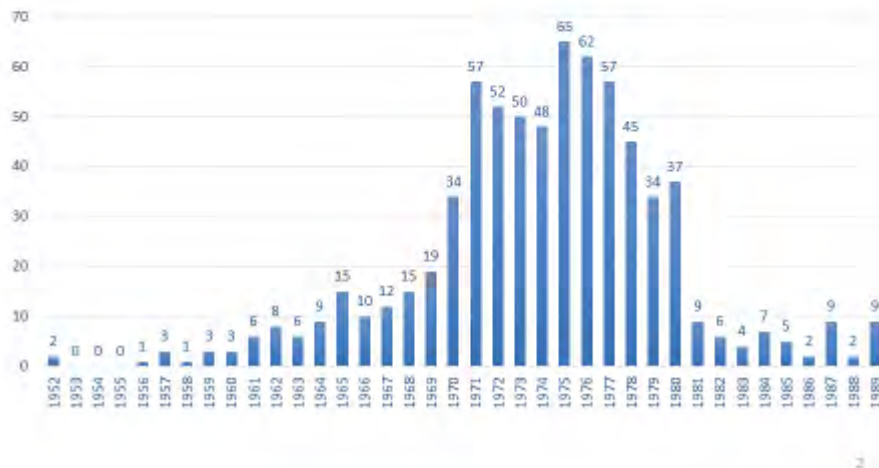
Figure 1: Number of job advertisements from available sources from 1952 to 1989 (n = 713)

Historical job titles (1952 to 1989):

In the 713 job advertisements in this period, 66 different designations could be recorded. Of these, 318 were full-time pedagogical employee (pädagogischer Mitarbeiter) and 195 were heads of adult education institutions directors (Einrichtungsleiter). The term "head of department" (Fachbereichsleiter) appears for the first time in 1972, but rarely (16), and from 1980 onwards more frequently. On the other hand, the term "officer" (Referent) is used more frequently, although it is used in many different ways, e.g. youth officer, cultural officer, pedagogical officer or media officer, which already indicates a specific need for the work of

adult education institutions. The attribution "scientific" is also used more frequently, e.g. scientific assistant (17) or scientific-pedagogical assistant (6). In addition, some advertisements focus on qualifications, e.g. political scientists, social scientists or natural scientists. This makes it clear that classifications of occupations related to the adult education sector had not yet become established across the board.

Current job titles (2013 to 2019):

In the 601 job advertisements, 130 different designations could be recorded, far more than in the historical (much longer) reference period. Here, too, the terms full-time pedagogical employee (161) or head of adult education institutions director (80) are used most frequently. Head of department (70) has also become established as a term, as has head of programme (35) - in the historical period, this term did not yet exist. In contrast, the attribution "officer" have more or less disappeared. The many variations of similar designations are also striking, as are the frequent double designations (48). In particular, the term full-time pedagogical employee is combined in many ways, e.g. pedagogical employee as head of programme.

Furthermore, the professional profile of organizational-pedagogical staff has become established, which has already been examined in more detail in other studies (v. Hippel 2010). There are, however, different designations that refer to this professional profile, such as pedagogical assistant, administrative employee with pedagogical tasks, departmental assistant, programme assistant. There are also a number of new job titles, such as counsellor, social worker or coach. Here trends for new professional profiles in the field of adult education can be seen. Interestingly, attributes such as management and planning have not established themselves as job classifications. This is interesting in so far as questions of adult education management, also in contrast to programme planning, have been intensively discussed in the profession and discipline since the 1990s (Gieseke 2009). In addition, a number of fundamental problems have become apparent in the current period for the category of job titles: For example, in connection with other evaluation categories it became clear quite quickly that the same or similar titles do not necessarily contain similar profiles. It becomes apparent that these designations refer to different formal-hierarchical positions, which may be located at different hierarchical levels or organizational areas.

DISCUSSION OF THE FINDINGS

The historical-comparative analysis shows that some terms have established themselves permanently as central classification concepts. At the same time, there are currently variations of similar terms and a tendency towards double terms. In addition, new designations are becoming visible which indicate new occupational profiles, which, however, do not follow uniform occupational designations. Thus, it becomes clear that the full-time occupation at adult education institutions has historically been differentiated and will tend to become more differentiated.

On the one hand, these findings reflect the frequently described structural openness and flexibility of the field of public adult education, which has often been seen as an advantage. On the other hand, the variations of similar designations and the many duplicate designations bear the risk of the diffusity of occupational classifications. This could, for example, be reflected in the fact that the addressees of the job advertisements (graduates, career changers, etc.), but also other reference groups for the public adult education sector, cannot

clearly decipher the occupational classifications that are shown. E.g. in terms of the factual significance that is to be attributed to them in the formal-hierarchical organizational structure or what career opportunities are associated with them. In this context, the consequences for the profession of asserting its interests and gaining visibility and recognition in its reference systems should also be asked.

CONCLUSION AND OUTLOOK

Along the outlined findings on the category of job title, it was shown that job advertisements - going beyond the usual competence-theoretical approaches - can serve as a source to explain the historical formation of professional profiles and classifications. Following the findings presented, it is now necessary to investigate further which occupational profiles are stored in the various and in part diversifying job descriptions. More precisely: Which requirements, tasks and formal-qualificational prerequisites are formulated in each case and how this may change over time. From a historical point of view, it is of interest which conventions and standards have developed and established themselves in the adult education professional profiles.

It can thus be concluded that job advertisements offer access to the study of the history of the professionalization of public adult education, which, in addition to the question of continuity and change in occupational profiles, also takes into account aspects of the reproduction, representation and classification of occupational groups. Depending on the research question, however, it may appear necessary to supplement other research approaches. In order to be able to classify and discuss the historical process of formation and change in adult educational professional profiles from the expansion phase to the present day in the present research project, additional historical documents, such as educational policy planning documents, legal texts on adult education or position papers from adult education associations are suitable for analysis. These documents provide a historical frame of reference for the discourse on professionalization in public adult education, which makes it possible to explain the occupational profiles that become visible in job advertisements both contextually and historically.

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TRANSFERABILITY OF QUALIFICATIONS AND SKILLS ACROSS COUNTRY BORDERS: COMPARATIVE EMPIRICAL RESULTS FROM A MIXED METHODS STUDY IN CANADA AND GERMANY

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ABSTRACT

Canadian society is characterized by a plurality of immigrants. Canadian migration policy and corresponding recognition approaches are strongly geared to economic criteria as well as qualifications and skills. Germany uses comparable criteria to steer its migration policy and has implemented a law on recognition of foreign qualifications in 2012, which is steered to facilitate skilled migration and integration of immigrants. This paper addresses the question of how immigrants to Canada and Germany can use their foreign qualifications and skills in their current jobs. Qualification and skill mismatch are aspects of deficient integration of immigrants in the labor market. PIAAC data was used to investigate to what extent immigrants are affected by those phenomena and if there are significant differences between natives and immigrants. The results show that immigrants are more often affected by the problem of over-qualification, while native Canadians and Germans are more often under-qualified for their job. Skill mismatch occurs to a smaller extent than qualification mismatch among immigrants and natives in both countries; the problem mainly appears among immigrants in terms of being under-skilled.

Keywords: Qualification and Skill Match, Recognition of Foreign Qualifications and Skills, Migration, Labor Market Integration

MOTIVATION AND BACKGROUND

In Canada, several studies document comparatively lower income, unemployment, the risk of devaluation of immigrant skills, and economic marginalization (Picot and Hou 2003; Picot 2004; Thompson and Worswick 2004; Reitz 2005). Canadian migration policy and corresponding recognition approaches are strongly geared via a points system to economic criteria, as well as qualifications, and skills (cf. Walker 2007; Guo/Shan 2013). Germany uses comparable criteria to steer its migration policy, although currently there is no points system regulating skilled migration. The German Recognition Act comprising all laws on recognition of foreign qualifications aims to address skills shortages by fostering qualified migration from abroad, as well as by improving societal integration and access to the labor market (BMBF 2014, p.22).

This paper aims to investigate the status quo of immigrants' labor market situation in Germany and Canada as well as to explain skill under-utilization among immigrants. In contrast to pay inequity, few studies have addressed the incidence of skill under-utilization (Leuven and Oosterbeek 2011). Income differences and over-education of immigrants have been mainly explained by the imperfect transferability of human capital across country borders, which depends on how closely the country of origin compares to the host country in terms of the economic situation, educational systems, structures of the industry, institutional

settings, language, etc. (Li 2008). In this regard, differences in the quality of schooling and the comparability of human capital (education and work experience) attained abroad are discussed while considering the host country's labor market requirements and differences (Rohrbach-Schmidt and Tiemann 2016; Friedberg 2000).

Qualification and skill mismatch are global issues, which are constantly affected by the state of economies. All stakeholders in the labor market (governments, employers, and employees) have to ensure that occupational requirements are matched through adequate education and training. The extent to which this process is successful strongly influences labor market outcomes, economic growth, productivity, and competitiveness (see Fig. 1; ILO 2014a, 5).
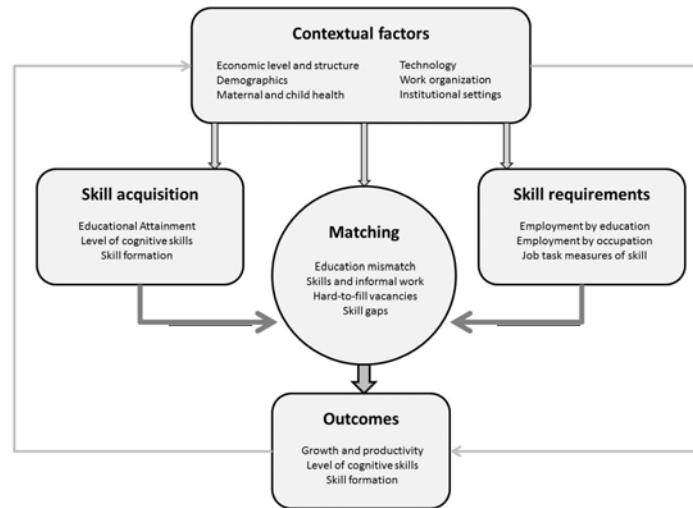
Figure 1: Economic Context and Skill Mismatch (Source: ILO 2013)

While over-education of employees prevents employers from fully utilizing the productive capacity of their workforce, under-education hinders employers from operating at their productive frontier as they employ less productive employees than they should. Inefficiencies in the labor market can arise regarding the relation between demand for and supply of employee skills, as well as in the interaction between the labor market and the education and training system. Both cases lead to a qualification or skill mismatch, which imposes costs on individuals, employers, and society (ILO 2014a, 5; Watt and Bloom 2001; The Conference Board of Canada 2001, 5).

There is, however, no uniform typology or measurement framework regarding skills mismatch and related issues (ILO 2014a, 2014b, 2014c). Skill mismatch can be regarded as a broad term that refers to various types of imbalances between the skill demand and supply in the labor market. Referring to ILO (2013), Fig. 2 lists some of the more frequently discussed types of skill mismatch. Although education and qualification are often used as proxies for skills, it is important to differentiate both terms from each other (ILO 2014a, 5–6). While the formal qualification and the factual skills of an individual are related to each other, there is still a difference between the formal qualification an individual holds and the skills they are capable of performing in a job.

Skill shortage (surplus)	Demand (supply) for a particular type of skill exceeds the supply (demand) of people with that skill
Skill gap	Type or level of skills is different from that required to adequately perform the job
Vertical mismatch	The level of education or qualification is less or more than required
Horizontal mismatch	The type/field of education or skills is inappropriate for the job
Overeducation (undereducation)	Workers hold a higher (lower) qualification than the job requires
Skills obsolescence	Skills previously used in a job are no longer required and/or skills have deteriorated over time

Figure 2: Frequently Discussed Types of Skill Mismatch (Source: ILO 2013)

This paper compares and analyses qualification and skill mismatch in Germany and Canada with a special focus on immigrants.

METHODOLOGY, DATA SET, AND OPERATIONALIZATION

The results presented in this paper are part of a larger project, which uses a mixed-method approach (quantitative analyses, case studies, and expert interviews) to identify approaches and methods that employers and recognizing bodies use to make decisions regarding foreign qualification recognition. This paper focuses on quantitative analyses of the PIAAC data examining the qualification mismatch as well as the skill mismatch of immigrants in comparison to native-born Germans and Canadians.

The PIAAC data set is an international survey conducted in more than forty countries as part of the Programme for the International Assessment of Adult Competencies. It measures the key cognitive and workplace skills needed for individuals to participate in society and for economies to prosper (OECD 2016). The Canadian data were collected between November 2011 and June 2012 and the German data between August 2011 and March 2012. In Canada, a representative sample of over 27,000 and in Germany over 5,000 adults aged 16-65 were interviewed at home using a computer-assisted survey. Both data sets provide a weighting factor that is used in the calculations.

The data set contains information on sociodemographic characteristics, individuals' educational attainment, required educational attainment in the current job, work experience, migration status, and hourly wages in deciles. Besides, the PIAAC survey measures the skills of adults and provides information of the individual skill level for the three dimensions: literacy, numeracy, and problem solving. These three dimensions are highly correlated. In the analyses, the respondents' score in numeracy is used, because numeracy test items require reading as well as mathematical and reasoning competencies and therefore represent broader cognitive skills than both other dimensions (Velten and Ebner 2016). The skill mismatch is calculated by considering all ten plausible values for numeracy skills. Individuals between the age of sixteen and nineteen are excluded from the estimation sample, because they may still be in a period of education and are more likely to be mismatched at the very beginning of their professional career. Self-employed individuals are also excluded from the analyzed sample, because their possible mismatch is more self-determined than in the case of employees (Perry, Wiederhold, and Ackermann-Piek 2014, 153). Furthermore, the analyses are limited to individuals who work more than thirty hours per week to have a sample of individuals who have a strong labor-force commitment.

There are two possible options to calculate the qualification mismatch using the PIAAC data: comparing the required educational level in the current job to the highest level of formal education an individual obtained (objective comparative measure) or calculating the shares of self-reported perceived qualification match by the respondents (subjective measure). Using

both measures, the results are compared to each other. To investigate whether immigrants with foreign acquired qualifications are affected more heavily by qualification mismatch than native-born citizens in the analysis the objective comparative measure is used. The International Standard Classification of Education (ISCED) is used to divide the two variables into levels. By comparing both variables, the shares of matched and mismatched persons are calculated.

The PIAAC data set furthermore contains information on the individuals' skills. Skill mismatch can be calculated by various measures (Quintini 2011). In the following, the measure suggested by Perry, Wiederhold, and Ackermann-Piek (2014) is used. First, the mean proficiency score for each occupation (ISCO 1-digit-level) is calculated, and then 1.5 standard deviations are added or subtracted to define the corridor of being well-matched. In doing so, and by repeating this procedure for all plausible values for each individual, all ten plausible values are taken into account. To calculate the estimates for percentages of workers who are mismatched the average of the results computed with each plausible value is taken to derive the final estimates. The application of this procedure provides more reliable estimates of skill mismatch than previous studies that use the PIAAC data (Perry, Wiederhold, and Ackermann-Piek 2014, 151–52). Regarding the skill mismatch, immigrants with foreign-acquired qualifications are compared to native-born citizens to see which group is affected more by the problem of skill mismatch.

RESULTS

To investigate the question how immigrants to Canada and Germany can use their foreign qualifications and skills in their current jobs their qualification and skill mismatch in comparison to native-born people are used as indicators for their labor market integration. The analyses give answers the question if there are significant differences between natives and immigrants. All presented results are based on weighted data from the German and Canadian PIAAC data set 2012 (cf. Annen 2018).

Qualification match

In Canada, the descriptive analysis of the highest level of formal education an individual obtained in comparison to the educational level required in the current job illustrates a meaningful discrepancy (see Table 1). The share of employees, who are well-matched, increases with the educational level. Table 1 refers to ISCED 1997 and the grouping of ISCED levels is the one used in the PIAAC data file. While on ISCED level 1 or below only 20.15 percent of the respondents are well-matched, the respective share on ISCED level 5A or 6 is 77.63 percent. The correlation between both variables was estimated by calculating the Spearman coefficient (0.6689), which shows that the two variables correlate positively with each other.

Table 1: Crosstab of Highest Obtained Level of Qualification and Educational Level Required in the Current Job – Canada. Rounding leads to minor inconsistencies

Highest level of qualifica-tion obtained	Educational level required in the current job							
	1. ISCED 1 or below	2. ISCED 2	3. ISCED 3	4. ISCED 4C	5. ISCED 5B	6. ISCED 5A	7. ISCED 5A or ISCED 6	Total
1. ISCED 1 or less	106 (20.15%)	57	66	25	2	2	0	257
2. ISCED 2, ISCED 3C short	124	249 (27.91%)	285	118	40	9	0	825
3. ISCED 3A-B, C long	157	316	1,365 (42.78%)	273	367	139	2	2,619
4. ISCED 4A-B-C	46	112	538	625 (36.04%)	555	79	4	1,959
5. ISCED 5B	57	90	608	564	1,391 (46.32%)	364	13	3,086
6. ISCED 5A	29	61	297	122	573	1,904 (63.70%)	84	3,069
7. ISCED 5A/6	9	7	31	7	75	492	354 (77.63%)	975
Total	526	892	3,191	1,734	3,003	2,989	456	12,791

Individuals are categorized as being under-qualified for their job if the required qualification level is above the one they have achieved. If the required qualification level matches the level an individual has achieved, this person is categorized as being well-matched. Finally, if the required qualification level is below the achieved one, this individual is categorized as over-qualified. This categorization shows that less than half of the respondents are well-matched (46.86%), while one third is over-qualified (33.73%), and almost every fifth person (19.41%) is under-qualified for the current job (see Table 2).

The PIAAC data set also contains information about the subjective qualification match of the respondents. Respondents were asked if their current job requires a lower or a higher qualification level than the one they have. According to the self-reported data, considerably more respondents perceive themselves as well-matched (69.03%) compared to the more objective method. Still, one-fifth of the individuals consider themselves as over-qualified (20.97%), and every tenth respondent (10.00%) feels under-qualified for his or her job (see Table 2). The relation between the subjective and the comparative objective qualification match is checked by a chi-squared test, which shows that both measures differ significantly from each other ($p < 0.01$; chi-squared value: 320.0684). It is apparent that the individuals perceive themselves significantly more often as well-matched than the comparison of the required and achieved qualification level indicates, which may be explained by the theory of cognitive dissonance (i.e., to create cognitive consistency, the individuals perceive themselves as well-matched in their job; Festinger 1957).

Table 2: Shares of Qualification Match Using the Objective Comparative Method vs. the Subjective Estimation of the Individuals – Canada.

Qualification match	Objective comparative		Subjective	
	Frequency	Percent	Frequency	Percent
Under-qualified	2,483	19.41	1,226	10.00
Well matched	5,994	46.86	8,463	69.03
Over-qualified	4,314	33.73	2,571	20.97
Total	12,791	100.00	12,260	100.00

Taking the respondents' country of birth as criterion to operationalize migration status the chi-squared test shows that there is a significant difference between immigrants and native-

born Canadians ($p < 0.01$; chi-squared value: 321.8293). Immigrants are more often over-qualified than native-born Canadians are. At the same time, they are less often under-qualified for their job than Canadians are (see Table 3).

Table 3: Shares of Qualification Match Comparing Native-Born Canadians to Immigrants.

Qualification match	Native-born Canadians		Immigrants	
	Frequency	Percent	Frequency	Percent
Under-qualified	2,202	20.98	340	14.81
Well matched	5,059	48.20	985	42.92
Over-qualified	3,236	30.83	970	42.27
Total	10,497	100.00	2,294	100.00

The analyses of the German labor market matching lead to the following results. The German data set contains only a six-level ISCED classification in terms of the qualification required for the current job. In contrast to Canada, where the proportion of workers who are well-matched increases with educational level, the German results show particularly good matching results for people at ISCED 3A-B, C long and for people with a qualification at ISCED 5A (Master degree) or ISCED 6 level. While at ISCED level 1 or below only 20.06% of respondents are well-matched, the corresponding proportion at ISCED levels 3A-B, C long is 73.76%, at ISCED level 5A 79.16% cent and at ISCED level 6 even 100%. To estimate the correlation between the two variables, the Spearman coefficient (0.7246) was calculated, which shows that the two variables correlate positively.

Table 4: Crosstab of Highest Obtained Level of Qualification and Educational Level Required in the Current Job – Germany. Rounding leads to minor inconsistencies

Highest level of qualification	Educational level required in the current job						
	ISCED 2	ISCED 3A-B	ISCED 5B	ISCED 5A bachelor degree	ISCED 5A master degree	ISCED 6	Total
ISCED 1 or less	34	13	0	0	0	0	46
ISCED 2, ISCED 3C short	71 (20,06%)	69	3	2	1	0	145
ISCED 3A-B, C long	206	860 (73,76%)	99	28	18	0	1.211
ISCED 4A-B-C	13	117	21	7	12	0	169
ISCED 5B	19	67	178 (52,51%)	33	30	0	328
ISCED 5A	4	16	11	32 (18,82%)	24	0	87
ISCED 5A or ISCED 6	7	24	28	69 (40,59%)	319 (79,16%)	15 (100%)	461
Total	354	1.166	339	170	403	15	2.447

The calculated qualification match for each person based on the above table 4 shows for Germany, that 59.38% of respondents are well-matched, while one quarter are overqualified (24.61%) and 16.01% are underqualified for the current job (see table 5).

In Germany, when using the subjectively perceived qualification match indicator a significantly larger share of respondents felt that they were well-matched (74.43%) than when using the objective calculation method. However, just as in Canada, one-fifth of respondents in Germany consider themselves to be over-qualified (20.09%). Compared to

Canada (10.00%), only half (5.48%) of the respondents consider themselves underqualified for their job (see table 5).

The chi-square showed that both measures for the subjective and the objective qualification match differ significantly (p < 0.01; chi-square value: 84.8952). As in Canada, individuals in Germany assess themselves as well-matched more often than the result of comparing the required qualification level with the qualification level they have achieved.

Table 5: Shares of Qualification Match Using the Objective Comparative Method vs. the Subjective Estimation of the Individuals Germany.

Qualification match	Native-born Canadians		Immigrants	
	Frequency	Percent	Frequency	Percent
Under-qualified	388	16,01	136	5,48
Well matched	1.439	59,38	1.840	74,43
Over-qualified	596	24,61	497	20,09
Total	2.423	100,00	2.472	100,00

Like in the Canadian case, in the following reference is made to the objective-comparative calculation of qualification matching. The corresponding Chi-square test for comparing the two groups of natives and immigrants shows that there is no significant difference (p=0.147; Chi-square value: 3.8352). Overall, immigrants are more often over-qualified or under-qualified for their jobs than those born in Germany. Accordingly, the proportion of well-matched immigrants is lower (51.83%) than the corresponding proportion of those born in Germany (60.39%).

Table 6: Shares of Qualification Match Comparing Native-Born Germans to Immigrants.

Qualification match	Native-born Germans		Immigrants	
	Frequency	Percent	Frequency	Percent
Under-qualified	339	15,60	48	19,11
Well matched	1.313	60,39	129	51,83
Over-qualified	522	24,01	72	29,06
Total	2.174	100,00	249	100,00

Skill match

Besides formal qualifications, the labor market is also supposed to match individuals to jobs based on their actual skills. In the following, the results of the analyses regarding skill mismatch are reported.

Based on the above described calculation methodology, Table 7 shows the shares of respondents who are under-skilled, matched or over-skilled for their actual job in Canada. It is apparent that the skill match (90.12%) is much better than the qualification match, which applies for the subjective estimation of the qualification match (69.03%), and to an even greater extent for the objective calculated qualification match (46.86%).

Table 7: Shares of Skill Match – Canada.

Skill match	Frequency	Percent
Under-skilled	773	6.06
Well matched	11,503	90.12
Over-skilled	488	3.82
Total	12,764	100.00

To answer the question if skill under-utilization is a phenomenon that affects immigrants more often than native-born employees those two groups are compared. In Canada, this leads to the result that there is a significant difference between immigrants and natives regarding their skill match (see Table 8). The chi-squared test for both groups proves this difference ($p < 0.01$; chi-squared value: 107.2884). Immigrants are more often under-skilled and less often over-skilled for their job than native-born Canadians are.

Table 8: Shares of Skill Match Comparing
Native-Born Canadians to Immigrants. N = 12,764

Skill match	Native-born Canadians		Immigrants	
	Frequency	Percent	Frequency	Percent
Under-skilled	398	3.80	291	12.72
Well matched	9,636	92.01	1,937	84.56
Over-skilled	439	4.19	62	2.72
Total	10,473	100.00	2,291	100.00

Also in Germany, skill match was analysed based on the respondents' actual skills in relation to their current job (Table 9). The results clearly show that skill match (89.88%) is also much better overall than qualification match in Germany is. This applies both to the subjective assessment of qualification match (74.43%) and even more so to objectively calculated qualification match (59.38%).

Table 9: Shares of Skill Match – Germany.

Skill match	Frequency	Percent
Under-skilled	155	6,24
Well matched	2.240	89,88
Over-skilled	97	3,88
Total	2.492	100,00

In order to test the hypothesis whether skill under-utilization affects immigrants in Germany more frequently than native workers both groups were compared. The results show that there is a significant difference between immigrants and natives in terms of their skill match (see Table 10). The chi-square test for both groups confirms this difference ($p < 0.01$; chi-square value: 43.3062). Immigrants are more often under-skilled and less often over-skilled for their jobs than native-born Germans. In addition, there is a clear difference in the proportion of well-matched respondents between both groups.

Table 10: Shares of Skill Match Comparing Native-Born Germans to Immigrants.

Skill match	Native-born Germans		Immigrants	
	Frequency	Percent	Frequency	Percent
Under-skilled	102	4,62	48	17,11
Well matched	2.020	91,26	224	80,62
Over-skilled	91	4,12	6	2,28
Total	2.214	100,00	278	100,00

CONCLUSION

In both analysed countries, one can state that the situation regarding the occurrence of skill match is more homogenous between immigrants and natives than regarding qualification match. However, native-born citizens are better matched regarding their skills and their qualifications in both countries. Nevertheless, it is apparent that skill mismatch varies between immigrants and natives less than qualification mismatch. At the same time, in both countries all groups reach comparatively high shares regarding skill match in comparison to their qualification match.

The results imply that the transferability of qualifications is limited across country borders, which can be explained by the fact that qualifications vary between the different nations and the educational systems in which they are embedded. In contrast, individual skills, which are apparently connected with varying qualifications in different countries, seem to be transferable and allow immigrants to get jobs that matches their skill levels relatively well. Relating these results to the situation of immigrants in the German and the Canadian labor market, one can state that although their formal qualifications do often not match the requirements of their actual job well, they are still able to use their individual skills comparatively well.

In line with Perry, Wiederhold, and Ackermann-Piek (2014), a major disadvantage of direct skill mismatch measures is that they focus on only one skill domain: here, numeracy. It would be ideal to extend the scope of skill mismatch to other non-cognitive skills that are unfortunately not directly assessed in PIAAC (Perry, Wiederhold, and Ackermann-Piek 2014, 163). The results show that the group of immigrants face the problem of qualification mismatch in the sense of being over-qualified for their job far more often, while the extent to which skill mismatch affects this group is not that much larger than for native-born respondents.

Skills mismatch has been linked to incomplete and asymmetric information, transaction costs, and unresponsive education and training systems (ILO 2014a, 17). The measures of employers and employees to overcome these information asymmetries were also investigated by conducting case studies in different companies in the ICT and health sectors. These case studies theoretically refer to the signaling and screening model (Spence 1973; Stiglitz 1975) and aim to identify the approaches and methods that employers use to make decisions regarding foreign qualification and skill recognition.

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VALIDATION OF COMPETENCES AND CONTINUING EDUCATION AND TRAINING IN THE SAWMILLS AND WOOD-PROCESSING INDUSTRY

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ABSTRACT

Like many industries, the sawmills and wood-processing industry experiences the impact of computerised technology and is encouraged to reorganise workplace management and promote continuing education and training (CET). Validation and recognition of competences can help enterprises dealing with these issues. Within this article, I examine the situation in the Austrian region of Styria. Empirical research suggests a slight divergence from the social science discourse as concerns the impact of technology, however indicates the potential of validation in line with the CET perspective and points out how to adjust validation practices to make them a useful support for workplace management.

Keywords: workplace education, recognition of prior learning, industrial relations, organisation studies, adult education

INTRODUCTION

The current industrial deployment of computerised technology requires more from employers, more than ever, validatation and recognitjon of employees' full potential, making the workplace a hub for learning and continuous occupational development (Pfeiffer, Ritter, Schütt, & Hillebrand-Brem, 2017). In this regard, practices for the validation of competences are considered a valuable support for workplace management and continuing education and training (CET) (CEDEFOP, 2014; Dehnbostel, 2018).

This paper presents preliminary findings of a study concerned with computerised technology, workplace management, CET and validation of competences in the forestry and wood-processing industries in the Austrian region of Styria. The study applies the strategy of use-inspired basic research (Schrader & Goeze, 2011) and an embedded mixed-methods design (Creswell & Plano Clark, 2007) to accomplish two goals: to develop evidence-based practices for the validation of competences in order to support CET planning, and to generate evidence to improve theoretical models of validation and CET.

Being aware of the terminological ambiguities of the concept *validation of competences* (Bohlinger & Münchhausen, 2011), within this study it is understood to mean structured practices for the identification, documentation, assessment and recognition of competences a person has acquired throughout his/her life regardless of the learning context (CEDEFOP, 2014). Validation of competences is consequently the practice by which individual knowledge, skills and attitudes are made explicit and provided with an objective and instrumental value, which then can be utilized to strengthen individual development, to plan CET or to increase mobility on internal and external labour markets.

In the following, I discuss evidence from industrial sociology to identify tendencies and then, using documents from interest organisations, statistical data and expert interviews, I address two questions from the first phase of the study: how do experts describe the workplace

situation and CET in the sawmills and the industrial wood-processing branch? What do the findings imply for validation practices?

LITERATURE REVIEW

Computerised technology is changing the composition of labour and consequently the workplace demands. An improved and more adequately educated workforce is, thus, required to complete tasks too complex to be taken over by computers (Dorn, 2015). There is much evidence to corroborate these arguments, however, this evidence needs to be put into context. Kirchner and Matiaske (2019) candidly admit that despite the massive research effort of recent years, neither empirical evidence nor theoretical models suffice to provide a clear picture of how technology is effectively changing work and workplace demands. I discuss some evidence from three well-known studies. They only account for a very small share of the discourse, yet, nevertheless, provide a solid foundation.

Frey and Osborne (2017) found that not only rule-based routine tasks – as commonly presumed – but also more manual and cognitive non-routine tasks are susceptible to computerisation. They predict that low-skilled jobs in transport, logistics and industrial production, and even medium-skilled administrative jobs could be replaced by computers. Regarding education, they claim "that as technology races ahead, low-skill workers will reallocate to tasks that are non-susceptible to computerisation – i.e., tasks requiring creative and social intelligence. For workers to win the race, however, they will have to acquire creative and social skills." (Frey & Osborne, 2017, p. 269) This study provides important evidence, however, among others, Hirsch-Kreinsen (2017) argues that it could well be that, in fact, the very low-skilled tasks will become more important as computerisation races ahead.

Autor (2015) sides with the medium-skilled workforce. He argues computerised technology replaces labour; but, more importantly, it complements human labour and therefore even raises its value. He emphasises that while medium-skilled *tasks* are susceptible to automation, medium-skilled *jobs* are not because they involved many different tasks that could not be unbundled and fully replaced. Autor expects that "middle-skill jobs combining specific vocational skills with foundational middle-skills levels of literacy, numeracy, adaptability, problem solving, and common sense will persist in coming decades." He appears confident that they "will combine routine technical tasks with the set of nonroutine tasks in which workers hold comparative advantage: interpersonal interaction, flexibility, adaptability, and problem solving" (Autor, 2015, p. 27). Both of these studies draw heavily from the Anglo-American economy. The picture, though, seems to be different in the German-speaking economies.

Pfeiffer (2018) draws from qualitative research and argues even routine-based tasks of industrial production include an implicit and, therefore, underestimated degree of complexity. For this reason, the workplace-based dual-track vocational education in the German speaking countries prepares workers adequately for complex demands because it builds up "labouring capacity". By this, she denotes the implicit capacities of people built up through experience. "Humans develop labouring capacity constantly through the course of their life, applying subjectifying action to all environments they encounter and embracing all dimensions of reality in their everyday life within and beyond what we today call the work place [sic]" (Pfeiffer, 2018, p. 212). The most important question is, thus, how the specific potential of workers can be recognised and utilised to meet organizational challenges.

Altogether, as with Pfeiffer, I agree with Warning and Weber (2017) that the management of continuing professional development is pivotal in handling challenges related to computerised technology. Moreover, the potential of validation needs to be emphasised since the more complex and unpredictable the workplace, the more important it is "to give both the employee and the employing organisation tools to better match what the employee needs and what the organisation requires in terms of performance" (Schein & van Maanen, 2016, p. 165).

METHODOLOGY

Based upon the strategy of use-inspired basic research (Schrader & Goeze, 2011) and the embedded mixed-methods design (Creswell & Plano Clark, 2007), during the first phase of the study (Dec. 2019-May 2020), by March 5th 2020, five interviews were conducted, in which seven experts (in total) participated. In addition, two 60-minute meetings (Aug. & Dec. 2019) with the partners from the interest organisation of the Wood Cluster Styria were held to collect basic information and define the sample of experts according to the following criteria: the experts have extensive experience, a broad overview of the entire sawmills and industrial wood-processing branch, and represent the different sub-branches. Four of the interviewees are members of a Chamber of Commerce committee, which adds to their qualification as experts (Table1).

Table 1: Information on the expert interviews

	Type of organisation	Branch	Interviewees	Duration
Int-1	Industrial enterprise	Production and construction of prefabricated wooden houses	Union representative	35'
Int-2	Chamber of Commerce	Sawmills and wood-processing industry	Chief executive of the chamber of commerce branch Chairperson of the sawmills and wood-processing industries, owner of a sawmill	54'
Int-3	Industrial enterprise	Sawmill, processing of timber, production of euro pallets and pellets	Chief Executive Officer (CEO)	34'
Int-4	CET provider	University Continuing Education	CEO	38'

Int-5	Industrial enterprise	Production of parquet, staircases and renewable energy	Chief Technology Officer (CTO) HR Manager	56'

We asked the experts to talk about four topics: structure of the industry and one's own sub-branch; the portfolio, organisational structure and challenges of one's enterprise; current and expected future workplace demands in the enterprise; CET and Human Resource (HR) Management in the enterprise.

Each interview was conducted by two members of the research team, transcribed by a third team-member and then sent to the interviewees for feedback and finally analysed. For transcription and analysis, the MaxQDA program was used with application of the qualitative content analysis according to Mayring (2010) for summarising and coding.

FINDINGS

The following presentation of findings from the first phase of the study, concentrates on five issues addressed in, and deduced from the expert interviews. They are: structure of the industry, impact of technology, job and task requirements, participation in, and provision of CET.

Structure and Computerised Technology

In 2019, the forestry and wood-processing industry in the region of Styria included 5,300 enterprises with roughly 55,000 employees. There are several branches: forestry, sawmills and wood-processing (production of manufactured board, windows, staircases or parquet), construction of prefabricated wooden houses, and several trades processing and creating handcrafted goods. They produce a gross output of nearly 5 billion Euros per year, which places the forestry and wood-processing industry among the economically most important industries of the region (Holzcluster Steiermark, n.d., 2019).

Focussing on the sawmills and industrial wood-processing branch, among its major characteristics is the size of the enterprises. Currently, there are 170 sawmills and 50 enterprises for industrial finishing. Out of these 220 enterprises, 150 have less than 10 employees, while only 15 have less than 100 employees. Regarding computerised technology, these very small enterprises have experienced significant difficulties resulting from restricted budgets and non-existent resources for neither machines nor the organisational development that would be necessary to implement new technology (Int-2).

Computerised technology has, in the last decades, greatly changed the processing of timber and the use of manufactured wood in the production of goods as well as in the workplace management. Similarly, the use of raw timber, for instance, has massively declined due to the increase of manufactured board. The greater demand for manufactured board on the market is driving out those enterprises that do not offer or process manufactured board. In all of Austria, manufactured board accounts for an estimated 90% of the total production and this is operated by less than 5% of the enterprises (Int-2).

Front-runner enterprises appropriate automated technology and consequently start implementing new forms for the organisation of work in order to compete in the market. For instance, a parquet producer is currently cooperating with higher education and research

institutions in the development of prototype wooden materials to be used in cars. Such cooperation and R&D requires a project-based organisation of work (Int-5). Some construction companies are experimenting with a module-based assembly line, which brings together several trades involved in building prefabricated houses in a new work environment. Also, this type of workplace organisation creates new demands for employers and workers particularly regarding the deployment and development of transferable, transversal and interpersonal competences.

A study by the Austrian Institute of Economic Research suggests that the industrial processing of wood might be susceptible to computerisation. According to the authors, it is expected that those working on production lines are at risk of being substituted by automated machines in a mid-term projection (Peneder, Bock-Schappelwein, Firgo, Fritz, & Streicher, 2016). This result does not fully correspond with the interviews of this study. Workers in small and very small sized enterprises are, to lesser extent, at risk of being replaced than those in the larger ones since the smaller ones cannot afford automated technology and workers still need to do manual craftwork (Int-2 and Int-4). Even in the larger enterprises, some tasks are too complex or it would be financially inefficient to replace a worker by a machine (Int-3).

Job and task requirements and continuing education and training

The most recent Continuing Vocational Training Survey (CVTS5) revealed that up to 20% of the workforce in the Austrian wood-processing industries have completed only the minimum amount of nine years of schooling and roughly 63% have completed the dual vocational-education track. Moreover, it was indicated that 80% of the enterprises provide their employees with non-formal CET courses and just 33% of the employees actively participate in these courses, accounting for the third lowest rate of all industries surveyed (Statistik Austria, 2018). These figures suggest the Matthew-Effect, saying that participation in CET strongly correlates with the level of formal initial education. This was already considered a massive problem for the wood-processing industries some years ago (Tritscher-Archan & Schmid, 2008).

Other than non-formal courses, half of the enterprises encourage conference participation, 41% provide on-the-job-training, 28% quality circles and every fifth uses job rotation. The vast majority of three quarters of all learning is to improve task-specific competences rather than transversal competences (Statistik Austria, 2018). The interviews conducted so far suggest some tendencies concerning the participation in and provision of CET, with some of them confirming the survey data.

Jobs and work tasks require a mixture of task-specific competences mostly related to the processing of wood and task-supporting competencies such as, in particular, the handling of machines. Except for carpenters building wooden-frame houses, who need to be trained specialists (Int-1), the desired employee would receive a dual specialisation as a wood technician and as an engineer. Interpersonal and personal competences such as communication, customer relations or self-sufficiency are considered crucial in almost all areas of work. What seems to be desired, but not generally required, are entrepreneurial competences and project management skills. Considered most important across all interviews are literacy and numeracy as well as a professional attitude and the motivation for continuous professional development.

CET Participation is often obligatory since audits or courses on industrial standards have to be completed. When operating machines or working on the production line, a regular update concerning the function of the machines and security measures is indispensable. Most of the other provisions, however, qualify as on-the-job-training in the form of mentoring, job rotation or project-based learning. In a construction company, it was contended that the workers would not need much continuing education simply because they learn almost everything just by doing it (Int-1). While mentoring seems to be the absolute favourite type of learning arrangement, the other measures appear to depend on the size, branch and the degree of innovation aspired by the enterprise.

Provision and participation seem to relate to the individual and his or her motivation. It seems to be the organisational culture and manager's leadership qualities that regulate how much and what kind of learning is provided to whom. The CEO of a large sawmill told us that he organises private English conversation courses at the workplace or provides journals and books for his executives and line managers (Int-3). Regarding participation, it seems to be a matter of individual interest in the work and career ambitions that drive the learning and, as a result, career development. In the same sawmill, the current executive manager of production previously pursued a dual-track vocational education to become an electrician, which he quit and instead entered the sawmill as an unskilled worker. After more than 20 years, he re-started and finally finished his vocational education as a wood technician and successfully became a manager (Int-3).

To conclude, an exemplary case was reported by the CTO and the HR Manager of a parquet producing enterprise. Right before a sales meeting, they realised that nobody on the team spoke the client's language. The CTO, then, remembered a conversation with a line executive, who had mentioned that one of the line workers could speak this language. This worker joined this, and several following meetings as a translator and cultural mediator and eventually received an offer for a job-rotation internship and the opportunity to change from the production line to the sales department. As the HR manager added, thanks to the informal communication between the middle management and the upper management, it was possible to manage this situation. However, if they had had a systematic documentation of the competences of their employees, they would have been prepared for such a situation in the first place and could be using the potential of their employees more efficiently (Int-5).

IMPLICATIONS

Based on social science literature, statistics and expert interviews, the following needs to be considered in the development of validation practices.

Notwithstanding that some enterprises do invest in computerised technology and the accompanying reorganisation of the workplace, it is to be expected that for the small and very small enterprises, which account for the major part of the industries, the issue of technology might not be prevalent. For this reason, the actual workplace demands are likely to diverge slightly from what is reported in the referenced literature. An exception appears to be the work by Pfeiffer and colleagues and her concept of "labouring capacity" (Pfeiffer et al., 2017; Pfeiffer, 2018).

Validation is intended to identify, document, assess and recognise all competences a person has acquired, regardless of the context of learning (CEDEFOP, 2014). It seems very likely that the issue of basic competences, such as literacy, numeracy or basic computer skills has to be

seriously accounted for in any validation practice. Moreover, it must certainly be made possible for any validation practice to address experiential learning because learning by doing, whether accompanied by a mentor or done in a self-directed manner is perhaps the most important source of learning within these industries. On the other hand, gaining the whole picture of individual competences, formal education, especially the dual-track vocational education, cannot be neglected. Especially, since, with the exception of obligatory courses, it seems that non-formal CET is not such a major source of learning.

Lastly, staff responsible for workplace management, CET or HR in the enterprises and workers themselves must be made aware of the logic and benefit of validation and must be given tools and methods, which are easily applicable and usable (Dyson & Keating, 2005). It would certainly be counterproductive to directly transfer existing measures without tailoring them to the specific needs and organisational resources in the target branches or enterprises.

LIMITATIONS

Due to COVID-19 and the consequent challenges for industries, unfortunately, several planned interviews with other experts from the sawmills and wood-processing industry and from HR management had to be cancelled or postponed. Thus, with only five interviews and viewpoints of seven people, the research presented in this paper is limited in scope and must be understood as anecdotal. Given that no research of this kind has been conducted in the forestry and wood-processing industries in Austria over the last decade, however, the findings are still a valuable starting point. They certainly reveal tendencies to be counter-checked with the literature and indicate what to look for in the remaining study.

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DERIVING A THEORY OF LEARNING FROM SOCIAL MOVEMENT PRACTICES: A SYSTEMATIC LITERATURE REVIEW

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ABSTRACT

The purpose of this roundtable is to present preliminary findings from a systematic literature review (Tight, 2019) of conceptual and empirical studies on social movement learning (SML).

Keywords: social movements, social movement learning (SML), systematic literature review

INTRODUCTION

"activism in itself is the practice of adult education" (Hill, 2004, p. 87)
The field of Adult Education is rich with general theories of learning (e.g., Illeris, 2018; Merriam & Baumgartner, 2020), but limited in terms of theories of learning within social movements. In the subfield of what has come to be called social movement learning (SML), there are a number of conceptualizations of SML (e.g., Hall & Turay, 2006; Holst, 2002; Niesz, Korora, Burke Walkuski, & Foot, 2018), but little learning theory development based directly on empirical studies of SML. In an effort to move the field toward a theory for social movement learning, we are conducting a systematic review (Tight, 2019) of empirical research studies in adult education across practices from labor movements, environmental movements, queer movements, social justice advocacy, healthy awareness movements, and women's movements.

RESEARCH PURPOSE AND METHODOLOGY

Given the number of empirical studies we found for this literature review, we feel that the field is ready to begin this theoretical project. We realize that our effort is only a beginning, and we present it to the field with the hope that others will engage in this long-term project of theorizing the nature of learning in social movements.
To collect and identify our case studies, we purposely focused on empirical research studies and did not include works which conceptualize or theorize social movement learning outside of actual empirical studies of SML. To date, we have identified 60 empirical studies focusing on adult learning and education within social movements. Coding has consisted in analyzing the studies based on Engeström's (2018) four questions on learning theory: Who are learning participants? Why do they learn? What do they learn? How do they learn it? To compensate for what we consider to be a core feature of SML, we added a fifth question: What are they learning for? This question addresses the issue of directionality of learning and the dialectical relationship between learning and education in social movements.

FINDINGS

In our initial review of the empirical studies, we have identified five elements we believe are building blocks for a theory of learning in social movements.

The Degree of Intentionality of Learning

Learning within movements varies in terms of its degrees of consciousness and intentionality. Our review has confirmed Schugurensky's (2000) framework of three forms of informal learning: self-directed learning (intentional and conscious), incidental unintentional learning (unintentional but conscious), or social and spontaneous learning (unintentional and unconscious). Our review has, however, also found evidence for formal and non-formal instruction (intentional and conscious) as a major part of the pedagogical work of social movements.

From Event to Experience and Education

Faced with encouraging or frustrating events from social movement participation, activists cannot help but keep asking questions about their practice, the reason for, and the result of, their work. Participants of social movements apply a variety of tools to educate and organize one another, and one of the most common tools is reflecting on events. Members of social movements witness or participate in events that are not turned into learning experiences unless and until they revisit and reflect upon them.

Agency and Autonomy

Social movement learning is rooted in a core belief about the agency and autonomy of members of movements in their community. This agency stems from the idea that individuals are the creators (subjects) of their own learning rather than mere objects that need to be educated. The autonomy is built on their willingness to create "counter-hegemonic" learning which values the knowledge and experience of learners over experts. Additionally, autonomy is necessary for workers, women, and indigenous people to create their "useful" knowledge that comes from their very own context. These groups choose to engage and learn from meaningful activities that reflect the "situation of real people" (Gillespie & Melching, 2010). Though agency and autonomy can be viewed as individual aspects, they facilitated community and collective empowerment.

The Collective as Powerful

Another element of SML is the role of the collective as a means to reclaim power. Movement participants use their group as a source of power from which they feel they matter, experience solidarity, and actively engage in solving problems that confront their movement. SML plays an integral part in building and reclaiming power against oppressors.

Learning in Reverse

Finally, our review affirms Baltodano's et al. (2007) notion of "learning in reverse". This element refers to the disappointment or negative learning that can tear movements apart or weaken them. This learning can be a result of intergroup conflicts or members' burnout. As much as SML is about building collective power, agency, and autonomy it can also be learning that leads individuals to believe their work has no significant impact.

CONCLUSION

Present research tends to focus more on activists' experiences and explicit educational activities. Future studies along these lines, should identify the learning process that emerges from the pedagogical work that turns events into experience through conscious reflection. In

addition, this focus could help us understand better how people transform and make use of the knowledge generated from these experiences.

Moving forward, more empirical research efforts are needed to explore ways to capture the invisible, incidental, and unintentional part of SML. In addition, more focus on the negative aspects of the learning will certainly provide valuable insights and findings.

As researchers, we are particularly interested in movement pedagogical work that purposefully creates learning events and revisits and reflects upon them. We believe that this pedagogical work demonstrates the dialectical relationship between education and learning. It potentially leads the field to consider the need for a theory of learning and education in social movements.

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DIGNITY AFFIRMATION AND CONSTRAINT IN ADULT EDUCATION PROGRAM PLANNERS' PRACTICE

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ABSTRACT

This interpretivist study explored how adult education program context interactions, conceptualized from a dignity framework, afforded and constrained program planner agency. Fourteen adult education program planners implementing collaborative interventions participated in semi-structured interviews about their work in underperforming urban schools. Planners' dignity was affirmed when they managed to create effective program practices in the open and fluid context with good evaluative/feedback mechanisms and when they were given credit for success. Dignity was constrained by vertical gaps in organizational systems, overly ambitious goals, and interpersonal interactions that inhibited problem solving while also holding them accountable for those problems. These dimensions of planner dignity illustrate context demands and planner actions not addressed in Cervero and Wilson's (2006) conceptualization of planner negotiating as consultations, bargaining, and disputes.

Keywords: program planning, negotiation, dignity

INTRODUCTION

Cervero and Wilson (2006) explained adult education program planning as a "social activity in which people negotiate with and among common interests at planning tables structured by socially organized relations of power" (p. 85). In this theoretical framing, planner competency is associated with the ability to negotiate power and interests while maintaining a commitment to an inclusive participatory process of planning and implementation.

A number of studies have substantiated that power relations frame and affect how planners advance their interests and negotiate competing interests (Archie-Booker, Cervero, & Langone, 1999; Cervero & Wilson, 1994; Mills, Cervero, Langone & Wilson, 1995; Ryu & Cervero, 2011; Umble, Cervero, & Langone, 2001). However, few adult education studies have explored the interpersonal dynamics of negotiating interests and power, though social psychology has a substantial literature (e.g., Savage & Sommer, 2016).

Yang and Cervero's (2001) study of the relationship between programmers' approaches and the politics of the organizational context provides some insight into interpersonal dynamics. They found that in high conflict contexts, planners employed either a tactic of passive withdrawing or competitive aggressiveness. While these results suggest that interpersonal and context dynamics affect what tactic is employed, the concept of negotiating has largely been presented as an analytical task disconnected from the emotions and motivations that inevitably underlie planners' professional practice (Cervero & Wilson, 2006; Sork & Käpplinger, 2020). Thus, to further refine and develop Cervero and Wilson's (2006) critical planning theory, research is needed that informs how setting and interpersonal dynamics affect AE planners' capacity and willingness to act.

PURPOSE

The purpose of this study was to explore how context and interpersonal interactions affect program planner agency. Interpersonal interactions and setting dynamics were conceptualized using workplace dignity, which reflects an individual's inherent value. Dignity was selected because of its applicability to context defined as power relations (Cervero & Wilson, 2006, Wilson & Cervero, 2011) including situations where planners' power varies, and where they often have low status.

LITERATURE AND THEORETICAL FRAMEWORK

Program Planning Theory

Cervero and Wilson (2006) defined planning as negotiated work structured by social and organizational power relationships and their theory of AE planning employs the metaphor of a planning table situated in the technical, political, and ethical domains of a program context. The table metaphor reflects dynamic actions of planners and stakeholders. As they assert, planning and implementing a program always involves planners negotiating in a space characterized by power and interest where they exercise an ethical commitment to represent stakeholders in service to an educational program.

In Cervero and Wilson's (2006) theory, power is both structural and relational and it both enables and constrain planners' capacity to act. Structurally, power may be relatively stable, but they note that it is continuously negotiated. At the individual level, power is the capacity to act reflecting that planners and stakeholders can exercise power as they negotiate between and among political relationships and make judgments about the features and outcomes of educational programs (Cervero & Wilson, 2006).

Cervero and Wilson (2006) characterize three types of negotiations: consulting, bargaining, and managing disputes. These lie along a continuum from trust to conflict. Consultative negotiations are mutual, friendly, noncoercive problem-solving. Bargaining refers to interactions where individuals have both common and competing interests and therefore mutuality may not be achieved as participants advance competing interests. Disputes reflect highly conflictual interactions.

As a planner competency, negotiation reflects using analytical, experiential and intuitive knowledge to creatively respond to evolving program conditions (Caffarella & Daffron, 2013; Cervero & Wilson, 2006; Sork, 2000; Wilson & Cervero, 2011). However, as Sork and Käpplinger (2020) noted, previous research on the Cervero and Wilson (2006) model has largely shown that planning is affected by power and interests but has provided less insight into how planners adaptively respond to context dynamics and exercise their power or change tactics. As they articulated, less is known about how planners deal with conflicts and dilemmas.

Thus, while Wilson and Cervero's (1994, 2006) theory situates planner negotiations within individual and structural power dynamics and multifaceted interests, consulting, bargaining and managing disputes are largely presented as analytical abilities detached from the stress and emotionality of asymmetrical power constraints and conflicting interpersonal relationships. Understanding how planners experience context and interpersonal dynamics calls for a way to determine what supports and constrains their sense of agency. We suggest

that dignity is one support and constraint, and we examined the impact of dignity on planners' perceptions.

Workplace Dignity

Workplace dignity is a multifaceted concept, but it generally refers to the inherent worth, intrinsic value, and esteem of all individuals (Bolton, 2007; Hodson, 2001; Lucas, 2015; 2017). It represents human flourishing as it is an essential need of the human spirit manifesting as one's innate human potential and sense of agency (Bolton, 2007; Lucas, 2015). As a framework, dignity has been used to study affirmations that support flourishing and agency as well as problematic workplace procedures, policies, interactions, and power dynamics that constrain worth and agency (Lucas, 2017).

Dignity has a situated character reflecting the subjective and evaluative experiences of self in everyday interactions encompassing social vulnerability affected by one's treatment by others (Lucas, 2015; Sayer, 2007, 2011). Interactions that affirm one's dignity positively validate intrinsic worth and support agency. However, the hierarchical and instrumental nature of relationships at work means that dignity is characteristically at risk. Thus, interactions that result in a loss of dignity inhibit sense of worth and agency.

METHOD

A qualitative interpretivist design was selected because of the focus on the interactional dynamics of power in program planners' situated practice. The following research question guided the study: What AE program planning context and interpersonal interactions, conceptualized from a dignity framework, afford and constrain program planner perceptions of agency?

The sample was comprised of 14 AE program planning leaders working in five 5 different collaborative program reform projects in underperforming urban schools. All of the projects had a collaborative component where planners from multiple agencies worked interdependently at a school site to advance a specific program reform. Each project was also supported by an embedded developmental evaluator. Some leaders oversaw the program across multiple school sites and some of the leaders were school based. All were engaged in working with other adults as a means to improve services for students.

Data were collected using a semi-structured interview protocol designed to investigate how interpersonal and contextual power dynamics affect AE planners' sense of dignity and professional practice. The data for this study were collected as part of a larger study on process use in developmental evaluation and were drawn from a set of questions designed to elicit AE planners' experiences of dignity affirmation and threat. Planners described times, situations, or interactions in their work when they felt valued or respected, not valued or disrespected, and where pressures seemed unrealistic.

Data were analyzed using a constant comparative method beginning with several readings of the transcripts and then followed by first cycle descriptive open coding assigning basic content labels (Saldaña, 2016). Data were then structurally analyzed by grouping codes by the frames of dignity affirmation, dignity threat, and pressures (Saldaña). Finally, an axial coding strategy was employed to identify dominant themes (Saldaña).

RESULTS

Dignity Affirmation

Dignity affirmations were associated with individual and team interactions that built shared and sustained program practices. This process involved the interpersonal work of fostering collaboration and constructing a shared interest in the program, sometimes from scratch.

On the individual level, an overriding theme for the planners was that dignity affirmation was experienced when they saw positive program results and when others recognized the connection to their expertise. As Jake summarized in reflection on his work at a school and sense of dignity, "we started seeing gains through a concerted effort, that experience is one where I felt very valued and respected." Other ways that dignity was affirmed was when individual expertise was recognized by others through encouragement, feedback, or even the request to lead an innovative project. Planners felt dignity whenever they were recognized by stakeholders as a resource with knowledge and skills that advanced the project's goal.

Another dimension of dignity was the product of practice-focused relationships that were built over time through work as a team. Dignity was an outgrowth of interactions in which trust and collaborative ways of work developed and was then sustained. For example, Ian, a nonprofit partner external to a school, explained how increased understanding by the school leaders of their work coaching teachers changed their inter-agency working relationship. As he explained, when he and the coaches were notified by the school leaders that one of their teachers was struggling, they immediately used that information in the next coaching session. He described the development of trust occurring through the "coaches being a part of weekly [school-based] leadership meetings and having an equal voice" and this collaboration was described as "the best affirmation you can get." At the group level, sense of planner dignity was fostered by recognition that practices created were effective.

On another level, dignity affirmation was also associated with effective practices reflective of the program as an entity, which also fostered other emergent practice changes. As Nathan, an administrative leader working with a high school explained,

> It isn't just one principal who's trying to push this forward but really you have a strong number of adults now who really want the school to be successful. And, just seeing the difference in the pride of performance that they have from the first year until now. You can see the difference, even in their classroom set ups; it's a place of welcoming and they're being thoughtful about what's being presented in the room and how it's displayed.

It was important that the program be seen as a contributing and important part of the school. These types of dignity affirmations were accomplishments situated within the contextual dynamics of the lowest performing schools in an urban school district and the challenges of inter-agency and interprofessional work. The planners contextualized these practice developments as an outgrowth of work they described as hard, precarious, messy, and time pressured.

Dignity Constraint

Loss of dignity was associated with obstacles that inhibited the development of practice-focused agency and relationships. These derived from: a) numerous layers of vertical and hierarchical organization, b) unmanageable, daily expectations that prevented planning and intentional action, c) rigid, inflexible implementation of a program, d) poor evaluation

practices by outsiders, e) the expectation of collaboration without the means or willingness on the part of partners, and f) ineffective practices without feedback mechanisms.

The organizational structure of program management was a primary source of dignity threat and constraint. Organizational dynamics and interpersonal relationships sometimes undermined a planner's knowledge and expertise. For example, Esty described being the content expert and direct supervisor of literacy coaches placed in schools but felt that her voice was not heard on the hiring committee for coaches. She described an ignorance about the content of the work and what skill and talent was needed. "I'm not saying there shouldn't be a team to interview but I just get out voted when I am the one to work with that person and know what kind of person it takes."

Others said that those in the upper level positions lacked understanding of site conditions, showed misunderstanding of the program, and outrightly excluded planners. Joy, a planner in a central administrative role indicated that her project was not valued by other administrators. She described feeling disrespected every day because her project was not taken seriously and felt that others saw it as a "cute little add on." As she stated, "no matter how many times I ask to meet or talk about it or try to invite them to things or ask to be invited to their things, there is just no overlap." Despite her attempts to change the interpersonal dynamics, she was routinely excluded.

Generally, planners noted that time as a resource was limited and that programs had overly ambitious goals. Thus, they faced unmanageable, daily expectations. These constraints included practical programming needs like gaining access to key stakeholders to carry out the work as well as the urgency associated with high stakes implementation. Holly described being in the second year of a project where she felt influential stakeholders would give up on the program if they did not have notable improvements in a short amount of time.

Similarly, the constraint of being held to rigid and inflexible implementation of the program also created an impasse in advancing a program, for example, being held to outcome measures that were out of line with a program's status. Brooke described the sense of defeat when being held to a fast timeline to turnaround results on outcome measures. "When you are seeing growth even if it's slow, it's kind of defeating…How do you quantify how kids are actually moving when you see movement, but it's not reflected on a computer-based test? I think that is frustrating."

Planners described being misunderstood and offended when reporting strategies and evaluation, generally implemented by outsiders where these were done without a sense of program conditions. In one case, Emma, a school leader, described using a grant funded position in a manner different from other school sites in the project. In the evaluation report, the practitioner in this position expressed a negative view of how the position was structured without any ability to offer another perspective. As, Emma, the school leader, explained

> I felt kind of offended they put [her claim of feeling like a babysitter] in the report because that's her perspective. I had to take a minute to get over that. I was pretty offended by that, saying it nicely. Because basically, I think she was just bashing the leadership and the at the same time highlighting her skill level and [claiming that] her skill level wasn't being used to its full capacity and by fault of possibly me.

The challenges of collaboration were associated with feelings of frustration and lack of movement on shared program interests. This expectation to collaborate without the means or willingness stalled program implementation. These constraints were not presented as

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outright disputes but reflected challenging interpersonal dynamics and lack of a sense of strategy or purpose. Kendra described having "a lot of meetings that felt pointless" and that "there were a lot of people and a lot of voices and it didn't feel beneficial so more than anything I just felt like my time wasn't being utilized."

Like the challenges to collaboration, planners also encountered other ineffective practices and the constraint on planners' agency was the lack of any feedback mechanisms. In these cases, it was unclear how to affect implementation and there was often a void in the space of implementation or a lack of articulating the need for change. As Allison described, there was a "fear to change course or direction" noting that if the practices weren't making traction or gains then they needed to "shift gears." However, there were few structural feedback loops for making these types of adaptive changes and not enough discussion of alternatives.

Collectively, threats to dignity were situated in challenging interpersonal and organizational dynamics that negatively impacted planners' sense of value, worth and agency, inhibited interpersonal relationship work that could foster appreciation for one's contributions, constrained developing shared understanding and assessment of practices, and stalled the momentum of program implementation. While some of these dynamics can be interpreted as evidence of power dynamics conceptualized in Cervero and Wilson's (2006) model, the concepts of power and negotiation do not fully capture the range of interpersonal work and the emotional impact of dignity threats and violations in these relationships.

DISCUSSION AND CONCLUSIONS

This study contributes to understanding how interpersonal and context dynamics support and constrain AE planners' sense of dignity affecting their sense of worth and agency. Dignity manifests as positive experiences of efficacy in a) practices, b) individual interactions, c) team interactions, and d) collective accomplishments of programs. These results suggest that planners' agency is intricately connected to the program work they do, and dignity affirmation is not limited to advancing their professional interests but a broader collective interest in what programs achieve.

At the contextual level, planners face two types of challenges: The control of complexity and control of the time frame for achieving the goals. For the planners in this study, their sense of dignity was associated with collective interests of fostering learning and practice changes that improved student learning experiences, bringing hope to distressed urban school environments, and realizing student engagement and appreciation garnered from their efforts. Not surprisingly, when planners could influence these collective outcomes, they were more likely to report experiences of dignity and efficacy. For practitioners with these experiences, there is both enough time to do the work and the time to effecting the mechanisms and outcomes is shorter.

Interpersonal threats to dignity were associated with planners' feeling frustrated, misunderstood, hesitant, voiceless, pressured, excluded, offended, and defeated. These findings suggest that planners experience significant emotions that constrain their agency. Cervero and Wilson (2006) conceptualize agency as individual power and the capacity to act. However, the findings suggest that the capacity to act is not the same as willingness to act where willingness is constrained by the impact and emotionality of dignity threats and violations.

Finally, this study suggests the need to expand Cervero and Wilson's (2006) conceptualization of negotiation as consultation, bargaining, and managing disputes. As the findings show, in these collaborative programs, even effective consultations were difficult to create, and bargaining was emotion-laden work. Relatively few disputes were reported, but planners did describe that interactions in the planning and implementation space were often misaligned without clear mechanisms for feedback that could inform adaptive actions aimed at resolving issues and gaps.

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QUESTIONING THE EXISTING AND FIND YOUR OWN WAY: LIFE & VISION

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ABSTRACT

Diverse social, political and cultural changes offer lifelong opportunities for self-design and life design, but also require subjects to behave and deal with them. This challenge becomes particularly important in transitions. At the Johannes Gutenberg University in Mainz, a concept was developed to accompany students in the transition from study to work. The focus is on biographical methods that sharpen one's own standpoint through self-reflection. Our contribution focuses on biographical reflection, in the context of higher education, with its possibilities of professional pedagogical training and education, as well as the perspective of using biographical methods of students in their later professional practice.

Keywords: Lifelong Learning, Biographical Methods, Innovation

INTRODUCTION

In life there are moments when you have to reorient yourself. In the course of the deinstitutionalization of biographies and a growing destandardization of the sequence and duration of life phases, especially during the transition to work, e.g. the increase in multiple jobs, the increasing duration of the transition and growing insecurity, this orientation phase has gained new relevance (v. Felden, 2010). Against this background, the course concept "Life and Vision" was developed and implemented in multiple courses. The seminars offered are about rethinking one's own point of view, possibly developing new patterns of thought and designing an idea for one's individual (professional) future. The course takes place as a three-day block event, either within one week or in the course of the semester. The course is offered both in the regular pedagogical course (last Master's semester) and also freely accessible to all students of the university within the framework of various advanced training programs. Since early 2019 three courses have been held. The total number of participants amounts to 43 students.

METHODOLOGY

The concept is following a constructivist didactic. Adult learning resembles the process of constructing their individual reality. Adults learn solely within the framework of their "subjective reasons for action" (Holzkamp, 1995), i.e. within the framework of their specially conceived models that form reality for them. Adult learning is a "systematic, multiple reflective and self-activity-oriented confrontation of the adult with his own and others' interpretations". (Arnold & Siebert, 1995). Self-activity and contextual reference play an essential role in learning and must therefore be taken into account in didactic action. From a constructivist point of view, adult education should be less about conveying firmly defined teaching content than about allowing personal interpretations of existing topics and thereby enabling one's own access to specialist knowledge - "learning from within" (Arnold & Siebert, 1995). The challenge for teachers here is to enter a "mode of admission" (Lenzen, 1991), not to anticipate learning content, methods and procedures completely, but to allow learners to

participate in all four partial activities of learning (information processing, learning organisation, learning coordination, determination of learning objectives) and in deciding on their viability (Cf. Siebert, 2007). This increases the motivation to learn and thus creates the basis for the implementation of the learning processes Reich regards as central: Construction, reconstruction and deconstruction (cf. Reich, 2012). Reich himself describes these three levels as "basic perspectives" (Reich, 1996) of systemic-constructivist didactics. He argues that constructivist pedagogy should give all people the opportunity to become deconstructivists and supports the postulate "It could be quite different!" (Reich, 2012). The Goal is to question the existing.

Against this theoretical background the seminar development was based on two already existing concepts. The professors Burnett and Evans of Stanford University transferred the principles of the innovation method of Design Thinking, which is recognized in the corporate world, to personal life and career planning and designed an optional subject "Design Your Life". "Design Thinking is a human-centered, creative, iterative and practical approach to finding the best ideas and ultimate solutions for people's needs" (Brown, 2008). In Germany, an equivalent concept exists with "Work-Life-Romance" (Kötter/Kursawe, 2015).

Contents Design Thinking Method

Design Thinking is made up of various steps which build on each other and also reflect the structure of the event:

- o Define individual framework conditions and goals and thus develop concrete ideas for the future.
- o Develop visions and ideas on how the professional and private situation could look in the future. Implementation of exchange opportunities for participants.
- o Develop and try out life plans.
- o Plan further steps and start implementing the ideas.

Example exercises:

- Method for self-reflection: Diary entry after energy consumption and fun/flow during various activities.
- Creation of a life script and a work script (in writing), check for congruence.
- Discussion about different work drafts.
- Survey interviews across the entire breadth of the work field, contact with media pedagogues and adult educators.
- Small group work on external image and self-image.

As already mentioned, the course takes place as a three-day block event. The first day is used to observe and understand yourself. The methods are mainly focused on the past and present. On the second day, perspectives can be defined on this basis and the methods support the concrete planning of the bigger picture for the future. On the third day the task is to formulate realistic goals and plan the procedure for the coming weeks and months.

RESULTS

The evaluation was carried out both quantitatively in the form of questionnaires and qualitatively via free text fields. The evaluation of the last three sessions (April 2019/July

2019/September 2019) gives a very homogeneous positive feedback. 43 out of 43 participants stated that they would recommend the course without reservation.

Quantitative Evaluation

The quantitative evaluation was carried out using standardized evaluation questionnaires, which are used in the context of university quality management. The evaluation shows that the participation helps students to orientate themselves in the process of transition from study to work. A total of 32 out of 43 participants stated that participation in the course helped them (very) much in the process of their career finding process (Fig.1).

Figure 1. Results quantitative evaluation – Career finding process. N=43

The overall rating of the course gives an even more positive feedback. The students rate their participation as (very) satisfactory (Fig.2).
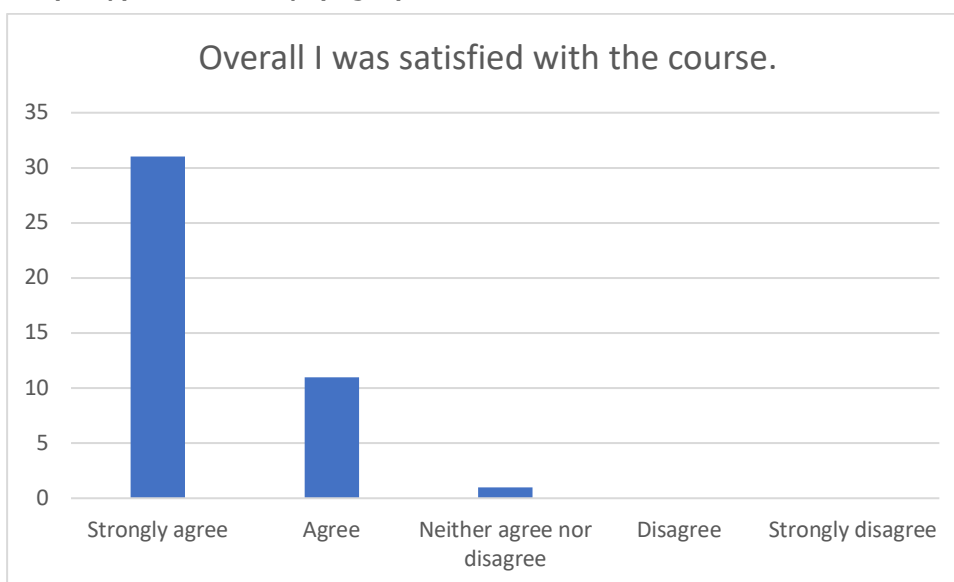
Figure 2. Results quantitative evaluation – Overall satisfaction. N=43

Qualitative Evaluation

The free text fields of the questionnaires serve as a first qualitative evaluation. A total of 44 statements were made. Above all, the open exchange, the appreciative atmosphere and the connection to their very own reality of life made the course participation a positive experience. Students feel inspired, the course content has helped to sharpen career plans and sharpen their own point of view. The seminar is also rated as the "best" class of their study program, clearly distinguishing it from other courses. But suggestions for improvement are also mentioned. On the one hand, some people wished to have a little more time for the individual tasks. On the other hand, since the focus was based on the practice of reflection, some theoretical foundations were missing.

Sample quotes free text field:

Quote 1:

> This seminar was the best in my entire studies (incl. Bachelor). The framework of the 3 block courses was absolutely appropriate, the three lecturers were very well coordinated and although I am already quite sure where I will go (professionally), I was able to learn a lot about myself!

Quote 2:

> It is by far the best course of the program, as the focus is on the student's own learning competence in combination with their own learning biography. We have not had the opportunity to question our professional focus - lifelong learning - on ourselves. The event should take place in parallel to the studies in order to actively work on individual and professional decisions and to come to a constructive exchange with others.

CONCLUSIONS

Diverse social, political and cultural changes offer opportunities for self-design and life design, but also require subjects to behave and deal with them. This concerns both professional and private fields in which students operate. In addition, the learning worlds are becoming more heterogeneous. Increasing individualisation and the fast pace of everyday life form the context in which adult education work takes place today. In addition to formal and non-formal learning contexts, informal learning contexts are increasingly coming into focus. These diverse influences have an impact on the current perception of oneself and the future shaping of professional and private roles. The challenge of reorientation is an omnipresent component of life organisation (keyword: "lifelong learning"). For this reason, self-reflection seems to be a central means of ascertaining one's current and future (professional) situation and gaining a perspective that helps to see one's own biography as a resource (vgl. Lerch 2019).

One way to support this reflexive process is through biographical work as it is stated here in the course concept "Life & Vision". Our teaching experience and evaluation show that the course can be integrated meaningfully at various points throughout the studies, since all phases of transition require orientation support measures. This finding is even more important in times, where there is hardly time for education as "interruption" (Pongratz 2010, p. 10), as a searching movement (Klingovsky 2019, p. 12). Thus, the transformational educational process (cf. Jörissen 2014, p. 16), the formation of oneself as the work on one's own self, on new conditions and environments (Marotzki/Jörissen 2010, p. 8) is often in contrast to these tendencies. At the same time, however, there is a great potential in the irritation triggered by biographical work for newly developing discourses and newly opened

up spheres of activity, which can be made fruitful above all in the context of university teaching. Accordingly, it is the task of universities to mark and shape an educational space, where this is possible. "Life & Vision" offers numerous methods of providing and opening up these educational spaces, particularly for the study of adult education.

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UNE COMMUNAUTÉ ACTIVE DANS LE MAINTIEN DES COMPÉTENCES EN LECTURE ET EN ÉCRITURE DES ADULTES SANS ÉTUDES POSTSECONDAIRES

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RÉSUMÉ

Nous présentons des résultats d'une recherche-action ayant eu lieu à Montréal entre 2017 et 2019 (Bélisle, Roy et Mottais, 2019) où trois organismes communautaires et un centre d'éducation des adultes (CEA) ont mis en commun leurs ressources pour soutenir le maintien et le rehaussement de compétences en lecture et en écriture d'adultes sans études postsecondaires.

Mots clés : Littératie (*literacy*), lecture (*reading*), écriture (*writing*), environnements écrits dynamiques (*dynamic literate environments*), organismes communautaires (*grassroots organizations*), partenariat (*partnership*), Québec

INTRODUCTION

Les résultats des enquêtes sur les niveaux de littératie de la population québécoise, comme le Programme pour l'évaluation internationale des compétences des adultes (PEICA) (Desrosiers, Nanhou, Ducharme, Cloutier-Villeneuve, Gauthier et Labrie, 2015), montrent que l'environnement des individus et le fait d'avoir des activités de lecture ou d'écriture, réalisées sur différents supports, dont ceux numériques, au travail, dans le bénévolat et ailleurs favorisent le maintien des compétences en littératie. Cependant, ces mêmes enquêtes indiquent que l'environnement des individus peut aussi contribuer à la perte ou à la dégradation de ces compétences au fil du temps (ex. : Murat et Rocher, 2016; Willms et Murray, 2007). On constate que les adultes sans études postsecondaires, surtout ceux sans diplôme, sont ceux qui sont les plus à risque de voir leurs compétences en lecture et en écriture décliner, puisque plusieurs d'entre eux n'ont pas une occupation les incitant à lire et à écrire.

Si les sphères de vie des adultes comportent une variété de situations pouvant faire appel à de la lecture et de l'écriture, toutes n'auraient pas le potentiel de favoriser le maintien des compétences déjà développées, voire de les améliorer (ou de les rehausser) (Bélisle, 2007). La contrainte ou la liberté, ou la perception de contrainte ou de liberté, influencent la mobilisation ou non de compétences. Ainsi, reprenant la terminologie de Le Boterf (dans Bélisle, 2007), les situations peuvent relever de demandes externes avec un haut niveau de contraintes et auxquelles les adultes doivent se conformer (ex. : exécution de consignes, répondre à un test dans une enquête sur la littératie) ou plutôt à des situations ouvertes initiées par les adultes eux-mêmes et avec un haut niveau de liberté (ex. : initiatives d'écriture dans la sphère domestique). Entre les deux extrémités de cet axe, on trouve une variété de situations plus ou moins contraintes ou libres.

À la suite de travaux sur la pluralité de l'acteur du sociologue français Bernard Lahire (1998), on constate d'importantes variations dans les dispositions des adultes à l'égard de l'écrit,

incluant les adultes rencontrant des difficultés face aux écrits scolaires ou administratifs (ex. : Thériault et Bélisle, 2020). La seule exposition à l'écrit ne permet pas la mobilisation des compétences (Bélisle, 2007) et le Conseil supérieur de l'éducation (CSE, 2013), un organisme de l'État québécois qui conseille le ministère de l'Éducation, fait la promotion d'environnements écrits dynamiques, suscitant la participation des adultes de bas niveau de littératie, qui concourent à leur investissement positif dans l'écrit. C'est dans cet esprit qu'une recherche-action a été initiée afin de documenter la création et l'animation d'environnements écrits dans la communauté qui contribuent à la prévention de la dégradation de compétences en lecture et écriture des adultes sans études postsecondaires.

MÉTHODOLOGIE

La recherche-action a eu lieu dans deux quartiers limitrophes du sud-ouest de la ville de Montréal (Québec, Canada) réputés pour leur tissu communautaire (Bélisle, Roy et Mottais, 2019). Elle avait notamment comme objectifs de bonifier et d'animer des activités avec de la lecture et de l'écriture offertes dans la communauté et à documenter les perceptions des acteurs concernant l'effet de ces activités sur le maintien et le rehaussement de leurs compétences en lecture et en écriture, principalement les adultes sans études postsecondaires (ci-après la population cible). Quatre organismes locaux (centre d'éducation des adultes, bibliothèque publique, organisme communautaire de développement local et d'aide à l'emploi, organisme communautaire en santé des personnes aînées) ont délégué une personne mandataire à un comité de pilotage de la recherche-action, auquel s'ajoutaient la coordonnatrice de terrain (une conseillère pédagogique de la commission scolaire participante), la chercheuse et une auxiliaire de recherche. Un comité de suivi, constitué d'organismes interpellés directement par ce type d'activités notamment une représentante du ministère de l'éducation, posait un regard externe aux étapes clés du projet. Ce projet a été approuvé par le Comité d'éthique de la recherche – Éducation et sciences sociales de l'Université de Sherbrooke.

Une soixantaine d'adultes (n=62) ont participé à la recherche, dont une quarantaine d'adultes (n=36) faisant partie de la population cible. Parmi eux, nous avons les données plus précises pour 33 adultes : 3 adultes ont la scolarité de niveau primaire comme niveau le plus élevé, 6 adultes ont fréquenté le premier cycle du secondaire seulement, 12 ont fréquenté le deuxième cycle sans obtenir de diplôme et 12 ont un diplôme terminal du secondaire. Les femmes sont majoritaires (3 sur 5 personnes). Parmi les 51 personnes qui nous ont donné leur âge, 30 personnes font partie du groupe des 25 à 64 ans et 20 personnes des 65 ans et plus.

Les données recueillies l'ont été par observation de 21 activités, la collecte de documents utilisés par les adultes lors des activités ainsi que des fiches descriptives d'activités préparées par les mandataires des organismes, des entretiens individuels avec des adultes de la population cible (n=11), un entretien avec la personne mandataire et une personne gestionnaire de chacun des quatre organismes locaux, quatre groupes de discussion avec des adultes (n=20), un groupe de discussion avec les personnes animatrices (n=4) et un questionnaire de relance par téléphone (n=26). Il y a eu deux vagues de collecte de données, la première sur des activités régulières des organismes communautaires, la deuxième sur des activités bonifiées ou créées dans le contexte de la recherche-action. Les analyses de contenu, réalisées par l'équipe de recherche et la coordonnatrice de terrain, ont

été discutées et enrichies par les autres membres du comité de pilotage et les gestionnaires des organismes, puis par les membres du comité de suivi.

La transférabilité des résultats comporte des limites compte tenu de la particularité du contexte. Parmi les limites identifiées, on note la difficulté de certains organismes de recruter des adultes sans aucun diplôme et parmi eux les moins scolarisés (primaire ou 1re ou 2e année du secondaire). Une autre limite est la durée des activités observées qui varie grandement : d'un atelier d'une heure sur la prévention des chutes à un programme de préparation à l'emploi de 16 semaines à raison de quatre jours par semaine et documenté avec deux groupes différents, en passant par des ateliers de deux heures par semaine s'étalant sur de 2 à 10 semaines.

RÉSULTATS

Des réalités et des pratiques diversifiées

Les adultes sans études postsecondaires ayant participé à l'étude ont des réalités quotidiennes, des pratiques en lecture et en écriture et un sentiment de compétence face à l'écrit diversifiés. Parmi eux, certains ont déjà de riches habitudes de lecture et d'écriture et un fort sentiment de compétence quand ils lisent ou écrivent. D'autres se sentent très compétents dans certaines situations de lecture (ex. : lecture de romans ou d'un journal) et d'écriture (ex. : écriture de correspondance à des proches ou sur Facebook) et beaucoup moins dans d'autres (ex. : remplir des documents administratifs). Nous en avons aussi rencontré qui lisent et écrivent assez peu dans l'ensemble de leurs sphères de vie.

On constate que le marqueur du sentiment de compétence le plus significatif dans les propos de ces adultes se rapporte à l'écriture et aux fautes de français : plus une personne juge faire des fautes, moins elle se sent compétente, et inversement. Cependant, savoir que l'on fait des fautes ne freine pas toujours l'écriture, comme chez Arthur qui occupe une grande partie de son temps libre à écrire des textes de fiction, mais qui demande de l'aide quand il s'agit d'un formulaire dont les réponses peuvent avoir un poids décisif sur l'obtention ou pas d'une aide gouvernementale.

Dans des situations où les personnes sont amenées à mobiliser leurs compétences en lecture et écriture, par exemple dans un programme de préparation à l'emploi, des personnes constatent une dégradation de leurs acquis développés à l'école : « Quand tu vas à l'école, tu es habituée avec ces mots-là. La facilité d'expression. Tes phrases sont plus belles. Les adjectifs sont comme mieux placés. » (Anne) Des personnes ainées se rendent compte que la lecture et l'écriture deviennent plus difficiles avec l'âge : « Tu en perds, parce que le cerveau n'a pas la capacité de tout emmagasiner. » (Édith) Le manque de tâches ou d'occasions de lire et d'écrire dans la vie professionnelle est souvent mentionné. « Si tu n'as pas une job qu'on écrit beaucoup, bien tu perds… » (Léa) « Quand on lâche l'école, tu écris plus tellement après. » (Gilles) Le manque d'occasion peut être jumelé au manque de temps pour des adultes occupant des emplois exigeants physiquement : « J'avais pas beaucoup le temps de lire ou d'écrire, je travaillais sur la construction, c'était dur. » (Enzo) Bien que la venue d'un enfant peut agir comme incitatif à un retour aux études ou aux pratiques de l'écrit (Mercier, 2016), l'inverse peut aussi se produire : « Quand j'ai eu mon enfant en 94, j'ai arrêté de lire. » (Agnès) D'autres personnes, au contraire, jugent avoir amélioré leurs compétences depuis l'école. Le fait d'avoir travaillé dans un milieu qui demandait de lire et d'écrire est mis de l'avant comme explication au maintien de compétences, voire à leur amélioration.

Des stratégies qui prennent appui sur l'expérience des gens

Les résultats indiquent que les stratégies utilisées par les personnes animatrices lorsqu'elles font usage de l'écrit en groupe sont également diversifiées. Une de leurs stratégies d'animation, centrale pour un environnement écrit suscitant la participation des adultes de la population cible, est de prendre appui sur l'expérience des gens. Les autres stratégies repérées sont le soutien aux interactions en grand groupe, la mise en contexte de l'activité, les jeux et les travaux d'équipe, la lecture à haute voix par les personnes participantes, le retour sur les activités en grand groupe, l'aide personnalisée en écriture ainsi que la transmission de renseignements. Quelle que soit la stratégie employée, les attitudes des personnes animatrices et des collègues à l'égard de l'écrit ont de l'importance dans l'adhésion aux activités faisant appel à la lecture et l'écriture. Selon une animatrice, il faut faire sa propre introspection sur son rapport à l'écrit et, pour les personnes intervenantes pour qui l'écriture est pénible, il faut faire « un effort particulier pour donner le goût aux autres d'en faire et d'aimer cela » (Émilie).

Prendre appui sur l'expérience des gens est un des principes constituants de l'andragogie et de l'éducation populaire qui font de la parole, du vécu et des émotions des personnes qui apprennent, le matériau principal à partir duquel construire les apprentissages. Dans les formations structurées en milieux communautaires, l'hétérogénéité du vécu et de la scolarité est fréquente au sein des groupes. L'un des défis est la gestion du temps, comme animatrice d'un groupe, alors que certaines personnes peuvent compléter rapidement des activités demandant de lire et d'écrire et d'autres demandent des explications supplémentaires et plus de temps pour répondre aux consignes. Un autre défi est qu'il faut éviter que des personnes dévaluent leurs compétences ou se sentent mises à l'écart si elles sont dans un groupe avec plusieurs personnes ayant plus d'acquis qu'elles sur un sujet traité ou de compétences en lecture et en écriture. Le sentiment d'efficacité personnelle (SEP) (Bandura, 1986) se développe notamment par observation des autres membres d'un groupe et la comparaison aux autres est constante, avec de risque de dévaluation si la personne animatrice n'intervient pas. Par ailleurs, si les gens constatent qu'ils arrivent à suivre la même formation que des personnes plus scolarisées, le sentiment de compétence peut s'en trouver renforcé.

Un autre constat fait est que l'héritage scolaire est prégnant dans plusieurs des activités documentées, tant chez les personnes animatrices que chez les adultes participant aux activités. Le vocabulaire employé par les personnes animatrices reste attaché au contexte scolaire : on parle de « devoirs » et « d'exercices », parfois de « corriger » ou non « les fautes » et de trouver « des erreurs ». Pour les adultes aussi, certaines activités avec de la lecture et de l'écriture rappellent l'expérience scolaire « on dirait qu'on est à la petite école » dit l'une d'elle. Les nombreux usages de l'écrit dans la vie professionnelle ou citoyenne ne constituent pas des références pour plusieurs des adultes rencontrés et même pour des personnes animatrices. Ce constat fait écho à des travaux sur l'entrée dans l'écrit et le rapport à l'écrit (ex. : Bélisle, 2006) qui laissent penser que les personnes qui ont été exposées à la lecture et à l'écriture seulement au moment de leur scolarisation, ou par des parents ayant de fortes dispositions scolaires, associent souvent encore le lire et l'écrire à l'école, même si ce sont des activités centrales dans la vie sociale et le travail.

Être invité à lire et à écrire est bien accueilli

De façon générale, les adultes de la population cible ont apprécié qu'on les invite à lire et à écrire dans les activités de la recherche-action et plusieurs jugent que c'était très pertinent de

le faire. Certains jugent avoir amélioré leurs compétences grâce à cela, notamment ceux qui disent lire ou écrire assez peu dans leur vie courante. D'autres, qui lisent davantage dans la vie courante, disent aussi avoir amélioré leurs compétences en lecture et en écriture, y compris en utilisant l'ordinateur. Il s'agit principalement d'adultes qui ont participé à un programme de plusieurs semaines les amenant à écrire régulièrement et à développer du nouveau vocabulaire. Quant à ceux qui ne constatent pas de changements dans leurs compétences, il s'agit d'adultes qui disent déjà lire et écrire régulièrement et qui ont participé à des ateliers de plus courte durée, avec quelques activités les invitant à lire des textes courts ou à noter des informations ciblées.

La moitié des personnes répondantes au sondage téléphonique indiquent que depuis leur participation aux activités documentées par la recherche-action, elles se sentent plus en confiance face à la lecture et à l'écriture, ainsi que dans la qualité de leur français écrit. Ces réponses viennent principalement de personnes inscrites au programme de 16 semaines de préparation à l'emploi. La majorité des personnes répondantes précisent avoir consulté les documents remis lors de ces activités. Quelques-unes mentionnent qu'elles aimeraient participer dans les prochaines semaines à des groupes ou des clubs de lecture ou d'écriture ou à d'autres ateliers. Chez les personnes retraitées, se familiariser à l'usage de la tablette est souvent mentionné, alors que chez les parents de jeunes enfants, on indique vouloir continuer à améliorer ses compétences pour aider son enfant.

Cinq défis rencontrés par les partenaires

Cinq défis semblent au cœur des actions pour collectivement créer et animer des environnements écrits favorables au maintien et au rehaussement de compétences en lecture et en écriture des adultes sans études postsecondaires.

Le premier défi, crucial, en est de recrutement. Il s'agit de rejoindre les adultes sans études postsecondaires, particulièrement ceux sans diplôme, ce qui suppose de documenter le niveau de scolarité des usagères et usagers. Ce défi a été rencontré même lors de la deuxième vague des activités où les organismes ont tenté de rejoindre plus d'adultes moins scolarisés. Ce défi n'est pas propre à la présente recherche-action, puisqu'il s'agit d'une population parmi laquelle on trouve des personnes isolées qui participent rarement aux activités de la communauté (ex. : Martin et Boyer, 1995). Cet effort de recrutement ciblé exige de le conjuguer avec une autre façon de concevoir la littératie et d'inciter les gens à améliorer leurs compétences en lecture et en écriture. Plutôt que de nourrir un discours alarmiste sur l'analphabétisme, discours auquel les personnes interviewées ne s'identifient pas, mettre en valeur leurs acquis, quels qu'ils soient, et la possibilité de les améliorer dans sa communauté parait susciter davantage la participation. Ainsi, animer des communautés actives dans le maintien et rehaussement des compétences en lecture et en écriture demande de se doter de moyens novateurs pour attirer les personnes aux activités dans la communauté ou, comme cela a été fait lors de certaines activités de la recherche-action, les rejoindre directement dans leur milieu de vie (ex. : ateliers dans les habitations à loyer modique). Une fois ce recrutement ciblé réussi, il faut s'assurer que ces adultes sont soutenus pour qu'ils se sentent à leur place dans un groupe hétérogène, qu'ils puissent mobiliser leurs compétences sans gêne, qu'on s'intéresse à leur rapport à l'écrit et adapte les activités pour nourrir le plaisir de lire et d'écrire dans des situations variées. Les activités documentées dans cette recherche-action permettent d'observer que, lorsque s'installe la confiance dans le

groupe, la mixité des parcours (sur le plan de la scolarité notamment) peut être un facteur d'avancement et d'inclusion.

Le deuxième défi identifié lors de la recherche est de dépasser l'héritage scolaire, qui imprègne fortement les pratiques, les idées et les concepts autour de l'écrit, tout en le valorisant, et de se rappeler que lire et écrire sont des pratiques importantes dans la vie courante et au travail. Le troisième est d'amener les organismes d'autres secteurs que celui de l'éducation à travailler dans la perspective d'apprentissage tout au long et au large de la vie pour devenir des environnements écrits dynamiques. Le quatrième est de mettre en place une action territoriale et systémique permettant à des organismes de divers secteurs de s'engager et de s'interinfluencer. Finalement, le cinquième défi est de se doter d'une coordination de projet qui soit sensible à la fois aux réalités des organismes locaux, scolaires et communautaires, et à celles des adultes, que cette coordination ait déjà de l'expérience de partenariat et qu'elle soit à l'aise avec une approche inclusive.

CONCLUSION

Notre recherche-action (Bélisle et al., 2019) permet, au plan théorique, de bonifier ce qu'on entend par environnement écrit dynamique (*dynamic literate environment*) (Hanemann et Krolak, 2017). Quant aux implications au plan de la pratique de l'éducation des adultes, elles concernent par exemple le recrutement, les stratégies pour rejoindre (*reaching out*) et soutenir la participation des adultes non diplômés du secondaire aux activités offertes dans la communauté, la pertinence pour des organismes non scolaires de documenter le niveau de scolarité des usagères et usagers pour s'assurer qu'on rejoint les moins scolarisés, le rôle crucial des organismes communautaires et d'éducation populaire pour favoriser des pratiques de lecture et d'écriture des populations marginalisées.

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THE IMAGINED LEARNER IN ADULT LITERACY EDUCATION POLICY: AN INTERNATIONAL COMPARISON

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ABSTRACT

This paper describes an international comparative analysis of how learners are portrayed in adult literacy education policy research. Although adult learners are rarely referred to directly in adult literacy education policy or in policy research, a range of assumptions about them may be inferred through close analysis. In a previous metasynthesis of adult learner portrayals in qualitative research more generally, Belzer and Pickard (2015), identified a typology of character types that were predictably employed in descriptions of adult learners across a large variety of qualitative research texts. They argued that these types are likely to "drive the action" in terms of further research, policy, and practice just as they drive the plot in literary narratives (Propp, 1968). Similarly, character types in policy analysis can also be revealing. Using the previous typology as a "start list" of analytic codes (Miles & Huberman, 1994), a constant comparative method (Glaser & Strauss, 1967) was used to identify policy character types. Doing so with the adult literacy education policy research literature can inform thinking about who the policy is really for, what is valued, and who benefits. This, in turn, can provide researchers with a distinctive lens for policy analysis and critique.

Keywords: adult literacy, comparative policy analysis, international, symbolic policy interpretation

INTRODUCTION

While demographic characteristics of adult learners and population studies of literacy skill have been undertaken, they do not and cannot portray the diversity of learners and the resources, experiences, and challenges they bring to the classroom. A systematic description of learners' characteristics has been called for in order to gain a richer and more complex picture of adult learners as a way to better meet their needs (Comings, Parrella, Soricone, & National Center for the Study of Adult Learning, and Literacy, 1999; D'Amico, 2003).

In a meta-analysis of the qualitative research literature, Belzer and Pickard (2015) analyzed and interpreted descriptions of adult learners in response to this identified gap in the literature. They found that these portrayals could be categorized into five character types which they called The Heroic Victim; The Needy, Problem Child; the Broken (but repairable) Cog; the Pawn of Destiny; and Competent Comrade. It is unsurprising that researchers tend to focus on different aspects of adult literacy learners, not only because the learners are enormously diverse, but also because researchers are diverse. "The conduct of research is fundamentally shaped by what a researcher has chosen to pay attention to and the theories and methods he or she draws upon to gather and interpret evidence. It may also be shaped by his or her political commitments, social position or identity…Research arguments are necessarily partial and selective, consisting of abstractions or models that considerably simplify and smooth over the complexities, contradictions, and ambiguities of reality itself (cf. Bailey, 2003, pp. 2-10)" (Rosen, 2009, p. 279). For this reason, they argued that it is

important to reflect critically on these types and to ensure that understandings of adult learners are more complex and well-rounded than these types suggest because, like characters in fiction, they help shape the plot (Propp, 1968) and, in the case of adult literacy research, the ongoing formation and design of policy, research, and practice.

In this paper, we turn a similar analytic lens on policy research specifically. In doing so, I took up a symbolic interpretive stance which looks at policy in terms of tacit meanings, implicit understandings, and attempts to define, categorize, and interpret an intrinsically ambiguous reality (Rosen, 2009). As Gale (2001) notes, there is no one shared policy analysis methodology, but from a symbolic interpretive stance there is an assumption that there is something to be uncovered that is not explicitly stated in policy texts. I also assume that "policies are inherently ideological and subject to contestation" (Searle, 2004, p. 82). Rosen (2009) argues that symbolic policy analysis focuses on "expressive" and "constitutive" elements of policy discourse. The former unpacks the ways in which policy communicates cultural values and beliefs; the latter digs down into the ways in which policy constructs reality. She observes that constitutive processes create categories and labels which often reinforce existing inequality. It is the category of the low literacy skill adult in policy documents as described by researchers that I take up here. In so doing, I raise the following questions: Who are the (imagined) learners in policy documents pertaining to adult literacy and what is their positionality? The images of adult learners that are implied by policy documents matter because they, in turn, cause "truths" to be constructed (Taylor, 2008). These can tend toward a focus on individual deficits rather than the structural barriers that contribute to low literacy in the first place (Chapin, 1995)

METHODOLOGY

This policy analysis takes a somewhat unusual approach to source material. Rather than compare actual policies, we drew on researchers' descriptions of policies. We made this decision for pragmatic reasons. Because adult education/lifelong learning policies are often spread across a number of documents and are frequently updated and revised due to social, political, and economic shifts (e.g., (Gadio, 2011; Kenea, 2014; Sayilan & Yildiz, 2009; Walter, 2002), it can be difficult to know which policy to focus on in each country and feel assured that it is the most current and relevant. In keeping with the previous analysis of researchers' descriptions of adult learners (Belzer & Pickard, 2015), we therefore focused on researcher descriptions of policies. However, we very quickly found that there really are no descriptions of learners in either the policy or researchers' descriptions of policies. In fact the learners are imagined, drawing on the symbolic constructions only implied in policies.

Using the search terms and their variants "adult literacy education", "adult basic education", and "education policy or strategy" in various combination, results returned 45 relevant policy descriptions from 16 different high, medium, and low income countries (Australia, Botswana, Canada, Ethiopia, Finland, Mali, Nigeria, Nepal, New Zealand, Pakistan, Sweden, Tanzania, Thailand, Turkey, United Kingdom, United States) and four transnational studies. Using the previous typology as a "start list" of analytic codes (Miles and Huberman, 1994), a constant comparative method (Glaser and Strauss, 1967) was used to identify the policy character types described below.

RESULTS

Policy formation is deeply rooted in problem definition (Chapin, 1995). In the policy documents examined for this analysis, the problem overlaps with the stated impact of the problem and the target of the policy. However, the causes of the problem are generally obscured. Specifically, the problem of low literacy skill is blurred with the impact of low literacy on the national level (and only rarely on the individual or the local community levels). While the causes of low literacy are not explicitly stated, that the target of the policy is adults with low skills, the symbolic inference here is that, in some way or another, adults with low literacy skills are The Problem character in the policy narrative. Given that national adult literacy policy strategy shifts with different political moments and that adults with low literacy skills play no role in shaping those strategies, they are also framed as The Pawns of the policy. In this way, their opportunities for literacy learning are changed with little to no reference to their needs and at any time; typically they have no agency, but are assumed to help countries "win" (e.g. at development or global competitiveness) when properly "moved". Adults with low literacy skills in every policy description seem to embody these two character types. In addition, depending on the context, history, and the time, adults with low literacy skills are also characterized as The Afterthought, The Engine Gears, The Game Token, The Competitor, The Competent Citizen, The Equalizer, The Independent Agent, and The Vulnerable One.

The Problem

In high income countries, adults with low skills are repeatedly held responsible for economic problems and they are often singled out for services based on the public resources they use (with the assumption that they would use less of if upskilled). In examining the metaphors present the U.K.'s Skills for Life policy document, Taylor (2008), for example, noted that low literacy skills are referred to as "a brake on the economy" (Skills for Life Strategy, 2001, Foreword). Potential adult literacy learners are also framed as the problem by how they are identified. They are assumed to be in need (and therefore problematic) of adult literacy services which are explicitly targeted at welfare recipients, low skilled youth, non-native speakers and others deemed as disadvantaged (Hodgson, Edward, & Gregson, 2007). The symbolic communicative and explicit policy discourse encourages those in the U.K with low skills "to view themselves as the enemy of a productive society or the cause of our economic problems" (p. 135). St. Clair (2015) had similar observations. He analyzed the U.S. text "Making Skills Everybody's Business". Although not technically a policy document, it is a vision statement published by the federal office responsible of allocating and overseeing federal funding for adult literacy education. It is aligned with and responds to key policy documents and has significant policy implications. He points critically to the statement in the document "what adults know and can do—not just how many years of education they complete—strongly affects economic growth" (USDoE, 2015, p.5, as cited in St. Clair, 2015) not only because it is an empirically questionable claim. It also points to adults with low skills as a drag on the economy.

Hussain and Salfi (2010) provide perhaps the most evocative version of the The Problem character among the documents explored. At the same time they illustrate the overlap between low literacy and low skilled adults as The Problem when they describe the impetus for literacy policy in their country:

> Pakistan falls in the list of developing countries which are facing…similar problems…: population explosion and lack of basic necessities of life; housing and medical care; poor standard of living…; low

productivity and high birth rate; primitive modes of agriculture and lack of modern industrial technology; and shortage of trained manpower which deter socio-economic development... There are many reasons for these problems but the major cause of all these problems is low literacy…which is an indispensable means for effective participation in the societies and economies of the twenty first century (UNESCO, 2003). (p. 353)

Here, the authors provide a version of The Problem that is stated in similar terms over and over across the developing world. While adults with low literacy skills are not named as the problem, they are its embodiment.

The Pawn

Every policy description that includes a policy history related to adult literacy education demonstrates that policies shift with the political, economic, and social context (both national and global). The shifts reflect changing resources, priorities, and ideologies. Sometimes these shifts are triggered by internal changes in power. For example, Turkey had five national literacy campaigns between 1928 and 2001. Sayilan and Yildiz (2009) argued that literacy policies there "have…become tools for different economical and political interests during different periods of republican history" (p. 736). Each campaign shared some common goals, but also served unique purposes, from modernization and secularism, to economic development, to increasing gender equality. Kenea (2014) compares three policy documents each from a different political period in Ethiopia. The first initiative triggered a literacy campaign that depended on the initiative and effort of students who were seen as bringing low skilled adults out of the "darkness" of illiteracy. The next initiative was shaped by international donors and was grounded in a functional literacy approach but with little support for building a system for service provision. The third campaign was launched during a revolutionary period and was understood to be ideological and for the purpose of indoctrination. When a military socialist government came into power in the 90s, adult education was not a part of the education policy initiative.

These two examples help illustrate that adult literacy education is often provisional in terms of funding, systems, approach, and purpose and goals. Even if permanently institutionalized (for example, in high income countries), it seems that literacy programs can be cut and re-purposed at will (Ade-Ojo & Duckworth, 2017; Hamilton, M. & Pitt, 2011; Hamilton, Mary, 2014; Hillier, 2009). They also make clear that the policy decisions are in the hands of those who have the power to move the "pawns" around; the pawns have no say in how their needs are or are not met.

The Afterthought

This characterization is especially common in low-income countries with extremely scarce resources. Although the countries who frame adult learners as "The Afterthought" generally have a lifelong learning strategy in place as signatories of various transnational educational goal statements, their focus is on basic education for children. Even when systems are put in place for adults, they replicate primary education systems and structures. Although intended for adults, they treat learners like children in terms of curriculum and instructional approach. At best, adult literacy education is marginalized. For example, in Tanzania, Bhalalusesa (2005) reports that even though the country is a signatory to the Education for All strategy, "…heavy emphasis is placed on primary education while adult education, as part of basic education is only partially mentioned [in the national education strategy]" (p. 77). Similarly in Nigeria, adult education policy is embedded in their so-called Universal Basic Education plan.

Some have criticized this decision because it makes the policy too oriented toward the education of children (Kazeem & Oduaran, 2006). The Afterthought is also expressed in high income countries through already relatively small budgets that are often the first to be cut during economic downturns.

The Engine Gear, The Game Token, and The Competitor

These three character types are all related as they are each characters who are assumed to play a role in the economic development and global competitiveness of their countries. In low-income countries the emphasis is on literacy for development, and in higher income countries literacy is framed as a key element in winning the global competition for primacy in the world market. In spite of adult literacy education frequently being an afterthought in national education policy strategy, literacy skills are frequently touted as a key engine of development in low-income countries and as an important contributor to the national economy in more wealthy countries (e.g., Bhalalusesa, 2005; Kazeem & Oduaran, 2006; Kenea, 2014; Maruatona, 2011; Mpofu & Youngman, 2001). This makes adults who improve their skills important "gears" that can turn that engine. In high income countries the turn toward neo-liberalism and human capital development, make adults seeking to improve their skills out to be game tokens that can be collected and counted as successes (e.g., Black & Yasukawa, 2016; Hamilton, M. & Pitt, 2011; Hamilton, Mary, 2014; Smythe, 2015). In this scenario, adult learners are meant to be joining the competition by being self-reliant, responsible for their own outcomes, and flexible (Loeb & Wass, 2014). This makes them competitors in the race for resources, opportunities to succeed, and to get ahead, regardless of their goals, resources, and personal and community contexts.

The Competent Citizen, The Equalizer, and The Independent Agent

These three character types are also related to each other in that they all assume adult learners to have agency and to be capable of meaningful work on behalf of themselves and their country. They are competent, contributing members of democratic societies. They also have ample personal resources they can bring to bear to the task of improving their literacy skills. In Nigeria, The Competent Citizen is implied by an education system that believes learning should lead to a "fulfilling life" *and* contribute to national development. In other words learners can meet their own needs which in turn will serve the nation as skill levels rise. There, all levels of society were called upon to join together collectively to reduce or eradicate mass illiteracy. In describing the Nigerian National Policy on Education Kazeem and Oduaran (2006) state that "the central philosophy…was the integration of the individual into a sound and effective citizen" (p. 38). Instructors had a number of directives to enact this philosophy including "faith in man's ability to make rational decisions" and "respect for the worth and dignity of the individual" (Federal Republic of Nigeria, 1977, 1981, 2004 as cited by Kazeem & Oduaran, 2006, p 39). With a strong hint of neo-liberal expectations because of its emphasis on individual responsibility, Sweden empowers its adult learners as Independent Agents to develop individual study plans which assumes that learners can and should be their own agents of learning, taking responsibility for identifying and pursuing their goals for literacy and language development.

CONCLUSIONS

It is important to note that policy texts and the research that they engender do not exist in a vacuum. They are shaped not only by national social, economic, and political conditions, but

also by external triggers such as international population study findings, policy guidance and targets from transnational organizations such as UNESCO, and donors and NGOs with their distinctive agendas and ideologies (Hamilton, Mary, 2014; Smythe, 2015). Despite some common ideology, ethos, and goals across much of the world, however, each country creates its own scenery within which the character types are outlined. Unlike most narratives, the character types in policy texts and research are more talked about in abstractions and generalizations than with the fine detail of character-driven narratives. It seems that here, the policy "plot" drives the characters, forming them without their engagement or agency and with little reference to the reality of who they are, why they are where they are, or what they themselves truly need.

Policy efforts to improve literacy among the adult population must envision more complex and "rounded" (Forster, 2010) character types that account for the interrelationship between improved skill and economic development as well as individuals and their communities in ways that increase agency, equity, and social justice and decrease poverty. As a contribution to this effort, Rosen (2009), from a symbolic analysis perspective, suggests that "researchers should…aim to foster broad-based discussion of how…[policy] problems are constructed or defined in the first place. To the extent that these efforts provoke or support discussion of the values, goals, and assumptions involved in such definitions and the consequences of action on them, policy analysts can play a more constructive, educative role in policy processes" (p. 281).

Chapin (1995) offers a helpful concluding suggestion to make Rosen's ideas more pragmatic. She argues for a "strengths perspective" to policy which builds on the resources and strengths of the policy targets rather than their struggles and pathologies. This assumes, however, that policy problems are understood to be socially constructed, have multiple explanations, contested, and negotiable. Perhaps most importantly, adults with low literacy skills should be made visible in the policies. They should be portrayed not as an abstract shadow projected on Plato's wall or a Godot-like character, talked about but never seen. When the actual lives, needs, interests, resources, and challenges of adult learners' lives animate policy, policy is much more like to successfully meet their needs, increase learning outcomes, and reap substantive individual and social rewards.

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ETHICS AND INTEGRITY IN A VISUAL RESEARCH PROJECT INVOLVING REFUGEE YOUTH

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ABSTRACT

We examine the ethics of using visual research methods, mainly participatory photography in adult educational research, with a focus on a project involving refugee youth in Atlantic Canada.

Keywords: arts-informed research, participatory photography, refugee youth, ethics.

INTRODUCTION

In this paper, we refer to a SSHRC funded study[i] in Atlantic Canada involving refugee youth to discuss complex and challenging ethical dilemmas involved in an art-informed method - participatory photography - at several stages of the process. The participatory photography research method is a relatively new but a continuing trend in Adult Education and deserves careful consideration in our field. We highlight the cultural, social and contextual situatedness of ethics and provide practical suggestions for ethical research using visual research methods.

Because of the power of photography to arouse emotions, promote deep reflection, and communicate feelings, ideas, and experiences (Brigham, Baillie Abidi & Calatayud, 2018), researchers have turned to photography as a research method. Participatory photography offers valuable opportunities to expand the depth of research participants' voices as they share their stories, name their realities, engage in critical dialogue, and promote awareness of their experiences within a group (Brigham et al, 2018, p. 104). The photos and the narratives related to the photos lend themselves to creative and engaging knowledge dissemination, increasing the accessibility of the participants' stories, broadening the audience and having potential impact. Ethical considerations related to "the protection of subjects from harm, the right to privacy, the notion of informed consent, and the issue of deception" (Merriam, 2009, p. 230) have to be addressed at all stages of the research. We begin with the preparation stage.

THE PREPARATION STAGE

In our study, as with any research, we had to reckon with issues of power, trust, and ownership (Castleden, Garvin, & Huu-ay-aht First Nation, 2008). While the benefit of participatory photography is that it is participatory and the participants are in effect co-researchers who have control over their representations in the study (Brigham, Baillie Abidi & Calatayud, 2018, p. 105) as researchers, we had to avoid "parachute research" (Castleden et al, 2008, p. 1401). That is when a researcher parachutes into a community for a short time, without taking the required time for the community to know them or for the researcher to get to know the community in an effort to build trust.

Research projects using participatory photography will usually entail involving established community partners who have networks in the community and long-term connections with policy-makers/people in positions of power early on in the research stage. Community partnerships also allow for a broader reach for recruitment. Our research team[ii] included two

team members who work with the Nova Scotia settlement association who had an established relationship through their program with some of the youth who subsequently participated in our project and the first author has been working in the Halifax community with refugee and immigrant families for over 15 years. These relationships and positive reputations in the community helped the team build trust over time.

Participatory photography methods often aim at social change and empowerment, yet this can sometimes be challenging. We needed to avoid "raising false hopes or unrealistic expectations amongst the participants of photovoice projects who are positioned to be the champions for social change in their communities" (Johnson, 2016, p. 799). For this reason, we recommend that in the early planning stage, researchers seek the support and interest of community and policy-makers. We involved a community partner (Youth Art Connection) who has established relationships and networks and whose mission is to work with youth of all backgrounds to grow a successful career and life (YAC, 2019). Further, we agree with Duffy (2011), who talks about the polysemic nature of the concept of empowerment, arguing that it can mean learning a new skill, taking part in political action, and gaining critical awareness of surrounding social concerns, among other things. The development of those skills and actions were central to our project.

Once the research had been planned, the ethics review had been approved, and the participants were recruited and had consented to participate, we began the training and data collecting stage.

THE DATA COLLECTION STAGE

Taking photographs can be an intrusive activity. Preparing participants for possible negative responses, such as criticisms and hostility, is important. In addition, regular opportunities to discuss participants' needs, concerns and emerging problems throughout the study are helpful. Prins (2010) reminds us that the camera is not "an accultural, intrinsically liberating technology that produces similar results in any social cultural setting" (p. 427). She advocates for a 'judicious' and socio-culturally informed approach to photography.

One of the strengths of the participatory photography method is that it allows participants to express ideas that are not limited or constrained by words and language, yet it is important to recognize that non-tangible topics to which participants may wish to bring attention to are not always easily amenable to visual representation. For instance, in my own [Author 1's] previous study, a participant wanted to convey issues related to her identity through poetry, so she wrote the poem, typed it up and took a photo of the written poem. This example shows the creativity of a participant in trying to convey ideas that do not lend themselves easily to photographic images. It also suggests that in some cases, a process that includes storytelling or reflective writing that helps to capture narratives and ideas beyond or outside of photographs contributes to maintaining the integrity of the participants' stories. Further, it reminds us that a method that limits the research participants' ability to share their stories in a fulsome way becomes an ethical concern in that participants' voices are partially or fully restricted unnecessarily.

THE ANALYSIS AND DISSEMINATION STAGE

In our study, the analysis stage mainly occurred with the participants as they prepared for the dissemination of the project. During group dialogues with facilitators throughout all the

sessions, each participant had several opportunities to share the meaning of their photos and talk about the overarching theme of our study: social justice. As each participant shared, other participants and facilitators asked questions and made comments (e.g. "That reminds me of a picture I took," or "That's the same in my culture!"). Participants also chose, arranged, and grouped their own and/or other participants' photos to tell a story or define a theme. In this way, participants were engaged in thematic analysis on both an individual and group basis. The participants' captioning of their photos for the public event, their public speaking at the event, as well as their songs, dances, and poems reflected their analysis of their photographs and experiences.

At the dissemination stage, maintaining the rights and dignity of the participants, their photographs and any identifiable subject in the photographs is complex. Essentially, at this stage the researcher must consider, "Is my representation of the participants' stories respectful?" (Wiersma, 2011, p. 213). Because participants take photos they personally choose to share and usually are involved in deciding what, where and how to share publically, "sensitivity to the dignity of participants is implied … [provided] that they are aware of the subtleties of how images are interpreted and used" (Langmann & Pick, 2014, p. 711). Group dialogue helps to draw attention to subtleties. However, dignity is a relative social construct that is context dependent and what might be considered dignified "in one culture could be considered an indignity in another" (p. 713). Therefore, researchers and participants need to develop a heightened sense of awareness and sensitivity towards different cultural norms, societal traditions and values in the research context. Protecting the dignity of research participants means, among other things, respecting the participants' culture and acting in culturally appropriate ways. It also means doing research in a way that does not "demean or reduce the person it involves" (p. 713). To this end, Langmann and Pick suggest that researchers apply what they call a *dignity-in-context* approach that deals with dignity issues in their situational context. Such an approach has the potential to sensitize the researchers to "the relativistic nature of social and cultural norms" (p. 713). In our project, all photographs that were shared publically, including those published online (e.g., on social media and websites) were contextualized with descriptions about the purpose of the project and a caption provided by the participant.

Some photography research projects can pose serious risks to the safety of participants. For instance, in some communities, publishing photographs of disempowered groups, such as those from the 2SLGBT communities might jeopardize their physical safety. Hence, the importance of researchers being aware of the religious and cultural sensitivities underlying their research contexts.

One school of thought about protecting the dignity of participants is to modify the photographic images using digital technology to blur faces and disguise identifiable features. However, this practice has been critiqued by several scholars such as Susan Sontag, Abigail Solomon-Godeau and Martha Rosler who, in the words of Choi (2018), argue that photography, "despite its inherent mechanical objectivity, manipulates, distorts, and thus re-victimizes the subject in its pitiless formal attention" (p. 99). The idea of distortion and manipulation can be regarded as a form of identity distortion and objectification of participants (Langmann & Pick, 2014). For Close (2007), "the original, unaltered image is the one on which interpretation of data rests and to present a defaced image would be no different from presenting interview data whose language, grammar or syntax had been

altered" (p. 30). Banks (2001 cited in Close, 2007, p. 30) suggests that the "fuzzy-face effect" in photographs can carry connotations of criminality especially in the Western context. In our study, there was only one instance in which one of the participants had to crop the image to remove the part identifying a person who had not given consent to be photographed, but other than that we did not have any need to manipulate or distort photographs to protect confidentiality.

Given the rise in social media and the ubiquitous nature of taking photos that can be easily and instantly uploaded and shared online, there is an increased chance of unanticipated and unauthorized dissemination of digital images from the research. While the social web provides research participants with readily available venues through which they can reach a wider public, increase the exposure of their stories, and, thereby, extend the potential impact of the research, publishing research-related visual content online can be ethically challenging. Once a photograph is shared online it is no longer under the control of the participants or the researchers. This may lead to psychological harm (including feeling demeaned, embarrassed, worried or upset) for the participants and possibly to others by extension (such as family members or any subject in the participants' photos). Addressing this ethical concern requires researchers to be clear with participants about this loss of control in perpetuity and having discussions about the risks over the duration of the project, not just at the dissemination stage. It is also important to make clear to participants that social media sites store information on US-based servers, making the content subject to US laws. Participants should expect that researchers will make every effort to ensure no sensitive, personal information is included in photos and stories that are posted to these sites, and that all participants will be given the opportunity to review and approve stories before they are posted.

As a semiotic form of meaning making, photographs can be ambiguous and sometimes hard to understand. This is mostly due to their context dependence and to the fact that they can be obscurely polysemic (Peck, 2016). Wang and Burris (1997) add that while photographs are easy to collect they are "difficult to analyze and summarize because they yield an abundance of complex data that can be difficult to digest" (p. 375). Related to this is the unpredictability of the impact they can have on the viewer. Photographs do not represent the world objectively. They are social constructs whose significance resides in "the way the people involved with them understand them, use them, and thereby attribute meaning to them" (Becker, 1998, p. 74). Photos are shaped and controlled by contextual social, cultural, and political elements. They get meaning (and they can have multiple meanings) from the conditions surrounding the making of the photographs and the context in which photographs are viewed (Templin, 1982 cited in Adelman, 1998). They have meanings, which can be inferred from the political, cultural, and social environments where the image was taken and viewed. In this way, photos act not just on mechanical and cognitive levels, but also on an emotional level. From a participatory photography researcher's perspective this is a powerful aspect of photography that helps participants visualize and share their experiences, thoughts, knowledge and beliefs with audiences.

CONCLUSION

Ethical research practice is about producing credible and valid knowledge in an ethical way. Ethics in photography-based research is a field of landmines. Researchers are required to exert scrupulous attention and caution in addressing all the ethical issues that might potentially compromise the safety of participants and undermine the validity and credibility of

the whole research. The researcher should develop an acute sense of predictability and be able to deal with ethical problems as they unfold during the research process. If anything, the discussion of the various ethical issues covered in this paper brings to the surface the primary fact that ethical conduct of research requires Riessman's (2005) "ethics-in-context approach" (p. 473). Such an approach highlights the cultural, social and contextual situatedness of ethics and requires visual researchers to address their ethical concerns in the light of the immediate context of their research. Clark et al. (2010) call it "situated visual ethics" (p. 81) arguing that "research ethics are contested, contextual, dynamic, and … best understood in real, concrete, everyday situations" (p. 82). Ethical research is relativistic and situated in nature and no "one-size-fits-all ethical policy will emerge for visual research, and indeed, perhaps nor should it" (p. 89).

Besides ensuring the safety of participants and the integrity of the research process and always in the context of addressing ethical considerations, real or potential, photography researchers must strive for a research process where relations of power between the researcher and participants are levelled to the maximum. There is no such thing as a complete power-free relation between researcher and participants (Allen, 2012). One way to address this is through incorporating a participatory and dialogic approach; one that empowers participants, values their voices and highlights their emic perspective.

We assert that participatory photography is a robust research method with huge potential. We believe the advantages outweigh the limitations for research such as our project. We hope that this paper demonstrates the complexity of ethical issues involved in doing participatory photography research and that it provides insights for researchers interested in using this method.

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MATURE STUDENTS MATTER IN ART AND DESIGN EDUCATION

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ABSTRACT

The creative practices of five people who had previously studied on an Access to HE course (art and design) in the United Kingdom were explored through narrative inquiry. All had participated in higher education after their Access to HE courses. After completing their studies, the participants set up various Visual Culture Learning Communities (VCLCs) in order to support people who did not have access to the arts through formal education. The participants' stories were analysed in relation to various types of altruism (entrepreneurial, philanthropic, and selfless). It was found that the Access to HE learning experience stayed with some of the participants and encouraged them to open up learning spaces for others. Some of the 'Access values' relating to social justice, democratic education, student-centeredness and community engagement were modelled and developed by the participants. Their narratives suggested they were acting because of either entrepreneurial, philanthropic or selfless altruism. This challenged some of the neoliberal discourses around the individualistic motives of mature students that link access to higher education only to increased economic rewards and status.

Keywords: Access to HE, art and design, altruism, visual culture learning communities, adult learning.

INTRODUCTION

This paper considers the wider societal impact an Access to Higher Education (HE) (art and design) course can bring that lies beyond the benefits to the individual mature student. It is argued that the altruistic motives of some of the students extend the sphere of influence of their education beyond themselves and their immediate families to other, wider, communities. In the United Kingdom Access to HE courses were designed to facilitate students without conventional qualifications progressing onto a degree course. They are mostly taught in further education colleges but some are delivered within Universities. They are similar to the enabling courses taught in Australia (Broadhead, Davies & Hudson, 2019).

By drawing on Nussbaum's (2017) philosophical discussion about the nature of altruism and Freedman's (2015) work on the growth of Visual Culture Learning Communities (VCLCs), it is proposed that some mature students use their artistic skills and knowledge to help others. Through narrative inquiry, it can be seen that some students seek to share their skills and knowledge gleaned from their learning experiences, including those from Access to Higher Education. After leaving formal education, some mature students established informal learning communities, in order to provide opportunities for others who wish to learn creative skills, but are unable to do so in a school, college or university. The examples discussed here are *Sew for Change, Art School/Ilkley* and *TCL Collective*. People who had previously studied on an Access to HE course set up these learning communities and now they are choosing to carry out these activities on the margins of mainstream education.

Within the context of neoliberalism, the importance of Access to HE courses is measured in terms of getting students into highly paid careers (Broadhead, Davies & Hudson, 2019).

Universities in the United Kingdom currently collect data about what students do when they have achieved their degrees through the *Destinations of Leavers from Higher Education (DLHE)* survey. However, some students decide to use their skills in ways that may not bring financial rewards or a stable job, but aim to benefit the wider community. Nussbaum (2017) points out that altruism is multi-layered and complex; however, from the students' own stories it does appear that they are motivated to do good because they see that there is a lack of opportunities for people to study the arts.

THEORETICAL FRAMEWORK

Two theoretical perspectives are considered in order to analyse the stories of experience shared by participants who were or are mature art and design students. These are altruism and Visual Culture Learning Communities (VCLCs). VCLCs are informal groups of people who come together to learn about their art practices, support one another and share resources (Freedman, 2015). It has been noticed, through narrative inquiry, that some mature students have set up VCLCs after leaving formal education. A discussion of altruism may inform proposed reasons why this has occurred. A critical reading of the literature on VCLCs is also necessary in order to see how older people can fit into this model.

Nussbaum (2017) informed by the work of sociologist Kristen Monroe has explored altruism asking if, ultimately, altruism is motivated by a desire to leave something behind after a person has passed away. She identifies three forms of altruism.

Firstly, altruism practiced by entrepreneurs who seek wealth and influence, but whose actions also have social benefits. Secondly, philanthropists who appreciate the benefits of their actions to a particular cause, but still expect some personal gains (these could be in terms of enhanced personal reputation, reciprocating factors, personal satisfaction. The benefit is anticipated but may not actually happen.

The third model is that of selfless altruism where people do good because they see the value of a good deed to the recipients. Nussbaum (2017) conceives selfless altruism as a mundane matter rather than special behaviours of parents, friends or fellow citizens. Within this third model, Nussbaum (2017) has identified two forms of selfless altruism. The first is a good deed done because it will contribute towards the flourishing of human life in an Aristotelian sense. The person is aware that it is good that they act well.

The second form is slightly different, where the good deed is seen to be necessary, but the person's own involvement in producing the action is not significant. It is the end result that is important, it does not matter which person carries out the action for the greater good.

Nussbaum (2017) recognises that these models can appear as if the individual is rational, stable and consistent. Altruism could very well be a more fluid phenomenon. Motivations for doing good are likely to change as people's experiences and contexts ebb and flow. For example, Scott, Burns and Cooney (1998) discovered that mature students were more likely to act with altruism, if they were confident that their families' material needs were being met.

Southan (2014) expressed scepticism that altruism and creativity were ideas that sat together, claiming that if people were being creative when others were hungry or suffering then this was not a means of making the world a better place. It could be argued that this comes from an understanding of creativity as individualistic artistic practice. However,

Freedman (2015) has argued that learning within the arts is concerned with participation and collaboration and less to do with self-interested, personal practice.

It has been commented that some adult or mature students, in particular, do have altruistic motives in returning to study (Davies, Osborne & Williams, 2002; Maguire, 2001; Scott, Burns & Cooney, 1998). There has been a solid body of research about altruism and medical education (Hilton & Slotnick, 2005; Bishop & Rees, 2007; Burks & Kobus, 2012). Can altruism be seen in the actions of those who chose to study art and design subjects when returning to education?

Freedman (2015) has stated that VCLCs are becoming an important form of pedagogy that lie outside the academy. She argues that the visual arts should not be conceived as a personal path to enlightenment but as a form of dedicated communal practice. Many people learn about art in places other than schools, in museums, community centres or outside institutions all together. 'Non-traditional' or mature students may enter higher education because they have previously participated in a VCLC. They may continue to be part of such a community after they have left education or be instrumental in setting up a new VCLC. VCLCs provide a community of like-minded people, mediating against a lack of opportunities in formal education. They create a safe space for diverse 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 openings 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 showed 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 what interested in their practices. Participants thought there was an adult bias against popular art forms in formal education. Many VCLC members said they were part of the group 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, creating learning spaces that exclude adults. 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 can be places where intergenerational learning can take place. The reasons people who were once mature students create VCLCs may be understood in relation to the forms of altruism described by Nussbaum (2017).

RESEARCH DESIGN

Qualitative research was undertaken based on narrative inquiry. This was because the students' experiences were central to this exploration and narrative is an effective way of documenting life stories. Previous work had utilised narrative inquiry to investigate post-access students' experiences in art and design undergraduate education (Broadhead, 2018;

Broadhead and Gregson, 2018). Narratives do not simply end and this research was partly a continuation of earlier work, where one participant 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 impact beyond formal education (Andrews, 2014; Butler-Kisber, 2010; Clandinin and Connelly, 2004).

The people, who had set up 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 and all but one had previously studied on an Access to HE course. The participants' names were changed to protect their identities. They were asked about their VCLCs, why they had set them up and what impact their work had on other people. They were also asked how their own life experiences had helped them establish their learning communities. Their responses were initially collected through email and an informal interview. Afterwards the participants created a presentation about their work, which was shared with other mature students at an event called *Mature Students Matter in Art, Craft and Design* that happened in November 2019.

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. Using her textile skills Eliza (2019) aimed to, "find out what their future is e.g. stay in country or return if possible, what they want their future to be and how they can make this happen?"

She sought to, "capture these questions/thoughts through the visual – by writing, mark-making or drawing on fabric. This would then be embroidered and eventually 'gifted' back to the women."(Eliza, 2019).

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.

Her presentation revealed how Eliza had also worked with many community groups in the United Kingdom, 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 where people could sew, assemble and distribute reusable, washable 'Days for Girls' sanitary kits. (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! (Sew for Change, 2019).

Eliza saw a need and that her skills could meet that need; she did not do this for financial gain. Although she was supported in 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.

Art School/Ilkley

Jake was someone who 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:

> I have worked on two collaborative projects, which involved residency, response and exhibitions. I am also project managing new studio and exhibition space as part of the new project. 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, 2018)

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, 2019)

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

TCL Collective

The members of TCL Collective had met in higher education and decided that they would set up an exhibiting group after they completed their Master's course in Creative Practice. They had worked together in many places in Ireland and the United Kingdom. "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 at the KAVA (Kinvara Area Visual Arts) at the end of the week." (Karen, TCL Collective, 2019)

Mandy went on to say, "My work is community orientated, I exhibit in cafes, community centres, art trails." She continued 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! (Mandy from TCL Collective, 2019)

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."

CONCLUSIONS

All three groups worked with people of different ages and backgrounds, these projects gave an opportunity for intergenerational learning that more conventional forms of education discourage. The value of learning within a diverse group of people has been noted in previous research (Broadhead and Garland, 2012).

The Access to HE learning experience stays with some students and encourages them to open up learning spaces for others. In some cases, the impact or scope of influence does not just stop at the individual student. Some of the Access values proposed by Broadhead, Davies and Hudson (2019) such as social justice, democratic education, student-centeredness and community engagement are modelled and developed by the students. This challenges some of the neoliberal discourses around the individualistic motives of mature students that link Access education to increased economic rewards (Burke, 2002).

It is very difficult to say which of Nussbaum's models of altruism reflects the participants' actions. Jake did say his entrepreneurial experiences helped him set up his art school project, however, he was being pragmatic, wanting to create a venture that was sustainable. Philanthropic and selfless altruism do appear to be relevant. Eliza from *Sew for Change* and Jake from Art school/Ilkley identified a need and used their skills to do something about it. *TCL* Collective, perhaps, are more entrepreneurial in that their exhibiting activity raises their profile and reputation. The good it does to others is a positive repercussion of the activity but not *TCL*'s primary motivation.

Implications for Adult education Theory and Practice

In the United Kingdom mature students have been absent from recent discourses relating to widening participation where the focus has been on school leavers. When considering the subject area of art and design, it can be seen that there are examples of mature students drawing upon their educational experiences to give value to their communities. Mechanisms that measure the impact of higher education used by the UK government such as Destinations of Leavers from Higher Education (DLHE) survey are not designed to capture the impact mature students have after they leave formal education. This is because it focuses on employment and salaries rather than the creation of small, localised initiatives. Practitioners need to argue that mature students matter in art and design education, partly due to the 'ripple effect' of their participation. The complex area of altruism as a motivation for adults studying within art and design requires further interrogation.

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CRITICAL DIGITAL COMPETENCES AS A PREREQUISITE TO NAVIGATE THROUGH GLOBAL FLOWS OF INFORMATION. FINDINGS FROM A LARGE-SCALE SURVEY IN GERMANY

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ABSTRACT

The digitization of daily life requires not only the ability to apply certain digital skills but also the ability to reflect about the underlying structures and processes in a critical way. This contribution briefly reports about research regarding the digital divide, about the credibility of information and about aspect of data capitalism. We draw on data of a representative household survey conducted in 2018 in Germany. Findings of multivariate analysis show which socioeconomic and sociodemographic factors influence the ability to judge why Internet companies gather data of their users. As a central result, we show that the reading and writing skills of adults also have a statistically significant effect on this self-reported competence.

Keywords: Digital competences, reading and writing skills, digital divide, credibility of online information

INTRODUCTION

"Adult Education in Global Times" suggests that adult education researchers consider seriously the implications of global flows of information. A growing crisis of credibility in this information exists in phenomena labelled as fake news, disinformation and data capitalism (Niesyto, 2017; Staab, 2019) or surveillance capitalism (Zuboff, 2019). Scholars point to emerging new forms of social and digital exclusion (Noble, 2018). To contend with the enormous amount of information and its accuracy and credibility and with the economic interests behind online services, competences of critical reflection appear to be of special importance.

This contribution addresses the self-reported competences of adults to evaluate the credibility of information on the Internet, to distinguish between information and advertisement and to reflect the motives for data gathering by Internet companies. Our goal is to relate these critical competences to sociodemographic and socioeconomic factors and to reading and writing skills. We discuss the implications of our findings for adult literacy pedagogy and policy both in nation-states and globally. In this, we draw on research literature and on empirical data from a quantitative survey on basic literacy skills and practices of adults in Germany in 2018 (Grotlüschen, Buddeberg, Dutz, Heilmann, & Stammer, 2019).

LITERATURE REVIEW

This section briefly points to research literature regarding the discussion of a digital divide, credibility of information on the Internet and the process and the consequences of commercial data gathering.

Digital divide

Literature related to disinformation and adult education is yet sparse and connects with existing empirical research that addresses the online activity of different population groups, discussed as the digital divide. While research on a digital divide or digital inequality in a first stage mainly referred to physical access (Norris, 2001; Norris & Inglehart, 2013), Hargittai suggested the term second-level digital divide in order to reflect not only on physical access but also on the usage of digital technology and the corresponding digital skills (2002). At the same time aspects influencing digital practices like age (Friemel, 2016), education or employment (Millard, 2015; van Dijk, 2013) achieved increased attention in the discussion. In the last years according to van Dijk (2020) a third-level digital divide is being discussed taking into acount the positive and – more recently – also negative outcomes on Internet use like "excessive use, cybercrime or abuse and loss of security or privacy" (van Dijk, 2020, p. 96).

One domain assessed in the Programme for the International Assessment of Adult Competencies (PIAAC) is the proficiency in problem solving in technology-rich environments (ICT) and measures problem-solving as well as basic computer literacy skills (OECD, 2019, p.55). PIAAC states, that high-educated and younger adults have higher ICT proficiency, while the differences between women and men are small (OECD, 2019). It should be noted that this are generalized results over all participating countries and can vary on a case-by-case basis.

Credibility of information online

In Germany, the use of social media represents a growing but still small source of information. Some 34 percent of Internet users retrieve news from social media platforms (Hölig, Hasebrink, & Behre, 2019). This proportion is higher e.g. in the US. According to Shearer and Gottfried some 47 percent of the US population, at least sometimes (or often) retrieved news via social media in 2017 (Shearer & Gottfried, 2017, p. 2). Allcott and Gentzkow refer to this data and highlight the aspect that only a small proportion (34%) trust information retrieved from social networks compared with far larger proportions of people trusting information from national (76%) or local (82%) news organizations (Allcott & Gentzkow, 2017, p. 223). Allcott's and Gentzkow's interpretation leads to research regarding the credibility of online information in times of a global flow. McGrew et al. state that if 'citizens are not prepared to critically evaluate the information that bombards them online, they are apt to be duped by false claims and misleading arguments' (McGrew, Breakstone, Ortega, Smith, & Wineburg, 2018, p. 165). This risk might be seen as one example for negative outcomes of Internet use mentioned by van Dijk (2020). Nygren and Guath report from a Swedish study among teenagers showing surprisingly low competences in fact checking and distinguishing between information and advertisement (Nygren & Guath, 2019).

The aspect of credibility connects to the phenomenon of so-called fake news (Allcott & Gentzkow, 2017; Humprecht, 2018). Effects of fake news reach from confusing readers to affecting election results (Tandoc, Lim, & Ling, 2018, p. 138). Websites containing disinformation are often accessed via social media websites (Allcott & Gentzkow, 2017, p. 222) and social media platforms appear to be a particularly effective vehicle for misinformation e.g. because of a confirmation bias (Tandoc, 2019, p. 4). Some sources synonymously use the terms fake news and disinformation while others rely on disinformation to discuss these negative effects (European Commission, 2018).

Datafication / Data gathering

Another aspect of digitization, which appears as a potential source thread against Internet users, is the process of gathering users' data in order to facilitate personalized advertisement thus transferring data into economic capital (Zuboff, 2019). These processes rely on algorithmic systems. Using algorithmic processes not only effects advertisement but also job recruitment, crime prevention or bank lending (Zweig, 2019). Among others, O'Neil emphasizes that in many cases marginalized groups are those who are threatened most by the power on systems based on algorithms (O'Neil, 2017). Noble even uses the term algorithms of oppression reflecting effects of data business related to race and gender (Noble 2018).

RESEARCH QUESTIONS

We are guided by the research question: How do self-reported critical digital competences correlate with digital practices and with reading and writing skills when controlling for sociodemographic factors?

Based on the state of research and theories our hypothesis are that (1) self-reported digital skills and digital practices are positively related and (2) self-reported digital skills and reading and writing skills are positively related as well.

DATA AND METHODOLOGY

The basis for our analysis is the survey LEO – Living with low literacy (in the forthcoming: LEO 2018), which was conducted in Germany in 2018 (Grotlüschen et al., 2019) and funded by the German Federal Ministry of Education and Research. For this survey, 7,192 respondents between 18-64 years of age were interviewed. The sample is representative for the German speaking population living in private households.

The survey includes a comprehensive questionnaire (computer assisted personal interview) and an assessment of reading and writing skills (pen and paper) in German language. Item response theory (IRT) and plausible values (PVs) are used in order to achieve robust measurements of reading and writing skills. Based on the measured test scores, so called Alpha Levels describe the proficiency level of reading and writing skills: Alpha Levels 1 to 3 indicate low reading and writing skills, Alpha Levels 4 and 5 indicate higher reading and writing skills (Grotlüschen et al., 2019).

Besides measuring the reading and writing skills of the German population LEO 2018 pursues additional research goals. LEO 2018 focuses on literacy related practices and competences related to several areas of everyday life. These areas include digital literacy, health literacy, financial literacy, and political literacy - to a lesser extent also workforce literacy, family literacy and further education. The competences are classified as functional-pragmatic ("I can do it") and critically-scrutinizing ("I can judge it"). Practices and competences are self-reported and not tested.

Regression model

According to our research question, we want to focus on how the ability to judge different aspects of digital literacy is influenced by digital practices and reading and writing skills, when controlling for several background variables. The analysis is performed using a logistic regression analysis with a binary dependent variable. We define three different regression

models, adding additional explanatory variables in each step. All calculations are made with the statistic software R.

Sample

The total sample size of LEO 2018 is 7,192. The subsample for this analysis excludes 429 cases, who never use a computer or mobile device with internet access. For this group, no information on their digital literacy skills is available. Further 202 respondents did not answer to the question used as dependent variable in the analysis (see below). This leaves us with a sample of 6,561 cases. Using listwise deletion, we removed a few cases with incomplete data, resulting in slightly different sample sizes for the respective regression models.

Variables

The following section will briefly describe the operationalization of dependent and independent variables.

Dependent variable

In LEO 2018 six questions concern self-reported digital literacy skills. Of these, three questions can be classified as critically scrutinizing competences. We use similar regression models for all three questions, but due to a limited number of pages we will focus on one question:

> Is it easy, rather easy, rather difficult, or difficult for you to judge why free online services are interested in the personal data of their users? (variable: dig029)

In order to obtain a binary variable for the logistic regression models we collapsed the variable to two categories: "easy/rather easy" on the one hand and "difficult/rather difficult" on the other hand. Therefore, all regression coefficients depict the chance of responding with "easy/rather easy" in comparison to the reference group.

Independent variables

Model 1

For the first regression model, we use several sociodemographic control variables. The selection of these variables is based on earlier research (van Dijk, 2020; OECD, 2019), although we excluded variables from the analysis, which have proven not significant in all regression models over all three questions mentioned above. The sociodemographic control variables are (variable names and reference categories in parenthesis):

- Gender (f001, female)
- Age group (altgr5, 18-24 years)
- School leaving qualification (schulab, high)
- Employment status (f006, employed)
- No children in household (generated using sdg006_1, sdg006_2 and sdg006_3)
- Non-German first language (erstspr)
- Get along with household income (rather) badly (fin026)

Model 2

In addition to the variables in Model 1, in Model 2 we use two further variables, operationalizing the use of digital practices as follows:

- How often do you use a computer with Internet access during work or in your free time? (frequent, dig002)
- How often do you use an internet-enabled mobile phone, a smartphone, or a tablet? (frequent, dig003)

Here we define frequent use as "at least once a week", infrequent use as "less often than once a week", and never as "no use at all" of that digital practice. Adding these two variables reflects the correlation between skills and related practices proposed by Reder (1994) and supported by PIAAC (Reder, 2017).

Model 3

Finally, for Model 3 we add an indicator for low reading and writing skills. This variable is based on the assessment of reading and writing skills. To dichotomize this variable, we collapsed Alpha Levels 1 through 3, representing low reading and writing skills, and Alpha Levels 4 and 5, representing higher skills. The reference group in the regression model is adults with higher reading and writing skills. Reading and writing skills are seen as prerequisites for social participation and have been measured in various surveys like PIAAC (OECD, 2019), the Skills for Life surveys in England (BIS, 2011) and the French IVQ (Jeantheau, 2015).

RESULTS

Figure 1 shows the results of the three regression models. The coefficients are depicted as odds; the error bars represent the 95% confidence interval. Therefore coefficients (odds) on the left side of the vertical line (odds < 1) can be interpreted as a lower chance of the particular group, in comparison to the reference group, to find it (rather) easy to judge why free online services are interested in the personal data of their users. Coefficients (odds) on the right side of the vertical line (odds > 1) indicate a higher chance of the particular group to find it (rather) easy. Error bars touching the vertical line imply a non-significant coefficient.

Model 1

Model 1 captures the influence of several socioeconomic variables on the ability to judge why free online services are interested in the personal data of their users.

The results show that men assess their ability more positively than women do. Research suggests the reason for this lies more in an overestimation of men's ability and less in a lower ability of women (McElvany & Schwabe, 2019; Edele, Seuring, & Stanat, 2015). Prior research generally did not show significant differences in digital skills between men and women (van Dijk, 2020, p. 73).

Age is negatively related to the self-assessed ability to judge the data collection of free services: Especially the two oldest age groups (45 to 54 and 55 to 64 years of age) show a significant lower digital skill compared to the youngest group (18 to 24 years).

The level of school-leaving qualification also shows a clear and expected effect: The lower the level of education, the lower the chance to assess the own digital skill positively.

Employment status does not show a clear effect on the ability to judge why personal data is in high demand. This is remarkable, but perhaps effects are moderated by the education level or the household income. Getting along with the household income (rather) badly is related to a lower chance of having better digital skills.
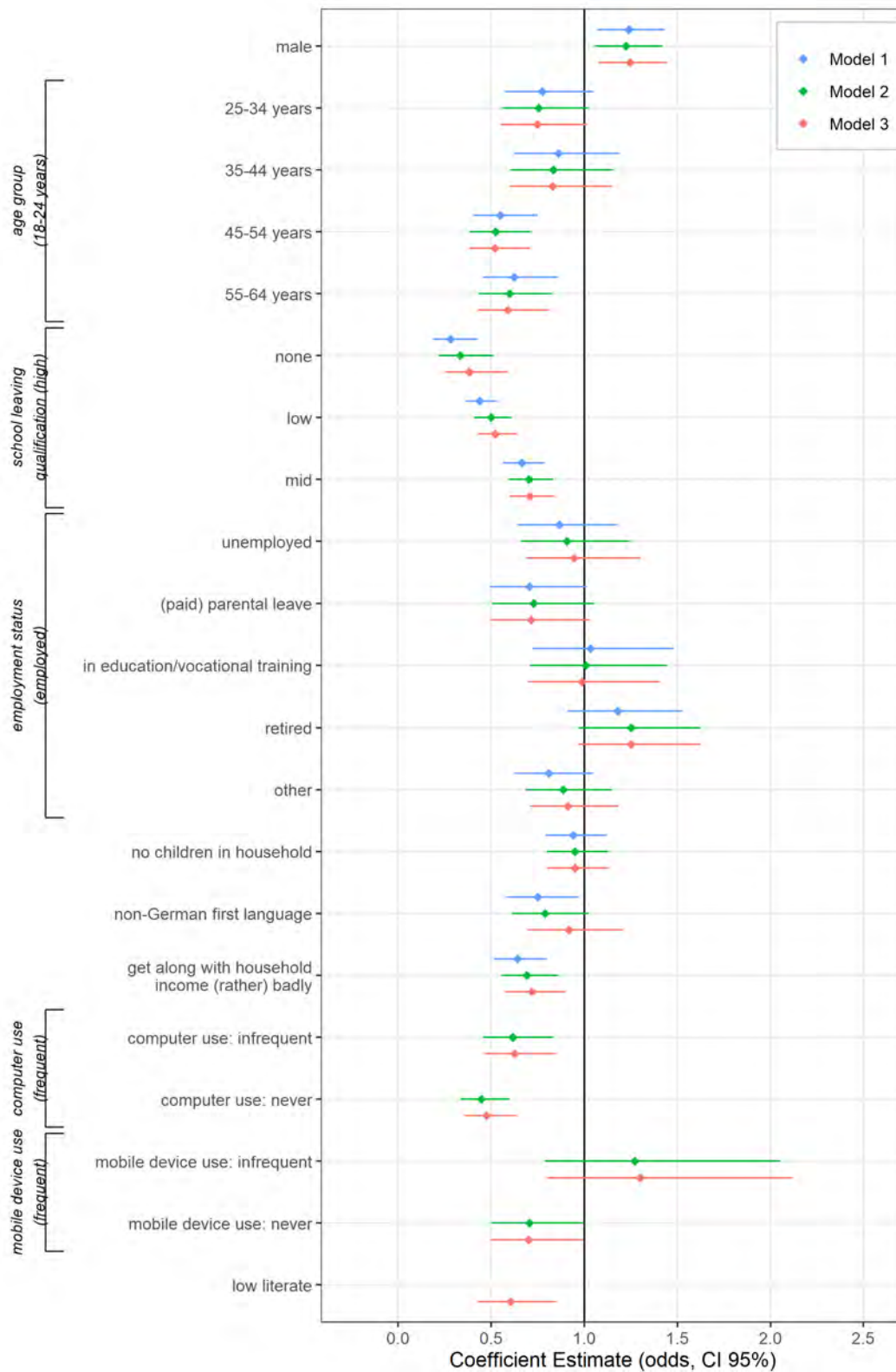
Figure 3: Binary logistic regression results: Is it for you (rather) easy or (rather) difficult to judge why free online services are interested in the personal data of their users?

Children in a household do not affect the ability to judge this aspect of digital literacy. Finally, non-native speakers of German show a lower ability to judge the issue at hand.

Model 2

Model 2 includes two variables indicating the frequency of digital practices. The regression results show a strong influence of computer use on the self-assessed digital skill: The more often someone uses a computer, the higher their ability to judge why someone is interested in their personal data. The effect of using mobile devices is not as clear. One reason is that the group of respondents who only infrequently use a mobile device is quite small. Another reason is that the frequent use of mobile devices is more common and has lower requirements financially and on the digital skills. It can be assumed that digital skills vary more widely between users of mobile devices than computer users and therefore this particular variable has a weaker effect on self-assessed digital skills.

The coefficients of the other variables stay roughly the same with no clear overarching trend. Only "non-German first language" becomes non-significant.

Model 3

Introducing reading and writing skills to the regression in Model 3 shows another distinct and significant effect on digital skills. Respondents with low reading and writing skills have a lower chance of assessing their digital skills positively compared to respondents with higher reading and writing skills. Here, too, "non-German first language" is not significant and even closer to 1 than in Model 2. This is to be expected and implies the reason why non-native speakers assess their digital skills lower can be attributed to their lower proficiency in reading and writing German. Like Model 2, other variables are mostly unaffected.

DISCUSSION

The results confirm both of our hypothesis.

Adults with low reading and writing skills show different patterns of many digital practices in their daily lives (Buddeberg & Grotlüschen, 2020). This supports the view of vulnerability to digital exclusion. However, low literate adults do not make less use of social media. This implies that low literate adults (despite certain difficulties in reading and writing) nevertheless are part of a global flow of information.

When asked to self-assess their critical competences in evaluating the credibility of online information low literate adults report significantly lower competences compared to the higher literate population. Results of multivariate analysis indicate strong correlations between critical scrutinizing competences and formal education, employment status, reading and writing skills, frequency of computer use. Only weak correlations appear regarding age, gender, native language, frequency of the use of mobile devices. Thus, the observed low critical digital skills can to a certain extent be traced back to reading and writing skills.

CONCLUSIONS

In the field of adult basic education, not only functional-pragmatic digital skills like making use of computers and certain digital technologies should be addressed. The aspects of critical digital competencies (evaluating or judging these technologies) need more attention in adult basic education or in adult education in general. It appears to be crucial not only to improve

practical digital skills but also critical digital competences. We need to pay more attention to how disinformation affects low literate adults and the role of critical literacy in this effort. However, facing a global flow of information adult education should address not only adults with low formal education or low literate adults in order to improve their chances to navigate competently through this informational flow but address the adult public as a whole.

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USING PARTICIPATORY THEATRE TO DISRUPT REACTIVE AND DIVISIVE PUBLIC DISCOURSE: ARTS-BASED OPPORTUNITIES IN ADULT EDUCATION

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ABSTRACT

Protectionist and xenophobic worldviews, such as those expressed by some proponents of the UK Brexit campaign and in Trump's and some far-right Canadian politicians' discourse and policies, create a climate of insecurity and distrust. These conservative perspectives simplify complex problems into 'us and them' binaries. Adult education can play a role in interrupting this toxicity by creating spaces for those whose stories are seldom heard, so they are told and listened to, and for exploring ways to create a more life-affirming and inclusive world. Arts-based practices, particularly community-based theatre, can disrupt the divisive discourse through processes where more democratic interaction and appreciation of complexity are supported.

Keywords: toxic discourse, binary thinking, participatory theatre, democratic interaction, community-based arts

INTRODUCTION

Toxic messages such those uttered by Trump and some conservative Canadian politicians, are fueled by fear mongering and protectionist agendas. They simplify complex issues and reinforce binaries of 'us and them'. Such divisive orientations, it must be noted, are not new for many communities and groups of people who have for decades and centuries been disenfranchised by colonial regimes that enabled slavery and the displacement of Indigenous peoples from their lands and culture. Current policies and actions informed by these protectionist worldviews, such as deportations, border closings, cutting social programs, and arrests of Indigenous leaders defending their land, are undermining many hard-won human rights achievements. Progressive adult educators have a role (and an ethical responsibility) to create and support activities that counter such anti-democratic messages and policies. To do that, we need spaces and forms of engagement that are non-reactive, non-divisive, creative, and healing. Critiquing the injustices fueling these messages and actions is important, but we also need to spend our energies on finding a clear language to outline what it is we want, not just what we don't want. Community-based theatre has much to offer as a way to engage democratically with excluded communities and to lay claim to a more inclusive and just global society.

COUNTERING AUTHORITARIAN WORLDVIEWS

Some writers who have helped us understand the underbelly and impact of this toxic discourse and ways of creating a counter narrative include George Lakoff (2017, 2008), Rebecca Solnit (2018) and John Hoggan (2019). Lakoff, a professor of cultural linguistics at Berkeley, has been examining US political messaging for many years, noting how binaries demonize 'the other' as the enemy. In a 2017 interview with Tavis Smiley, Lakoff describes Trump as a 'super salesman' who exercises his power by repeating his ideas over and over

and dismissing or demonizing those who challenge him. Lakoff notes how such authoritarian thinking often includes rigid hierarchies where White is better than Black, men are superior to women, and the U.S. is superior to other nations. This stands in contrast with more inclusive and democratic views which are respectful of difference, oriented to building solidarity with others, including and beyond one's close community. Lakoff is not optimistic that the views of Trump and other conservatives can be changed. One response is to retreat from the toxicity, which feels like a safe move. Or we can respond with reactive dismissal of conservative ideas, using the same binary framework of 'us and them'. An alternative to retreat or reactivity, for Lakoff, is to engage with democratically oriented public discourse where we outline (repeatedly) an alternative.

US journalist and author Rebecca Solnit (2018) also examines Trump's messages and policies, describing the current public discourse as a "linguistic mess". She calls for oppositional movements to be "careful and precise about language" and to "encourage the beloved community and the conversations that inculcate hope and visions" (p. 4). Canadian author, James Hoggan (2019) in his provocatively titled book *I'm right, you're an idiot,* shares the concerns of Lakoff and Solnit, lamenting the breakdown in civic/civil discourse because it "stall[s] our ability to think collectively and solve the many dangerous problems that are stalking everyone on Earth" (p. xvii). Hoggan shares the results of interviews with thinkers and practitioners who offer advice, similar to Lakoff and Solnit, on creating more robust public spheres, outlining the need for non-polarizing and non-divisive dialogue, with exchanges where people listen and become more thoughtful. Alex Himelfarb, Canadian social scientist and political pundit, advises against deploying divisive rhetoric, instead, we need to create opportunities and spaces for people to see "a plausible, feasible alternative to the status quo" (p. 108). Similarly, for Adam Kahane, we need stories and debate "that enable us to create new futures" (p. 137). In another chapter, Vietnamese monk Thich Nhat Hanh offers a message of solidarity, stating: "there is suffering, fear, and anger inside of us, and when we take care of it, we are taking care of the world" (p. 224). As for the role of activists, the monk cautions against using the same binary thinking as those we oppose. We must "speak the truth, but not to punish" (p. 231).

THEATRE-MAKING *WITH* COMMUNITY

What kind of processes support the disenfranchised to speak their truths and these and other citizens to create clear language about what we want? Community-based participatory theatre has much potential as a process where a counter-narrative to divisive and toxic discourse can be created. These forms of engagement can create what Solnit describes as speaking together to create both hope and a vision for the future. Community-based theatre is a process where complexity and conflict are explored creatively and where active and embodied participation are key. Other terms for this kind of work are also used, including theatre-for-development, applied theatre, and popular theatre. While each of these have some differences in approach, theory and intentions, they have in common a commitment to high levels of participation, in their processes and/or their performances. As Prentki and Selman (2000) describe, this kind of theatre is an embodied art form, used worldwide, to build community and take action on social issues, particularly on difficult topics including injustice, personal health, violence, reconciliation, equity, and colonialization (see for example Bamuturaki, 2016; Chinyowa, 2008; Esmail, 2015; Fink, 2011; Miller, 2018). There are many approaches to using theatre as a creative and disruptive strategy in community. Several

initiatives illustrate the dynamic aspect of this art form which reflects changing concepts and approaches in adult education and popular education movements. Play-making tools were developed to highlight contradictions and inequities (see for example Bappa & Etherton, 1983; Natale, 1985); actors have been placed among underrepresented communities to bring less-heard stories to public audiences (see for example Barnet, 1987); different forms of audience participation have been created including Forum (Boal, 1979), Playback (Fox, 2007), and others (see for example Filewod's account of Catalyst Theatre's contributions, 1987); and, rather than creating finished plays (theatre *for*), processes have shifted towards community participation in theatre making (theatre *with*), using theatre methods for community building. Many might remember adult educator Ross Kidd (1979, 1985) who played a central role in shifting away from outsider-owned messaging to community-owned, insight-building interactions, where theatre in community was reconceived as a process wherein community members set the agenda for change.

Community-based theatre is all about engaging with and respecting the local context (Butterwick & Selman, 2003b) and using methods and forms that reflect specific community conditions. Radical adaptation is required when using methods, developed in one context, for another. There is no recipe or set of fixed steps and no one size that fits all. Community theatre takes time, and is all about working *with* community, not *for* or *about* community. It involves collaborative critical examination. Stories are made from personal and group experiences and examined critically from many angles, with a view to both celebrating and learning from our experiences, while seeking ways to change injustices. While a wide variety of theatrical methods are used, at their core, they are all interactive. Lived experience is explored and actions tested, always from the perspective of the community, *not outsiders*. From these processes plays or scenes are created showing complexity and audiences are invited to explore what lies behind the problems and crises and what actions can deepen understanding and create life-affirming outcomes. There is risk in this theatre creation; participants are invited to tell difficult stories. The risks are also not equally shared. Community-based participatory theatre is about supporting participants' courage, or what some have called generating a brave, rather than 'safe', space:

> Brave space …implies that there is indeed likely be danger or harm—threats that require bravery on the part of those who enter. But those who enter the space have the courage to face that danger and to take risks because they know they will be taken care of—that painful or difficult experiences will be acknowledged and supported, not avoided or eliminated (Cook-Sather, 2016, p. 1).

Community theatre offers an opportunity to experience a kind of double consciousness, that is, you see yourself or others in their struggles and the oppressive forces which prevent us from being fully human and you can engage creatively with discovering different stories, actions and endings. Community participatory theatre is democracy in action leading to the creation of counter narratives and alternative futures.

TWO EXAMPLES

Two examples of community-based participatory theatre are briefly outlined below. The first example comes from a Vancouver-based project called "Transforming Dangerous Spaces" or TDS, where the methodology of popular theatre was used to explore the politics of feminist coalitions (Butterwick & Selman, 2006). It is an example of theatre as research as well as theatre for action. In the second example, we learn about an Edmonton-based initiative

called "Private Business" which used interactive theatre to examine and build dialogue around experiences of the African Immigrant community (Selman et al 2018).

Transforming Dangerous Spaces: Deepening Interventions in Participatory Theatre

In 1998 Jan and Shauna partnered on a community-based theatre project. While Jan had years of experience in building community theatre, Shauna, an adult educator, had been an audience member in several local community theatre performances. We had both worked in feminist coalitions and had faced challenges and conflict particularly in relation to building solidarity across racial differences. We embarked on a two-year project using popular theatre methods to explore these experiences and that of 12 other women (Butterwick & Selman 2009, 2006, 2003). We called it *Transforming Dangerous Spaces* (TDS), signaling the risk and danger of working across difference and in appreciation for how risk-taking is not equally shared (what is safe enough for one person can be dangerous for another). Our project was informed by many feminist authors whose explorations of working across difference were very useful (including Bickford, 1996; Razack, 1998; Young, 1997). During twelve weekly sessions, several embodied stories with dilemmas related to women's differences were created.

At a day-long workshop, we shared some of these scenes with a wider audience of women interested in exploring feminist coalition politics. One scene included five characters in a meeting of a feminist coalition. Shauna played the character of a White woman, 'Claire', who was a founding member of the collective. At the meeting tensions across racial differences emerged as the group discussed priorities. The 15-minute scene ended at a point of crisis, then audience members were asked to meet with one of the characters they connected with in some way. In small groups the audience talked with each character, exploring their background and motivations and offering ideas about what that character could do differently to address the impasse. Other members of the TDS project, out of role, assisted the groups.

After these discussions, the actors (in character) came back together and the scene was replayed, this time with each character doing or saying something different, something that their group had recommended. For Shauna, the questions posed by her small group helped to deepen her understanding of how individuals within coalitions bring different expectations and experiences to collective efforts, and how these differences should be valued and recognized in order for the group to function and move forward. Shauna also recalls her group's advice: "My character was advised to not look at her watch and to lean towards others when they were speaking; looking at my watch was interpreted by my small group as disrespectful and a gesture that interfered with my open listening to others". Changing these two simple gestures of Shauna's character, along with how other actors altered their approaches to the meeting, shifted the dynamics of the group and the tension eased as all the characters became more engaged with one another. After this amended replay, in the larger group discussion, audience and actors noted how changing such simple gestures opened up a space, sometimes significantly, shifting personal and interpersonal dynamics. This approach, to have audience members work intensely with a character they identified with before the scene was replayed, provided opportunities to delve deeply into coalition and individual dynamics and for interventions to be realistic and complex, as they were informed by the histories and concerns of each character. This process of exploring and testing out new actions supported the development of a radical kind of empathy that interrupted divisions (Butterwick & Selman, 2003a).

Private Business: Building Democratic Community Participation to Find Alternative Narratives

The second example is an account of how a research program used a community-based theatre approach as a supplementary and alternative way to share findings and engage community with a research project. "Understanding Gender Relations in African Immigrant Families" is led by University of Alberta gender studies scholar, Philomena Okeke. Jan was approached to help animate a community outreach day, meant to engage the wider community in the research. A survey of the African immigrant community in Alberta had been conducted and two themes stood out: family isolation and stresses of changing gender roles. Using a popular theatre approach which built on the survey results and actors' family and community experiences, a one-hour participatory theatre event called "Private Business" was created (see Selman et al, 2018). With four actors of African descent, a fictionalized drama of a family experiencing these kinds of stresses was presented. The playlet ended with an explosive outburst; the husband and father smashed his laptop computer to the floor. The moment was met by shocked silence from the characters and the audience.

Then a supportive (White) next-door neighbor who had overheard these escalating events from the yard outside turned and spoke with the audience. She did not know what to do and needed help. After a tentative start, audience members rushed to offer their ideas on what had happened and ways to intervene. There was much agreement and disagreement. Many of the audience of 100 wanted to speak, assessing the family encounter and talking about reversals of gender roles, the shock of cultural change, the desire to 'make it' without asking for help, and the generational gap evident in teen and parent perspectives and priorities. When the family's mother and wife came out and joined the neighbor, the conversation shifted to coaching the neighbor on how to support her and how to have an interventionist discussion. With the actor playing the neighbor animating the audience 'in role', the conversation gradually shifted from the particular experience of this family, expanding to talk more broadly about how to make neighborhoods and services more culturally aware and responsive. Later, audience members commented on how the conversation was more open about challenges in the African-Canadian community than is usually possible and that the theatre process enabled a shift from private to public exploration of the challenges they faced.

PARTICIPATORY THEATRE AND INTERRUPTING DIVISIVE DISCOURSE

In these two participatory theatre projects, fictional scenes were created from lived experiences of the participants and portrayed complex, non-stereotypical characters who had similarities with the audience. In both of these examples, actors stayed in role as the audience explored what led to the crises and what to do. This approach helped us to engage with audiences emotively and avoid tendencies to find easy "solutions". Having opportunities to interact with characters that "could be me" invited audiences to discover together viable actions and take on the "whole person" as they looked for ways to help characters move on or make change. Working in role and with characters very recognizable to the audience enabled all involved to go deeper and understand better the challenges characters faced, even when offered "good solutions". In both examples the participatory process enabled an exploration of the complexity of the crisis, disrupting divisive and simplistic thinking about 'us and them'. This approach created a space where participants could articulate what they wanted and explore, realistically and in depth, how to get there. As individuals advised

characters they offered ways forward to other audience members. Audience and actors collectively worked towards a more positive narrative by telling stories that, as Hoggan encourages, "enable us to create new futures" (137).

These community art initiatives are places where civil society is enacted. Central to these community-based theatre initiatives is a process which includes those who are often not heard and are excluded from public discussions about things that matter. Hearing their stories, embracing complexity, and exploring possible interventions are all part of creating a world we want.

Acknowledgements

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WALLS BUILT UPON WALLS: UNDERSTANDING INTERSECTIONAL BARRIERS TO POST-SECONDARY EDUCATION

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ABSTRACT

Access to post-secondary education is a pressing public policy problem in many provinces across Canada. Current access research and initiatives focus on socio-economic barriers, which presuppose that traditional sociological conceptions of class, understood as financial or cultural, dictate access to post-secondary education. This panel explores a more intersectional analysis of post-secondary access, asking how questions such as race, class, and gender influence post-secondary options for adult learners.

Keywords: Post-secondary education, access, equity, intersectionality, marginalized learners.

INTRODUCTION

In recent years, the demands of a growing knowledge economy have prompted analysts to see completion of postsecondary education as a *prerequisite* to competitive labour market participation, with an increasing emphasis on the necessity of a four year university degree. Given this context, expanding educational attainment is a pressing problem for education policy makers, building on a historical project to 'massify' higher education as a means of building a more equitable society. This requires increasing access to postsecondary education for a broader segment of the population and retention of students who may face particular challenges in completion. Despite this demand for post-secondary education, groups of adult learners historically marginalized from post-secondary institutions continue to face barriers in accessing higher education. Much of the research on post-secondary access focuses on the traditional 'barriers' to access, which have long been understood to be primarily financial (Finnie, Wismer, & Mueller, 2015), although more recent research examines the diversity of paths that young people take in enrolling in postsecondary education (Hango, 2011; Mueller 2008) as well as the policy environments that facilitate access (Kirby, 2011). These questions of transition and access, primarily for young adults, must be developed and informed by the experiences of diverse groups of young people who seek to access post-secondary education.

The purpose of this panel is to identify how the lived experience of historically marginalized groups of adult learners differently informs the types of questions about post-secondary access that are pursued through research. In a social context in which people face interrupted educational trajectories for a wide variety of reasons, including migration, poverty, and violence, the experiences of those who have faced displacement, dispossession, criminalization, and structural neglect are crucially different from the assumed normality of 'school-to-work' transition research. This panel will highlight ongoing research examining the experiences of refugees, adult literacy learners, and queer and trans black women. Specifically, the panelists will address how public policies, such as immigration and workforce development, intersect with social relations of race, gender, sexuality, and class to produce multiple barriers to post-secondary education for particular populations of adult learners.

ADULT LITERACY LEARNERS AND ACCESS TO POSTSECONDARY

For adult literacy learners, policy for increased access to learning has been inseparable from mandates to increase the economic and logistical performance of programs. For example, 2005's *Ontario Learns: Strengthening Our Adult Education System,* is one legislative shift in educational policy for more inclusion and increased access to pathways for adults to participate in learning (Wynn, 2005, p. 9). In adult literacy, this legislation is tied to subsequent policies that sought both increased access to services and more 'rigorous' measures on the performance of adult literacy programs (for example, Government of Ontario, 2016). Some have described the contrast between policies of access and neoliberal measures as a misstep in efforts to widen literacy as a right for all (Elfert & Walker, 2020; Pinsent-Johnson, 2015; Smythe, 2015).

The intimacy between access-oriented and business-driven policy appear in the directives on program measures, intakes, and structures like Ontario's Literacy and Basic Skills (LBS) program. Central to the LBS program is its Performance Management System (PMS), which outlines three Service Quality Standards (SQS) that constitute the performance score used to negotiate contracts between the government and literacy service providers (Government of Ontario, 2016; MTCU, 2013). These measures are one area that illustrate the nature by which young, racialized and immigrant adult learners are targeted by LBS policy for increased access to education and/or work.

The first measure of LBS programs, effectiveness, illustrates the improved literacy results and outcomes for adult learners. Measured by the completion of a standardized assessment (a 'milestone'), these milestones are often completed by practitioners to meet the reporting quotas for program delivery rather than respond to the actual lives and genuine learning needs of adult students (Atkinson, 2015; Elias et al, forthcoming). The milestones offer limited considerations for cultural difference for deaf, francophone, and indigenous learners, with practitioners asked to adapt learners' cultural knowledge adapted to the specific contexts in education and work (see MTCU, 2011a). In addition, a program is deemed more effective when they recruit 'suitable' adults, including those on social welfare or with no income, with a history of interrupted education, or with a disability (Government of Ontario, 2016, p. 52-54).

Another measure of LBS service quality is efficiency, measured by the number of targeted learners served. This measure accounts for the percentage of active learners and 'closed' learners: adults who have finished their transition through LBS services and continue with their goal paths to secondary or postsecondary education. However, while 'in education' accounts for the greatest number of learner outcomes in LBS programs (EO Visualizations, 2017), only half of all LBS learners in the postsecondary goal path saw an improved educational outcome upon exiting the program from 2012 to 2016 (Cathexis, 2016, p.5).

Customer service is the final measure for service quality in LBS programs, documented in both customer satisfaction reports from adult learners and the amount of service coordination produced by LBS service providers. The last decade has seen LBS programs expand and formalize planning committees to promote and recruit adult learners, expanding into partnerships with service providers like ESL sites (Government of Ontario, 2016, p. 13; Herrmann & Gris, 2012). Some practitioners have also noticed an increased intake of younger adult learners (Wyper, 2018). Service coordination also occurs through learning hubs, where a series of different social services are offered in close proximity to one another, producing more sources for referrals from between adult learning sites (MTCU, 2011b; Herrmann &

Gris, 2012). Subsequently, LBS has become both an entry into the pathways system for accessing postsecondary (Wallace & King, 2015) and has established its own set of pathways for adult learners transitioning within LBS sites (Government of Ontario, 2013). However, adult learners have noted that these different routes to access more education have produced confusion about the best pathways for their respective goals (Herrmann & Gris, 2012, p. 8).

Adult learning policies like Ontario's LBS program showcases the way access-based policies are conceived to support both inclusion and economic gains. LBS's PMS framework not only manages and justifies the existence of adult literacy services, but also responds to marginalized communities often described as "historically excluded" or "underrepresented" in the labour market (see Gorman, Tieu, & Cook, 2013; Anisef, Brown, & Robson, 2013). As Bannerji (2011) analyzes, ideological terms like these separate the social and historical forms of organization that produce these realities, and instead, function as "empirical bits of de-grounded ideas …reconfigured into discursive systems of interpretive devices, which take on a semblance of independence and substantiveness" (p.53). As one form of policy, PMS reinforces who adult literacy programs should target – those interpreted as underrepresented in today' labour market - and why such an intervention is necessary, further legitimizing efforts for increased access to education. The standpoint of adult literacy learners, especially young, racialized, and immigrant adults, can potentially reveal the depth of invisible, institutional relationships behind policy responses to those reduced to 'historically underrepresented' objects in need of 'access'.

REFUGEE ACCESS IN POST-SECONDARY EDUCATION IN CANADA

Canada, like many OECD countries, relies on immigration to meet a shortage of skilled labour (Advisory Council on Economic Growth, 2016; Advisory Council on Economic Growth, 2017; Akbari, & Aydede, 2013; Chen, et al., 2010; Guo, 2015). Although in recent years, Canada has resettled a large number of refugees in comparison to other Western counties and surpassing the United States for the first time in 2018, the economic immigrant class continues to be the desired class (Radford, & Connor, 2019). Refugees make up just under 14.5% of all immigrant class admitted in Canada (Statistics Canada, 2019). Unlike refugees, Canada openly welcomes and caters to economic migrants who come to Canada with education, work experience, and/or financial resources. Therefore, the policies and research that shape education for newcomers are centered on credential recognition and absorbing economic/skilled immigrants into the labour force. The discussion shifts to recognizing the education and work credentials immigrants bring with them, rather than supporting those with gaps in their postsecondary education or creating pathways for those that do not have prior education (Guo, 2015; Houle & Yssaad, 2010; Picot, & Lu, 2017; Taylor & Sidhu, 2012). This is a direct result of Canada's immigration system that actively recruits highly skilled immigrants who already have postsecondary education.

The discourse around refugees tends to be from a deficit perspective rather than exploring the values, skills and knowledge they bring with them (Clifton, 2010; Francis, & Yan, 2016; Guo, 2015; Lamba, 2003; Taylor & Sidhu, 2012). This is also present in the Canadian immigration system which views economic immigrants as contributors to Canada's economy and refugees as people in crisis and docile form of labour (Lippert, 2006). Therefore, the Canadian immigration system creates a bifurcated conceptualization of immigrants where economic immigrants, excluding Temporary Foreign Workers, are viewed as highly skilled and

highly educated and refugees are low skilled and low educated. This bifurcated conceptualization is a direct result of the Canadian immigration system. The active recruitment of economic/skilled immigrants also does not allow the space to conceptualized and strategized around the complex and diverse needs of refugees particularly around accessing higher education.

The circumstances under which immigrants and refugees leave their countries of origin create unique needs for each group. For example, refugees are less likely to be fluent in English or French prior to their arrival (Bajwa et al., 2017; Ferede, 2018; Koehler, & Schneider, 2019; Neupane, 2012; Stevenson, & Baker, 2018; Tossutti, 2011; Wilkinson, 2008). The inability to speak one of the official languages adds an additional barrier for refugees to address before they are able to access post-secondary education or enter the labour market. In addition, refugees may have gaps in their education due to the disruption of their lives in their home country (Ferede, 2018; Shakya et al.,; Sheikh-Mohammed et al., 2006). Their education is interrupted when they are forced to leave their country of origin. When these young adults come to Canada, they require specific support and services to address these gaps and ensure they can meet post-secondary requirements.

Currently, there are limited institutions and programs available to provide these services and meet these needs. Some programs do exist, such as post-secondary bridging and upgrading programs, but they are not free, and many refugees cite finances as one barrier to furthering their education (Deller, & Oldford, 2011). The literature on the transition to postsecondary is limited to refugee students in the K-12 system (Finnie et al., 2015; Hira-Friesen et al., 2013; Murdoch et al., 2016; Robson et al., 2018; Schroeter, & James, 2015; Taylor, & Sidhu, 2012; Wilkinson, 2008). This is because "relatively little is known about refugees' entry into Canada's higher education system" (Ferede, 2010, p.79). When refugees come to Canada as adults, their educational experience is not captured in any data (Shakya et al., 2012; Stevenson, & Baker, 2018). Unlike economic migrants, they are assessed on 'points' of vulnerability, not assets (UNHCR, 1979).

Refugees with professional training and experiences, who may or may not have their documentation, face an uphill battle in the non-regulated occupations. In Canada, about 20% of jobs (such as doctors, engineers, teachers, and plumbers) are "regulated occupations" (Elgersma, 2012). For these regulated occupations, appropriate provincial or territorial regulatory authority determine academic credentials and professional qualifications. The rest of the occupations, about 80% of the jobs, are non-regulated occupation. The recognition of credentials and professional experience in these occupations are at the discretion of the employer, professional association, or apprenticeship organization. For refugees, there are no guarantees their professional qualifications will be recognized, which can result in negative initial labour market experiences in their new country. This might be one of the factors why refugee adults experience higher rates of unemployment and market exclusion in comparison to their Canadian-born peers and economic immigrants.

UNDERSTANDING SOCIOCULTURAL FACTORS OF CANADIAN NEWCOMER QUEER AND TRANS YOUNG BLACK WOMEN'S TRANSITION FROM HIGH SCHOOL TO POSTSECONDARY EDUCATION

In this paper the author reports the findings of interviews and focus groups with a less well-known population of Black queer youth: Black queer and trans young women (BQTYW). The

purpose of the study was to explore BQTYW who are newcomers to Canada and their life experiences "back home" in their countries of origins as well as their experiences since migrating and attending Canadian elementary and/or secondary schools. The goal was to learn more about non-financial barriers that affect postsecondary education (PSE) access for these newcomer women. Thematic analysis of interview and focus group transcripts revealed familiar barriers related to anti-Black racism and credentialism. However, the narratives also provided new insights on the ways violence related to the intersections of race, class, gender, sexual orientation and migration have affected BQTYW's access to postsecondary education.

Race-gender achievement gaps and access to postsecondary education are mainstay topics in Black studies, educational studies and higher education. However, queer and trans young Black women continue to be underrepresented in discussions of equity in these areas of study (Quinn, 2007). Compounding this gap is the underrepresentation of Black students in the academic literature on LGBTQ youth experiences in schools and North American scholarship on schooling experiences of Black students in urban communities and schools. Unknown to many, Black youth in Canada, both newcomer and multigenerational, have a considerably lower rate of postsecondary education attendance (James & Turner, 2017; Vaccaro, 2012;). Conversely, as Black queer or trans young women experiences tend to be different from that of young men in education, an interplay of multiple sites of advantages, social factors, problems of exclusion and isolation is highlighted (Robson et al., 2018) and this further explains the outcomes for many of these young women. As such, the following research questions guided the study:

A qualitative, multi-case methodology based on focus groups and in-depth interviews with Black queer and transgender women was used to assess sociocultural factors related to postsecondary access (Barbour, 2008;Creswell, 2013; Krueger & Casey, 2015). These data collection methods centered the voices of QTYBW, and provided narrative data to build a comprehensive understanding of sociocultural factors, including the multiple forms of discrimination facing BQY, their barriers to PSE access and the dynamic ways they can negotiate and overcome those barriers through social and cultural capital (resilience).

Description of Cases

This research draws on the cases of two individuals, India and Sasha. India is 24 years old, a refugee in Canada, born in Jamaica. She identifies as a Black queer woman and lives with her partner. Her biological family is not part of her life. Her closest family member is her adopted mother, who is her support system. She describes her mother as "always being there. I am very close to her." Educated in Jamaica, her elementary experience was very positive. Unfortunately, once she started high school she was the victim of bullying because as she explains it "she was weird." Her teachers were verbally abusive and did not care about her learning. She hid her sexuality as she faced issues about her sexual identity, body image, and family. Sasha was born in Somalia and immigrated to Canada when she was 3 years old with her parents, her older sister, and a younger brother. Both her parents are from Somalia and are traditionally Muslim. She no longer communicates with her parents or any of her younger siblings since transitioning and mentions that her parents' religious beliefs have been the main source of this strained relationship. Sasha's older sister still lives in Canada. While she is also religious, they do maintain a relationship that is built on mutual respect and an "unbreakable sibling bond."

Crosscutting Themes

The vast majority of participants had negative and traumatic experiences in K-12 schools. Their narratives reinforced how gender nonconformity and trans identity made them targets of gender-based violence. Schools were places where they experience degradation, harm, and psychological violence. This violence often took place on school grounds in interactions with peers, teachers, and administrators. The Black queer and trans young women (BQTYW) we interviewed understood the mutual ways in which the discursive and structural elements of race, gender, class, and sexuality intersected to create a unique schooling experience. One of the ways in which these young women determined that discrimination was based on their sexuality was by speaking about what school staff said about their gender. The participants recounted their painful, bullying, and homophobic experiences in high school, many of whom felt unsupported. All of the participants singled out their high school years as their most painful experience and discussed a range of identity management strategies to navigate high school and relationships with teachers and peers.

Implications for Improving Access to Postsecondary Education

A central theme that emerged from this research was that newcomer Black trans and queer women face a particular set of barriers in their educational trajectories. It is important to note that Black queer and trans women are not a monolithic population. Leaving their intersections invisible, unattended to, and erased allows for the pre-existing assumptions of collective identities among all Black communities. Intersections of race/ethnicity, gender, and sexual orientation also revealed important differences in support from family and communities of origin. Not all members of the Black LGBTQ+ community may have access to the same level or quality of social support, which leads to many feeling isolated and even struggling with mental issues, such as depression. Participants described their educational experience as being traumatic and pursuing post-secondary education became a site of revisiting their trauma. This demonstrated social and emotional effects of their schooling encounters, which multiplied when it was extended to lack of support from staff and even family members. School administrators, curriculum specialists and counsellors should take a proactive role in facilitating discussions on LGBTQ issues toward creating a climate of safety and inclusion for students. Particular attention needs to be paid to supporting the safety and well-being of lesbian and bisexual women youth and trans youth (Taylor et al., 2011).

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BRINGING COUNTER-HEGEMONIC SPACES TO THE FORE: AN INTERNATIONAL EXCHANGE ON RESEARCHING AND THEORIZING (TRANSFORMATIVE) ADULT LEARNING AND EDUCATION

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ABSTRACT

This paper aims to open up a space of encounter among international perspectives on a common approach to learning and education and research-related issues: In our research and practice (andragogical work, teaching in Higher Education), we share – across European countries and the Atlantic Ocean – a critical-emancipatory view on pedagogical attitude, methodological approaches and the nature of "learners". We argue for a de-stigmatizing understanding of learners and a mutual capacity building between learners and adult educators, following the landmark works by Freire (1972) on liberating (and not: domesticating) education and corresponding learning theories. This paper pays particular attention to the issue of transformation, on the individual and on the collective level, and aims to contribute to social and environmental justice by means of humanization and democratization. In so doing, we contribute to the andragogical movement for "globalization from below" in terms of fostering an alternative discourse rooted in praxis in the sense of a "counter-hegemonic globalization" (de Sousa Santos, as cited in an interview with Peter Mayo in Suoranta, 2010, p. 117).

Keywords: Counter-hegemonic globalization, mutual capacity building, critical-emancipatory adult education, (andragogical) learning theories, social and environmental justice, international perspectives on liberating education, power-critical research attitude.

INTRODUCTION

This paper intends to enable an international exchange on researching and theorizing (transformative) adult learning and education in the fields of adult basic education, higher education, and community-based popular education. We share a common view on the relevance of discourses that question the single story told by mainstream neoliberal concepts of education. The authors of this paper have met (in various constellations) in different conferences on transformative learning, literacy, and numeracy. We share a background, which argues for a critical-emancipatory understanding of the purpose and reason of education in pursuit of a "counter-hegemonic globalization" (de Sousa Santos, as cited in an interview with Peter Mayo in Suoranta, 2010, p. 117).

The authors present brief inputs from their current research and active participation in educational practice in several research fields, using different methodological approaches and (innovative) research methods, and exploring their potential and (possible) limitations.

Our intention is to highlight spaces of resistance by presenting research carried out in different andragogical contexts. An important issue is to present locally relevant topics and approaches and bring together these research results and experiences in order to discuss

commonalities of a global perspective. Local approaches often remain undiscovered because they are scattered, and run at the periphery of the mainstream. Therefore, we see the need to make them more visible in order to support a *globalization from below*. Even if a turnaround of the dominant discourse does not succeed, as scholars, we should see our responsibility in claiming social and environmental justice and in putting the quest for a critical positioning to the fore.

Another intention is to argue for de-stigmatizing the understanding of adult learners: the depiction of adult learners as being 'in need' for schooling, and the technocratic and domesticating nature of education supports an ideology of *one size fits all* and puts emphasis on outcomes. It ignores learning processes, preconditions for learning, disadvantages, social injustice and social structures that exclude individuals and groups.

A third intention is to emphasize pedagogical and andragogical conceptions of learning (beyond behavioral and cognitivist paradigms) that follow a holistic perspective of learning and collective transformation towards a more just and critical-enlightened society.

A fourth intention is to align research foci and methodological approaches, for instance including adults with learning difficulties (also termed intellectual disabilities) in research activities. Aiming at a liberating research praxis, methods of co-creating knowledge could transform research and its subjects. Arts-based, creative, and performative research methods contribute to a counter-hegemonic understanding of human being, living, working, learning and of adult education.

How to research Locally Relevant Curricula of Popular Adult Education in Global Times, when they are Off-Radar? (Irene Cennamo)

As Preston (2006) affirmed, "Mis-recognition is an aspect of social control that attaches different values to the activities of class fractions in non-formal settings" (p. 161). According to Foley (1993) there is an adult learning that is neglected in the adult education literature, even though "much adult learning is not acquired in formal courses but is gained through experience, through participation in an aspect of social life such as work, community action or family activities" (p. 21). In neo-liberal times, such educational offers are not infrequently faded out in official surveys (for Austria see Kellner, in press). Referring to Bourdieu, Grotlüschen (2010, p. 78) critically reflects on results of adult participation surveys in continuing education in Germany and Europe sustaining that there are similar habitual phenomena in society and in science: Far more than in previous surveys, the question of abstinence, non-participation or lack of benefit estimation by learners/adults is accompanied by an *impetus of deficit* at the time of Grotlüschen's publication. The refusal of (officially legitimized) further education is latently scandalized by scholars. Against this power-critical background I aim to make *locally relevant curricula* (following O'Cadiz, Wang, & Torres 1998, p. 536) socially and scientifically visible within the framework of my postdoctoral qualification.

If learning is a prerequisite for becoming human, then the phenomenon of learning must be of pedagogical (before even economic) interest: from a pedagogical perspective, understanding learning always means understanding a relationship between the learner and the world as a possibility for the further development of this relationship (Göhlich, Wulf, & Zirfas, 2007, p. 7). According to Forneck (1982), the world – in terms of life-word theory – is for people not the object of knowledge, but the place where we have to *survive*. The characteristics of the *Lebenswelt* (lifeworld) (Husserl, 1970) are not located between the

poles of `true´ or `false´, as it is the case in the (natural) sciences, but between the categories `life-friendly´ and `life-hostile´. Mainly, our human perceptual apparatus lets us experience these meanings directly. Whatever we encounter in this world is marked for us from the outset under this category: It is *pleasant* or *unpleasant*, *attractive* or *repulsive*, it *pleases* or *instils fear* (Forneck, 1982, pp. 25–26). These *socio-material* or *performative ontology* (Fenwick, & Edwards, 2013), following Latour (2005*)* – and/or the *phenomenological* perceptual *perspective* – following Husserl (1970) and current Meyer-Drawe (in press) – turned out to be *epistemological/ontological* relevant for me. My research is about (a) a deeper understanding of the peculiar wilfulness of adult learning in the context of community-based popular education, (b) the profounder investigation of *locally relevant curricula* or open curricula created by collectives or communities (Cennamo, 2019). Furthermore, I aim at exploring (c) which (andragogical) learning theory – critical-pragmatic, interest-led, phenomenological, transformative or transformational – is most *sym-pathetic* (in order to perceive *and* analytically describe) to study these (socio-material) learning *alliances*. It is a further goal to strive for a less unequal production of knowledge in the adult education research that gives the experiential and lifeworld-oriented knowledge of adults, practitioners and researchers the same status as theoretical knowledge has. In line with *alternative* practice in community-based settings and following the idea of `small narratives´ (Grotlüschen, 2010, p. 43), promising research methodology and instruments – i.e. autoethnography, phenomenology, walking interview, maieutic dialogue (Dolci, 1996; Cennamo, 2020) – shall be applied.

Transformative Learning for Mid-Career Professionals, but is it Emancipatory? (Catherine Etmanski)

> Liberation is thus a childbirth, and a painful one. The man or woman who emerges is a new person, viable only as the oppressor-oppressed contradiction is superseded by the humanization of all people. Or to put it another way, the solution of this contradiction is born in the labor which brings into the world this new being: no longer the oppressor nor longer oppressed, but human in the process of achieving freedom. (Freire, 2003, p. 49)

I currently serve as the Director of the School of Leadership Studies at Royal Roads University (RRU), a special purpose university in British Columbia, Canada, focused primarily on multi-sectoral and interdisciplinary graduate education for working professionals (Agger-Gupta, & Etmanski, 2014; Page, Etmanski, & Agger-Gupta, 2016). Most programs are offered in a blended online and face-to-face format, which enables adult learners to continue in their professions while they pursue their studies. While one might not expect a primarily distance education degree to be transformative, feedback from learners consistently points to the experience of transformative learning (Agger-Gupta, & Etmanski, 2014). In my current administrative capacity, I do not spend as much time in the classroom as I once did. However, I maintain a curricular oversight role and work collaboratively with my colleagues to infuse a critical adult education perspective into our school's curriculum.

My contribution to this paper focuses on our Master's of Arts in Leadership (MAL) program and key features of adult learning that both support and constrain liberation in this context. As suggested in previous writing about this program (Agger-Gupta, & Etmanski, 2014), historically there have been at least three elements of the design of this program that contribute to experiences of transformation. First, RRUs' Learning, Teaching, and Research Model (LTRM), which is rooted in adult education, creates a framework that can allow many learners to *learn how to learn* in a new way (Royal Roads University, 2020). Second, the MAL

program itself has its own competency framework that begins by priming learners to look inward before they seek to lead others. Third, the first-year two-week residency, completed after one month of online preparation, provides an embodied experience in what, for many, is a new way of *being*. This embodied experience creates an awareness of what is possible for human relationship and communication, not only in the context of their particular graduate learning cohort, but also with colleagues, family members, and friends. Taken together, these create an often unexpectedly, and somewhat paradoxically, transformative experience for mid-career professionals (Agger-Gupta, & Etmanski, 2014). However, the extent to which this could be considered emancipatory transformation requires further exploration.

Relationship to Transformative Learning Theory

Over the decades, various authors have proposed "different taxonomies of transformative learning, but they contain essentially the same kinds of categorizations" (Kucukaydin, & Cranton, 2012, p. 44). Stevens-Long, Schapiro, and McClintock's (2012) taxonomy is as follows:

> The cognitive rational approach to changes in meaning perspectives through critical reflection…; the depth psychology approach to Jungian individuation and spiritual development through dialogue with the subconscious…; the structural developmental approach to epistemological change through the life span…; and the social emancipatory approach to education for critical consciousness and social justice. (p. 183)

Although all four of these streams are relevant to the MAL program described here, the least emphasis has been placed on consciousness-raising for the purpose of social transformation, until recently.

In recent years, I have been working collaboratively with colleagues to respond to the Truth and Reconciliation Commission of Canada's (TRCC) Calls to Action (Truth & Reconciliation Commission, 2015) by raising students' consciousness about Canada's colonial history while also fore-fronting an intersectional approach to diversity and inclusion in leadership. In this multi-sectoral program with adults of all disciplinary backgrounds, these efforts have been met with varying degrees of gratitude and/or resistance.

The Emancipatory Potential of Acting Out Numeracy: Participatory Research with Adults with Learning Difficulties (Silke Schreiber-Barsch)

This contribution shifts the focus to participatory research on numeracy practices of adults with learning difficulties (also termed intellectual disabilities) (Schreiber-Barsch, Curdt, & Gundlach, 2020). Little scholarly attention has been paid so far to this social group from an adult's perspective and using the benefits of a small-scale qualitative approach and principles of participatory research. In our exploratory qualitative study, we combined the principles of participatory research (von Unger, 2014) and Grounded Theory Methodology (Strauss, & Corbin, 1990) and collected data by using shadowing and interviews (both with adults with learning difficulties) as well as focus groups (with professionals working in these contexts).

Our findings serve to illuminate transformative effects on a range of levels: With regard to the dominant features of knowledge production, the findings show evidence of numeracy-related abilities and competencies that yet remain in the blind spot of global and national testing regimes. Moreover, the persons with disabilities, being part of the research in different ways, express the transformative effects of being asked – in the role of experts – about their numeracy-related abilities and strategies in everyday life. Thus, many come to realise their

own proficiency, which might be often invisible or disguised to themselves. Finally, the findings elicit the transformative effect of numeracy itself that means the emancipatory potential of acting out numeracy – in this case under conditions of an impairment. Acting out numeracy clearly enables adults with learning difficulties to lead their lives as independently, actively and self-determinately as is possible, and desirable. Becoming and being numerate through learning thus promises to empower individuals to make informed decisions to take part in society and community, thereby transforming the world they live in (Craig, 2018, p. 63). This ultimately emphasises the quest to shift the focus not only in German adult basic education with regard to numeracy (DVV, 2017), but also in society's view on the abilities from adults with learning difficulties from a deficit- to a resource-oriented perspective.

About the Transformative Potential of Adult Basic Education (Monika Kastner)

Speaking with Freire (1972), Adult Basic Education (ABE) in Austria was bound to a liberating (and not: domesticating) tradition. This has recently changed, when a curriculum with pre-designed learning outcomes was implemented by the responsible Ministry of Education, and assessment of prescribed learning objectives became mandatory, serving aims of employability and upskilling, (Cennamo, Kastner, & Schlögl, 2020; Fachgruppe Basisbildung, 2019; Ganglbauer, & Hrubesch, 2019). This made me wonder, if the glory days of ABE in Austria are over.

In the research literature, there are findings on the transformative potential of basic education for adults. These narratives and observations tell about profound change in participants' relations with themselves and with others, of personal development and growth, covering cognitive, emotional and social dimensions. In this notion, there are references to the German concept of "Bildung" to be seen, as conceptualized by Kokemohr (2007) based on Humboldt.

Wright, Cranton, and Quigley (2007) collected narratives of literacy educators that tell about overcoming personal, social or situational barriers. King and Heuer (2009) conceptualized "deep learning", as expressions of possibility, empowerment, ownership, and new awareness. Johnson, Duckworth, Apelbaum, and McNamara (2010) reported on ABE as starting point for lifechanging (educational) journeys. Feeley (2012) developed a concept of "affective power" and "learning care" offering participants a space for "making new relationships with themselves, with others and with their past". Duckworth and Ade-Ojo (2016) described transformative learning conditions that enable gaining relevant skills and confidence. Walker (2017) focused on the feelings of shame, embarrassment, and shyness and how supportive education can offer space for "shame reparation". Most recently, Tett (2019) focused on transforming learning identities based on the recognition of learners' knowledge and experience, a mode of learning and changing together, of giving and receiving care and of changing practices that foster and substantiate transforming their (learning) identity.

There is similar evidence for ABE in Austria, based on a study on the interconnectedness of learning and facilitating (Kastner, 2011), or, more recently, on the evaluation of the national initiative on adult education that is funding ABE, for the period of 2015 to 2017 (Steiner, Pessl, Kuschej, Egger-Steiner, & Metzler, 2017).

So, what makes ABE special is its transformative potential that lies within a holistic and learner-centred approach, based on andragogical principles, and facilitation of learning that is

tailored and responsive to the learners' needs and interests and related to their everyday life and working life.

Even within the economic driven European initiative "upskilling pathways for adults" it was understood, that it is key to "ensure tailoring of services to individual needs" (CEDEFOP, 2019). Why is the opposite approach being taken now in Austria: with a curriculum that dictates what participants have to learn, without regard to their needs and interests? How is it possible to safeguard the liberating tradition? In closing, I would like to draw attention to the 10 key strategies for resisting neoliberalism and creating resources of hope as suggested by Tett and Hamilton (2020), where the first central strategy is "to find ways to create dialogic, emancipatory spaces". In Austria, this shall be achieved with the "Forum Basisbildung", an association of professionals and scholars committed to the liberating practice founded in February 2020.

IN LIEU OF A CONCLUSION

Following our brief contributions, we would like to draw attention to the need for an ongoing engagement with counter-hegemonic objectives and approaches. So, we would like to refer to "the possibilities of using educational research itself as a resource for hope and for making change", as described by Tett and Hamilton (2020). For us as scholars taking a critical-emancipatory stance, it is imperative to pose the pivotal question about the purpose of adult education: Cui bono? Who is privileged and who is disadvantaged? What structures – regarding the life span – support privileges and perpetuate disadvantages? What kind of structures support self-empowerment? And: Whose voices are being heard in the classrooms, in program planning, in research and development, and finally in policy-making? Referring to Freire, (adult) education is never neutral (Lange, 1971, pp. 13–17). Questions of power need to be addressed with regard to the "oppressed" and the "oppressors".

The following questions arise in relation to our current scientific and/or educational work: What are alternative conceptions of learning (and living of adults), and how could they develop to "mainstream" conceptions? We trust that bringing alternative conceptions of adult learning and education and alternative research approaches to the fore can help strengthen the awareness of counter-hegemonic approaches. We ask ourselves, which research methods and instruments are suitable for researching learning processes on individual and collective levels. And we ask, whose voices are being heard. And we wonder, if a mode of joint knowledge production can foster and promote a liberating mode of educational research and if we might need a new understanding of science as such, a "re-thinking science" (Nowotny, Scott, & Gibbons, 2013).

So, we want to conclude with Tett's and Hamilton's (2000) recommendations for action as "resources of hope":

> When we envisage resistance we often think of it as collective, public, political activity but there are many types of resistance. […] we argue that the concept has two central dimensions: resistance must involve action (physical, material or symbolic) and be oppositional in that actors challenge or subvert dominant discourses and practices in some way. […] The possible resources and strategies will differ from context to context but a sense of action and of opposition holds these expressions of resistance together.

Following these recommendations will allow us to move from feeling stuck in the diagnosis of problems into action.

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LIFELONG LEARNING IN ASIA AND THE PACIFIC: POLICY IMPLICATIONS

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ABSTRACT

Lifelong learning is a holistic view of education and embraces all forms of learning, formal, non-formal, and informal, throughout a life-span of people of all ages in all life-wide contexts, delivered and undertaken through a variety of modalities which together meet a wide range of learning needs and demands, and can potentially change society for the better. This paper aims to analyse lifelong learning policies and practices among selected countries in the Asia-Pacific region in order to inform policymakers and national experts within the region and beyond to better provide evidence that the importance of lifelong learning has been widely recognized in countries in the Asia-Pacific region. However, the outcomes of such initiatives vary from country to country. To appreciate the diversity of policies for lifelong learning in the region, it is essential to contextualize the description and analyze in the diversity of the region. It has been developed using a documentary study as the data collection method and based on comprehensive education sector reviews, research and other relevant documents and data from the selected case studies (including Australia, Nepal and Thailand,) Additionally, it has considered the regional recommendations for action on SDG targets 4.3 and 4.4 of the 4th Asia-Pacific Meeting on Education 2030 (APMED2030), as well as drawing on experiences of other countries in the region to reshape their education and training systems to create lifelong learning opportunities for all. While the journey towards the establishment of a lifelong learning society will continue, each country has more to do in order to proclaim the achievement of education for all by 2030. Lessons learned from the preliminary findings and case studies may help to identify key facilitating factors as well as bottlenecks that can be useful in the formulation of comprehensive and satisfying lifelong learning opportunities for all.

Keywords: lifelong learning, Asia and the Pacific, lifelong learning policy, policy implications

INTRODUCTION

Today, the world is changing, and with it, education is an imperative for the sustainable development and well-being of all societies. The Sustainable Development Goals (SDGs) recognize the urgent need to bridge the worlds of education and employment and ensure a solid educational and skills foundation for all, including young people, to make that leap to the world of work and to continue learning as the world of work and wider society changes.

Rooted in many cultures, societies and religions, the notion of lifelong learning has existed throughout human history. The notion and value of 'lifelong learning for all' is a complex and multi-faceted process. The individual is at the heart of a lifelong learning system, and the human-centred realization of lifelong learning depends on both the opportunities which are available and, most importantly, the capacity and motivation of individuals to take care of their own learning (Tuijnman & Bostrom, 2002). It requires a coherent and consistent, coordinated, integrated and multifaceted life-cycle approach to learning. In order to achieve this, Aspin & Chapman (2007) pointed out that the principles and ideals of social

inclusiveness, justice and equity; a strong, adaptable and competitive economy, as well as the provision of a range of lifelong learning opportunities are necessary. To bring this about, a substantial re-evaluation of the provision, resourcing and goals of education and training, as well as a major re-orientation of its direction towards the achievement of 'a learning society' is required. Lifelong learning has been highlighted and reaffirmed as a priority for the achievement of the 2030 Agenda for Sustainable Development of the United Nations as a whole, as well as for Sustainable Development Goal (SDG) 4, which is a commitment to 'ensure inclusive and equitable quality education and promote lifelong learning opportunities for all' (WEF, 2015; UNESCO, 2015). Today, this re-evaluation and orientation is a major challenge for governments, policy-makers and educators as they seek to conceptualize lifelong learning and articulate policies and strategies to realize the aim of creating 'lifelong learning opportunities for all'.

Asia and the Pacific is one of the largest and fastest-growing regions in the world in terms of economic and social development. (The State of Asian and Pacific Cities, 2015). The region includes large countries such as Indonesia and the Philippines, whose populations exceed 200 million. Fifty-Eight Small Island Developing States (SIDS) are a distinct group of 38 UN Member States and 20 Non-UN Members or Associate Members of the Regional Commissions that span various geographic regions: the Caribbean, the Atlantic, Indian Ocean, Mediterranean and South China Sea (AIMS) (UN, 2018a). While the aggregate population of all of the SIDS is 65 million, slightly less than 1% of the world's population, this group faces unique social, economic, and environmental challenges. The Association of Southeast Asian Nations (ASEAN), a group of ten-member countries, represent more than 600 million inhabitants. Home to great diversity and tremendous opportunities, many young people have managed to benefit from social and economic dynamism in these countries. Adapting to global economic changes, the APA region is experiencing changes associated with the Fourth Industrial Revolution. Despite notable achievements in economic growth in recent decades, equity in growth continues to be elusive, resulting in increasing inequality (Feng, 2011). According to UN (2018b), the Asia-Pacific region is a fulcrum for international migration - home to the world's largest and most important countries of origin, and destination. Consequently, the Sustainable Development Goals Report 2017 showed that having faced several challenges, the region has shown impressive progress with the goals (UN, 2017).

The following analyses of lifelong learning implementation specifically address policies and practices in many countries in Asia and the Pacific. Some countries in the region (e.g., the Republic of Korea, Japan, Singapore, Australia, Thailand. etc.) have made significant progress by investing in efforts to make the concept of lifelong learning an integral part of their education and training systems, aiming to empower people, promote good citizen's participation, enhance their capacity to solve problems, and attain a high quality of life. The measures adopted within such initiatives vary from country to country (Yang & Yorozu, 2015; Warner, 2002). For instance, there can be found equivalency programs in Nepal; skills recognition in Australia; the National Lifelong Learning Promotion Plan in the Republic of Korea; potential of learning cities in Thailand; alternative education in Myanmar; teacher development program through e-learning in the Philippines; etc. There is a clear, shared recognition across Asia-Pacific countries that the need and demand for lifelong learning will continue to grow as will the importance of terms such as learning society, learning region, learning cities and learning communities. While specific policy priorities to support lifelong

learning are likely to depend on the context, there is a growing consensus about the importance of developing learning societies.

METHODOLOGY

Qualitative comparative analysis of different policy implications for governments of the broad approach to lifelong learning in Asia- Pacific is applied to explain lifelong learning policies and practices among selected countries in the Asia-Pacific region in order to inform policymakers and national experts within the region and beyond. The study provides evidence that the importance of lifelong learning has been widely recognized in countries in the Asia-Pacific region. Australia, Nepal and Thailand, for example, have developed, or are developing strategies for lifelong learning through education and training system development. However, the outcomes of such initiatives vary from country to country. By sharing experience of policies and practices in implementing integrated lifelong learning from different perspectives, countries can learn from one another and put their visions for lifelong learning fully into practice.

RESULTS

An overview of the lifelong learning situation in Asia and the Pacific

Lifelong learning has been recognized for many years in Asian culture. Consequently, many countries and communities in the region, despite differences in education systems and traditions, have adopted various ways of promoting lifelong learning for all as essential to their education goals and development frameworks/policies. However, while partial or sectoral approaches to lifelong learning is seen in some national policies, there is also evidence of comprehensive lifelong learning systems which integrate all levels of education, ages and learning modalities. According to the review of countries' experiences using lifelong learning as a driver for sustainable development, countries apply different strategies to meet different learning demands. Quality formal education; Learning cities and community-based learning; Workplace learning; ICT and e-learning; and Recognizing learning outcomes are common lessons from Japan, the Republic of Korea and Singapore (UIL, 2015).

The comparative analysis and the challenges for monitoring and evaluation of progress towards lifelong learning

The implementation levels of lifelong learning programs vary from country to country because the national emphasis is different. Some countries in Asia and the Pacific focus on certain life phases, contexts, and modalities of learning and topics. This analysis showed that there is still need for many countries in the region to focus more on a humanistic, rights-based and holistic view of education and lifelong learning along the following lines: promoting the transformation of existing education systems into a structure-based on lifelong learning; advocating for non-formal and informal learning, especially for youth and adult learning and education; developing synergies between various learning systems; facilitating the development of national policies and strategies for lifelong learning for all; developing capacities for effective lifelong learning policies and practices; facilitating partnerships among government agencies, civil society organizations and the private sector; promoting the development of learning cities, learning regions, learning communities, learning villages and learning families; enhancing the use of modern learning technologies; and supporting

research in lifelong learning policies and practices. The new perspective requires different solutions.

Based on the analysis of different countries in the Asia-Pacific region, this paper concludes that some countries (China, Japan, the Republic of Korea, Australia, Vietnam, Thailand, etc.) are heading in the direction towards the development of lifelong learning societies. However, their policies, strategies, and approaches in building a learning society are different. While countries are increasingly accepting the idea of a learning society, there may never be a single set of formulae for implementation. The concept of 'lifelong learning' often alludes to the learning acquired by individuals throughout their lives, and to the different ways and spaces in which individuals acquire such learning. In contrast, the concept of 'learning society', alludes to a collective entity (society) that develops (or should develop) institutional and organizational structures to promote relevant learning opportunities for all members of that society. Thus, reflecting on the need from different stakeholders between the government and citizens shall help to translate into appropriate policies, planning strategies, and funding arrangements. A learning society generates new knowledge and appropriate knowledge management systems, as well as making the best life decisions for the prosperity and well-being of its people (Charungkaittikul, 2011). According to Stiglitz and Greenwald (2014), creating a learning society at the macro-condition, economic stability and continuity are important to the learning process. It is obvious that to develop comprehensive policies that address learning in a wide range of spheres using interdisciplinary and intersectoral knowledge and expertise, encompassing education and training policies and related policy areas are necessary (UNESCO, 2016).

While national visions and goals for lifelong learning are in tune with the global goal of promoting lifelong learning for all, the choices countries are making in planning, financing and implementing education programs and services for lifelong learning differ. Using a system-wide approach to lifelong learning development, this document identified certain characteristics of education systems and policy implications for the effective promotion of lifelong learning. The aim was to develop a deeper understanding of how comprehensive, lifelong learning systems can be established and maintained to advance sustainable development. To create effective lifelong learning systems, countries need to make significant changes to both government and financing of education and training. For instance, the governments of many countries in the region, namely Australia, Nepal, Thailand, China, Singapore, Japan, the Republic of Korea, New Zealand, amongst others, are trying to harness the power, new processes and operations, reengineering learning service systems, and placing a strong emphasis on outcomes and results. In 2001, the Republic of Korea government upgraded the Ministry of Education, renaming it the Ministry of Education and Human Resource Development (MOEHRD). Headed by the Deputy Prime Minister, MOEHRD coordinates the policies of line ministries (for example, the Ministries of Labour, Science and Technology, Information and Communication, and Economy and Finance) that have implications for human resource development and lifelong learning. As another example, Japan created the Ministry of Education, Culture, Sports, Science and Technology in 2001. Australia, which had combined education and employment ministries, has now separated them to ensure that Cabinet-level discussions focus on learning and economic issues (World Bank, 2003). The roles of private sector and civil society in increasing lifelong learning opportunities for all are also important. The private sector can provide education in several ways, such as: owning and operating private schools and providing inputs, such as books,

learning materials and equipment, or, operating public schools under contract (World Bank, 2003). Therefore, policymakers need to create a level playing field in education and training between public and private providers. Taking a holistic and integrated vision, the solutions require inter-sectoral and cross-sectoral approach to lifelong learning as the guiding paradigm. Moreover, to promote lifelong learning, quality assurance mechanisms that certify learners and accredit institutions are needed. Recognition of prior learning (RPL) is a process that will be used to recognize the skills and knowledge of people, irrespective of whether such skills and knowledge were achieved formally or informally.

CONCLUSIONS

To be successful and embed lifelong learning in the whole life of the people, Asia- Pacific region lifelong learning policies must travel vertically from central government downwards and horizontally through cooperation between local and regional agencies. Implementing a lifelong learning system is complex, and many aspects should be taken into consideration, including prerequisites for policymaking, educational tradition, demographic structure, educational content, economic parameters, and not least, individual choices, preferences and needs. Under such circumstances, implementing lifelong learning policies is incremental, which is already happening in a number of countries in this region. The challenge is to ensure the implementation of an incremental approach within an agreed framework for the long-term realization of lifelong learning.

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NORTH KOREAN WOMEN ENTREPRENEURS LEARNING FROM FAILURE

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ABSTRACT

Migrants' workplace experiences in their host society shape their social adjustment, yet *how* migrants learn from failures is under-investigated. This study examined how North Korean migrants in South Korea sought to learn from failures in their workplaces and everyday life. The paper draws on nine months of ethnographic research in South Korean social enterprises (restaurants, cafes) that employ North Korean migrants. Data sources include informal conversations and loosely structured interviews with five purposefully selected women who started, or planned to start, their own enterprise. The findings revealed that migrants experienced failure in five inter-related spheres: financial, relational, physical, psychological, and professional. Participants developed perspectives to understand failure as an integral part of learning in a new society and adopting unfamiliar role expectations and responsibilities. They also applied knowledge from their failures to change their approach to their career and strengthen their personal and business capacity to obtain a legitimate social position. Paradoxically, failures that were beyond their control, such as legal problems, created opportunities to receive practical support from, and increase trust in, South Koreans. These findings contribute to adult education scholarship on migrants' situated learning in their host societies and challenge the discourse that portrays North Korean defectors as deficient.

Keywords: Entrepreneurship, Migration studies, North Korean defectors, North Korean migrants, Workplace learning

INTRODUCTION

Migrants' workplace experiences in their host society shape their social adjustment, yet *how* migrants learn from failures is under-investigated. Due to linguistic, cultural, political, and economic differences between sending and receiving countries, failure is an inherent aspect of migrants' learning. In particular, migrants are likely to experience failure in their current or previous workplaces, sites where they are likely to interact with host citizens. Migrants, however, can use failure to understand how they can (or cannot) change their thinking, behavior, and adaptation strategies. Learning from failure is especially crucial for migrants who are or aspire to be entrepreneurs, since starting a business is a risky endeavor. Accordingly, the purpose of this study is to explore how five North Korean women migrants in South Korea sought to learn from failures in their workplaces and everyday life.

RELEVANT LITERATURE AND CONCEPTUAL FRAMEWORK

Some migration scholars (e.g., De Haas, Fokkema, & Fihri, 2015; Wang & Fan, 2006) have criticized simplistic views that categorize migrants' adjustment as either integration in the host society (winners) or return migration (losers). These scholars call for research on the heterogeneity of migration experiences and perspectives, focusing on individual and contextual factors that facilitate or hinder adjustment beyond the success-failure dichotomy.

Learning from failure has been examined by scholars and practitioners in leadership and business management, career and organizational studies, and entrepreneurship. These

studies suggest that not every failure promotes learning; rather, certain conditions such as personal characteristics and emotional regulation are needed to catalyze learning (Bennett & Snyder, 2017; Fang He, Sirén, Singh, Solomon, & von Krogh, 2018). This paper draws upon entrepreneurship literature that emphasizes how coping with multiple failures can engender deep learning both about oneself, including core assumptions, and one's business (Cope, 2011; Shepherd, 2003).

We also build on the few studies that have investigated North Korean migrants who have transitioned from communist to capitalist economies (e.g., Jung, Dalton, & Willis, 2018; Lankov, & Kim, 2014). Findings from these studies suggest that North Korean women used their skills as housewives (e.g., selling household items, sewing) and advanced their entrepreneurial pursuits in the informal market through trial and error.

Second, this paper uses situated learning (Lave & Wenger, 1991) to identify migrants' learning as a social practice that begins through legitimate peripheral participation (LPP), or being a newcomer on the periphery. LLP refers to the development of knowledge and identity that can be reproduced through participation in a community of practice (CoP) and, in turn, transform CoP. Before arriving in South Korea, North Korean women have engaged in informal market economies for personal and family survival from their position on the margins of North Korean and Chinese societies (Jung, Dalton, & Willis, 2018). Through participation in illegal and informal markets, they develop new knowledge and skills to expand their business, such as ability to understand supply-demand, market trends, and profitability. This paper examines the learning process and outcomes when North Korean women migrants participate in businesses where they have limited access and are at the periphery of cultural acceptance due to lack of sociocultural and business knowledge, discrimination, or other factors. In such instances, they encounter various kinds of failures as a consequence of participating in social activities.

METHODOLOGY

This paper address the following questions: (1) How have North Korean migrants in South Korea experienced failure in the workplace and their lives? (2) How do they conceptualize and articulate their failures? (3) What and how do migrants learn in response to their failure experiences? The study is based on nine months of ethnographic research (Fetterman, 2010; Wolcott, 2008) in South Korean service industry workplaces (e.g., restaurants and cafes) that employ North Korean migrants. The study took place in a large city and included five workplaces. They were all social enterprises, which means that they aimed to provide opportunities for North Koreans to integrate into South Korean society.

This paper focuses on five purposefully selected women who started, or planned to start, their own enterprise. Data sources for this paper include informal conversations and loosely structured interviews (Patton, 2015). The interviews covered topics like failure due to differences between North and South Korea, which allowed me to elicit participants' own views and definitions of failure. Depending on the participant, they referred explicitly to failure and/or used related terms (e.g., liquidation, bankruptcy, falling down, betrayal, hitting bottom). Descriptive phenomenological analysis was used to examine how participants forged meaning structures (Giorgi, 2009; Zahavi, 2003). Systematic reductions and imaginative variation were used to identify the essence of learning from failures (Giorgi, 2009). Participants' characteristics are described in Table 1.

Table 1. Participants' characteristics.

Pseudonym	Arrival in S. Korea	Age (range)	Marital status	Work experience
Heajin	2002	50-55	Single	N. Korea: Telephone operator China: Antique sales, medical hub business S. Korea: Restaurants, inns, motels, insurance planning company, karaoke (business owner, failed), animal cafe
Jungnam	2014	35-40	Married (Chinese)	N. Korea: Teacher China: Housewife (forced marriage) S. Korea: Restaurants, catering
Kyonghee	2008	50-55	Married (S. Korean)	N. Korea: Factory worker China: Tourism business, translator, restaurant S. Korea: Sewing factory, restaurants, Chinese instructor
Songja	2004	55-60	Married (S. Korean)	N. Korea: Chef China: Sewing, restaurants S. Korea: Restaurant, catering (business owner, failed)
Sunhee	2003	40-45	Married (S. Korean)	N. Korea: Merchant/trader China: Housewife S. Korea: Restaurant, sales, factory, restaurant (own business, failed), marriage brokerage (current business)

RESULTS

This section describes participants' experiences of failure and explicates how they learned from and used these failures to change their thinking and behaviors in a new society.

Experiences of Failure

Participants experienced failure in multiple, inter-related domains: financial, relational, physical, psychological, and professional. Together, these experiences engendered tangible consequences and losses, including bankruptcy, separation and divorce, illness, depression, and isolation, among others.

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Financial.

All participants experienced some degree of financial failures such as debt and bankruptcy in South Korea. The reasons for financial failures as stated by participants were fraud, ignorance, and insufficient understanding of balancing saving and spending. Two participants were swindled out of their money by other North Koreans: "Who can defraud North Koreans? Only North Koreans." Sunhee became indebted after paying her broker's fee (money charged for entering South Korea) and remittance money. Songja closed her restaurants twice because business was not profitable. Heajin "went completely bankrupt" when she invested in a foreign stock market, losing her savings, credit, and car: "I went from the floor to the top [earning money] and then went back to the floor [bankruptcy]. Yet, after falling down to the ground, I realized ah, money is not everything." Their financial failures stemmed from inadequate economic resources, coupled with their ongoing financial support and commitment for family members (sending remittances) and limited knowledge of financial systems in South Korea.

Relational.

Participants' relational failures spanned their previous and new family relationships in North Korea, China, and South Korea. They felt they had failed and guilty when they could not connect with or support their parents, siblings, and/or children (Choi, 2018; Ko, Chung & Oh, 2004). For example, Kyonghee felt she had failed to fulfill her family responsibility because she couldn't financially support her family, and experienced an emotional breakdown as a result. Four participants also considered that they failed in their forced marriage in China because their husbands were unfaithful. Jungnam felt she had failed because she could not afford to bring her daughter from China. The emotional turmoil engendered by these relational failures also caused physical and psychological problems.

Physical and psychological.

Physical failure was embodied in health problems such as chronic diseases (e.g., heart problems) and insomnia due to nightmares. All five participants used terms like "losing heart", "weakened spirit," or "suicide symptoms" to describe their experiences with their mental health status. For example, Heajin and Kyonghee indicated that their relational failures caused them to suffer from depression for about one year (Ko, Chung & Oh, 2004). For Jungnam, psychological failure originated from feeling desperate about the present and lacking hope for the future. The findings indicate that physical and psychological failings were strongly connected; however, participants considered psychological struggles to be more serious because they believed their physical health depended on mental health.

Professional.

Professional failure was associated with job-mismatch, insufficient management skills and knowledge, and limited networking due to different social and legal systems. For instance, upon entering South Korea, Jungnam did not accredit her high school graduation with the National Intelligence Service and therefore had limited career choices with her middle school degree. North Koreans are required to verify their educational credentials, but Jungnam and Songja withheld this information from South Korean authorities, which later created problems in their job applications and employment. Heajin, Sunhee, and Songja also experienced professional failure when they had to close the small businesses (e.g., restaurant, bar, karaoke) they had opened with other North Korean defectors. Heajin, the owner of a karaoke

bar, was unable to run a profitable business, and Songja, who co-owned a restaurant, was forced to close because "our [North Korean] people do not know what to do without orders [in the workplace]." She realized she should separate social ties with North Koreans from her business decisions.

Conceptions of Failure

Participants faced being on the socio-cultural periphery due to insufficient knowledge of credentials, regulations, and networks needed to maintain successful personal and professional lives. Given the accumulated experiences of marginalization and previous failures in China and South Korea, the participants considered failure as a natural part of their lives that they ought to bear and overcome. For example, Sunhee described failure as a familiar experience that she eventually learned to manage:

> Failure was very familiar to me because I always felt I failed. First time when I failed, it was painful and I didn't want to get up because I know that when I got up, I will fall down again. But finally, I learned how I could fall down well and about the method to get up.

Sunhee conceptualized her failure as falling down. Her other comments during the interview suggested that failure accompanied mental and physical pain. Her understanding of failure was augmented by a two-fold realization: first, accepting failure as an integral part of her life, and second, knowing the importance of learning from failure. Sunhee was able to reduce and supplant her emotional turmoil with the understanding of failure as a means of learning.

By contrast, Heajin discussed how she separated herself from failure and resisted labeling herself a failure:

> I separate myself from understanding of my failure. I may fail to perform a role to be successful yet that does not mean I failed or I am a failure. Because of multiple failure experiences, we [North Koreans] sometimes consider we are a failure. Yet, failure is natural when we take too much role responsibility that we cannot perform.

Heajin rejected failure as an essential part of North Korean identity. Rather, she attributed her failures to the unfamiliar system and culture that made it difficult to fulfill proper role expectation. This idea helped her to buffer pain from failure and distance her failure from herself.

Learning in Response to Failure

Failure helped participants to change their perspectives and approach towards the social world, themselves, and others. They developed knowledge of capitalist society and adjusted their problem-solving approaches to remain competitive in their businesses. They also clarified their goals and direction to build social position by maximizing their work capacity. Lastly, they noted that failure created opportunities to build trust.

"South Korean system is the opposite of North Korea."

Failure in business helped participants better understand capitalist systems and change their approach to push their businesses to be successful. Songja, a former North Korean chef who served North Korean military officials, opened her restaurant and catering service partnering with other migrants, but had to close her business within six months. Her failure shifted her understanding of how to run a business in capitalist system:

> I closed my business twice in South Korea. At that time, I was ignorant and courageous. Although I did not know much about South Korea, I was confident about my cooking expertise. I was full of myself; I

did not listen to others' opinions. Yet, the South Korean system is the opposite of that in North Korea; here it's capitalistic and in the North it's communism. I did not know much about competitive market industry, dividing the role with different expertise. After the closure of my business, I admitted my ignorance in a capitalistic system and neither did any of my co-workers. I am determined to work with South Koreans who know about what I do now know. So, I can focus on my expertise, cooking, and let others care for other tasks.

Songja realized that neither her cooking expertise nor collective labor was sufficient to guarantee a profitable business because the responsibilities of business owners in South Korea were more complex. Understanding the concept of the division of labor (the business owner's responsibilities and the multiple tasks needed to run a business), she worked with a South Korean partner who could supplement her lack of local knowledge, communication, and business expertise (e.g., documentation and networking) in South Korea.

"Maximized my capacity."

The experiences of failure and loss in overlapping dimensions such as relational and professional realms inspired participants to maximize their personal capacity by focusing on recovery and rebuilding. Referring to life without legal protection for family and work, participants strengthened their new and legitimate social position, for example, by earning degrees and certificates in South Korea. Kyonghee, for instance, said that failure helped her to expand her personal potential, using all available resources even from past failures:

> When I failed in my forced marriage with Chinese-Korean husband, I fled to South Korea, leaving my daughter in China. In South Korea, I maximized my capacity: I started my study at 4 a.m. to complete my cyber university degree program in hotel management, and worked in a restaurant temporarily and visited my daughter in China. After six years, I acquired a bachelor's degree and invited my daughter to live in South Korea. With my Chinese knowledge working in service industry for four years and my university credentials, I will run a business to serve Chinese tourists in South Korea. Although my life in China was depressing, it helped me to know two societies and serve both customers with my strength.

Failure motivated Kyonghee to strengthen herself and develop strategies to build a better career and family life in South Korea. Particularly remembering her illegal status in China, she did her best not to waste time but rather to improve her socio-economic position through dedicated work and education. She further applied her insights and knowledge from both countries to reproduce and transform a service business for Chinese-origin people in South Korea. Kyonghee was not an exception. Each participant had strong family commitments toward children in China (Jungnam, Kyonghee) or family and relatives in North Korea (Heajin, Songja, Sunhee) that, along with a sense of responsibility and the will to improve their lives, inspired them to increase their work adaptability and remain competitive (Fong, Busch, Armour, Heffron & Chanmugam, 2007). For these participants, failure provided clear direction for pursuing success and inspired them to maximize their potential and capacity for their careers.

"Learn to trust others."

Sometimes extreme financial failure created opportunities to receive financial, emotional, or professional support from South Koreans, and in turn, to develop more trust. For instance, when Heajin worked as insurance planner and consultant for other migrants, she was sued for stock market losses. At this time, she turned to a South Korean pastor for help:

> We [North Koreans] don't trust South Koreans. Yet, when I failed in my investment [and career as a consultant], I was desperate for help. A pastor, who I knew for three years yet, I never trusted, connected me to a lawyer [the pastor's church member] and lent me some money out of his insufficient

financial conditions. I felt there might be some good South Koreans and his support might be unconditional. It changed my perspective towards South Koreans and I learned to trust others.

Heajin's desperate financial situation compelled her turn to a South Korean for help, and an unintended consequence provided opportunity to trust South Koreans. Similarly, when Songja failed in her restaurant business and had a recipe stolen by a North Korean, she received a help from a South Korean partner who helped her obtain a patent on one of her North Korean recipes. These kinds of failures created opportunities for North Korean migrants to receive assistance to overcome obstacles that they could not solve on their own.

DISCUSSIONS AND CONCLUSIONS

This study elucidates how North Korean migrants who are or hope to be entrepreneurs learned from failure in their workplaces and daily life. In particular, this study shows how these migrants processed and interpreted their failure to be more successful in their current workplace or future business venture. Findings revealed that migrants experienced failure in five inter-related spheres: financial, relational, physical, psychological, and professional. Participants developed perspectives to understand failure as an integral part of learning in a new society and adopting unfamiliar role expectations and responsibilities. In addition, they applied knowledge from their failures to change their approach to career and strengthen their personal and business capacity to obtain a legitimate social position. Paradoxically, failures that were beyond their control, such as legal problems, created opportunities to receive practical support from, and increase trust in, South Koreans.

This study builds on migration studies literature (De Haas et al., 2015; Szkudlarek, Nardon, Osland, Adler & Lee, 2019) by presenting a case of migrants' learning from failure. In addition, this study demonstrates how migrants adapt their failures to change own perceptions and participation in new communities of practice, particularly in the workplace. These findings challenge the discourse that portrays North Korean defectors (or other refugees and migrants) as victims or deficient. Future adult education research should further investigate how other migrant groups convert failure into opportunities for learning and the conditions that shape their ability to do so.

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PROMOTING LEARNER AUTONOMY AND SELF-DIRECTED LEARNING IN TUTORING SESSIONS WITH MULTILINGUAL STUDENTS VISITING THE WRITING CENTER: PRACTICAL STRATEGIES

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ABSTRACT

Integrating three conceptual works (autonomy-supportive teaching, learner autonomy, and self-directed learning), this paper presents a model of autonomy-supportive instructional strategies for writing center tutors to incorporate when working with multilingual students.

Keywords: Learner autonomy, self-directed learning, autonomy-supportive teaching, multilingual students, writing center practice

INTRODUCTION

Whether through one-to-one tutoring or collaborative programs across campus, writing centers serve as an important academic support resource in higher education institutions. Writing centers' prime aim is to help students, regardless of their backgrounds and disciplines, improve their academic English and writing skills to attain their academic goals (Greenfield & Rowan, 2011). In the more recent years, however, there has been a growing need to shift their design of support and practice as the demographics in higher education shift (Open Doors Report, 2018). More and more multilingual students are visiting the writing centers, and both the tutors and tutees are experiencing conflicts caused by mismatched needs and services (Cheatle, 2017; Schneider, 2018).

Cultivating effective and independent writers as the central mission, writing center policies emphasize providing the writers with tools they can utilize in a self-directed manner in the future. For example, in one-to-one consultations, tutors are trained to provide reader feedback for the improvement of the writing process, and providing direct feedback is discouraged (Tiruchittampalam, Ross, Whitehouse, & Nicholson, 2018). However, without formal training or a proper understanding of the need of the population of multilingual students, tutors tend to either make direct edits on the writing products or reject their requests of grammar and wording help even though it is one of the major needs of the students (Kim, 2018; Myers, 2003). Such a disconnect has been leaving not only the tutors to feel somewhat incompetent but also the learners to feel embarrassed as their requests are made to feel as fraudulent (Cirillo-McCarthy, Russo, & Leahy, 2016).

To our knowledge, there is limited literature, tools, or resources available to writing centers that help foster autonomy and self-directed learning during tutoring sessions with multilingual learners. Addressing the gap, in this paper, we explore practical strategies that promote learner autonomy and self-directed learning when helping multilingual students develop academic writing skills. Theorizing from the existing literature, as well as reflections on our teaching experiences serving adult English language learners, we explore the following research question within the conceptual works of autonomy-supportive teaching (Patall & Zambrano, 2019; Reeve & Jang, 2006), learner autonomy (Holec, 1981), and self-directed learning (Knowles, 1975): what are best writing tutoring strategies promoting learner autonomy and self-directed learning in multilingual adult learners?

CONCEPTUAL FRAMEWORK

This section reviews relevant literature on the conceptual framework of our topic to provide a basis for our analysis and organization of our findings. It starts with a review of the concept of autonomy-supportive teaching, followed by a review of the concepts of learner autonomy and self-directed learning. Finally, relevant literature supporting the importance of the role of teachers in the development of learner autonomy is discussed.

Autonomy-Supportive Teaching

Self-determination theory (Ryan & Deci, 2000) emphasizes that individuals' ideal functioning requires the fulfillment of three innate and universal psychological needs: competence, relatedness, and autonomy. Grounded in this theory, numerous studies in various fields suggest the importance of teacher autonomy-support, specifically how teachers nurture student's inner motivational resources (i.e., interests, preferences, and values) to boost their persistence and motivation for learning (Karimi & Abszedeh, 2017; Kusurkar, Croiset, & Ten Cat, 2012; Reeve, Bolt, & Cai, 1999). In his study of autonomy-supportive teachers, Reeve (2006) argues that a central role for teachers is to facilitate students' autonomy. He proposes, to be an effective facilitator, teachers ought to structure students' learning environments that nurture and expand on student learning experiences. According to Reeve and Jang (2006), teachers can incorporate the following approaches: (1) allow students to meaningfully choose learning activities, (2) rely on informational, non-controlling language, (3) embrace communicative value and providing rationales, and (4) acknowledge and accept students' expressions of unpleasant emotions. Corresponding to these approaches, Patall and Zambrano (2019) also suggest practical strategies such as: provide choice opportunities with students' actions, pacing, method, and among other things to enhance interest and built trust; provide specific and concrete rationales to have students understand the value; and incorporate student perspectives and curiosities to ensure the students to feel respected and motivated.

Learner Autonomy

Although the concept of teacher autonomy-supportiveness is underexplored in the field of ELT, there is a related ELT construct called learner autonomy (Holec, 1981). The concept of learner autonomy involves learner self-direction and control of the learning process. It focuses on developing and using cognitive and metacognitive resources to monitor and evaluate their own learning (Little, 2017). According to Borg and Al-Busaidi (2012), confident and motivated language learners are more likely to develop learner autonomy, supporting Reeve and Jang's (2006) emphasis on teachers serving as facilitators of students' autonomy. Sinclair (2002) recommends, however, to reflect on several key elements conceptualizing learner autonomy with language learners. For example, it is important to be aware that complete autonomy is an idealistic goal, that autonomy can take place both inside and outside the classroom, and that autonomy is interpreted and acted differently by different cultures.

One crucial aspect of learner autonomy is the role of scaffolding. Cotteral and Cohen (2003) propose key elements of scaffolding in supporting autonomous learning with reading skills: modeling of expert strategies, providing cues to adopt new strategies, practicing and discussing the new strategies, and providing immediate feedback on their performance.

These recommended elements of scaffolding can be used to improve learners' writing, speaking, and listening skills as well.

Self-Directed Learning

While learner autonomy primarily focuses on the context of language learning, self-directed learning focuses on adult learners. Proposed by Knowles (1975), self-directed learning (SDL) is a concept of learning reflecting the theory of andragogy, specifically the assumption that adult learners can increasingly direct their own learning as they mature. Learners engaged in SDL are driven by intrinsic motivation and purpose, and they put forth deliberate efforts to build knowledge and develop skills and strategies to control their learning (Merriam & Bierema, 2014). Instructional models of SDL typically involve: creating a climate of mutual respect and support, identifying learning needs and goals, assessing resources for learning, choosing and implementing appropriate strategies, evaluating learning outcomes, and adjusting strategies accordingly (Knowles, 1975; Tough, 1978). In a more practical approach, Grow (1991) presented a matrix of four SDL stages for educators to use as a tool to promote self-directed learning through their teaching. For example, the first two stages focus on providing more introductory material and direct feedback, whereas, the higher-level stages involve learner-led activities, collaborative learning, and focus on both the process and product of learning (Merriam, 2002).

Role of Teachers

In the context of English language teaching (ELT), multiple studies have highlighted the importance of teachers' role and strategies in developing learner's autonomy and confidence over the past decades. For example, a study conducted by Clément, Dörnyei, and Noels (1994) showed that teachers' rapport with language learners was associated with students' linguistic self-confidence and anxiety. Noels (2001) further discovered that teachers who provide language learners with greater choices of learning activities reported higher levels of intrinsic or internalized motivation. Similarly, Tran and Duong's (2018) study on EFL learners' perception of factors influencing learner autonomy development demonstrated that autonomous-oriented teachers support the development of learner autonomy; whereas, teachers who took on a more assessor role hindered the development. Tran and Duong (2018) recommended that teachers should not only act as a facilitator but also well-balance their objectives between increasing student's confidence in autonomous learning and helping them "develop a reflective aspect of autonomous learning" (p. 5).

METHODOLOGY

We systematically reviewed the existing literature encompassing English language teaching (ELT), writing center practices, and educational psychology to identify, critically evaluate, and integrate all the knowledge and findings of relevant literature. First, we conducted a search of published literature in the following databases: EBSCOhost, Google Scholar, and ERIC databases. The search terms included: writing center practices, English as a second language writing, teaching writing to ESL/EFL students, learner autonomy in English language learning, self-directed learning in English language learning, autonomy-supportive instructions, and peer-tutoring practices. We also attended to the list of references in the sources we reviewed to expand our search. Once we gathered all relevant literature, we eliminated those that did not address our research question or our target audience (i.e., adult learners).

Then, an analysis of the relevant literature was conducted. We started the process by charting the data (Arksey & O'Malley, 2007, p. 26) on a matrix by sorting through the complied literature according to key themes. Once the charting step was complete, we examined the matrix through our reflections on our past teaching/tutoring experiences with multilingual adult learners. Lastly, we developed a matrix of our themes from relevant literature and our reflections to triangulate, integrate, and curate our findings.

FINDINGS AND DISCUSSION

Applying the conceptualization of autonomy-support, the ELT construct of learning autonomy, and self-directed learning, we developed a model of autonomy-supportive tutor instructional strategies designed for serving multilingual students visiting the writing center. We present a total of 11 instructional behaviors that promote learner autonomy and self-directed learning that tutors can incorporate: (1) plan the tutoring session time efficiently, (2) actively ask for the students' learning goals, (3) offer opportunities to talk, (4) offer opportunities to process feedback in their own ways, (5) provide specific rationales, (6) ask students' intentions, (7) provide feedback by asking probing questions, (8) offer meaningful encouragement in conjunction with hints for improvement, (9) praise students for their ideas and efforts, (10) communicate perspective-taking statements, and (11) be responsive to all types of questions.

Plan the Tutoring Session Time Efficiently

Negotiating the agenda at the beginning provides structure and guidance that builds on students' needs (Patall & Zambrano, 2019). It also promotes modeling of expert strategies and conscious awareness of the learning process, practicing how to identify what resources they need (Tough, 1978) as well as facilitating the development of skills to actively plan the writing process with future assignments (Cotteral & Cohen, 2003; Sinclair, 2000). A useful strategy to effectively negotiate the agenda is to ask students about the specific deadline of the assignment and their availability to invest more time on the paper after the session.

Actively Ask for the Students' Learning Goals

Some students directly request to edit or proofread their writing as this is a common misconception with writing center services (Cheatle, 2017). It is critical to ensure that their learning goals are achievable under the writing center policy and that they are given choices to redirect their goals accordingly while also nurturing their interests (Patall & Zambrano, 2019). Also, some students might not come to the sessions with a clear goal. Starting the session with questions like "What are your goals with this paper?" and "How can I help you to achieve those goals?" can, therefore, facilitate the process of formulating learning goals.

Offer Opportunities to Talk

In some cultures, students seldom practice expressing their intentions or thoughts to a teacher (Blau, Hall, & Sparks, 2002). Taking a culturally specific perspective, offering the students the time to organize and express their thoughts aloud at their own pace can not only enhance their sense of autonomy and competency but also help acknowledge their negative affect in terms of communicating (Patall & Zambrano, 2019; Reeve & Jang, 2006). Having a light chat, encouraging them to ask questions anytime during the session, or helping to put their thoughts together can create a non-judgmental environment where they

can freely communicate their concerns. This strategy will also help create a learning climate of respect and support (Knowles, 1975).

Offer Opportunities to Process Feedback in Their Own Ways

Given that all cultures have different writing orientation and decision-making process – e.g., contrastive rhetoric (Liu & McCabe, 2018), there is a possibility that the given feedback can potentially conflict with students' existing knowledge or past learning experiences. To address such a gap, understanding the way how they process feedback and identifying what strategies of processing feedback work best for them is important. If students seem to struggle with following verbal explanations, one method can be to create visual tools such as concept maps to help them be engaged and understand the key points of the feedback. The aim is to prevent confusion and sustain their confidence and motivation to learn (Patall & Zambrano, 2019; Reeve & Jang, 2006).

Provide Specific Rationales

Rather than providing implicit directions (Nan, 2012), explaining precisely why certain changes need be made can help students understand and consciously reflect on their errors. This strategy will help them understand the value of feedback and prevent repetitive errors in the future. Another way is to have them write down their common errors, similar to a lexical book, so that the student and the tutor can refer back to it on future visits (Rafoth, 2015). These strategies focus on encouraging critical thinking, reflection on the importance of understanding both the process and product of learning, and developing and using metacognitive strategies to monitor and evaluate their own learning (Grow, 1994; Little, 2017).

Ask Students' Intentions

All students have different cultural schemata, and it can attribute to their errors or mis-choice of wordings in their writing (Blau, Hall, & Sparks, 2002). Understanding students' perspectives and, thus, their intentions behind their choices of words or content organization can help inform the approach of feedback and make them feel respected and motivated (Patall & Zambrano, 2019). Asking them questions like "Can you explain what you are trying to say here?" or "Why is this idea presented here?" can not only help identify their underlying intentions but also an demonstrate appreciation of the students' work.

Provide Feedback by Asking Probing Questions

Instead of providing directive local-level feedback (Myers, 2003), ask probing questions to get the students involved in the process of making the changes. For instance, questions like "Do you think a noun is appropriate here?" and "What if we restructure the statement?" can serve as meaningful feedback while increasing students' metacognitive awareness with their errors (Borg & Al-Busaidi, 2012). Besides, this strategy can also facilitate a meaningful discussion and provide the opportunity for learners to try finding solutions to the challenges on their own (Grow, 1994), as well as reflect on the process of their autonomy development (Tran & Duong, 2018). Giving direct feedback or exhibiting answers can, in fact, be perceived as instructional behaviors that control students' autonomy (Reeve & Jang, 2006).

Offer Meaningful Encouragement with Hints for Improvement

"You are almost there! Consider changing A, B, and C before you finalize the paper!" According to Patall and Zambrano (2019), such an encouragement, especially using words like "consider," "could," or "might," can not only boost students' confidence but also guide them to evaluate and strategize their process. Meaningful encouragement providing direction to where to go next can make students feel less anxious when working on it alone after the session.

Praise Students for Their Ideas and Efforts

Instead of assessing their skills, crediting their effort on building a well-thought-out content can boost their confidence as a writer. Although some literature report that multilingual students seek more direct or sentence-level feedback for their writing product (Bromley, Northway, & Schonberg, 2018; Kim, 2018; Myers, 2004), students who want to improve their writing process and assimilate to the western-oriented writing culture must not be excluded. Importantly, positive feedback can help create a non-threatening learning atmosphere (Tran & Duong, 2018).

Communicate Perspective-Taking Statements

"I would also struggle writing this paper! The assignment topic is difficult" or "Yeah, English grammar is very confusing. I also get confused with the rules." English language learning is a life-long journey and can often feel isolating. Demonstrating that their challenges are valid can help them feel less isolated within the English language writing culture and promote a sense of relatedness (Reeve, 2006; Ryan & Deci, 2000).

Be Responsive to All Types of Questions

Students ask a varying range of questions from grammatical structure to cultural information. What is key here is that some students may ask questions after some contemplation. Responses like "that is a good question" or "I never thought of it that way" can make them feel respected and encouraged to value their effort to seeking help (Patall & Zambrano, 2019).

IMPLICATIONS AND CONCLUSION

Concepts such as autonomy, self-directed learning, and independent learning are being explored more in higher education contexts. Online writing labs (OWLs), for example, emerged to promote autonomy and self-directed learning. Ultimately, OWLs serve as a supportive resource for multilingual students (Paiz, 2018). Interaction between the student and writing tutor, however, can be more valuable than self-directed learning resources in student's success (Chiu, 2012). Therefore, our model of autonomy-supportive instructional strategies can assist writing center tutors to incorporate them into their sessions with multilingual students. The proposed model can also help tutors reflect on their current practice and identify what is hindering/supporting their students to be more independent.

To conclude, we have brought in an interdisciplinary conceptual framework to discover practical strategies that can benefit writing tutors as well as multilingual adult learners to work in an environment that promotes life-long learning. This inquiry has illustrated the importance of adopting different practices to better serve multilingual adult learners. Researchers should continue to explore the theories and concepts of autonomy-supportive

instructions, self-directed learning, and learner autonomy in new contexts and across disciplines. Moreover, further empirical studies on our proposed model or various strategies to promote learner autonomy and self-directed learning when working with multilingual students are necessary as the demographic in higher education shifts rapidly.

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UNEARTHING TESTIMONIAL INJUSTICES IN THE ENGENDERING LANGUAGES OF MUSEUMS: A FEMINIST PEDAGOGICAL DISCOURSE ANALYSIS

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ABSTRACT

Framed by theories of testimonial and hermeneutical injustice and epistemic friction and resistant imagination, and employing feminist discourse analysis, we explore in this paper how museums 'language' gender and the pedagogical implications. Our readings of scripto-visual languages in museums illuminates a hidden curriculum of disciplinary practice through epistemologies of mastery at work that contributing to teachings of a gendered status quo of masculine power and privilege. Yet responding to calls to become 'agents of change' new discursive practices in museums challenge gendered commonsense making and destabilize the legitimacy and authority.

Keywords: museums, scripto-visual languages, feminist discourse analysis, gender, testimonial injustice, resistant imagination

INTRODUCTION

Museums have positioned themselves in society as authoritative, objective and impartial sites of knowledge creation and are thus highly trusted by the general public (e.g. Gordon-Walker, 2018). From this position of power and legitimacy, these institutions play an active public pedagogical and epistemic role by moulding and mobilizing how we will understand everything from history to aesthetics to society. As knowing is intimately tied to identity (Trinidad Galván, 2016) these institutions also shape identity and subjectivity.

Most of the focus on the epistemic practices of museums, for both curators and visitors, is their visuals -- the objects, artworks and dioramas. Often overlooked, however, is the languages of museums – the curatorial and explanatory statements and labels (texts) but also the practice of 'stagecrafting' (positioning, lighting, et cetera) which are also significant conveyors, shapers or organizers of meaning, knowledge and subjectivity. Our interest in the epistemic practices of museums directs us toward what Fricker (2007) calls "epistemological reading" (p. 147). We therefore take up 'museum languages' as a 'scripto-visual' public pedagogy of discursive and spacial practices of power that fix meaning through words and "modes of proximate display" (Cranfield, 2017, p. 119; see also Giroux, 2004).

This paper shares findings of our study of how museum languages function as engendering public pedagogies work to reinforce (or challenge) normative gendered codifications and their implications. Drawing from theories of testimonial and hermeneutical injustice, epistemic friction and resistant imagination, and employing feminist discourse analysis, we queried what strategies were being used to discipline and regulate gendered understandings. Equally, we explored the use of conscious counter strategies of resistance to gendered common sense making.

ANALYTICAL FRAMEWORK

Miranda Fricker (2007) argues that there is a "distinctively epistemic kind of injustice" which she calls "testimonial injustice" (p. 1). Testimonial injustice "occurs when prejudice causes a hearer (or reader) to give a deflated level of credibility" to certain people's or groups' words (p. 1). This prejudice is the result of a "hermeneutical gap in collective interpretive resources [that] puts someone at an unfair disadvantage when it comes to making sense of their social experience" (p. 1). For Fricker, the capacity to share knowledge is so significant in human beings that it is "no wonder", in the context of oppression, that the powerful seek ways to actively "undermine the powerless in just this capacity" (p. 44). Jose Medina (2013) builds on this, positioning epistemic inequality as "the enemy of knowledge" because it handicaps our capacities to know, to learn from each other and to engage actively as agents in society" (p. 27). Racist and sexist 'epistemologies of mastery' (Code, 2003) hidden within social and institutional narratives undermine self-confidence, trust, identity and knowledge of oneself by unfairly depicting non-dominant groups as intellectually, socially and culturally inferior.

Michel Foucault (1982) characterizes these epistemic practices of injustice as 'disciplinary powers' exercised by some people over others through a confidence of "knowing the inside of people's minds" (p. 124). Gillian Rose (2001) focuses on how "knowledge and power are imbricated one in the other", arguing that all "knowledge is discursive and all discourse is saturated with power" (p. 138). Moreover, discourse related to the social productiveness of people "depends on assumptions and claims that their knowledge is true" (p. 138), returning us to testimonial injustice and the hermeneutical gap. When this practice of 'epistemic arrogance' is visited upon people they tend to accept and even participant in their own silencing and marginalization (Medina, 2013).

When placing museums within the discourse of testimonial injustice, we shift away from deflation toward inflation. Testimonial injustice is the inflation of the knowledge authority of museums -- their right to tell particular stories and the unassailable cast of those stories (Whitehead, 2009). Through epistemic arrogance, museums practice disciplinary pedagogical powers and epistemologies of mastery that feminists Lorinda Cramer and Andrea Witcomb (2018) position as "the power to make people see [and know] what they are being taught to see [and know] and to remain blind to what they are being taught to ignore" (p. 2). Discursive absence-making practices in museums therefore perform, as noted above, as hidden curricula to uphold the gendered power relations that impede the sense of possibility women in all their diversity may feel about themselves and their place and role in society (Bergsdóttir, 2016; Bates, 2018; Bierema, 2003; Janovicek & Nieslon, 2019). Pedagogically speaking, because museums are active pedagogues, we need to unearth and see how deeply that create ingrained, socially constructed prejudices that perpetuate the hermeneutical gap of a damaging gendered status quo.

Yet where there is power, Foucault (1980) reminds us, there is resistance because people are never simply hostage to dominance and control; they "are never trapped and condemned to defeat no matter what" (p. 142). In myriad ways, people learn and enact 'epistemic frictions' and 'resistant imaginaries' (Medina, 2013). These include means of unmasking prejudices and biases, reacting critically and creatively to ignorance and arrogance, re-imagining, naming and speaking beyond the imposition of silencing by filling cognitive gaps with alternate experiences, ways of knowing and conceptions of reality (e.g. Jarvis, 2019).

RESEARCH QUESTIONS AND FEMINIST DISCOURSE ANALYSIS

MacLulich (1995) once argued that "language, particularly in the form of extended texts, [was] one of the primary tools available to museums...for creating meaning and mediating...messages" (p. 106). This makes museum 'languages' critical, although they have been primarily overlooked in terms of their pedagogical roles. The questions that guided our study of museum languages include: How do museum languages 'gender'? How do they enact testimonial injustice and perpetuate epistemic and thus social inequality? What epistemologies of mastery and disciplinary strategies are at work through the diverse explanatory 'texts', including the institution itself as 'text'? How are meanings fixed in ways that limit "the possibility of other interpretations"? (Cranfield, 2017, p. 121). Recognizing, however that epistemic resistances always exist, we also explored how museums enacted testimonial justice. What practices of epistemic friction and resistant imagination exist?

We employed a critical feminist discourse analysis methodology. We grounded critical discourse analysis in the hermeneutical gap of how museums are able to operate, and employed it as an approach to the study of ideology in terms of how language in the museum structures the way things can or are allowed to be thought and thus known and the implications for how we will think or act "on the basis of that thinking" (Rose, 2001, p. 136). Critical feminist discourse analysis allows us to read museum 'texts' as political systems of meaning caught up in "the interrelationships of gender, power and ideology" (Lazar, 2005, p. 5) that carry privilege, assign value, and produce particular kinds of identities and subjectivities that are never, despite museum pretexts, neutral (e.g. Clover & Williamson, 2019; Sanford & Clover, in press). We also recognize that language in the museum is not simply what is written or spoken. There exist 'spacial languages', stories told through positioning, lighting or 'stagecrafting' objects or exhibits that indicate for visitors the attitudes of value, status, and legitimacy (e.g. Bergsdóttir, 2016). How does the practice of stagecrafting work to sustain patriarchal social order or power?

FINDINGS

Our feminist analysis of museum 'texts' found a variety of strategies including amplification and superlatives, relationality, euphemisms, juxtaposition, and neutrality used to reinforce the museum's narrative authority and maintain problematically gendered understandings of the world. Using examples from a variety of museums, we outline a few of these and what they teach us.

Masterclasses in male mythologising and 'female' diminishment

In exhibitions at the museums in Canada and England, statements about 'male' -- we will return to this adjective -- fashion designers such as Christian Dior and Cristóbal Balenciaga are littered with superlative descriptors including genius, hero, God-like and 'God-given talent'. By juxtaposing this with an examination of language about 'female' fashion designers we found a palpable contrast. The use of the term 'male' in front of fashion designer is ours as they are simply termed 'fashion designers'. Female fashion designers are always designated by the gender adjective (like sports). This teaches a particular epistemic of common sense: real fashion designers are men and they were born brilliant. Further, taking fashion designer Guo Pei's 2019 exhibition at the Vancouver Art Gallery as an example, women are seldom (okay, never so far) described as genius nor are they born with talent. Guo Pei, the labels teach us, became who she is from her "months spent with *renowned*

fabric manufacturer Jakob Schlaepfler" and was influenced by "the *magnificence* of van Gogh" (Sanford & Clover, in press, emphasis ours). This authoritative social imaginary tells us that Guo Pei is where she is today because of her relation to and learning from famous and outstanding men. Language in this case serves the dual purpose of diminishing Pei's position in the ranks of other (male) fashion designers despite her works being shown in an art gallery, and shoring up a hermeneutic prejudice that favours men not simply as designers and creators but as knowers and teachers. This is a problem on many levels, not least because "those who grow used to carrying with them the presumption of knowing, of speaking authoritatively...have but rare opportunities to find out their own limitations" (Medina, 2013, p. 30).

Pervasive relationality

This languaging practice of 'relationality' does not stop with Guo Pei, as 'female' painters and artists (designation always used) are also affixed through relational language. In an art gallery in Huddersfield, England, for example, texts do not describe a female artist's contributions to the art world nor any "brilliance" or "aesthetic vibrancy" as these are reserved for the 'real' artists who are (coincidentally) male. Rather, the labels position female artists in relation to famous males -- who are not always famous but they get a mention anyway so we are to assume they must be -- such as a father or husband. Similar to our example of Pei above, through the hidden agenda of epistemic aesthetic privilege we are taught that female artists are included in gallery collections not for their talent but through birth or marriage. Equally, the language re-enforces what Pollock (1988) argued so many years ago -- "creativity is...a masculine prerogative and that as a consequence, the term artist automatically refers to man" (p. 29). As Medina (2013) argues, "those in positions of power tend to be better off...[and] enjoy the cognitive benefits" (p. 30).

Reading stagecrafting

As noted earlier, we read the museum itself as a 'text', a strategy of languages including juxtaposition, placement, and lighting. These stagecrafting practices work separately and together to reinforce gender power disparities.

Juxtaposition is a commonly used "literary device in which two often disconnected or contradictory terms (or ideas) are placed together...in close proximity to each other" (Sanford & Clover, in press). And this literary device is used quite extensively in museums. For example, juxtaposed in a museum in British Columbia are two dioramas. One uses words such as 'potency', 'danger', 'war', 'defence' and 'weaponry' to describe the context for the very masculine, elevated, and brightly spotlighted red military uniform. As one enters the gallery, this image draws the eye immediately. Nestled alongside is a much lower, more dimly lighted woman's dressing room, complete with dainty laces and silks, jewels and daguerreotypes of family members. A similar example is found in a museum in Manitoba, where the lighting and positioning push the women's boudoir far into a corner of the gallery, barely noticed among the many 'active' and brightly lighted mining and hunting exhibits. One instance of this might be an oversight; twice and more as we have witnessed many other examples of 'gendered juxtaposition' uncovers Fricker's (2007) hermeneutic gap of attitudes deeply rooted in the prejudice of normative masculine gazes and ways of understanding and thus representing the world.

Other concerning examples of 'stagecrafting' are found in various museums in Canada and England. From 2016 to 2018 celebrations of women's suffrage were formed a number of temporary curated exhibitions. However, a visit to six of these showed them to be small and easily missed, placed in corridors that were almost overlooked as many visitors -- and even us who were there intentionally to see them -- carried on by without seeing them. In addition, rather than being placed inside 'proper' galleries reserved for temporary exhibitions, two were placed on lower ground floors adjacent to the washrooms. There are perhaps some valid space reasons for this placement and we acknowledge that at least the milestone of some women acquiring the right to vote (married or with property only) was acknowledged through exhibitions and thus legitimized as having historical 'memory' value. However, the anniversary of the vote should not have come as such a surprise that the exhibitions were forced to be consistently relegated to 'non-gallery' spaces. Not even the language of 'temporary' (versus permanent exhibitions) is gender neutral in museums.

Epistemic friction and the resistant imagination

Dominant in museum language used to label and explain is the passive 'neutral' tone that gives weight through the authority claimed as 'fact', so dominant that it is normalized and invisible. This language appears to draw on 'expert' knowledge and provides no room for alternative perspectives, critiques or questions. And while there are, from time to time, labels in museums that recognize, for example, "the stereotype of male domination" in an artwork, exhibition or diorama, a critical self-reflective practice that challenges the languaging of the entire institution by illuminating ingrained epistemic arrogance, practices of testimonial injustice and the hermeneutical gender gap they perpetuate is rare. To engage in this type of activity would be to destabilize the penchant for indulging themselves in what Medina (2013) would see as a "delusional cognitive omnipotence that prevents [them] from learning from others and improving" (p. 31) by having to admit to the omnipresence of patriarchal prejudices. However, there are examples of attempts to provide openings for visitors to interpret exhibits and artefacts. For instance, a British museum recently offered an exhibition entitled *I Object – Ian Hislop' Search for Dissent*. However well-meaning, the irony of this exhibition sponsored by Citi Bank and framed solely through the eyes of a well-known public male figure provided no gender analysis of difference in how women and men were treated in the artworks or historical texts.

Yet there was one extraordinary example of a feminist resistant imagination at work in an art gallery in England called openly, 'Feminist Revisions'. Outside each of the different galleries within the museum were large-scale curatorial statements that uses a very typical authoritative, neutrally passive tone to describe the context of the artworks one was about to see. Below each of these traditional statements was an alternative statement written, as noted, from an intentional feminist standpoint. For example, one such curatorial panel is entitled *Grand Tour and Grand Style: The Influence of Travel*. The original statement reads:

> Improvements in European travel during the 1700s had a wide-ranging impact on British culture. A particularly significant influence was the Grand Tour, which became almost obligatory for young gentlemen. Grand Tourists were led across Europe by tutors to study art, history and politics for two or three years.

The feminist revision reads:

> Improvements in European travel during the 1700s had a wide-ranging impact on British culture. A particularly significant influence was the Grand Tour, which became an almost obligatory part of any

rich, young fella's education. Grand Tourists were led across Europe by tutors who were all men. Only in the later parts of the 1800s did it become (acceptable) fashionable for (barely any) young women and even then, only when chaperoned by a spinster aunt, or some other 'safe' and socially undesirable female. Divorced women were allowed on the Grand Tour!

This provocative re-writing of curatorial statements calls into question the actual neutrality and stability of the museum language and story. It renders visible how the language of history absences women and presences men. The *Feminist Revision* is at work across this entire gallery and is therefore an important example of epistemic friction and resistance. On one hand this practice could be seen simply as what Foucault called (1972, p. 37) "isolated small islands" of resistance. However, it can be seen equally as a "chain of inference and interference" (Foucault, 1972, p. 37), a noisy interruption to the legitimacy of past (and long-standing) descriptive narratives. These revisions, as we witnessed on two occasions, are perused actively by visitors, giving them a very different lens through which to view the artworks.

IMPLICATIONS AND CONCLUSIONS

An analysis of the languages of the many museums we have visited over the past 10 years tells a consistent story of testimonial injustice fed by the hermeneutical gap of structural gender identity prejudice. The languaging of injustice, sweeping over profoundly important histories alternative to patriarchal aggrandizing is pervasive although, as Fricker (2007) reminds us, it is "inevitably hard to detect" (p. 152). Curatorial statements, labels and dioramas are 'read' daily by thousands of visitors who peruse and then accept them as 'fact' about the world and ourselves. To borrow from Gramsci (1971), powerful and authoritative institutions such as museums instruct not through force but through epistemologies of masterly and disciplinary languages that encourage consent and complicity with the discursive constructions of, for example, who we be a 'real' artist. Women internalize this "drip, drip, drip" (Bates, 2018, p. 2) of problematic identity-making and it has a profound impact on how they see themselves and their place in society.

Feminist Revisions, however, give us hope as a resistant imagination. We read things like this as epistemic frictions to the very fabric of the museum and "women's imaginary [as] inexhaustible" (Cixous, 1976, p. 876). With humour and defiance, and in spite of the enormity of privileging patriarchal discourses that have kept women "in the "dark" (p. 876), forcing them to accept both absence and arrogance, they provide a space of testimonial and epistemic justice. If only more museums could engage in similar reflexive awareness practice.

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LEARNING AT WORK IN FEMALE-DOMINATED AND MALE-DOMINATED INDUSTRIES: A PIAAC STUDY

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ABSTRACT

Learning at work has the potential to be an important contributor to employee performance and professional advancement. Yet, gender inequality is prevalent in many workplaces and may influence the types and quality of learning to which employees are exposed. This study's purpose was to examine the relationship between female- and male-dominated industries and learning at work as measured by the Program for the International Assessment of Adult Competencies (PIAAC). For those industry sectors determined to be female- or male-dominated, we used a linear regression model to determine whether a relationship exists between gender dominance and learning at work based on the independent variables gender, education level, and race. Results indicate workers in female-dominated industries engage in more learning at work than those in male-dominated industries. We conclude gender-dominance may influence workplace culture and social interactions, thereby affect learning at work.

Keywords: workforce development, gender, PIAAC, quantitative

INTRODUCTION

The U.S. Bureau of Labor Statistics (2019) reports that women earn 81 cents for every dollar earned by men. While there is some evidence of closing the gap, gender inequity is persistent and more acutely experienced by women of color and low-income women. In the workplace, women must learn from a hidden curriculum that integrates them into a patriarchal workplace culture, thereby placing them at a developmental disadvantage (Bierema, 2001). This study is therefore an investigation into gendered workplaces and the learning that occurs in such workplaces.

LITERATURE REVIEW

Workplace learning scholars have generally reached consensus that employees learn more about how to do their jobs from informal and incidental learning processes than from formal education (Kwakman, 2003; Marsick & Watkins, 2018). As a consequence, the job characteristics and environmental conditions that support a high degree of learning are a key concern (Eraut, 2011; Marsick & Watkins, 2015; Skule, 2014). Workplace learning research emphasizes both social and practice-based theories of learning (Olsen & Tikkanen, 2018) and characterizes workplace learning as self-directed while also leveraging dialogue and collaboration with others (Tikkanen, 2002). As a result, learning at work is directly related to workplace context and the ways in which context supports or constrains learning (Billett, 2004; Schwartz, 2019).

Given society's reliance on work and economic contributions as facets of social equity and inclusion, work structures and job characteristics can reinforce inequality regimes (Acker,

2006), reproducing larger patterns of discrimination with respect to gender, race, and class. Beginning with Acker's (1990) influential work challenging the assumption of organizations as gender-neutral spaces, there has been an abundance of research into the cultures, climates, and experiences of both male-dominated and female-dominated industries and jobs. These industries make particularly good sites for empirical investigations, as they often represent opportunities to explore "provocative exceptions" to gendered norms and rules (Collins, 2015). For example, Collins and Rocco (2015) found that, for gay men working in the male-dominated profession of law enforcement, many often have experiences that subvert the privileges they otherwise enjoy as men. Similarly, Simpson and Stroh (2004) found men working in female-dominated occupations such as teaching often intentionally seek ways to perform and assert their masculinity.

In addition, differences in learning interest and opportunities in the workplace across genders have been documented (Boeren, 2011; Bancheva & Ivanova, 2015). Of particular interest, Boeren (2011) found women's responsibilities outside the workplace may lead to a reduced number of opportunities for work-related training. This strikes us as a "provocative exception" of a sort—that the very employees who may benefit most from additional opportunities for learning and development on the job are not able to access them. Given the polarized cultures of both male-dominated and female-dominated industries and jobs, we believe these may be particularly useful sites to explore gendered differences related to learning on the job.

PURPOSE AND RESEARCH QUESTION

By using the Program for the International Assessment of Adult Competencies (PIAAC) data set to examine these phenomena on a national scale we hope to identify the connections between single gender-majority industries and learning opportunities. More specifically this study aims to answer the research question: What is the relationship between learning opportunities at work and female- and male-dominated industries, while controlling for gender, race, education level and age?

METHOD

The PIAAC dataset by the Organization for Economic Co-operation and Development (OECD, 2016) is the result of an international survey conducted in nations worldwide. The survey includes skills-based assessments of respondents' literacy, numeracy, and problem-solving in technology rich environments proficiencies and demographic background data, including various work-related behaviors and information, including learning activities. The present study used the 2012/2014 United States National Public Data Files from the PIAAC Household Survey.

Female- and male-dominated industries were defined as having 69% or more of one gender among PIAAC respondents. These were chosen because of a seemingly natural cut line in the demographics of PIAAC respondents and because we wanted to focus on industries in which the gender ratio was at least 2:1. In an effort to further confirm our industry selection we examined U.S. Bureau of Labor Statistics (BLS) industry profiles (2020). The analysis showed that the same ten industries met this threshold with Education being the lowest in both at 69.4% and 69.6% in the PIAAC data and BLS, respectively. The seven male-dominated industries were: agriculture, forestry, and fishing; mining and quarrying; manufacturing; electricity, gas, steam and air conditioning; water supply, sewerage, waste management, and remediation; construction; and transportation and storage. The three female-dominated

industries were: education; human health and social work; and households as employers. Table 1 presents the gender percentages for each industry and data set.

Analysis

To investigate the relationship between learning opportunities and female- and male-dominated industries, we ran a linear regression. Learning at work was represented by *LrngWork* which was derived from three questions related to frequency of learning at work: (a) In your own job, how often do you learn new work-related things from co-workers or supervisors? (b) How often does your job involve learning-by-doing from the tasks you perform? and (c) How often does your job involve keeping up to date with new products or services? *LrngWork* had a value from 5 to 15. The control variables were gender, race, education level and age. The following base model was used.

Table 1. Percent of Women in Workforce by Industry and Source

Industry	U.S. BLS	PIAAC
Agriculture, forestry, and fishing	26.2	28.4
Construction	10.3	8.0
Education	69.6	69.4
Electricity, gas, steam and air conditioning	20.3	16.3
Households as employers	91.0	82.9
Human health and social work	78.1	79.7
Mining and quarrying	15.8	18.3
Manufacturing	29.4	26.3
Transportation and storage	24.8	26.0
Water supply, sewerage, waste management, and remediation	18.0	18.5

β_0 designated the intercept value, while *IndDom* was a binary variable representing male-dominated and female-dominated industries with male-dominated industry as the reference category. *Gender* was included in the model as a binary response choice on the PIAAC survey with Male as the reference value. The PIAAC survey design used only a binary variable for gender/sex and did not distinguish between the concepts of gender and sex.

Race was coded with five values with Hispanic being the reference category. *Educ* reflected education level derived and coded into three categories: Less than high school, High school or more (but not a Bachelor's degree), and Bachelor's Degree or higher, with Less than high school as the reference category. Last, *Age* was a categorical variable based on age groups 24 years or less, 25-34 years, 35-44 years, 45-54 years, and 55-65 years, with 24 years or less as the reference category. Residual is the error term in the model. The alpha level of .05 determined significance for each variable's relationship to learning at work.

Participants

We included only participants who had complete response sets (n=2,139). 1,073 people worked in male-dominated industries and 1,066 worked in female-dominated industries. All respondents were between 16 and 65 years old and men comprised approximately 51% (1,086) of respondents. 185 respondents had less than a high school (HS) education. 1,247 had more than a HS education but not a Bachelor's degree while 707 had at least a Bachelor's degree.

RESULTS

Results show that frequency of learning at work is related to working in a female- or male-dominated industry. Respondents working in female-dominated industries engage in more learning at work than those in male-dominated industries. The model showed an increase in LrngWrk ($b_i = 0.36$, $t = 1.98$) for those working in female-dominated industries. Table 2 includes the full results.

Table 2. Linear Regression Coefficients of Learning Opportunities

Variable	b_i	SE	t
Constant	9.89*	0.42	23.50
Industry Dominance – Female	0.36*	0.18	1.98
Female (Gender)	-0.18	0.16	-1.12
Race			
White	0.37	0.25	1.45
Black	0.65	0.35	1.85
Asian/Pacific Islander	0.79	0.43	1.82
Other	0.31	0.59	0.53
Education level			
HS, but no college degree	0.51	0.33	1.54
College degree	0.98*	0.33	2.92
Age			
25-34 years	0.11	0.29	0.39
35-44 years	-0.51	0.27	-1.86
45-54 years	-0.73*	0.33	-2.22
55-65 years	-0.70*	0.31	-2.28

Note: * - $p < 0.05$.

DISCUSSION, IMPLICATIONS, AND CONCLUSIONS

The result that people working in female-dominated industries engage in more learning at work than those in male-dominated industries may relate to workplace culture and social interactions, thereby affect learning at work. For example, some gender-dominated workplaces may exhibit qualities typically associated with masculinity or femininity. An ethos of care typifies some industries classified as female-dominated, such as education and

healthcare. Conversely, a male-dominated workplace may function with a culture of independence or self-reliance, as might be associated with construction or transportation and storage. Gender-normative behaviors may then impact whether workers seek training or ask for help. Similarly, learning at work may be connected to such issues as collaboration (Lopes, Scully-Rus, Zarestky, & Collins, 2019). While Lopes et al. (2019) showed collaboration at work does not necessarily translate to learning at work, gender-dominance may influence the structure of jobs and workplace culture, both of which may then impact learning.

As previously indicated, society's reliance on work and economic status connects directly to issues of equity and inclusion. As a result, work structures and professional contexts can serve to reinforce inequality (Acker, 2006), thereby reproducing or reinforcing societal patterns of bias and discrimination regarding gender, race, and class and numerous other personal qualities. These results have implications for adult educators who wish to support learners in the workplace and seek to navigate the particularities of industries with a dominant gender profile. More work is needed to understand how female- and male-domination in an industry translates to support for workers in the form of learning and educational opportunity. An open question remains regarding the role of mandatory professional development and continuing education. Future studies should explore the role of a culture of learning derived from continuing education in connection to female- or male-dominated industries. Adult educators in workplace contexts have new options to foster individuals' learning at work and navigate and support learning in varying professional spaces and cultures, and ultimately facilitate social change by working to challenge systems that reproduce inequity and bias.

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FORMAL AND INFORMAL LEARNING TRANSFER IN THE WORKPLACE

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ABSTRACT

Both employees and organizations invest significant amounts of time, energy, and funds while promoting knowledge development as a fulcrum for increasing reflexive transformation, gaining higher cognitive skills, and achieving both organizational and workforce members' performance goals. Our paper advocates multi-faceted and interactionist adult learning approaches designed to stimulate learners' motivational dispositions as they transition to and from formal and informal learning environments.

Keywords: Formal learning, informal learning, reflexive transformation, motivational disposition

INTRODUCTION

Our paper investigates the theoretical conceptual framework associated with formal and informal learning transfer in the context of workplace and organizational collectives. Additionally, we seek to add to knowledge regarding learners' applications of knowledge and experiences when stimulated by situational interest, societal context, or organizational climate. The goal of our paper is to investigate theories encompassing adult learners' self-regulation of knowledge development while transitioning to and from highly structured, organizationally supported, formal learning centers, to informal, unstructured, learning environments. Our focus on workforce transfer of learning adds to adult educators' and corporate training officers' knowledge network in the use of stimuli to spark learners' dispositions and to improve collective performance. Finally, our paper provides interpretations for applied research where the conclusions and implications may lead to new constructs on reflexive transformation and learning transfer.

Why Investigating Formal and Informal Learning Transfer Matters

Ford and Weisbein (1997) stressed the importance of a multifaceted approach where the analysis of workplace learning transference includes the exploration of several concepts and theories. The Foundational Science Research Unit (FSRU) (2014) proposed organizations require an interactionist framework to fully appreciate the vast differences in workforce members' formal and informal learning needs. Holton, Chen, and Naquin (2003) highlighted in order to increase levels of formal and informal workplace learning transference, organizations needed to develop customizable approaches that stimulate employees' learning transference within both stable and static workplaces and unstable and quickly evolving social constructs.

For action teams operating in unstable constructs such as first responders, military personnel, and medicals teams, Bourdieu (2012) proposed formal and informal learning transfer as being unique and essential to the doxa of solidarity. Sweetman (2003) and Taber, Plumb, and Jolemore (2008) described action team formal and informal learning as situational, where members faced nonlinear, unstructured tasks requiring them to forego their formal learning

identities. In order to meet evolving mission tasks, action team members applied a reflexive transformation approach. Bourdieu (1990) described reflexive transformation as members gaining a "feel for the game" (p. 52) where individuals' and teams' cognitive structures independently and collectively react and respond to unstable conditions. Taber et al. (2008) found members undergoing a reflexive transformation approach often gained higher echelons of proficiencies when they transitioned to an unstructured, informal learning habitat. To meet the training demands associated with dynamic organizations, educators and training officers developed gradual formal to informal learning approaches where learners progressed from a highly structured, regulated, formal learning environment, to an intensive, action-oriented, informal learning construct.

THEORETICAL CONCEPTUAL FRAMEWORK

Our theoretical framework served as the foundation for understanding the cyclical pattern of formal and informal learning transference. Our research indicated a lack of consensus in literature regarding; (a) how workforce members self-regulate their knowledge development and (b) at what point in the formal/informal learning spectrum do individuals gain the essential competencies to perform optimally (Decuyper, Dochy, & Van den Bossche, 2010; Taber et al., 2008; Williams, Gruber, Sutcliffe, Shepherd, & Zhao, 2017). We sought to add to literature regarding learners' application of knowledge and experience when stimulated by situational interest, societal context, or organizational climate.

Classical View of Learning Transfer as a Single-Layered Concept

The classical crux of transfer of learning concluded if learners were taught X, then learners implicitly applied X when confronted with unstructured tasks or issues (Baldwin & Ford, 1988; Carraher & Schliemann, 2002; Halpern, 1998; Zohar, 1994). Chatterjee, Pereira, and Sarker (2018) presented formal learning was founded upon the premise that all individuals possessed the ability to transfer implicit knowledge from one task to another. Nonaka (1994) suggested humans' transference of explicit knowledge to tacit knowledge was a natural, basic, and cognitive process.

However, Engle (2012) and Halpern (1998) cited flaws associated with traditional theorists conceptualizing formal learning as the end-all approach to stimulating individuals' and collective teams' knowledge development. Halpern presented most training courses focused on students' learning content as central to their job descriptions. Billett (2004) argued confining learning transfer to formal learning implied a causal relationship between structured learning environments and changes in employees' performances. This causation failed to account for nonspurious relationships associated with human agency, social construct, organizational climate, and learners' self-motivations. Carraher and Schliemann (2002) suggested empiricists' concepts of learning transfer mirrored Piaget's theory of learning and the process of assimilation and accommodation.

Recognizing the limitations associated with the classical concept of learning transfer, investigators sought ways to expand inquiries beyond traditional methodologies and simplistic, quantitative research designs. As part of their investigations into single-layer learning, researchers often applied a quantitative research design with the hypothesis where if the learner demonstrated the "correct" response, then transfer of learning occurred. These research designs proved inconclusive as studies failed to account for normative or non-

normative human behavior. Lobato's (2006) actor-oriented perspective served to fill in gaps associated with single-layer learning transfer concepts.

Actor oriented perspective

By applying Wagner's (2010) transfer-in-pieces constructivist approach and Lobato's (2006) actor-oriented perspective, researchers gained greater insight into individuals' interactions with situational events. Using a time-space continuum, investigators recorded how learners leveraged their prior experiences, whom and when learners discoursed with other members, and what ways members executed their tactical implementation plans (Lobato, 2012). Reed (2012) also highlighted a major distinction between implicit, expert-defined, correct responses and learners' explicit, tactical implementation plans. Learner-authored tactical implementation plans reflected individuals' learning transference through the lens of social construction. Investigators broadened their inquiries to mixed methodology designs recording field notes on the sample populations' actions regardless of the members' abilities to successfully transfer learning (Reed, 2012). Through the use of the actor-oriented perspective, researchers gained multi-layered perspectives and deeper conceptualizations of how members' reflexive transformation became stimulated.

Learning Transfer as a Multi-Layered Social Phenomena

Versus exclusively framing workforce members' knowledge development to a formal designated space and time, our research indicated multiple factors influence learners' formal and informal learning. These factors included socialization externalization, psychological state, and motivational dispositions (Barnett & Ceci, 2002; Chatterjee et al., 2018; Engle, 2012; Ford & Weisbein, 1997; Lobato, 2006; Renninger & Hidi, 2016). Smaldino (2014) emphasized learning transfer was cyclic in nature, shaped and constrained by culture and language, social interactions within an organization, and experience, timescales. Bourdieu (1984) and Halpern (1998) presented learner's' self-regulation of learning, embodiment, and experiences within social habitus played instrumental roles in learning transfer. As members mastered knowledge of lower level processes and situations, they progressed into higher echelons of learning transfer. Ford and Weisbein (1997) stressed the importance of a bricoleur approach where the analysis of learning transfer included the incorporation of conceptual frameworks encompassing inclusion of higher-level tasks and the use of theoretical and operational methodologies.

FOSTERING LEARNING TRANSFER IN THE WORKPLACE OR SITUATIONAL ENVIRONMENTS

Brandsford and Schwartz (2001) concluded that workplace or situational context impacted the degree in which learners manifested principles and demonstrated reflexive transformation. Fundamentally, adult educators and training officers did not impart knowledge. They provided the learning environments that fostered workforce knowledge creation. Our paper focused on three organizational concepts which demonstrated potential for stimulating employees' formal and informal learning transfer. We examined literature associated with; preparation for future learning, action identity theory, and motivational disposition.

Preparation for future learning

The preparation for learning concept examined how learners actively transcend from "knowing how" to "knowing with". Broudy (1977) presented by "knowing with", members applied their knowledge and experiences when confronting new problem sets. Nonaka (1994) framed organizations' roles in learning transfer as workplaces amplifying "the knowledge created by individuals and crystalizes it as a part of the knowledge network of organization" (p. 17). As the workforce performed tasks or encountered similar engagements, they demonstrated attributes to "let go" of previous ways of doing and adopted new applications to accomplish objectives (Goldstone & Day, 2012). Action identification theory expanded upon the preparation for future learning concept by examining learners' behaviors when stimulated by uncertain situational contexts.

Action identification theory

Vallacher and Wegner (1987, 2012) described action identity theory as the interplay between how learners perceived their role or sensemaking and their reactions to external stimulus. During unstable situational experiences, workforce members adjusted their frames of reference in response to the conditions. Members demonstrating a high level of dominant identity (confident of their mastery) reacted to uncertain conditions using a "knowing with what effect " (Parkin, Jarman, & Vallacher, 2015). Schwartz, Chase, and Bransford (2012) described this higher level as a positive learning transfer where members "see the old in new" (p. 205).

In contrast, employees sensing fear of failure or an avoidance approach when confronted with non-linear problem sets chose to retreat to lower cognitive levels or an over-generalization of "knowing how" (Schwartz et al., 2012). In their study of firefighters, Taber et al. (2008) cited the dangers associated with members becoming too reified in the application of "knowing how" to resolve chaotic situations. The workforces' rigid adherence to directive documentation impaired members' abilities to codify the multiple parameters surrounding the situation. In turn, "the reifications inhibit dynamic collaborative learning processes so important for coordinated action" (Taber et al., 2008, p. 283). A key aspect of both preparation for learning and action identification theory was learners' motivational dispositions in actively acquiring new knowledge and cognitive skills.

Motivational disposition

Renninger and Hidi (2016) defined motivation as "the desire or will to do something" (p. 71). Belenky and Nokes-Malach (2012) presented motivational constructs served as conduits to understanding situational perspectives, to higher or lower cognitive processes, and to individuals' self-concepts. Motivational disposition pertained to learners' characteristics and psychological, cognitive, and affective states. Given sufficient triggers of interests, members engaged or reengaged in knowledge development regardless of whether the information pertained to their job descriptions or skill sets (Renta-Davids, Jiménez-Gonsález, Fandos-Garrido & González-Soto, 2014).

Literature indicated that individuals having a high level of motivational disposition presented a positive correlation to achieving higher levels of knowledge transfer (Applet, Milch, Handgraaf, & Weber, 2011; Belenky & Nokes-Malach, 2012; Daffron & North, 2006; Tai, 2006; Weissbein, Huang, Ford & Schmidt, 2011). Daffron and North's (2006) workplace study on software company professionals posted similar results where employees expressed

high interest in voluntarily attending company training. The employees' primary motivations were to gain additional leadership, communication, and cross-cultural skills sets.

In contrast, Belenky and Nokes-Malach (2012) presented learners with high cognitive abilities but low motivational disposition often struggled when confronted with unstructured problem sets. Daffron and North (2006) and Renta-Davids et al. (2014) noted employees demonstrating lower levels of motivation often required organizational interventions. While these learners possessed the cognitive skills to recognize new or similar situations, they lacked the drive and confidence to encode events and to resolve non-linear tasks. Literature indicated that learners' motivational disposition was also determined by the members' motivational interest and learning approaches.

Interest for motivation: Performance and mastery approaches

Scholars described learners' motivational interests as either performance-approach or mastery-approach (Deshon & Gillepsie, 2005; Elliott & McGregor, 2001). Ames and Archer (1988) and Renta-Davids et al. (2014) highlighted the importance of educators and training officers being attuned to employees' performance approaches. The authors found employees scored higher levels of learning transfer if the training pertained to job performance improvements or if the additional skill sets increased learners' competitiveness with other peers.

Alternatively, while some employees communicated motivational interests in performance approach, they resisted dedicating the time and effort necessary to attend formal learning events. Members' resistance increased when faced with peer pressure and risks associated with being unable to apply new learning to non-linear or uncertain tasks. In these cases, learners demonstrated work avoidance approaches where employees demonstrated minimal efforts towards participating in formal learning events or seeking new knowledge (Harackiewicz, Barron, Tauer, & Elliot, 2002).

Learners demonstrated a mastery-approach goal by independently seeking new and higher levels of competencies. Mastery-approach employees were self-actualized where members independently pursued knowledge development based on their self-esteem, internal attributes, and drive to enhance personal cognitive skills (Markus & Kitayama, 1991). They were dispositioned towards resolving unstructured problem sets, open to possibilities of failures, and easily shed intimidating criticisms from peers.   Mastery-approach learners based their formal and informal learning choices more upon their self-construal versus being influenced by their social habitus.

However, Murphy and Alexander (2000), Hidi and Harackiewicz (2000), and Renninger and Hidi (2016) highlighted that performance and mastery approaches were not necessarily dichotomous or polarized in nature. Murphy and Alexander (2000) cautioned against educators or training officers typecasting goal orientations as having positive (mastery-approach) or negative (performance approach). Both approaches sought to identify learners' unique and distinct motivational disposition and to serve as an enabler of learning transfer. To better understand learners' motivational disposition and behaviors, Deshon and Gillespie (2005) suggested educators and training officers utilize tools associated with motivation action theory.

Motivated action theory

Deshon and Gillespie (2005) defined motivated action theory as a " model of goal-oriented behavior in achievement contexts" (p. 1105). Similar to concept mapping, mental models, and course of actions matrices, learners authored implementation plans to stimulate cognitive thinking. Deshon and Gillespie (2005) highlighted the most important element of motivation was learners' pursuits of goal-oriented behavior over time, spatial context, situational externalization, and habitus. Learners' implementation plans provided educators and training officers visual evidence of workforce members' dispositional intentions (e.g., performance-, mastery-, and avoidance-approach orientations). Conversely, implementation plans served to signal negative barriers to growth where learners demonstrated their tolerance for risk.

Tolerance for risk: promotion versus prevention

Scholer, Fujita, Zou, Stroessner, and Higgins (2010) suggested individuals' tolerances for risks played an instrumental role in formulating learner's action identify and motivational disposition. Scholer et al. (2010) presented individuals were pre-disposed towards either a promotion focused or a prevention focused motivational disposition. Promotion focused members resonated towards learning opportunities. Learners exhibited higher levels of action identities, possessed greater self-efficacy, and readily accepted risks (Bandura, 1997; Knight, Durham, & Locke, 2001). By aggressively pursuing training and education opportunities and increasing their knowledge development, promotion focused learners readily deciphered changes in situational environments, identified similarities to other situations, collaborated with peers and subordinates, and were more likely to accept risks when deploying implementations plans.

In contrast, prevention-focused members, when confronted with chronic or situationally induced events, placed greater emphasis on choices that best maintained the status quo (Scholer et al., 2010). Fearful of loss in value or negative repercussions from peers and supervisors, members were hesitant to suggest or to execute competent but risky decisions. In some cases, personnel manifested signs of impostership anxiety. They perceived their peers and supervisors idealized them as subject matter experts while the learners themselves felt underwhelmed and lacked technical competence in their fields (Brookfield, 2018). Additionally, members may perceive risk seeking actions as being detrimental to their performance approach motivational goals. Thus, prevention focus individuals retreated to lower level, "know how " approaches as their primary motivational goal. They gravitated towards conservative, protocol driven responses.

CONCLUSIONS

Adult educators and corporate training officers serve as knowledge enablers charged with understanding the multiple lanes of learning transfer and being attuned to workforce members' motivational dispositions to actively pursue or avoid higher level learning levels. Ways to enable transfer of learning are predicated upon understanding the societal context of learners' needs and habitus and applying an interactionist and multifaceted approach to knowledge development. Our paper seeks to engage educators, training officers, and learners in both the awareness and practice of ways to stimulate formal and informal learning within a variety of stable and unstable environments.

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CONTRIBUTIONS DE LA CONNAISSANCE DES ORGANISATIONS COMMUNAUTAIRES DANS LA COMPRÉHENSION DE LA PAUVRETÉ DES FEMMES

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RÉSUMÉ

L'apport des milieux communautaires en éducation des adultes est au Canada comme ailleurs indéniable (CEFA, 1982; Bélanger, Bélanger et Labrie-Klis, 2014; CEAFC, 2016; UNESCO, 2016.). Bien que des recherches se soient penchées sur différents aspects de l'éducation communautaire, l'étude de la production documentaire des organisations communautaires a très peu été examinée jusqu'à maintenant. Pourtant, une telle étude nous permet de mieux comprendre les leviers pédagogiques utilisés par ces organisations afin d'éduquer les adultes. Qu'ils s'adressent à la population en général, au gouvernement, aux commissions d'études ou encore aux personnes qui interviennent dans un domaine donné, les documents produits par les organisations communautaires utilisent différentes stratégies éducatives afin d'améliorer les conditions de vie des personnes auprès desquelles elles interviennent. Cette proposition de communication porte sur une recension des documents produits par les organisations communautaires au sujet des femmes et de la pauvreté. Il s'agit d'une analyse documentaire qui recense et synthétise les connaissances produites par les milieux communautaires à propos des femmes et de la pauvreté. Afin de concentrer les efforts, cette étude cible les femmes en situation de handicap, les femmes monoparentales et les femmes immigrantes.

Mot-clé: femme immigrante, femme en situation de handicap, femme monoparentale, éducation communautaire, pauvreté, organisation communautaire

MISE EN CONTEXTE D'UNE ÉTUDE SUR LES FEMMES ET LA PAUVRETÉ

Cet article porte sur une recension de documents produits par les organisations communautaires au sujet des femmes et de la pauvreté. À partir de cette recension, nous tentons dans un premier temps de cartographier les connaissances des organisations communautaires de façon thématique et dans un deuxième temps d'examiner les leviers pédagogiques mobilisés par ces organisations afin d'éduquer sur des enjeux précis. Cette recension documentaire s'est d'abord inscrite dans un projet de recherche plus large en partenariat avec la Table des groupes de femmes de Montréal et le Comité des organismes sociaux de Saint-Laurent. Une recherche qui s'est intéressé aux pratiques intersectionnelles des organisations communautaires qui travaillent auprès des femmes en situation de pauvreté. À l'instar de Hill Collins & Bilge (2016), l'intersectionnalité a été envisagée comme un outil d'analyse des inégalités sociales et des effets conjoints des divers systèmes d'oppression sur l'expérience des femmes. Un outil qui fait ressortir la complexité des rapports sociaux en les appréhendant sous plus d'un axe de division sociale, que ce soit le genre, la classe ou la race ou encore le capacitisme. Un seul axe ne pouvant rendre compte de la variabilité des expériences d'oppression et de l'entrecroisement des systèmes d'oppression, l'analyse intersectionnelle s'intéresse aux intersections et aux interactions entre plusieurs axes de division sociale pour mieux comprendre et contrer l'organisation du pouvoir

et des privilèges dans une société donnée. Ainsi, afin de concentrer les efforts, tout en tenant compte de plus d'un axe de division sociale, cette étude a ciblé les femmes en situation de handicap, les femmes monoparentales et les femmes immigrantes, statistiquement reconnues parmi les plus pauvres au Canada.

RASSEMBLER ET ANALYSER LES CONNAISSANCES DES ORGANISATIONS COMMUNAUTAIRES

Le corpus de documents analysés a été rassemblé à travers différentes stratégies de recherche. Dans un premier temps, nous nous sommes tournées vers le Centre de documentation sur l'éducation des adultes et la condition féminine (CDÉACF) qui a pour mission d'archiver et de rendre accessible les documents produits par les organisations communautaires en lien avec l'éducation des adultes ou le mouvement des femmes. Le CDÉACF a produit pour nous quatre bibliographies : la première traitant de la pauvreté des femmes de manière générale et les trois suivantes comportant des documents correspondant aux femmes que nous voulions cibler. Une deuxième stratégie a consisté à lancer un appel à toutes les organisations communautaires, à travers les réseaux des deux organismes partenaires de notre projet de recherche afin de recueillir des documents supplémentaires. Et enfin, nous avons consulté les sites web d'organisations communautaires afin d'y recueillir leurs publications. Près d'une centaine de documents ont été recueillis et un tri a été fait afin de concentrer les efforts sur un corpus spécifique qui ciblait les réalités des femmes à Montréal. Fait intéressant, les documents recensés sont en majeure partie produits par des regroupements ou des tables de concertation qui rassemblent plusieurs organisations communautaires.

Au final, le corpus était composé de 32 documents. Même si nos efforts étaient concentrés sur les femmes immigrantes, les femmes en situation de handicap et les femmes monoparentales, nous avons constaté que les documents recueillis abordaient aussi les réalités des femmes aînées, des femmes autochtones et des femmes lesbiennes. Nous avons alors ajouté les connaissances portant sur ces réalités dans une première étape d'analyse. Dans une deuxième étape d'analyse, nous avons inclus tous les documents du corpus qui traitaient d'une question particulière sous l'angle des expériences plurielles des femmes. Ces documents abordent les thématiques suivantes : pauvreté et austérité, travail, conciliation travail-famille, santé, violence, logement, itinérance et retraite. Cet article présente des résultats d'une cartographie des connaissances qui illustrent quelques leviers pédagogiques mobilisés par ces organisations afin d'éduquer sur diverses réalités de femmes en situation de pauvreté.

FEMMES IMMIGRANTES : QUE SAVENT LES ORGANISMES COMMUNAUTAIRES?

Les documents sur les femmes immigrantes répertoriés ont été produits par quatre organisations: Action travail des femmes (en collaboration avec la Fédération des femmes du Québec), la Table de concertation des organismes au service des personnes réfugiées et immigrantes, le Réseau d'action pour l'égalité des femmes immigrées et racisées du Québec et l'Association multi-ethnique pour l'intégration des personnes handicapées. Ces documents sont de différents genres : vidéo d'une séance de commission gouvernementale, rapport de recherche, guide d'information, mémoire, et s'adressent à différents publics : gouvernement, organismes communautaires, population en général.

Les réalités des femmes immigrantes y sont abordées à travers différents enjeux liés à la pauvreté. Il va sans dire que « femmes immigrantes » regroupe des réalités de femmes qui ne sont pas homogènes et les documents analysés sont au fait de la diversité des réalités possibles. Une des forces de la connaissance véhiculée par les organisations réside dans l'action de faire ressortir les rouages d'un processus de marginalisation en soulignant de quelle façon la combinaison entre genre et immigration peut accentuer des inégalités sociales. Nous pouvons par la même occasion comprendre le rôle joué par les préjugés, définis par Deniger comme «un discours socialement produit, comme une idéologie, qui stigmatise les dominés en les responsabilisant de leur situation de marginalisation et d'exclusion et en occultant les causes structurelles des problèmes sociaux» (2012, p.11). La question de l'accès au travail est éloquente à cet effet tel que le démontre un document produit par la Table de concertation des organismes au service des personnes réfugiées et immigrantes (TCRI).

Dans le *Projet sur la situation des femmes immigrées et racisées au Québec: rapport de tournée auprès des femmes immigrées et racisées*, la TCRI utilise différentes sources d'information afin de construire son argumentaire. Elle se base sur des données du recensement de Statistiques Canada de 2009 afin d'avancer que les personnes immigrantes, hommes et femmes confondus, sont plus défavorisées sur le marché du travail, et ce, au Québec plus qu'ailleurs au Canada. De plus, les femmes immigrantes seraient encore moins présentes sur le marché du travail que les hommes dans la même situation. La TCRI, au fait des portraits dressés dans la littérature portant sur la participation au marché du travail des femmes immigrantes et racisées, remet en question une proposition avancée dans quelques études comme quoi cette faible présence sur le marché du travail découlerait des mentalités traditionnelles des pays d'origine des personnes immigrantes. Le document cite des études qui expliquent la faible participation des femmes immigrantes au marché du travail en disant qu'elles demeurent à la maison pour s'occuper des enfants pour des « raisons culturelles » (Liebig, 2009; Birkelund, Mastekaasa et Zorlu, 2008 et Kilolo-Malambwe, 2011 citées dans TCRI, 2012). Argumentaire qui peut être déconstruit dans une analyse intersectionnelle en faisant ressortir une forme de racialisation du sexisme qui «a pour effet d' « exproprier le sexisme» (Delphy, 2006 cité dans Magar, 2017) hors de la sphère des majoritaires, soit de l'invisibiliser. C'est un procédé de racialisation des groupes minoritaires par l'essentialisation d'un comportement considéré comme une propriété intrinsèque du groupe relevant de « sa » culture. » (Magar, p.159). Nous pouvons penser que pour un regroupement intervenant en immigration et qui s'intéresse aux conditions de vie des femmes, il est politiquement nécessaire de contredire ce type d'explications puisqu'elles détournent la responsabilisation vers des groupes sociaux, alors que d'autres explications peuvent amener à une certaine responsabilisation collective dans la mise en oeuvre de structures plus inclusives.

Dès lors, nous pouvons appréhender l'action pédagogique de la TCRI en deux temps. Elle consiste d'abord à déconstruire un discours qui l'empêche de mobiliser la population et les pouvoirs en place autour d'enjeux qui demandent des transformations sociales. Ensuite, elle formule d'autres explications à travers une étude dans laquelle elle donne la parole à 207 femmes immigrées et racisées dans une tournée à travers sept régions du Québec. C'est à partir de la parole des femmes participantes à cette recherche qu'elle identifie ce qu'elle nomme des obstacles structurels expliquant le faible taux de présence des femmes immigrantes sur le marché du travail. À un discours écrit et théorisé, la TCRI formule un discours à partir des réalités vécues par les femmes immigrantes qui est par la suite écrit et

théorisé via le processus de recherche. En utilisant le registre de la recherche scientifique, à partir de la parole des personnes directement concernées par les enjeux, la TCRI produit un discours légitime et mobilisant. Ce discours est mobilisant à partir du moment même de la prise de parole des participantes, mais aussi dans l'identification d'enjeux concrets à partir desquels il est possible d'agir: le manque de ressources pour garder les enfants, un accès limité à la francisation, l'exigence d'une expérience de travail québécoise et une non-reconnaissance de la formation et de l'expérience acquises dans le pays d'origine. Ces enjeux s'entremêlant et touchant davantage les femmes étant donné que les inégalités salariales entre les hommes et les femmes amènent un couple hétérosexuel à prioriser l'accès des hommes au travail, ce qui fait en sorte que les femmes se retrouvent avec les responsabilités domestiques et familiales. Une charge familiale qui peut être accentuée par la perte des réseaux sociaux due à l'expérience migratoire. Dès lors, ces femmes occuperaient un rôle plus traditionnel, non pas en raison de leur « mentalité », mais plutôt parce que ces obstacles structurels les y contraignent.

FEMMES EN SITUATION DE HANDICAP: QUE SAVENT LES ORGANISMES COMMUNAUTAIRES?

Les documents traitant des femmes en situation de handicap sont produits par deux organisations : Action des femmes handicapées et L'Association multi-ethnique pour l'intégration des personnes handicapées. Ces documents sont sous la forme de monographie et de mémoire rédigés à l'occasion de consultations gouvernementales. Ils sont de nature informative et ont pour but de sensibiliser les pouvoirs publics et de leur transmettre des recommandations afin d'améliorer les conditions de vie des femmes en situation de handicap. À la lecture de ces documents, nous apprenons que les femmes en situation de handicap se retrouvent parmi les plus pauvres au Québec. Le genre combiné au fait de vivre avec un handicap n'est pas étranger au fait qu'une grande proportion de ces femmes vit dans la pauvreté. Elles font face à plus d'obstacles pour accéder au marché du travail et lorsqu'elles y accèdent, elles gagnent en moyenne moins que les autres femmes et les hommes en situation de handicap (Collectif pour un Québec sans pauvreté, 2015). Des enjeux liés à la pauvreté telle la crise du logement prennent des proportions encore plus grandes pour les femmes en situation de handicap comme l'indique le Front d'action populaire en réaménagement urbain (FRAPRU) dans un document appelé *Femmes, logement et pauvreté* (2015). Les personnes handicapées ont encore moins d'options de logement qui s'offrent à elles à cause du manque d'accessibilité des infrastructures, de revenus généralement moins élevés et de coupes budgétaires dans les programmes de soutien. Il s'agit pour ces personnes d'une perpétuelle crise du logement, ce qui a pour effet de contraindre de jeunes personnes en situation de handicap à résider dans des centres d'hébergement et de soins de longue durée (CHSLD) pour personnes âgées (FRAPRU, 2015). De plus, les difficultés rencontrées pour se loger ont des conséquences sur la violence vécue par les femmes en situation de handicap. Action des femmes handicapées souligne l'importance de logements abordables et accessibles afin d'atténuer une relation de dépendance financière au conjoint, dépendance qui peut contraindre à vivre avec une personne violente.

L'Association multi-ethnique pour l'intégration des personnes handicapées est aussi au fait de différents facteurs qui différencient les conditions de vie et c'est d'ailleurs sur cette connaissance que l'organisme tire ses origines. L'organisme a été créé afin de répondre aux besoins d'une population pour qui le handicap, conjugué à l'immigration, marginalise de

façons particulières. D'après cette organisation, il faut avoir une perspective intersectionnelle dans les services sociaux et de santé ainsi que dans les politiques qui les encadrent afin de donner une réponse adéquate aux femmes issues de l'immigration et vivant en situation de handicap afin de leur permettre de bénéficier de la même qualité de vie que tous et toutes.

À l'instar de l'Association multi-ethnique pour l'intégration des personnes handicapées, Action des femmes handicapées aborde dans son mémoire déposé au Secrétariat à la condition féminine des thèmes similaires au sujet de l'accès aux services sociaux et de santé, toutefois dans une perspective moins ciblée, centrée sur les rapports inégalitaires entre les hommes et les femmes. L'organisation souligne que l'écart entre les hommes et les femmes est encore plus grand lorsqu'on est une femme en situation de handicap. Les autrices apportent des recommandations afin de pallier aux inégalités hommes-femmes qui touchent à l'accessibilité, non seulement l'accès physique à des lieux et des services, mais aussi l'accès à des lieux de pouvoir et de décision. Un accès qui est limité en raison de barrières structurelles qui empêchent l'inclusion, mais aussi de stéréotypes et de préjugés qui entraînent des formes de violence à la fois psychologique, physique et sexuelle.

Le fait de rendre visibles les réalités vécues par les femmes en situation de handicap est une action pédagogique en soi, une proposition qui peut s'incarner tant dans la publication de tels documents que dans des recommandations qui amèneront à plus d'accès, donc à plus de visibilité dans l'espace public, politique et culturel. C'est dans cette optique qu'Action des femmes handicapées dénonce le manque de représentation des femmes dans la culture populaire; des femmes en général, mais surtout des femmes en situation de handicap, des communautés culturelles et de la diversité sexuelle. D'après l'organisation, ce manque de représentation les rend invisibles et ne permet pas de déconstruire les préjugés. Les autrices font donc appel à un levier pédagogique qui passerait par une représentation plus importante de la diversité des femmes dans les médias. Cette plus grande représentation pourrait ainsi rendre légitime la différence et permettre de sortir les réalités minorisées d'un carcan de stéréotypes.

FEMMES MONOPARENTALES : QUE SAVENT LES ORGANISMES COMMUNAUTAIRES?

Les documents concernant les femmes monoparentales sont des mémoires, un rapport de recherche et une analyse des besoins d'hébergement de transition pour femmes monoparentales dans un quartier de Montréal. Les thèmes suivants y sont traités : la pauvreté et l'austérité, la conciliation travail-famille, la violence, le logement et le travail. Certains abordent aussi la thématique de la santé. Dans l'ensemble, les documents soulèvent des points très semblables quant aux réalités des femmes monoparentales, aux inégalités hommes-femmes et à l'impact des politiques et programmes sociaux sur les conditions de vie des femmes monoparentales. Les recommandations présentes dans les mémoires de la Fédération des associations de familles monoparentales et recomposées du Québec (FAFMRQ) démontrent une compréhension fine de la relation entre les politiques et programmes gouvernementaux et les réalités des femmes monoparentales.

La FAFMRQ dans un document intitulé *L'austérité : un obstacle majeur à l'égalité entre les femmes et les hommes! (2016)* développe un argumentaire démontrant à quel point les mesures d'austérité affectent plus durement les femmes, et plus durement encore les femmes monoparentales. La Fédération décrit les façons dont les coupures dans les

programmes sociaux et les hausses de tarif impactent de façon négative l'égalité entre les hommes et les femmes, et ce, de manière encore plus grande pour des femmes déjà fragilisées économiquement comme peuvent l'être les femmes monoparentales. Elle fait aussi appel à des statistiques à propos des familles monoparentales au sein de la société québécoise et a recourt à des études sur l'impact de la hausse du coût de la vie. Dans le document *Femmes et monoparentalité agir sur la pauvreté pour atteindre l'égalité !* (2011), une perspective sociologique et féministe du monde du travail est adoptée afin de démystifier des structures capitalistes de la société actuelle. La FAFMRQ ancre la question des femmes monoparentales dans un contexte de rapports inégaux entre les hommes et les femmes, ce qui l'amène à recommander dans son mémoire la promotion de modèles et comportements égalitaires. Sans spécifier les publics, ni même les moyens à déployer pour une telle promotion, nous pouvons penser que l'éducation des adultes y a un rôle des plus pertinent à jouer.

D'AUTRES RÉALITÉS DE FEMMES

Cette recherche documentaire s'était concentrée sur les femmes immigrantes, en situation de handicap et monoparentales parce qu'elle s'arrimait à un projet plus vaste qui avait identifié ces cibles. Cependant, en tentant de cartographier la connaissance produite par les organisations, nous avons pu découvrir beaucoup de connaissances qui mettaient en lumière d'autres réalités de femmes, celles-ci n'étant pas non plus mutuellement exclusives : femmes racisées, autochtones, lesbiennes et aînées. Tout comme les femmes immigrantes, en situation de handicap et monoparentales, ces femmes sont aussi confrontées à des enjeux qui leur sont spécifiques, mais qui peuvent être aussi vécus par d'autres femmes telles que l'itinérance, la difficulté à se loger, la santé, la conciliation travail-famille, les faibles revenus de retraite et l'accès au travail. Parmi ces enjeux que l'on pourrait qualifier de transversaux, la violence semble être le problème le plus tristement partagé entre toutes.

Dans le cadre d'une consultation gouvernementale sur la maltraitance envers les personnes aînées en 2016, un mémoire produit par la Fédération des maisons d'hébergement du Québec s'intitulait *Maltraitance des violences : de l'importance d'une analyse différenciée selon les sexes*. Ce mémoire, ne serait-ce que par son titre, met en lumière que la violence ne peut être comprise en dehors des rapports de domination, dont ceux liés au genre. Le document démontre les particularités vécues par les femmes quand il est question de maltraitance envers les personnes aînées. La fédération, tirant son expertise de près d'une quarantaine de maisons d'hébergement qui interviennent auprès des femmes violentées, est au fait que la problématique de la violence touche particulièrement les femmes, et que lorsqu'elle est croisée avec le fait d'être une femme autochtone, immigrante ou allophone, elle requière la mise en place de ressources qui répondent aux besoins spécifiques de ces femmes, et ce, dans le respect de leur culture.

PAUVRETÉ DES FEMMES ET ÉDUCATION DES ADULTES

L'apport des milieux communautaires en éducation des adultes est au Canada comme ailleurs indéniable (CEFA, 1982; Bélanger, Bélanger et Labrie-Klis, 2014; CEAFC, 2016; UNESCO, 2016.). Bien que des recherches se soient penchées sur différents aspects de l'éducation communautaire, l'étude de la production documentaire des organisations communautaires a très peu été examinée jusqu'à maintenant. Pourtant, une telle étude nous permet de mieux comprendre les leviers pédagogiques utilisés par ces organisations afin d'éduquer les adultes.

Qu'ils s'adressent à la population en général, au gouvernement, aux commissions d'études ou encore aux personnes qui interviennent dans un domaine donné, les documents produits par les organisations communautaires utilisent différents moyens pédagogiques afin d'améliorer les conditions de vie des personnes auprès desquelles elles interviennent.

Parmi tous les leviers pédagogiques mobilisés dans la production documentaire des organisations communautaires, notons la recherche, qu'elle soit le fruit de collaborations entre les milieux communautaires et universitaires ou encore menée de façon indépendante par les organisations ou leurs regroupements. Des méthodologies collaboratives ou des recherches-actions sont préconisées afin de donner la parole aux femmes qui vivent les réalités dont il est question. Ce qui fait écho à l'étude menée par Zaidi (2018) qui constate que l'expérience de vie est une force centrale dans les moyens pédagogiques utilisés par les groupes de femmes. Ces expériences vécues, qu'elles soient rendues visibles dans une démarche de recherche ou qu'elles proviennent des pratiques des organisations communautaires, alimentent les réflexions et donnent lieu à des argumentaires, des démonstrations, des pistes de solution qui éduquent d'une part les pouvoirs en place afin de revendiquer de meilleurs politiques et programmes sociaux et d'autre part, les adultes en général dans le but d'une mobilisation citoyenne pour enrayer les inégalités sociales.

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ADHD AND MINDFULNESS EXERCISE: EASTERN THOUGHT EXPANDING WESTERN PRACTICE

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ABSTRACT

This roundtable presents mindfulness exercise as a transformative approach in the teaching and learning process. It discusses how this ancient eastern meditation technique can holistically empower adult learners with Attention Deficit Hyperactivity Disorder (ADHD).

Keywords: Mindfulness, ADHD, Attention Deficit Hyperactivity Disorder

INTRODUCTION

Attention Deficit Hyperactivity Disorder (ADHD) was officially recognized as an "Other Health Impairment" under the Individuals with Disabilities Education Act (IDEA) in 1997 (Morin, n.d.). ADHD is often characterized by impulsivity, difficulty maintaining attention and focus, poor organizational and planning skills, difficulty completing tasks, and increased frustration with daily activities (Fugate, 2018; Kotsopoulos, Connolly, Sobanski, & Postma, 2013; Lovecky, 2018). Adult learners with ADHD are significantly impacted by higher levels of stress, low self-esteem, as well as difficulties with interpersonal relationships resulting in a higher risk for a multitude of comorbid disorders (Harris, Lambie, & Hundley, 2018; Kwon, Kim, & Kwok, 2018), which may cause failures in their learning that generates disappointment from family, peers, and teachers that increases future impairment (Eddy et al., 2018). This also leads to long-term negative impacts including lower graduation rates and higher rates of unemployment (Solanto et al., 2010).

Mindfulness exercise, widely applied in healthcare, psychology, business, and education, provides alternative treatments both medically and psychologically (Meiklejohn et al., 2012; Sun, 2019), and may help mitigate these negative consequences. Mindfulness exercise, historically rooted in Buddhist practices, has merged into a contemporary western secular form enhancing "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. 144). Mindfulness is simply about experiencing the present moment honestly for what it is (Wisner, 2014). Therefore, it allows learners to stay present-focused in a positive, non-reactive, or reflexive way (Meiklejohn et al., 2012), which helps facilitate their learning and wellbeing.

ADHD LEARNERS

ADHD diagnoses among adults are increasing (Kwon et al., 2018). Multiple studies show the prevalence for ADHD in the adult learner population is between 2% - 8% (Schaefer et al., 2018; Tinklenberg, Patel, Gelman, & Albucher, 2017). Most studies found the economic impacts of ADHD focus on the costs of obtaining healthcare, suffering from a lack of work productivity, and higher rates of unemployment, but they underestimate the true costs of the disorder that will persist throughout an individual's life. Adults with ADHD are also more likely to have substance abuse disorders, be involved in more traffic accidents, and are more likely to be incarcerated (Kotsopoulos et al., 2013). Understanding and facilitating adult learners

with ADHD is significant because the success of their educational attainment directly impacts their life, including their wellbeing and earnings.

Recent findings suggest that issues with Executive Functioning (EF) could play a role in ADHD, with numerous studies showing that learners with ADHD perform worse on EF tasks in comparison to control groups (Weyandt et al., 2017). Adult learners with ADHD tend to perform worse on memory tasks and have difficulty managing their impulsivity and sustaining their attention (Weyandt et al., 2017). Working Memory (WM) is a key factor in ADHD because of the information processing occurring during multiple stages to encode, maintain, and retrieve information (Kim et al., 2014). Dysfunctions occurring in the parietal brain region and the prefrontal cortex have been associated with EF and WM impairments (Bachmann et al., 2018). These regions of the brain are highly important to self-regulation (Schoenberg et al., 2014).

MINDFULNESS

Mindfulness exercise improves deficits caused by ADHD by allowing the practice of attention control and the regulation of emotions which strengthens the regions of the brain, the frontal and parietal regions, where these deficits occur (Bachmann et al., 2018). Mindfulness is a state of mind as opposed to a set of specific practices and at its core, is focused on the ability to accept feelings in the present moment in a nonreactive or judgmental way (Schonert-Reichl et al., 2015). Mindfulness can include formal or informal practices, with formal practice often focused on meditation and intentionally attending to the mind or body through breathing or yoga, whereas informal practices can be threaded throughout daily activities such as walking, cleaning, or eating (Meiklejohn et al., 2012). Studies have shown that mindfulness-based practices improve the ways in which learners manage stress, enhance their attentiveness, promote calm, enhance engagement, and improve their overall state of mind (Bluth et al., 2016).

Looking to Eastern culture to expand Western practice (Sun, 2019), mindfulness exercise may positively transform learners with ADHD, their family, peers, educators, and institutions. Research confirms positive outcomes associated with mindfulness for improving emotional regulation and mental health including reducing stress and anxiety (Kabat-Zinn, 2003). This can allow adult learners to achieve what Mezirow (1978) describes as a "major reordering of reality and redefinition of one's own possibilities" (p. 103).

This round table presents how mindfulness may be used as an instructional approach (Sun, 2019) to benefit adult learners with ADHD by infusing a different mindset of transformative learning and perspective transformation (Mezirow, 1999, 2000). It also looks to Eastern culture and discusses how to expand the Western practice of mindfulness exercise to positively transform learners with ADHD, their family, peers, educators, and institutions through the process of perspective transformation. This research holds significance regarding mindfulness as a holistic transformative approach for Adult ADHD learners, adult educators, and educational policy makers.

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ADULT BASIC EDUCATION IN THE UNITED STATES: A QUALITATIVE CASE STUDY

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ABSTRACT

Adult Education programs have been a part of society in the United States for more than a century. These schools help people gain citizenship, learn the English language, and pass high school equivalency tests. Students of adult education programs are expected to pass standardized exams that evaluate their level of competency. Passing the standardized tests can be especially difficult for English as a Second Language adult students. This research paper summarizes the history of adult education programs in the United States and the use of literacy exams to evaluate immigrants. Also, a modern, beginning level ESL classroom is observed and described. Students' progress on standardized exams are listed, and instructional strategies are described.

Keywords: English as a Second Language (ESL), standardized testing, immigrant, refugee, active instruction

INTRODUCTION

History of the Naturalization Process in the US

In 1790 the Naturalization Act was added to the United States constitution. At that time there were only a few requirements to become a legal citizen. A person had to be white and maintain residency the United States for two years. Petitioners of citizenship had to be of good character and take an oath to support the Constitution (Martinez-Suazo, 2015). Starting in 1906 "judges were allowed to ask questions regarding US history and civics" to people seeking citizenship (Martinez-Suazo, 2015, p. 1). Documentation on the judges' questions is limited. "Also, there was no specific question list, and many times judges could use this portion of the process to ask impossible questions as a means of failing the applicant" (Martinez-Suazo, 2015, p. 1). It was easy for judges to dismiss a person based on their race or ethnicity. Government officials continued to propose new legislation to make the citizenship process uniform across the country.

In 1894, the Immigration Restriction League proposed legislation that would limit the number of people who attained citizenship. The members of this elite organization were Harvard graduates with ties to influential politicians. For the first time in American history, the House of Representatives seriously considered implementing a required literacy test for citizenship. It was argued a literacy test would provide "a simple solution for the crisis facing the United States" (Archdeacon, 1983, p. 163). Their concept made it so "only those persons unable to read and write their native language would be barred from entry" (Archdeacon, 1983, p.163). This legislation was an attempt by government officials to limit illiterate foreigners from gaining citizenship.

Many political leaders did not want to require literacy tests. Grover Cleveland was one of those opposed. He described the immigration policy of the United States as one that, "welcomed all who came to us from other lands except these whose moral and physical

condition or history threatened danger to our national welfare and safety (Davis, 1920, p. 376)." In 1915, Woodrow Wilson thought a literacy test would alter the "traditional and long-established policy of this country (Davis, 1920, p.378)." Wilson believed, "The right of political asylum has brought to this country many a man of noble character and elevated purpose who was marked as an outlaw in his own less fortunate land, and who has yet become an ornament to our citizenship and to our public councils" (Davis, 1920, p.378). The ethical policies of welcoming immigrants into the United States was changing.

There were several attempts in the late 1800's when congress tried to implement a literacy test that evaluated if a person could read, speak, and write in their native language. This concept was meant to keep "undesirable" people from becoming citizens and was continuously rejected. In 1913, the senate of the United States attempted, again, to require a literacy test for incoming immigrants. William Taft shared his opinion by saying,

> But I cannot make up my mind to sign a bill which in its chief provision violates a principle that ought, in my opinion, to be upheld in dealing with our immigration. I refer to the literacy test. For the reasons stated in Secretary Nagel's letter to me, I cannot approve the test (Davis, 1920, p. 377).

Notable early American politicians fought to keep immigration open and available for people around the world.

A literacy test was finally added to the official naturalization process due to the rise of immigrant populations related to WW1. Regardless of the strong debates made by highly regarded leaders, two separate tests were required by the federal government of immigrants. One test evaluated the English language skills of those seeking citizenship. Another civics test determined if a person had "a familiarity with the fundamental principles of American government (Davis, 1920, p. 604)."

Even though there was apprehension to include a literacy test for citizenship, it was required for more than a hundred years. Woodrow Wilson was staunchly against the installation of a literacy test. He was quoted as saying,

> I very much regret to return this bill without my signature. In most of the provisions of the bill I should be very glad to concur, but I cannot rid myself of the conviction that the literacy test constitutes a radical change in the policy of the nation which is not justified in principle. It is not a test of character, of quality, or of personal fitness, but would operate in most cases merely as a penalty for lack of opportunity in the county from which the alien seeking admission came (Davis, 1920, p. 380).

Woodrow Wilson realized that a formal test would not reveal the most important personality traits that determines if a person can successfully immigrate into a new country.

The United States is fortunate for having documentation of the opinions of early leaders. There were obviously those who believed the citizenship requirements should be laxed to encourage immigration of all people who needed to leave their homelands. They believed that opportunity should be available to everyone who needed an education, safety, peace, or freedom. Their ambitions and innovation would determine their success in a challenging and diverse culture.

For 34 years, from 1906 to 1940, immigrants seeking citizenship were required to take an oral exam conducted by a judge that evaluated their literacy abilities. As time passed the English and Civics exam became more standardized, "On October 1, 2008, USCIS implemented a redesigned English and civics test. With this redesigned test, USCIS ensures that all applicants have the same testing experience and have an equal opportunity to demonstrate their understanding of English and civics" (USCIS, 2020, para. 4).

Today, the US continues to require an English exam and a Civics test. These evaluations are standardized tests used throughout the country. The U.S. Citizenship and Immigration Services states in their policy manual, "In general, a naturalization applicant must demonstrate an understanding of the English language, including an ability to read, write, and speak words in ordinary usage. An applicant must also demonstrate a knowledge and understanding of the fundamentals of the history and principles and form of government of the United States (civics)" (USCIS, 2020, para. 1). There are some specific exemptions based on age and length of time of residency. Although, most people seeking citizenship are required to pass an English language exam in three categories: speaking, reading, and writing. A separate civics test is also required. The civics exam determines if a person can "demonstrate a knowledge and understanding of the fundamentals of the history, the principles, and the form of government of the United States" (USCIS, 2020, para. 1).

The Evolution of Adult Education Classes

For many decades, before a literacy test was required, civic and religious groups offered English language classes in major cities. These classes were held in the evenings, and were taught by volunteers, teachers, and advocates for the betterment of immigrants. In 1914, the "Bureau of Education began a national investigation of facilities for the education of aliens" (Davis, 1920, p. 567). These night school organizations operated with very little policies and regulations. During the early part of the twentieth century all public schools were primarily funded by state agencies. "Federal interest was considered in some quarters both inopportune and improper. Establishment and maintenance of educational facilities had, by established precedent, and constitutional and legislative provisions, been left primarily to State governments and municipal and district school jurisdictions (Davis, 1920, p. 567). The civic organizations that helped immigrants learn the English language needed help with funding and found it difficult finding able teachers.

As immigrant populations increased, the federal government wanted to combat illiteracy among immigrants when, "…foreign born whites contributed in large numbers to the body of illiterates" (Davis, 1920, p. 568). When the literacy test became a requirement for citizenship, the federal government began partially funding English courses for adults. These classes provided lessons in "hygiene, in sanitation, in health, and in character" (Davis, 1920, p. 604). The naturalization class had two major objectives: "first, a knowledge of the English language; and, second, a familiarity with the fundamental principles of American government. The Evening School for Immigrants must bear the responsibility for this" (Davis, 1920, p. 604). Society started to recognize the benefits of educating adults.

> Municipalities have seen that the education of the immigrant, especially through the provision of evening classes, is to be treated as a fundamental part of the education system, rather than as an incident or adjunct to the day school system to be maintained or not at will, or according to the amount of money in the school treasury (Davis, 1920, p. 569).

Government finally felt a sense of obligation to help people pass the evaluations for citizenship.

If the federal government was going to require a naturalization test, the government must provide an education for those people who need to pass the exams.

> The Federal Government, especially the Bureau of Education, as a result of an investigation of facilities, has come to take the stand that inasmuch as admission of an immigrant to the United States, together

With federal and state funding, adult education programs have flourished in the United States. The following qualitative research study focuses on one, beginning level, ESL classroom provided to the public through the Don Bosco program.

METHODOLOGY

The Don Bosco School for Adults

The Don Bosco School for Adults in Kansas City, Missouri is one example of a modern, adult education organization that provides a variety of classes for the public. People who want to earn a high school equivalency diploma, learn the English language, or pass the US civics exam are students of Don Bosco. There are thirteen locations throughout the Kansas City area with over two thousand three hundred students. Seventy percent of the coursework taught is ESL or ELL curriculum. The immigrant and refugee students represent over seventy-five countries. There are over forty-five full and part-time instructors, and the instructors are required to have a bachelor's degree and additional training specifically in Adult Education (Briggs, 2019).

Standardized Exams

When a student enrolls in the Don Bosco program they are required to complete an English exam known as the TABE CLAS-E test. TABE CLAS-E is a standardized series of tests that determines how well a person speaks, reads, writes, and listens to the English language. According to their website, "For 50 years, the Tests of Adult Basic Education (TABE) have been well respected assessment tools for use in adult education. Today, more adult education teachers and program administrators choose TABE than any other assessment in the country" (TABE, 2020, para. 1). Each student takes a locator test that determines what level of exam is appropriate for them. Then, they are required to take an entry exam that determines their understanding of the English language. All students are required to post-test after forty hours of instruction.

When students are unable to complete, or do not understand the TABE CLAS-E exam, they are asked to take the CASAS standardized test. According to the CASAS website, "Each year more than one million youth and adults take a CASAS test" (CASAS, 2020, para. 1). The test is designed for people who have little or no exposure to the English language. The evaluation consists of a variety of multiple-choice questions including matching upper and lower-case alphabet English letters, identifying personal information such as a phone number, and recognizing prepositions such as "in." Students who take the CASAS exam are expected to read and identify vocabulary terms related to the classroom: pencil, paper, white board, eraser, etc. A picture of a pencil is on the left side of the test booklet with four optional answers horizontally placed on the page. Students are asked to identify the correct spelling of the word "pencil" and fill in the "circle" or "bubble" connected with the correct answer. Students who take the CASAS exam are assigned to Transitions class at Don Bosco.

Transitions Class

There are several different levels of ESL instruction offered in a one hundred and fifty-year-old Catholic church in the northeast section of Kansas City. The Don Bosco School for Adults rents space in the church for thousands of students. The beginning ESL classroom is classed

the Transitions room. It is called "Transitions" because students on this level did not score high enough on the mandated standardized test to be placed at the Literacy level. Transitions students have a variety of learning challenges. Students might not have handwriting, reading, or writing skills in their own language. Three transitions classes are held four days and two nights a week. The instructor is the same for all three class sessions, and there are a few volunteer tutors that periodically attend class. Only fifteen students are allowed in class at any one time. Curriculum in Transitions class focuses on helping the students increase their CASAS test scores and learn how to take a standardized multiple-choice exam.

Active Instruction

The instructor of Transitions class uses Active Instructional practices. Active Instruction can be defined as, "…when students are actively engaged in the learning process, rather than passively listening to lectures or spending most of their class time working by themselves doing workbook assignments" (Heseman, 2019). Students are encouraged to participate in lessons such as script readings, smart board games, and class discussions. Students of Transitions class are consistently repeating vocabulary terms aloud, reading short scripted plays, and playing educational games. Active instructional techniques ask students to physically be a part of their learning. There is always action, music, and talking in the Transitions classroom.

At the beginning of class the instructor sits next to the door and helps students sign their names on the sign-in sheet. Students help organize and prepare the room by passing out small white boards, markers, and erasers. The students actively listen to and write a series of letters from the alphabet and numbers at the beginning of class. Then vocabulary terms are read aloud and students point a the pictures in picture dictionaries. Those vocabulary terms are incorporated to different hands-on activities. The students are consistently involved with a series of projects during class. Students of Transitions class are alert and pay close attention to directions from the instructor. The consistency of exercises helps students know what to expect in class.

Most Transitions students are not familiar with the format of standardized tests and must learn how to match similar items using multiple-choice answers. Therefore, the instructor uses a variety of active instructional methods to illustrate how to take a standard, multiple choice test. For instance, multiple choice questions will be displayed on a projection screen in front of the class. Students will take turns answering the questions by filling in the correct circles with a white board marker. By watching their classmates fill in the appropriate "circles" or "bubbles" they are learning how to take a multiple-choice exam.

In the following section students' CASAS scores are listed. As you will see in the following section many students successfully increase their CASAS exam score after forty hours of instruction. The students' efforts in learning and their participation during the active instruction games and activities supports their learning. Their dedication and energy should be mentioned and emphasized as a contributing factor in creating a fun, successful classroom.

RESULTS

There are three Transitions classes offered at the Don Bosco School for Adults. The duration of the morning and afternoon classes are two in a half hours Monday thru Thursday. The night class meets Tuesday and Thursday evenings for three hours. Students are pretested before their first day of class, and post-tested after forty hours of instruction. Most students in Transitions class take the CASAS exam. Students who take the CASAS exam pre-test score a level one. If the students earn a score of two on the post-test, they have reached progression. For this qualitative study the morning and afternoon class scores will be listed. The students enrolled in the night class were not post-tested efficiently enough to be included in this study.

Limitations

This case study had seventeen participants, with nine additional students who were present in class although not post-tested. These nine students missed their post-test for a variety of reasons, and therefore cannot be included in the classes overall progression rate. This case study cannot be applied to larger populations of students. This is an observational, qualitative study that describes the experiences of two, small adult education classes.

ESL – English as a Second Language

Table 1. Percentage of Progression for Transitions Class.

	Number of students pre and post tested	Number of students who increased their post test score	Progression Rate
Morning Class	13 students tested	8 students progressed	61.5% progression
Afternoon Class	4 students tested	4 students progressed	100% progression

CONCLUSIONS

This case study summarized the history of public Adult Basic Education in the United States. It is important to understand why the US government offers ESL and civics classes. Early American leaders wanted to restrict people from earning citizenship by requiring verbal, and standardized exams. The US state and federal government offers Adult Education classes to the public so people may learn how to pass the required tests.

The Don Bosco School for Adults in Kansas City, Missouri is one example of a modern adult education school. This school is funded by state and federal grants, as well as private donations. Students take ESL classes for free, and courses are held regularly. This case study discussed the observations of two beginning level ESL classes. The beginning level Transitions course curriculum is determined by the CASAS exam that is the test used to evaluate a student's understanding of the English language. This study does not suggest that active instruction techniques can influence standardized test scores or class progression rates. This qualitative research shows how two groups of students were instructed and shares the progression rates based on standardized test scores.

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DIMENSIONS FOR SUCCESSFUL DIGITALISATION AND MEDIATISATION IN ADULT AND CONTINUING EDUCATION: INITIAL EMPIRICAL FINDINGS ON INSTITUTIONAL AND ORGANISATIONAL CONTEXTS

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ABSTRACT

In this article, dimensions for successful digitalisation and mediatisation in adult and continuing education are identified. Using a multilevel model, the institutional and organisational contexts of two umbrella organisations and six adult and continuing education organisations in Germany will be analysed. Based on a literature review in adult and continuing education and in media education, the characteristics of these two contexts are identified. These characteristics serve as a deductive structural grid for analysing general dimensions for success in eight focus group discussions. The data show that collaboration in umbrella organisations may be considered essential for successful digitalisation. To the individual organisations, digitalisation not only means an expansion of their offerings but also a transformation of their organisational structures and work cultures.

Keywords: digitalisation, conditions for success, adult and continuing education, media education, research project

INTRODUCTION

Political and societal demand for digitalisation did not start with the COVID-19 crisis. For quite some time, the German Federal Ministry of Education and Research has been launching a growing number of initiatives to promote the digitalisation of education, including *DigitalPakt Schule*, *Digitale Hochschulbildung*, or *Digitalisierung im Bildungsbereich*. The majority of these political calls for digitalisation in education have so far been directed at school education and higher education, but adult and continuing education are now being addressed as well. Given the limited public funding for adult and continuing education and its high innovative power (Breitschwerdt, Lechner & Egetenmeyer, 2020), knowledge about the conditions for successful digitalisation is especially important in this domain. At this point, however, hardly any empirical data on the conditions and dimensions of successful digitalisation in the heterogeneous field of adult and continuing education are available.

In this article, the dimensions for successful digitalisation in adult and continuing education are explored. For this analysis, a multilevel model of adult education (Egetenmeyer & Grafe, 2017) is being used, characterised by an interdisciplinary design combining the perspectives of adult and continuing education and media education.

The focus of this article is on the dimensions of successful digitalisation in adult and continuing education institutions and organisations. First of all, the results of a literature review on the conditions of success at the institutional and organisational level of digitalisation in adult and continuing education are reported. Then, the results from eight focus groups involving representatives of two umbrella organisations and six adult and continuing education organisations are presented. Taken together, these groups represent

the full spectrum of general adult education and continuing professional education in Germany.

INSTITUTIONAL AND ORGANISATIONAL DIMENSIONS OF SUCCESSFUL DIGITALISATION AND MEDIATISATION IN ADULT AND CONTINUING EDUCATION

In this article, the term digitalisation refers to a process of change resulting from the use of digital information and communication technologies (Tulodziecki, Herzig & Grafe, 2019). This means our analysis is based on an expanded understanding of digitalisation compared to the original definition of the term as the conversion of analogue data into discrete or binary code or digital representations (Knaus, 2016). Technically, current developments are characterised by digitally based mediatisation (Tulodziecki, Herzig & Grafe, 2019). With respect to mediatisation processes based on digital technology, Krotz (2016) finds that social situations have changed, leading to changes in social relationships, changes resulting from control, changes resulting from changing information behaviours, and changes in the subject. Hepp and Krotz (2014) speak of 'mediatised worlds' in this context. According to this view, communication is inseparable from the media, which are constantly evolving and regarded as the foundation of cultural and social change. Accordingly, mediatisation is a construct made up of many different phenomena. It is not only about the constant evolution of communication and technology but also about how using the various media affects humans and their environment (Krotz, 2007). For the present study, we therefore assume the world to be significantly impacted by digitalisation and mediatisation. That is why we not only explore digital forms of communication and the use of technology but also focus on the consequences for adult and continuing education, for instance on how educational mandates change in the context of digitalisation. Whenever we talk about digitalisation in the following sections, the perspective of mediatisation is always included.

For the present study, a multilevel model is used to analyse institutional and organisational contexts of adult and continuing education. By pursuing this approach, we build on the multilevel perspective common in adult and continuing education research (e.g. Egetenmeyer, Breitschwerdt & Lechner, 2019; Egetenmeyer & Schüßler, 2014; Schrader, 2011; Siebert, 2012; Lima & Guimarães, 2011; Schiersmann, 2010). The multilevel model of digitalisation in adult and continuing education (Egetenmeyer & Grafe, 2017) consists of the following six levels: 'societal context and change', 'institutional context', 'organisational context', 'programmes and offers', 'staff', and 'participants'. Given the questions pursued in this article, the levels 'institutional context' and 'organisational context' are addressed. The terminological distinction between institution and organisation is based on a sociological understanding of institutions (Merkens, 2006). In the following, the term 'institutional context' refers to the perspective of the umbrella organisation. The term 'organisational context' refers to individual adult and continuing education organisations. In the next section, relevant characteristics for both contexts are described with respect to digitalisation at each level. As research in adult and continuing education frequently does not distinguish between the terms 'institution' and 'organisation', our distinction is between umbrella organisations and adult and continuing education organisations.

Institutional context

The first characteristic at the institutional level is the *institutional mandate*. This characteristic concerns the umbrella organisations' understanding and goals when it comes to digitalisation.

The heterogeneous structure of adult education provision and the resulting differences in the goalsetting of continuing education organisations are important to consider here (Grotlüschen, 2018). Goals are set in field of conflicting interests involving the educational mandate (e.g. teaching media literacy), societal needs (e.g. career training in media skills), and participants' motivations and interests (von Hippel & Freide, 2018).

The *institutional offers* consist of umbrella organisations' offers to support digitalisation at the individual adult and continuing education organisations. A wide range of media education opportunities may be identified here (von Hippel, 2007).

Digital infrastructure refers to the umbrella organisations' technical infrastructure. The key aspect here is that umbrella organisations maintain and manage material pools in a sustainable manner to ensure that materials may also be found on aggregating central platforms (Blees, 2015).

Cooperation structures describe structures, contents, and modes of action regarding cooperation within the umbrella organisation as well as between its member organisations and external partners. For example, 'communities of practice' between member organisations when developing open educational resources are viewed as promising in the discussion about digitalisation (Blees, 2015).

Financial conditions refer to the conditions created by the umbrella organisations themselves and to the general conditions they have to deal with. In this context, digitalisation in adult and continuing education is faced with the challenge that online courses for a long time did not qualify for funding. Given that the 2012 AES survey, for example, found that participants spend an average of €615 on continuing education (Behringer, Gnahs & Schönfeld, 2013), the challenge is to find feasible forms of funding for programmes with digital components.

Organisational context

The first characteristic at the organisational level is an *organisation's mission*, which also includes the educational mandate. The question to consider here concerns the goals of digitalisation at the organisations (Grotlüschen, 2018). The digitalisation strategy could be a key element for achieving these goals (Niedermeier & Müller-Kreiner, 2017).

Organisational structure refers to how digitalisation is structurally embedded within the organisation, for instance in terms of who is responsible for IT administration (von Hippel & Freide, 2018).

Workplace culture describes shared work forms and attitudes inside the organization when it comes to digitalisation. A culture of digitalisation is bound to affect senior management, programme planners, administrators, and teachers (Bellinger, 2018).

The *financial conditions* inside the organisations are another characteristic that matters with respect to digitalisation. On the one hand, digitalisation may incur high costs (Schöll, 2017); on the other hand, it is also possible that the use of digital media in continuing professional education may help lower costs (Grotlüschen, 2018).

When it comes to *public relations and marketing*, an organisation's website and social media activities, for instance on Twitter, YouTube, or Facebook, are considered relevant (Schöll, 2018). Social media marketing is particularly directed at younger target groups as prospective participants (Jennewein & Filzmoser, 2015; Stang, 2003).

The main aspect in terms of *organisational and personnel development* is personnel training and recruitment. For personnel, continuing education opportunities, including counselling services for personnel, play a major role (Bellinger, 2018). This also includes support for professional development.

In terms of *digital infrastructure*, the most important aspects are software, hardware, internet access, and technical networks. Digitalisation may result in changes with regard to the use of learning management systems or open educational resources (Zentrum Gesellschaftliche Verantwortung, 2016*). Spatial infrastructure* refers to the digital equipment of rooms used for educational purposes. Aside from classrooms, these also include centres for self-directed learning, for example (Grotlüschen, 2018).

Digitalisation may also be important for *cooperation and networking*, which refers to the structures of cooperation within and between adult and continuing education organisations.

METHOD AND RESEARCH DESIGN

The identified characteristics serve as the basis for focus group data collection, which were performed with representatives of two umbrella organisations and six adult and continuing education organisations. The focus group data collection served as kick-off discussions for the *DigiEB* research project (*Digitalisation in Adult and Continuing Education*), which uses the critical communicative methodology (Gómez, Puigvert & Flecha, 2011) and Gestalt-oriented educational research methods (Tulodziecki, Grafe & Herzig, 2014). In these kick-off discussions, the goal was to validate the survey characteristics with practitioners and to refine the survey instruments based on the knowledge needs and developmental perspectives of the organisations. That is why the kick-off discussions addressed the following contents: introduction to the research project, discussion of survey characteristics, and further planning for the research project in cooperation with our partners from adult education practice. Participants in the focus groups included directors of adult and continuing education organisations and/or digitalisation officers at the umbrella organisations or the individual organisations. The research team sent two to four researchers to each of these meetings. Overall, the focus groups consisted of 5 to 11 persons and lasted between 1.5 and 3 hours. The collected data were subsequently transcribed and anonymized. The analysis of the interview data followed the principles of content analysis (Mayring, 2003; Kuckartz, 2005). In a first step, the data were coded deductively with the help of Maxqda and based on the abovementioned characteristics of the institutional and organisational contexts. In a second step, the material dimensions for success for each characteristic were analysed. These dimensions for success can be understood as starting points for successful digitalisation in adult and continuing education.

DIMENSIONS OF SUCCESS WITH REGARD TO THE INSTITUTIONAL AND ORGANISATIONAL CONTEXT

Institutional context

It became clear in the kick-off discussions that the umbrella organisations of the individual organisations studied here vary widely in terms of profile, structure, and size. Collaboration in umbrella organisations was found to range from work groups to the existence of a business office employing several hundred people. Despite these differences, it was possible to identify dimensions for success that are relevant across all umbrella organisations.

In terms of *institutional mandate*, dimensions for success were found with regard to the umbrella organisations' self-concept and goals. For digitalisation to be successful, umbrella organisations believe it is their responsibility to analyse the opportunities that digitalisation presents to society and to foster an interest in digitalisation among adult and continuing education organisations. This also includes fostering a critical and reflective attitude when using digital media. At the same time, they see the challenge of developing a shared digitalisation strategy for all member organisations. For digitalisation to be successful, interviewees believe that organisations offering digital education opportunities need to gain more national visibility and to develop their profile in order to qualify for funding for digital developments and projects.

When it comes to *institutional offers*, interviewees identified training programmes on digitalisation offered by umbrella organisations to the personnel of member organisations as one dimension for success. Another dimension for success was seen in the provision of digital teaching components such as video tutorials. Moreover, the provision of online courses for the member organisations is considered another dimension of success, even if members are required to pay licensing fees.

With regard to *digital infrastructure*, interviewees mentioned the availability of a shared networking and learning management system and a shared knowledge database for all member organisations as one dimension for success. In addition, an online database of continuing education courses provided by the umbrella organisations that make all offerings accessible to prospective participants was seen as another dimension for successful digitalisation. A shared database of participants for the members of an umbrella organisation may also be identified as a dimension of success.

When looking at *cooperation structures*, the kick-off discussions revealed dimensions of success in the form of structures, contents, and modes of action. Cooperation structures between adult and continuing education organisations can be found at the EU level, at the national level, and at the regional level. Another dimension for success is for organisations to establish their own academy for developing online learning options. In terms of content, cooperation refers to the shared development and implementation of digital programmes, the exchange of knowledge, the development of professional development tutorials, and the coordination of online offerings with member organisations. Possible modes of action include online meetings, synchronous data processing, digital project management tools, and collaboration platforms. Other dimensions for success with respect to modes of action include project funding provided by the umbrella organisations for digital developments and the distribution of digital teaching trends to member organisations.

With regard to *financial conditions*, dimensions for successful digitalisation include licensing models for online learning options that member organisations can use. Likewise, interviewees identified the redesign of state funding policies for continuing education programmes and continuing education vouchers for programmes with digital components as dimensions for success. Advocacy work to help design these policies is another aspect.

Organisational context

Adult and continuing education organisations were also found to vary widely in terms of their course offerings, size, and links to umbrella organisations. But as with the umbrella

organisations, it is possible to identify dimensions for success that allow for a comprehensive look across all organisations studied here.

With regard to the organisation's *mission*, interviewees said the existence of a digitalisation strategy was one dimension for success. This also raises the question concerning the type and added didactical value of *offers* involving digital components.

When looking at *organisational structure*, the availability of colleagues designated as *IT administrators inside the organisation* is a dimension for success.

One dimension for success when it comes to *workplace culture* is that instructors are open to using digital media. Furthermore, it is important to build trust between employers and employees with regard to changing working conditions as a result of digitalisation and measures to adapt to these changing conditions. With regard to the *financial conditions*, the data showed that a *free networking and learning management system provided by the umbrella organisation* is a dimension for success. Another dimension is the development of supply-based funding models in which participants pay for digital offerings. At the level of the adult and continuing education organisation, another dimension for success in this context is the appropriate design of state funding policies for digital offerings and of continuing education funding (e.g. continuing education vouchers) for participants enrolled in programmes involving digital components.

With respect to *public relations and marketing*, the recruitment of *participants via social media* and via the *organisation's website* as dimensions for success can be mentioned.

Dimensions for success in the area of *organisational and personnel development* include the professional development of instructors, professional development of multipliers for digitalisation, and the recruitment of new, digitally savvy personnel.

In terms of *digital infrastructure*, access to hardware is a dimension for successful digitalisation. This refers to all kinds of access to required hardware inside the organisation, including access restrictions. Moreover, the availability of networks, such as broadband connections and interfaces between registration and learning platforms, was identified as a dimension for success. The same goes for access to learning and conference platforms, including access to video conferencing software, a networking and learning management system for the organisation, or a *learning platform* for digital teaching and the digital availability of participants.

With regard to *spatial infrastructure*, the existence of computer labs with cutting-edge technology and event rooms with compatible and functioning interactive whiteboards can be mentioned as dimensions for success.

When it comes to *cooperation and networking*, various forms of cooperation to be identified as dimensions for success. Examples include the joint development of digital programmes, the exchange of experiences within the umbrella organisation, or the joint provision of blended video and face-to-face events.

DISCUSSION

Despite the vast heterogeneity among adult and continuing education organisations in terms of their thematic profile, size, and regional embeddedness, the characteristics identified in our literature review could largely be confirmed in the kick-off discussions. In this first step, it is not yet possible to identify conditions for success from these kick-off discussions. However, it

was possible to find dimensions for success that may be understood as starting points for successful digitalisation in adult and continuing education. Overall, the results show that while digitalisation is indeed perceived as a relevant issue in the umbrella organisations and in the adult and continuing education organisations, the goals with regard to using digital media to support adult and continuing education are quite different. Likewise, the level of experience with digital developments is found to vary widely between organisations.

Our analysis of the kick-off discussions highlights the crucial importance of cooperation and networking realised through umbrella organisations and multilateral collaboration between organisations. At the institutional level of the umbrella organisations, we find that the development of favourable structures and conditions are identified as dimensions for successful digitalisation. This applies to the development of such structures within the organisations, for instance by strengthening in-house interest in digitalisation, training instructors, or developing licensing models for digital offerings, as well as to the development of the necessary general conditions, for instance by advocating for making continuing education programmes with online components eligible for public funding. It seems that umbrella organisations and their spin-offs are forming important structures for the implementation of digitalisation by aligning the thematic profiles and structures of their member organisations. This includes shared networking and learning management systems, shared websites, but also technical interfaces and shared digital learning elements that serve as starting points for successful digitalisation in adult and continuing education.

At the level of individual adult and continuing education organisations, the development of a digitalisation strategy seems to be a basic expansion of face-to-face programmes in adult and continuing education. Aside from digitalisation strategies, another dimension of success is a designated IT support department in the organisation's structure. Employees and employers in adult and continuing education seem to perceive digitalisation as a fundamental transformation of work and organisational culture. This necessitates not only the professional development of personnel but also the creation of mutual trust in digital developments and working conditions. But successful digitalisation at the organisational level also depends on such basic issues as the availability of and access to the required hardware and software. In this context, necessary conditions include not only technical availability and IT support but also authorisation to access software and hardware. However, access authorisation is sometimes so heavily restricted, for instance by data protection legislation or by the policies of the owners and operators of adult and continuing education organisations such as municipalities and churches, that those working to integrate digital elements into programme offerings are faced with major challenges.

The present analysis of dimensions for success does not allow for any further statements concerning the conditions of successful digitalisation in adult and continuing education. To this end, we plan to conduct further analyses of expert interviews inside the organisations and a questionnaire survey. Moreover, the present article is limited to the institutional and organisational levels. Additional dimensions and conditions for success can be expected to emerge at the levels of 'societal context and change', 'programmes and offers', 'staff and contributors', and 'participants'. Presumably, successful digitalisation in adult and continuing education is not something to be achieved only at the individual levels but also in the interplay between the various levels.

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GEEK OUT: COMMUNITY HEALTH EDUCATION WITH SCIENTIFIC FLARE

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ABSTRACT

Widespread sharing of misinformation and misunderstandings about health have led to global health trends like declining vaccination rates, underutilization of infectious disease testing, and inconsistent chronic disease management. In this roundtable session I will share a community-based health education approach that combines diagnostic screening tests with interactive, laboratory science-based activities. Through a discussion of my community-based participatory research process, I will provide a description of the creation, implementation, evaluation, and improvement of the first two iterations of my novel Health Education Advances with Laboratory Science (HEALS) workshop. Blending science with community health education introduces families to instruments, concepts, and fields of study that many have not been exposed to before. Pilot study survey results indicate hands-on activities effectively demonstrate to participants the biological impact of their lifestyle and dietary choices. Roundtable participants will share their interactive health education activity ideas on any community health education subject from encouraging HIV screening to destigmatizing mental health. It is time that community health educators let the geek out!

Keywords: Laboratory science, interactive, community health education

PURPOSE

Widespread sharing of misinformation and misunderstandings about health have led to global health trends like declining vaccination rates, underutilization of infectious disease testing, and inconsistent chronic disease management (World Health Organization, 2019). I will describe a community-based health (CBH) education approach that combines diagnostic screening tests with interactive, laboratory science-based activities with the purpose of demystifying health issues, prevention, and diagnosis. During the roundtable presentation, I am interested in getting feedback from community health educators about participatory methods used to create culturally and linguistically appropriate materials and examples of interactive science-based activities effective in improving knowledge about common public health problems.

BACKGROUND

There is increasing evidence that health education and health education research are most effective when they are community-based, rather than simply community-placed (Minkler & Wallerstein, 2008). Horizontal, CBH programs are often more sustainable, technically simple, focused on prevention, and empowering for the community; however, they can be time-consuming and less focused (Lankester & Grills, 2019). Participatory and interactive CBH programs can lead to efficacious culturally and linguistically appropriate health education interventions (Cruz et al., 2013; Gordon & Cornwall, 2004; Lu et al., 2015; Srinivas & Paphitis, 2016). It is within this framework I employed Freirian empowering education principles to begin a community-based participatory research (CBPR) project to design and

implement the first two iterations of my novel Health Education Advances with Laboratory Science (HEALS) workshop in Aco, Peru.

ISSUE

According to Gauchat, science skepticism has created a legitimacy and trust problem for the sciences (2011). It is my assertion that a CBH education program that includes interactive laboratory science-based activities has the potential to demystify health sciences and illustrate the biological impact of dietary and lifestyle choices.

HEALS Workshop in Aco, Peru

The HEALS workshop began as part of a service-learning study abroad program in Peru for undergraduate seniors in the Texas State University Clinical Laboratory Science program.

HEALS Workshop: CBPR Program Planning

I sought to work with a sustainable CBH health education program already established in the community of Aco, Peru; therefore, I partnered with the Foundation for International Medical Relief of Children (FIMRC) to create the HEALS workshop as part of their ongoing CUY project. That program works with mothers and children in Aco to address high rates of iron deficiency anemia (IDA) in the community. I collaborated with the local manager of FIMRC, local nurses and physicians to determine community health concerns, diagnostic screening tests needed, community literacy levels, local foods (ie. cuy, potatoes, rice). With this information, I created culturally and linguistically appropriate activities.

HEALS Workshop: Interactive Lab-Science Activities

Local physician collaborators identified IDA, diabetes, and diarrheal illnesses as the most common health concerns in Aco. The workshop consisted of a variety of CHE stations to help address the locally identified issues. Because the primary purpose of this paper is to describe CHE with scientific flare, I will describe a few of the interactive activities. Roundtable participants will have the opportunity to discuss their ideas for science-based education activities.

Screening Station

Participants had their finger pricked for hemoglobin and glucose testing. We also performed a microhematocrit lab test to visually demonstrate to participants how much of their blood is plasma and how much is red blood cell (RBC) mass. We showed the families how a blood centrifuge works and explained how more iron in their diet would help increase the RBC portion in the test tube and their hemoglobin test result.

Hygiene Station

Families looked at a parasite in the microscope, many for the first time. We discussed how that microbe, *Giardia lamblia,* causes diarrhea and prevention measures like proper hand hygiene and water treatment options. The families then applied GloGerm® to their hands and washed them. If their hands fluoresced under ultraviolet light, they saw that their hand hygiene needed improvement.

Nutrition Station

Participants' favorite activity was a tactile representation of what happens in the body when one consumes too much sugar. We had a local cola bottle filled with granulated sugar. We asked the participants to pour the sugar into a red measuring cup that symbolized an RBC. They kept pouring until the sugar poured out of the cup onto a red mat cut into the shape of a drop of blood. We told them the glucose test at the screening station detected the amount of sugar that spills out of cells into the blood. If they kept pouring, the sugar overflowed onto a yellow mat cut to look like a puddle of urine. We told them if you keep consuming too much sugar then it may overflow into the urine. We then demonstrated a urine dipstrip test so that the families understood one test laboratory professionals use to help physicians diagnose diabetes.

HEALS Workshop: CBPR Evaluation and Improvement

Following the first HEALS workshop, we surveyed mother participants. There were open-ended satisfaction questions and Likert scale knowledge questions. Ninety percent of respondents self-identified that their knowledge about IDA and diabetes significantly increased after the workshop ($p=0.006$ and $p=0.001$, respectively) and moderately increased for hand hygiene $(p=0.341)$. All respondents stated that the workshop would help them make decisions in caring for their children and would help prevent future health problems.

Before the second workshop, the stations were reorganized and updated based on participant and local collaborator recommendations. More information was provided on recommended nutrients for a healthy diet. More local translators were employed, and all stations had literacy-level appropriate translations of the activity instructions and explanatory images. The implemented recommendations learned through CBPR resulted in an increased number of participants and improved participant satisfaction in the second workshop.

CONCLUSIONS

Blending interactive science activities with a culturally appropriate, participatory, community-based health education program may enhance understanding of public health concerns. This approach introduces families to instruments, concepts, and fields of study that may demystify health conditions and improve knowledge of the biological impact of dietary and lifestyle choices.

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A MICRO-TRAINEESHIP MODEL TO ENCOURAGE SELF-DIRECTED GUIDANCE IN HIGHER EDUCATION OF LIFELONG LEARNING PROFESSIONALS

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ABSTRACT

The paper describes a micro-traineeship model proposed within a longitudinal study carried out by the University of Florence (Italy) meant to supporting undergraduate students of Educational Sciences in successfully carrying out a quality learning experience. The model intends to bridge the gap between Schools, University, and the labour market.

Keywords: Self-directed Guidance, Higher Education, Micro-Traineeship, Retention, Undergraduate, Educational Sciences Degree

INTRODUCTION

Despite a growing research focusing on student success, first-year experience and improvement of student learning outcomes, pervasive problems persist with students drop-out and retention (Ogude, et al., 2012). Various scholars have proposed ground theories and models to face this issue. Among them, the College Readiness Model (Conley, 2007), the Student Engagement Theory (Kuh, et al., 2008), the Longitudinal Departure Model (Tinto, 1993) and many others. The first year is recognized as a critical period: often it is considered a test of resilience to change, where students often face geographical move, new people and living situations, learning styles and educational needs (Morgan, 2012). In this framework, students' transition to university has received increasing attention in recent years (Krause, 2006; Coertjens, et al., 2017) also highlighting the crucial role of the first year as an anticipating factor to future employability (Mullen, et. al, 2019).

THEORETICAL AND POLITICAL FRAMEWORK

Debates surrounding the capacity of Higher Education Institutions to produce work-ready graduates have dominated the Higher Education debate at both academic and policy levels for many decades: emphasis is traditionally granted to university-workplace transitions (Boffo, et al., 2017; Federighi, 2018), defining employability of new graduates as a set of achievements that make graduates more likely to find a suitable employment and be successful in their occupations (Yorke & Knight, 2006).

However, if we consider employability as a process, closely related to the process of learning and developing the skills that allow us to become employable (Watts, 2006) we understand how this process is impacted by first year as well as choice of university career prior to that. Social, family, and school experiences play a relevant role in the professional development of young adults as expression of informal socialization for work (Cohen-Scali, 2003), concerning attitudes, values, and cognitive capacities acquired before entering in HE. Such hidden informal curriculum contributes to prefiguring propensity and influence strategic decisions regarding choice of university career and future employability of students both prior to and as they begin their university undergraduated courses (Hassel & Ridout, 2018).

Students' first year seems to play a crucial role (Murtagh, et al., 2017) for constructing their professional identity. Transition to university and transition through the first year represent for first year students the first contact with the study field that should give concreteness to personal aspirations and prefiguration of future professional careers (Tomlinson & Holmes, 2017). During the first year, students, often implicitly and informally, combine aspirations, expectations, experiences and personal vision of their future job with the study field and the undergraduate program they have chosen. They begin to combine, often unwittingly, the potential expressed by their human and social capital and the potential offered by university curriculum, in order to develop a unified vision of how to become professionals and employable graduates. During this important phase, usually, guidance is less available and even the initial informal sources of advice disappear, or seem to lose relevance, posing a guidance challenge. Guidance in fact should strengthen student's autonomy in making choices and decisions, while managing their personal development plans.

International and European policies

Moreover, guidance is increasingly recognized as a pivotal action in international and European educational strategies and policies. The recent OECD report *Working it out. Career Guidance and Employer Engagement* (2018) focuses on the decision-making processes and career guidance. The report states that guidance processes are still playing a residual role in training offers, even though empirical data highlight that effective guidance actions affect young people's understanding about themselves and the labour market, as well as their personal, social, and economical achievements. A previous report focused on *Youth Aspirations and the Reality of Jobs in Developing Countries* (OECD, 2017), based on longitudinal international researches on transitions from education to work, highlighted the poor and un-effective understanding of the labour market among young people as a cause of the mismatch between their aspirations and their real jobs.

Guidance assumes a relevant position also within European education, training, and work policies, starting from the *Memorandum on lifelong learning* published by the Commission of the European Communities (2000). In the Council Resolution on *better integrating lifelong guidance into lifelong learning strategies* (European Commission, 2008) guidance was presented as a process for autonomous decision-making in education and work: an ongoing process throughout the lifespan aimed at identifying personal abilities, competences, and interests, at making decision in different sectors and managing career paths. Coherently with these inputs, Italian Universities are deeply engaged in the enforcement of career and guidance services to support young people in making the choice of undergraduate courses and during their first university year, reducing thus the high drop-out rate and encouraging success and achievements.

METHODOLOGY

Within this theoretical and political framework, the University of Florence piloted a micro-traineeship model with the aim of supporting student retention and success and the enhancement of a quality undergraduate experience. The project targeted *undergraduate students* of Educational Sciences that can potentially access a wide range of jobs in the field of education and training, such as early childhood services, educational services for people with disabilities, lifelong learning agencies, and more.

The project implementation has been divided into two main phases: first, collection of guidance needs expressed by first year students, and second, design and testing of a *self-directed guidance* device framed into a micro-traineeship model. The second phase is still ongoing and the paper describes the model, modified after the Coronavirus health emergency. Each activity designed and planned in presence has therefore been redesigned and carried out at distance.

Research Design

A research-informed methodology was chosen, using research to improve guidance strategies. The research-informed methodology refers to the use of research evidence to improve aspects of teaching and learning in order to increase student learning outcomes. Walker (2017) precisely refers to research-informed teaching practice methodology, as "the process of teachers accessing, evaluating and applying the finding of academic research in order to improve their teaching practice" (p. 145). Such methodological approach has been followed here. with reference to guidance methods and actions in Higher Education to support first-year Educational Sciences student retention and success.

Considering first year student challenges (Krause K.L, 2006; Hitch, Brown, Macfarlane et al. 2019; Mullen, Bridges, Eccles & Dippold, 2019), we designed a micro-traineeship model, inspired by a *self-directed guidance* approach, in order to respond to these questions:

1. How self-directed guidance can support career development to improve career decision self-efficacy, self-esteem and self-confidence necessary for employability?
2. Does a micro-traineeship, that is an early and short exposure to the world of work increase retention and student success, as well as enhance the quality of undergraduate university experience. Does it improve student performance indicators?

Inclusion criteria consisted of first year students enrolled in the Educational Sciences undergraduate courses of the University of Florence (Italy), Academic Year. 2019/2020. 100 students of secondary school together with about 200 first year students were involved, and an additional 200 f will be involved in the coming months of April and May 2020.

Description of the micro-traineeship model

Within the above-mentioned enforcement strategies of universities career and guidance services, the paper focuses on a pedagogical device (Bernstein, 2000) based on a Self-Directed Guidance approach (Cosnefroy & Carré, 2014; Loyens, et al. 2008; Vuorinen, et al., 2015), specifically conceived for future graduates in Educational Sciences, based on peculiarities of their university choice. Indeed, previous works underline how Educational Sciences student choice seems to be more value-based (with reference to help and support values, for example) rather than job-based (Federighi, 2018). The interpretation of the set of learning and professional growth paths shows the presence of three driving forces that guide individual pathways: first, collection of information on the potential labour market and on how to establish a coherent professional profile; second, the gaining of professional certification and the enrichment and visibility of their own professional potential within a transparent frame of core contents; and, third, progressive building of autonomy in education, life and work.

The recognition of these drivers led the design of the pedagogical device, based on the analysis of the guidance needs detected in the exploratory and observational phase of the research. It basically consists of three key processes:

1. Expression / self-evaluation / awareness of student personal expectations, propensies and professional prefiguration;
2. Student commitment, with respect to a variety of straight and self-directed training opportunities (micro-traineeship model) aimed at getting to know the world of work and the university career;
3. Systematization of learning outcomes generated by training opportunities, self-assessment, professional and personal development plan.

Consistently with the above-mentioned processes, the proposed key tools are here presented.

Expression / self-evaluation / awareness of students' personal expectations, propensies, and professional prefiguration

A multiple-choice questionnaire with Likert scale constitues the first step of the pedagogical device. It intends to activate a reflective and meta-reflective process that make students aware of factors that guided his/her university choice, as well as expectations toward the future profession (Blustein & Flum, 1999). The questionnaire is divided into three sections: the first section invites students to reflect on key factors, that affected their university choice (experiences, aspirations, personal attitudes, motivation); the second section offers the possibility to reflect on all aspects of the degree course, that it would be appropriate to know in order to make the most of the training path as a whole; the third section encourages reflection on employment opportunities, contexts, and professional roles in workplaces. Items are based on content analysis of results collected in initial phase through 137 open-ended questionnaires. The questionnaire aims to highlight the active and constructive role of participants, main actors of their knowledge process and responsible for their cognitive acts, capable of controlling the obstacles and evaluating their effects (Grier-Reed & Ganuza 2012). There is a clear connection between self-evaluation and self-efficacy, self-esteem and self-confidence (Lane, Lane, & Kyprianou, 2004) necessary to encourage employability processes.

Straight and self-directed training opportunities

Students were invited to participate in micro-traineeship carried-out within educational and training services located in the Tuscany region. Due to the Coronavirus health emergency, field visits were converted into video-interviews with professionals. Educators and trainers of involved organizations presented cases and scenarios to familiarize students to professional practice. Inspired by case-based teaching (Prince & Felder, 2007), a case-based guidance model has been promptly re-designed to face with measures regarding the containment and management of the virus and the impossibility to personally meet educators and trainers or visit organizations and educational services. As Lohaman (2002) underlines, cases tend to be rich in contextual details. With the aim of offering students accurate information, educators applied an interview grid on clear and realistic cases, that encompass all elements the micro-traineeship model was expected to convey.

Systematization of learning outcomes

A revised Business Model Canvas was proposed to support *self-directed guidance and learning*. The original model introduced by Osterwalder and Pigneur (2010) offers a tool to help the process of understanding a business model in a structured way, integrating core activities and describing how companies work. The original canvas was formulated to to accompany people in visualizing a business idea or a personal project. That has been accurately revised in order to offer students a grid to fill and enrich, based on cases and interviews with professionals. Students are encouraged to assume a self-directed learning attitude defined as the "capability to engage in appropriate actions, thoughts, feelings, and behaviours in order to pursue valuable academic goals while self-monitoring and self-reflecting on their progress toward goal completion" (Bembenutty, 2011, p. 3). Beyond academic goals, first-year students are expected to reflect and foster a self-directed guidance attitude toward professional goals as well. The revised canvas invites them to reflect on themselves as educators: who am I expected to work with/for? Who will I cooperate with, as member of a team? What abilities and competencies do I need in order to work in the educational field? What values lead my job? Cases and services description have been designed to support first year students to collect data and evidence about these key points.

At the end of the process, a *Personal/Professional Development Planning* (PDP) was proposed as "a structured and supported process undertaken by learners to reflect upon their own learning, performance and/or achievement and to plan for their personal, educational and career development" (The Quality Assurance Agency for Higher Education, 2009, p. 4). Already introduced in the late 1990s in the UK by the National Committee of Inquiry in Higher Education, the PDP was meant as a tool to support activation and empowerment of students concerning their learning path, with a specific focus on personal learning goals (Moon, 2004; Strivens & Ward, 2010). Indeed, within the designed model, the writing of a final PDP encourages students to taking responsibility of their study and career path. It becomes a tool for reflection, monitoring and self-evaluation, enhancing a positive lifelong learning and self-directed learning attitude.

CONCLUSIONS

The pedagogical device is still in progress as the data collection. Despite a lack of data, that the research group is still gathering, first thoughts arise observing the process.

First, the educational services located in the Tuscany region play a key role. The self-directed guidance device can thrive thanks to a strong and effective network among university, organizations and a wide range of stakeholders. The progress of the project and its revision due to the health emergency has further highlighted the centrality of networks at the local level (Torlone & Del Gobbo, 2014; Del Gobbo & Tonareli, 2018). If guidance and employability are closely interlinked, as highlighted above, university can be more effective when it opens up to the territorial realities, offering guidance and accompaniment paths, that are rooted and strongly oriented in the local reality. Guidance paths activated to now are shaping up as precursors of internship activities with a stronger potential educational value.

Second, self-directed guidance attitude needs to be "turned-on" and enhanced through specific strategies and tools. Students involved report how the process activated prompted reflections and questions that they had never asked before, not even in the phase of

choosing their study path. That is an aspect that can be deepened through the data analysis of questionnaires collected before and after the intervention.

Third, guidance services should be addressed to the widest number of students through agile and wide-spread strategies and tools. Élite services based on one-to-one consultation risk to be accessible only to a limited number of students. Universities are invited to reach out to as many students as possible, who might otherwise never search for specific guidance services. In doing so, Universities would offer a valuable set of tools to stimulate self-consciousness, reduce lack of information about local services and such like.

Encouraging a *self-directed guidance* approach, starting from secondary school or first university year, can impact the choice of internship, student retention and success as well as on enhance self-perception of the university experience. All the above will be further studied in the following phase of research

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TOWARD A FUTURES ADULT LEARNING MODEL: PREPARING FOR A WORLD THAT DOES NOT EXIST

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ABSTRACT

The purpose of the study is to incorporate futurists' perspectives to support rethinking adult learning theory for socially, economically, and environmentally sustainable communities of the future. Fifteen futurists participated in this qualitative study to provide insights and share their experiences to inform understandings, expectations and needs for futures learning perspectives. The findings and emergent themes inform discussion about how to connect a futures learning perspective with lifelong, experiential, and transformational learning for social transformation, and are connected to existing strategies to develop Futures Literacy (Miller, 2017) for addressing individual and social transformational needs.

Keywords: Futures, Community Transformation, Adult Learning

PURPOSE

What do adults need to know and be able to do in order to thrive in the future? This guiding question orients our research with futurists to understand a futures approach to adult learning. It has been argued there isn't a strong connection of existing learning theories to newly developed ideas about learning which fully engage with futures perspectives or innovative systems and communities (Grønning & Fosstenløkken, 2015). The connections with actual practitioners whose lives are committed to facilitating individual and community development of futures perspectives reinforces the need for better understanding of how adults, communities and society can reimagine and reinvent better futures.

The purpose of this paper is to explore futurists' perspectives about learning to shape understandings about how to support adult engagements with learning for individual and social transformation. Interviews with a select group of futurists are used to inform the beginnings of a model of futures learning approaches that specifically focuses on understanding how adults can learn and lead to create more hopeful and sustainable communities in the future. This research will inform how to support individual and social sensemaking in times of rapid change and uncertainty and connect futures learning with lifelong and transformational learning theories toward a more cohesive andragogy.

METHODOLOGY

Using qualitative, sensemaking methodology (Dervin, et al., 2003), fifteen individuals participated in individual interviews via Zoom. The sample of futurists who had participated in specific futuring activities associated with Communities of the Future (Smyre & Richardson, 2016) or Kauffman Foundation ecosystem building (Hwang, 2020) initiatives constituted the participants in this study. Because this is a select group of individuals with visions and understandings about the need to transform communities across social, institutional and community levels, this cannot be considered a representative sample of all futurists. They were selected, however, precisely because of their visionary perspectives and focus on community transformation.

The participants work in 14 different states and Canada. Four were women, 11 men, three minorities, and ages ranged from 30's to 70's. This convenience sampling was intentional in order to focus deeply on futures work they have done to build community and help organizations and communities overcome significant challenges. Job descriptions of participants include: city manager, futures consultant, CEO of a futures organization or network (2), community activator (3), co-starter entrepreneur, development fund raiser (2), futures consultant, global network organizer (2), and organizational/strategic management firm principal (2).

Interviews lasted approximately 60 minutes. Specific questions included defining a futurist; exploring identity as a futurist; understanding what signs or signals may be occurring in community and organizational transformations that they have observed; ways participants approach their lifelong learning needs and how they have helped others learn and prepare for the future; descriptions of personal, community and societal transformations they have experienced and observed; discussions of the role of creativity and how people can learn to be more creative as related to futures thinking; and approaches to building capacities in themselves and facilitating it in others. Examples of activities, experiences, or commitments they have had through their work were provided and probed for understanding how they engaged themselves and their clients in futures work.

Using sense-making methodology (Dervin, et al., 2003), transcripts of interviews were coded for emergent themes. Sense-making as an approach to communications, embraces the emergent quality of meanings through the interview process and validates the underlying epistemological and ontological assumptions of both the researcher and participant. Sense-making approaches corroborate the "connections and tensions" between an individual's efforts to make sense of experience and understandings, and their "historical, cultural, political and economic contexts from which [those understandings and experiences] arise" (Dervin & Huesca, 313).

Thematic responses were summarized to comprise the findings of the interviews. The discussion connects findings with futures literature and the conclusions point to the beginnings of a futures andragogy.

FINDINGS

The following themes were identified from the interviews: definition and identity as a futurist; orientation to the future; role of collaboration and/or community in promoting social change; and techniques or practices for working with communities to develop community transformation. Findings in each of these areas will be briefly summarized below.

What is a Futurist?

All participants provided definitions of futurists that included both a willingness to work for organizational and community transformation, and a personal futures orientation to how they think. Hired as futurists or ecosystem builders, they worked with clients to "create," "shape," and "transform" with the future in mind. They utilized techniques and developed expertise for identifying "weak signals" and "emerging trends" but also considered cultural and environmental factors that impede change efforts. As a group, the participants were very idealist as seen in the description of one participant that a futurist needs to "hold the space for past, present and future in service to the community and the planet." While all but one

self-identified as a futurist, the one who questioned whether he was a futurist admitted that the work he did was the work of a futurist or ecosystem builder, and his description of his worked was reflected in others' definitions of a futurist. As another participant described "its not about the label or definition" of a futurist but "being focused on the work we do" by focusing on the "verbs" rather than the "nouns."

Orientation to the Future

For the majority of futurists interviewed for this study, they spoke most passionately about their futures work that went beyond prognostication. Several of the participants indicated they have engaged their clients in strategic planning activities that required use of data to make projections into the future, which is a more traditional role of futurists, but they recognized they could not make these predictions with the same level of certainty or for very long periods into the future as they used to. Several used terms like "adaptive planning" to capture their work with communities, organizations and institutions in uncertain and changing environments. These emergent strategies and approaches conveyed their sense of loss of control and recognition of lack of predictability. For several of the participants, these aspects of their work were the most difficult to introduce to their clients who were more familiar with and typically had expectations for strategic planning processes and the use of data to make projections and predictions for goal setting and visioning. They recognized they needed more process-oriented approaches to accommodate the future they perceived to be uncertain and dynamic.

Most of the participants described how they helped their clients develop imagination or creativity about their futures. They described the tension between being hired to provide solutions and using techniques to tap into the creative capacities of the individuals in the organizations where they were hired. They felt strongly that to have a lasting impact, they needed to help develop these creative capacities rather than providing their own, outsider perspectives of solutions.

Uncertainty and unanticipated change were areas they focused on in helping their clients or the communities in which they worked to accept and accommodate. Uncertainty arose, they felt, because of the interconnectivity and complexity of the world and several commented how rapid changes in society and technology made the social, political and economic environments more volatile than they had been in the past when they first started their work. Unpredictability and lack of control resulting from interconnectivity and uncertainty also required, for several of the participants, working to address the psychological and emotional stresses their clients were experiencing. Unlike some of their previous work that relied on data forecasting and information reduced to numbers, many of the participants described how they worked to facilitate discussions, generate shared meanings, and work towards consensus as part of their strategy to address interconnectivity and uncertainty.

Role of Collaboration and Community

The participants viewed collaboration and community as inseparable and crucial to futures processes. In their work, they strove to actively build community, develop shared relationships, and value individual stories. Sense-making principles were used to break down power hierarchies and support developing openness and trust which were consider important to developing community and solving difficult challenges. Even when describing working with top management, several of the participants emphasized the trust they had to build with their

clients to allow these processes to unfold. Community and collaboration were valued as important because of the strong commitment the participants in our study had toward sustainable change for the concomitant good. From the perspective of being futurists, the role of collaboration and importance of community were to develop important relationships and shared meanings to prepare for and accommodate change.

The focus on processes that support collaboration and community building often necessitated shifts in values and goals driven not by advanced planning but emerging from the process. Placing value on process and less traditional measures required some of their clients to reassess "what counts" which is sometimes a subversive goal of the futurists. As described by one of the participants, sometimes redefining goals becomes the important outcome of the collaborative process. This was described by one participant as comparable to how some countries are redefining how they measure success, moving away from traditional metrics like Gross National Product (GDP) to measures of quality of life and sustainability. An emphasis on GDP, he described, supports emphasis on unsustainable growth while emphasizing quality of life measures as New Zealand has done, supports more sustainable, fair, and equitable relationships. "You measure what you value" was the phrase used by several to highlight their role in helping redefine the metrics of success.

Community, itself, was addressed by a few of the participants as something that was not necessarily geographically or organizationally defined. Communities could be defined in many ways including values and interests and change-orientations.

Environmental sustainability was also a theme addressed by many of the participants. Their sense of working with clients, even in traditional organizations and industries, was that unlimited growth and profits-at-all-costs were not good for individuals, the organization or the environment. While all of the participants were very optimistic about their ability to impact and influence the future, they also expressed understandings and concerns that the directions we are going as a society can be bad for long-term sustainability. These concerns provided impetus and motivation for their work.

Techniques for Working with Communities

Many of the participants had developed their own strategies for working with communities and organizations. Several used traditional strategies like strategic planning, environmental scanning, STEEP tools, SWOT analyses, data forecasting and back-casting, and DELPHI analyses, but all described whole-system strategies including network and community building, problem posing and scenario engagements, activities to promote creativity and diversity of ideas, and relationship and trust building, "reawakening parts of humanity lost by efficiency." Several shared the sentiment that you "can't out data or out think a problem or uncertainty, you have to take the leap … never to predict (but to inform, connect and create)." Several emphasized the need for "parallel processes" that include more traditional approaches as well as newer approaches as a strategy to address immediate and future needs of individuals and organizations.

Developing a vision for change was only considered as a secondary approach by several of the participants. As described by one person, because visioning tended to be limiting by narrowing focus when a widening of focus was necessary, and because visioning activities tended to discourage involvement and buy-in, and, finally, because visioning activities tended to go on and on, he found visioning activities to only be useful after a lot had been done with

community and trust building and engaging with underlying values and needs for change. "We spend all of our time trying to write a meaningful vision statement … maybe it has meaning, but not at the outset … it implies you can't act until you know the future, which is not possible."

One participant described culture-building as a futuring activity. Others alluded to the importance of community and connections as important strategies for engaging communities in futures activities. One participant had a clear strategy: listen and recognize something unique; invest time in listening and engaging; "futurescape" as a promise of some future engagement, emphasizing that you and I have a future together, that the activity is not a "one-and-done"; connect nodes (individuals and organizations); focus on community ("It's not about individual accomplishment, it's not about me"); and provide a structure for conversations. Implied in this strategy and discussed by many of the participants was the importance of trust. As one participant noted, "Everything moves at the speed of trust."

Several used metaphors to describe how they worked with communities. The metaphors reveal strategies and approaches to transforming their clients. For example, one used the metaphor "the greener grass is the grass that you water" implying the importance of nurturing conversations and relationships for futures work. Several emphasized the importance of nonlinear dynamics, abundance and openness, using language, metaphors and concepts from the "new sciences" of interconnectivity, chaos, and complexity (Gleick, 1987; Waldrop, 1992). As one person described, "the environment is core to my ongoing creativity … a signal (for) preparing for uncertainty and ambiguity." Environmental metaphors were carried through in the work done with her clients.

Another approach, described by one but alluded to by several of the participants, was "graphic facilitation," a way to "visually represent conversations, presentations, and dialogues as a tool for learning, deep listening, sensemaking roots (and) navigating uncertainty … (an) anchoring structure." This and other approaches described by the participants encouraged creativity and meaning making as important to the process of thinking about and engaging futures conversations.

DISCUSSION

The orientation to the future expressed by our participants highlighted understandings and needs for: addressing dynamic relationships and rapid change leading to uncertainty; creating parallel structures for adaptive planning and emergentist strategies; embracing lack of control to develop imagination and creativity; recognizing interconnectivity and interdependence; developing trust, openness and respect for organizational, social and environmental sustainability; redefining metrics of success to reflect more sustainable values; and changing our language and imagery to support creative, dynamic and sustainable ways of looking at change. As a whole, they believed everyone should be a futurist, reflecting back to their hesitancy to label themselves as futurists, recognizing that "futurist" is more than a label but entails responsibility for creating networks or perspectives of influence and synergy capable of accelerating potential for creative, adaptive and transformational learning and impact. They described in their own lives how networked relations supported their own lifelong learning, unlearning, and doing, while supporting problem posing and connections with others for shared meanings and new ways of living. Their commitments to making an impact *and* working with others for the concomitant good demonstrated a commitment to building

capacities to navigate highly complex and changing economies, social structures, politics and social communities (Ubilijoro, 2017).

Anticipatory systems research (Miller & Poli, 2010; Poli, 2017) provides a perspective of futures literacies (Miller, 2017) that suggests the approaches described by the futurists interviewed in this study are in sync with larger conversations about the need to create individual and community action for more emergentist and engaging futures. Anticipation for the future that is creative and adaptive in an open and unpredictable environment (Miller, Poli & Rossel, 2017) requires different strategies and understandings than simple predictive anticipation found in all life and social forms from single cell amoebas to humans, communities and societies (Nadin, 2010). Future's literacy perspectives (Miller, 2017) entail not only anticipation of the future, but creation or emergence of new futures and a relationship with the present that shapes activities in order to innovate and inspire more holistic and connected futures. The Futures Literacy framework echoes the overall recommendations of the futurist we interviewed, further prompting the need for expanding our learning theories to capture futures learning as learning-for-emergence and creativity.

CONCLUSIONS

This research began with the driving questions: What do adults need to know and be able to do in the future? A futures androgogy is motivated by the need for individuals and communities for meaningful and continuous learning opportunities that nurture creativity, sustainability, care and compassion for the future. Innovation theorists suggest that learning is a crucial element to innovation processes, along with creative activities, high flexibility, and complex problem solving (Olsen, 2016). The futurists interviewed in this study pointed to the importance of networks and communities for lifelong learning, perspective taking, visioning, creativity, problem posing, problem solving and individual and community transformation towards social and environmental sustainability and trust.

A futures model of adult learning is called for in the context of rapid, accelerated change, ambiguity, uncertainty and a desire to make an impact on our communities and the environment. Adults will need to navigate changing technologies that redefine both learning and communities to shape and succeed within emerging economies including the gig economy, share economies, micro-economies, and potential shifts away from the US dollar standard (Schaefer, 2017). Changes are occurring within all of our major social, educational, religious, and political institutions. As adults transition from formal to informal learning, lifelong and transformational learning take on new emphasis as a futures learning perspective develops capacities and hopes for creating new possible futures for the betterment of humankind in the context of uncertain futures.

As social and institutional futures co-exist in changing and uncertain contexts in which predictability and control are no longer ultimate goals, we need newer understandings of what it means for adults to have meaningful relationships with the future. We, as an evolving species coinhabiting our planet with other living systems are becoming interconnected, meta-beings (Rushkoff, 1996; Sementelli & Abel, 2007) and how we learn, as interconnected beings, will take on new understandings of collaborative problem solving and shared responsibility for the concomitant good of our social and living planet.

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ARTS-BASED LEARNING AND CRITICAL REFLECTION: A CASE STUDY WITH COMMUNITY HEALTH NURSES

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ABSTRACT

Professional educational programs in nursing continue to focus on a biomedical model, centered on the disease trajectory and primary care of illness. Although health educators agree that there is a need to change the education of nurses in order to foster the development of critically reflective and caring health practitioners, there is little agreement about how best to facilitate this. This research explored the use of arts-based methods of learning in nursing drawing from adult learning principles. This case study involved four-community health nurses working in a school health program and has implications for application toward reflective practice among health care practitioners. This research study questions what community health nurses understand about the social determinants of health and asked them to describe what they would see in a world absent of social inequities. Data were collected from a variety of sources: arts-based collage, group discussion, artist statements, reflective journals and individual interviews, data was analyzed thematically. Implications for the use of arts-based methods for critical reflection in continuous professional learning are drawn. It was concluded that arts-based methods are a valuable strategy to encourage community health nurses to translate knowledge into practice, reach a deep level of reflection and uncover voice.

Keywords: Adult education, reflective practice, critical reflection, community health nursing, arts-based learning, case study research, community of practice.

BACKGROUND AND CONTEXT

This research study explored the use of arts-based methods of learning on critical reflection and explored community health nurses' understanding of the social determinants of health (SDOH) in an urban community health unit in Western Canada. This research is important because traditional nursing education has had a focus on the biomedical model of health with minor emphasis on graduating critically reflective and caring health practitioners.

The literature on the topic shows that the practice of critical reflection in nursing is integral to professional practice and is included in the yearly licensure review for nursing registration (Canadian Nurses Association, 2015, p.12). The literature also shows that nursing educators have noted that the practice of critical reflection is difficult to teach (Norrie, Hammond, D'Avray, Collington, & Fook (2012) Additionally, the focus on highly instrumental knowledge in nursing education has left little time for teaching about critical reflection in a sustained and meaningful way (Jordi, 2011).

This research study explored critical reflection through the use of arts-based methods within the context of health. Utilizing the case study approach, this research explored how community health nurses observe a world absent of social inequities. It suggested ways to change how nurses are supported within the adult educational context using the framework of continuous professional learning (CPL). Most professional education programs continue to

focus more on content delivery than enhancing learning (Coady, 2015), this research informs how to accomplish learning enhancement in the context of professional learning.

In this endeavor, I have drawn upon the practice of arts-based methods of research as a tool for critical reflection on the factors that shape issues such as health equity. There have been many adult education scholars who have looked at the impact of arts-based methods on adult learning (Clover & Stalker, 2007; Etmanski, 2014; Lawrence, 2005; Butterwick & Roy, 2016) but there is a gap regarding the evaluation of its impact on learning in health care professionals (Parsons & Boydell 2013).

METHODOLOGY

The research methodology utilized in this research study is qualitative case study, which was informed by arts-based methods of data collection. A case study is defined as a complex description of a bounded system (Merriam 2009; Merriam & Tisdell, 2016). The bounded system examined included community health nurses who work in school-based community health settings in an urban Western Canadian setting.

Sample and Data Collection Techniques

The sample size consisted of 4 community health nurses with a range of experience in nursing: one research participant had 39 years of nursing experience and the other 3 research participants graduated from nursing degree programs between 2008-2012. Research participants were members of a community of practice setting where dialogue about practice questions occurred. Multiple methods of data collection served to attain triangulation which added to the trustworthiness and validity of data results, a thematic analysis was utilized.

The research study focused on the following data collection sources: individual collages produced in a small group setting with small group discussion, individual artist statements, individual reflective journals, an individual interview, researcher field notes and the researcher's journal. Digital images of collage art pieces and artist statements are attached in Appendix.

Through the use of the visual medium of collage, study participants were asked to illustrate their answer to the following question, "What if you could open the window and the world you see outside is absent of social inequities, what would you see?"

In the arts-based session, participants had access to a range of materials such as a variety of recycled papers, newsprint, glue, paint, brushes, and markers and an artist's canvas in order to create their collage. After the collage was completed, study participants created an artist statement, describing their art piece. Study participants then shared their vision of health equity with others in the group. The creation of the collage and discussion of the piece took approximately two hours. Art pieces were photographed and the discussion sessions were recorded.

Participants took their collage home and were given a reflective journal to record their thoughts about the collage creation. Research participants met with the researcher after the group-based collage session for an individual interview in order to review their reflective journal and discuss any new thoughts about the arts-based process or the social determinants of health.

FINDINGS

Focus in Nursing Programs Is on Instrumental Knowledge and The Biomedical Model of Health

One common theme agreed upon by study participants is that there is little time spent in nursing programs learning about the social determinants of health. Older research participants noted that the social determinants of health were not discussed in nursing theory classes. More recent nursing graduates felt they had learned something about the social determinants of health in their nursing theory classes but all thought that the focus of their education was on illness and the biomedical model of health.

Tammy described the focus on the more technical and instrumental knowledge in her nursing education in this way: "No. I mean we had our one community health class, that was the only area where we learned about the social determinants of health. It was always the more technical nursing skills that we learned about."

Mary stated the following after she was asked where the focus of her nursing education was determined: "Absolutely, the biomedical model of health with its illness focus. The upstream strategies would have only been touched on."

Jennifer added to this idea by describing the focus on the biomedical model in this way:

> In the hospital you are focused on making people better ……a lot of the time you were looking at making people get better and a lot of the time you weren't looking at the social determinants of health, at least it wasn't in the forefront in your mind.

Mary described the following with regards to how more health care funds are spent on illness and treatment instead of upstream prevention health strategies:

> I think within our public health roles, ideally it (health programs) are upstream or midstream. Upstream strategies would be awesome, but the reality is that our system focuses more on illness and treatment, there is a big lack of upstream strategies and limited funding and the focus just isn't there.

The arts-based group session elucidated research participants understandings of the social determinants of health and underscored that in health the focus is on the biomedical model with an illness-treatment focus not upstream prevention. Research participants in this study noted that the focus on the biomedical model of health and its disease trajectory served as a barrier to a focus on the social determinants of health in their community health practice. This idea is also supported in the literature (Cohen, 2006).

Arts-Based Methods of Learning Is A Valuable Tool for Critical Reflection

Another common theme that emerged from the research participants' interviews, reflective journals and group discussions was the conclusion that the arts-based group collage session was a valuable tool for critical reflection.

Mary stated the following after creating her collage piece, "I just recognized my personal theme, my view of the ideal world. We are the webs; we can impact our communities in many ways". Through the use of art as a tool for critical reflection Mary was able to define a holistic view of the impact of community health nurses on the communities they serve.

Another participant, Jennifer, described what she thought was different about this type of learning by saying: "It was a different way of expressing thoughts without the use of dialogue. I had heard of arts-based learning and the advantages of this type of learning in adults."

Jennifer characterized the advantages of the arts-based session this way:

> I guess it made me stop and think about the social determinants of health and the conversations were helpful. We learn the theories, it is somewhere back there, but we don't get a chance to apply them. You get into a task-oriented practice because there are things we need to get done. It was a good refresher and good to see from other people's perspectives and learn different ways to express our thoughts and what we see.

Tammy, noted the advantages of arts-based learning in the following way:

> I think the arts-based collage session was very rewarding. I saw it is a chance to dialogue and get deep into the background of the social determinants of health. One of the best parts of the evening was the deep level of discussion.

Margaret noted that an advantage of arts-based learning was that there was concomitant learning from both the visual aspect of arts-based learning, for instance looking at what other research participants created and also the group discussion that happened during the arts-based session. Margaret portrayed this in this way: "It was good for me, listening to my colleagues have such wonderful ideas…. it wasn't as rigid; the flow was different. More creative. Just from having an activity. It was something freeing for us."

Margaret believed that through the use of art-based methods of learning she was liberated and able to answer the questions on a deeper, more reflective level. "I would go even beyond that and say that subconscious thoughts were translated." Arts-based learning and discussion assisted in the translation of knowledge to practice.

Kinsella (2010) defined reflective practice as that which causes professionals to learn from their experience and grow as professionals, this is illustrated by the research participants comments in this study about knowledge translation and attaining deep levels of reflection through the use of art.

Critical Reflection and the Art of Nursing

All of the positive outcomes noted through the use of art in a group setting in this study point to the need for creative alternatives to learning which challenge the positivist philosophy prevalent in nursing. Additionally, professional learning needs to look at ways to perform CPL activities that move away from didactic ways of teaching toward a way of teaching that is more critical and learner-focused. As stated by Webster-Wright (2009), the focus of much CPL seems to be on developing professionals rather than supporting ongoing professional learning.

Several of the research participants noted that the group-based discussion and artist collage both made them feel empowered and re-ignited their passion for their roles in community health. Also, the use of arts-based methods of learning uncovered feelings that their voices were not heard within their professional nursing associations.

Mary illustrated this in the following quote, "Nobody within our professional body wants to hear what we have to say. No, they don't." Tammy described this lack of voice and related it to power relations by the following comment noted in her reflective journal, "Often, the dominant voices are the ones that own the power, and have the megaphone."

Margaret noted that she felt she didn't have a voice in nursing and felt that her concerns weren't being addressed. In the group discussion she noted:

> I am just another voice saying there is so much inequity, there's not enough access for kids to get food, to get clothing. I don't feel like I get anywhere… regardless of all the politics, I don't find that I am getting support for this huge group and what I need to do.

This is critical; we need CPL that encourages professionals to challenge systems of oppression. Within the adult education context authors such as Clover and Stalker (2007) suggested that using the arts can challenge oppression and effect social change. Jarvis and Gouthro (2015) stated the arts may also be used at a more radical or critical level to explore how professionals can collectively influence the broader social, political and economic structure. This research suggested that through the use of art in adult learning nursing can be encouraged and supported to gain a collective voice for change.

DISCUSSION

The purpose of this research was to examine whether arts-based methods would encourage community health nurses to think critically. Based on the results of this study art-based methods do assist nurses to think critically and access a deep level of knowledge translation. As the literature suggests, adult education theories have enormous benefits to consider in the context of continuous professional learning (Daley, 2006). This research points to a need for more study, particularly within the nursing context.

In this research study it is apparent that not only did the research participants enjoy the process of critical reflection uncovered through the use of arts-based methods of learning but they also overwhelmingly agreed that it led to a deeper and transformational way of knowing. This shows that arts-based methods of learning deserve more consideration in the field of nursing. Nursing has become very focused on developing practitioners who can think quickly on their feet. Although critical reflection has been stated as integral to nursing practice and it is mandated within their yearly licensure (C.N.A., 2015) the support of understanding about critical reflection in both nursing education and CPL has been sparse.

From an adult education perspective, it has been noted that adult education and health are closely related philosophically when you consider how historically adult education and nursing have held the concept of social justice as one of their core principles. Daley (2006) suggested that adult education and health promotion are closely aligned but have developed quite separately. She noted that the principles of adult education would enhance the practice of community health nurses particularly with regard to the promotion of health advocacy and equity.

LIMITATIONS

A noted limitation of this study was that study participants were employed in the same health unit in a similar setting. This may have affected their knowledge of the social determinants of health because they work in an urban area where poverty is prevalent.

A further limitation of the study is this researcher's positionality with the subject matter as I was employed in the same field that I was studying. The potential for this bias was minimized by my acknowledgement of reflexivity and through my own reflective journal.

SIGNIFICANCE OF ARTS-BASED LEARNING IN HEALTH

In conclusion, this research study examined arts-based methods and its impact on critical reflection in community health nurses. This study explored the use of arts-based methods within the context of CPL. As discussed, the feedback from study participants showed the positive impact that this mode of learning holds in nursing in a community of practice setting

and illustrated how arts-based methods of learning can facilitate critical reflection, knowledge translation and uncover voice.

"What if you could open the window and the world you see outside is absent of social inequities, what would you see?"

APPENDIX

Mary

Artist Statement: Interconnected
In this art piece the artist, Mary held a vision of the world depicted with the access to: water, housing and fresh fruits and vegetables. During the group-based session Mary was asked to explain the various aspects of her collage piece. She stated:

she sees a world absent of the social determinants of health as one where we are all accepting of our interconnectedness. Mary described that there should be no borders, no stigma based on language or culture. She stated we are all a part of the human race and we all should have equal access for all. I think that we are connected on many levels and we often focus too much on the negative and the differences. And that highlights inequality.
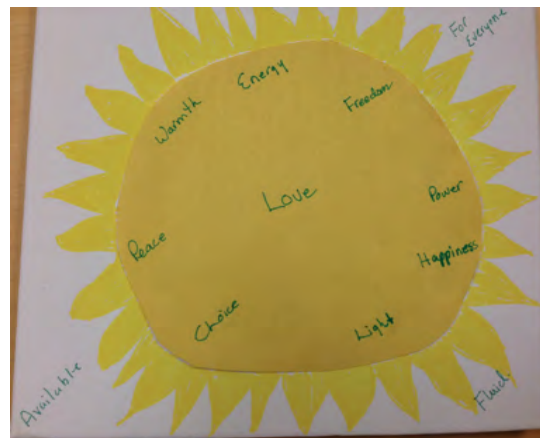
Margaret

Artist Statement: Fluid

This art piece and artist statement was called "Fluid". In this artist collage by Margaret a sun was depicted with the following text placed within the borders of the sun: warmth, energy, freedom, power, happiness, light, choice and peace. In the center of the sun is the word love. When Margaret described what her collage piece meant she said the following: "Fluid, because there wouldn't be the boundaries that we have present in health care. That limits access to health care". She went on the describe her collage and underlying thought in this way:

> Instead of the illness focus, there is almost a sense of I am looked after and cared for. I will find a solution, sort of that centering piece. I am presented with avenues and I can make a choice of what is the best for me at this time. When choice is taken away you lose so much. I think so much of our work is done in dark spaces against what we really believe in so it becomes dark.

Jennifer

Artist Statement: Harmony

The collage piece by the artist Jennifer is entitled "Harmony". In this collage, there is circular symbolism of the sun, and text stating: fresh air, fruit, vegetables, clean water and flowers. There are also depicted children holding hands in a row of varying colors to represent different races and cultures. She described what she had depicted in her collage piece in this way:

> That's what I think of when I see those people holding hands. And they are all different colors. I just picture a sunny world. If there weren't these barriers. Fresh air. Everyone has access to fresh air. Food. Fruit and vegetables. I was going to put clean water…I am going to draw a little line through the barriers here.
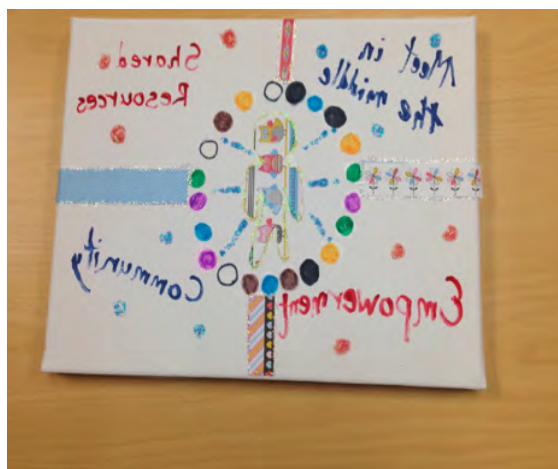
Tammy

Artist Statement: Circles

This collage piece by the artist, Tammy is entitled "Circles". This research participant envisioned a world absent of the negative impacts on the social determinants on health in this way:

> Being part of a community that empowers you and lets you have a voice and lets you be who you are. I'll be different from you, and you'll be different from me and that's okay. We all bring different resources to a relationship.

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"CIRCUMSTANTIALLY VOLATILE": A NARRATIVE STUDY OF THE LIVED FIRST-YEAR EXPERIENCE AT A NEW ENGLAND LIBERAL ARTS COLLEGE

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ABSTRACT

College-ready, traditional-aged undergraduate students in the United States have been stopping out at an increasingly higher rate over the last forty years. Many students stop out after the first year, which has led researchers to focus on the first-year experience (FYE) as a way of understanding the trend. While the FYE literature, complemented by research in gender theory, the college transition, emerging adulthood, and college student development provide a foundation for considering the problem, there have been very few studies concerning the FYE of white males. Understanding the FYE at a substantive level for this population will lead to further research and hopefully open pathways to increasing retention.

The study at the center of this paper addressed the research question, "How do college-ready, traditional-aged male students experience the first year of postsecondary education at a small liberal arts college in Maine?" Over the course of nine months, from September 2017 to May 2018, participants responded to over forty researcher-generated text messages and engaged in three semi-structured qualitative interviews and one brief survey.

Data were collected, organized through NVivo, and then expressed in narrative form. Analysis was conducted using grounded theory and case study. One participant withdrew from the college; another participant struggled significantly but persisted; and three other participants developed throughout the FYE and entered their second year confident in their ability to succeed. The study suggests that students in transition to college are more likely to persist beyond the first year if they 1) exhibit social resilience; 2) possess a capacity for self-reflection; 3) demonstrate a willingness to reset priorities; and 4) set a tangible goal that extends beyond the first year.

Keywords: first-year experience, college transition, college student development, emerging adulthood, gender, narrative, grounded theory, case study.

INTRODUCTION

Currently, a third of students enrolled in four-year postsecondary institutions in the United States will not graduate (National Center for Education Statistics, 2019; Kahn, et al., 2019). The attrition rate has made student retention a centerpiece of most institutions' strategic plans. More specifically, there is an issue developing in the postsecondary community surrounding male students' lack of success. Generating theory from the substantive area of the male first-year college experience (FYE) will be more valid and authentic than attempting to understand the FYE of specifically white, privileged students (Glaser & Strauss, 1967/2008). My research question therefore focused on male students:

> How do college-ready, traditional-aged male students experience the first year of postsecondary education at a small liberal arts college in Maine?

Undergraduate enrollment in the United States increased steadily from the 1970s to 2012 (Renn & Reason, 2013). Female enrollment surpassed male in 1979 and the gap has steadily

increased (Renn & Reason, 2013). Overall undergraduate enrollment in the United States has decreased every year from 2013-2018, perhaps due to lingering effects of the 2008 economic crisis and the high rate of indebtedness awaiting many college students. Slowing population growth has also impacted enrollment; high school enrollment will remain largely flat for the next few years and then gradually decline (Nadworny, 2018). As enrollment declines, retaining students who have already matriculated becomes more urgent for US colleges and universities.

Understanding the FYE is one step on the path toward increasing student retention. Retention allows 1) students to prepare themselves for a more rewarding life after college; 2) institutions to increase funding through tuition and fees; and 3) society to benefit from the skills, talents, and knowledge imparted to students in pursuit of their degrees (Tierney, 1992; Renn & Reason, 2013). There is no single cause or condition that characterizes a student's FYE: not financial resources, not first-generation status, and not social or academic readiness. Rather, there is a matrix of interconnected conditions that create the FYE and influence the decision to persist, transfer, or stop out.

"While the extant literature on college adjustment is extensive, much of it does not focus exclusively on first year students," indicating that "a more comprehensive exploration of college adjustment is warranted" (Kahn, et al., 2019, p. 33). Since 1968, when Perry (1968/1999) offered broad sociological theory based on observation of primarily white, male college students, scholarship has reached out to other populations to determine the quality and character of their experience of postsecondary education. Rightly so, Perry's findings and the findings of similar early studies (Jones & Stewart, 2016) should not be assumed to apply to students who live outside the protection of white male privilege. The last fifty years have yielded a wealth of studies concerning female students; students of color; first-generation students; and low-SES students. Researchers are currently studying at an increasing rate the experiences of LGBTQ, transgender, older, and returning students. However, there has been little specific attention paid to dominant or majority populations such as the traditional-aged, white, male, college-ready first-year population since Perry (Jones & Stewart, 2016). Researchers have noted, however, that many male students arrive on campus with deficits in both academic performance and social capital compared to their female peers (Riegle-Crumb, 2010).

One can reasonably argue that privileged males who stop out in their first year of college have squandered their considerable head start in US society and are personally to blame for their lack of success. The phenomenon begs the question: What reasons lie behind a white, privileged, male student's lack of success, when success has been all but preordained?

The research question looks for such reasons. The question rejects the notion of a monolithic FYE for traditional-aged, college-ready male students. The study's purpose is to contribute to a conversation about male persistence. By starting with the population often considered least vulnerable in US society, the study offers a useful lens through which to view the retention issue.

The study was conducted on the campus of Saint Joseph's College, a private, Catholic, primarily residential, coeducational liberal arts college in Maine. It was founded in 1912 by the Sisters of Mercy and is located on 474 acres on Sebago Lake. The 2017-2018 residential student ratio was 64% female to 36% male out of a total population of 1,533. Tuition in 2017-2018 was $35,650 and room and board cost $13,680. The college is accredited through

the New England Commission of Higher Education (NECHE) and runs academic programs in the liberal arts, sciences, education, nursing, and business.

METHODOLOGY

I chose methods that complement each other and did not "adhered slavishly" to the confines of any one of them (Miles, Huberman & Saldana, 2014, p. 9). Narrative methodology, grounded theory, and case study work together to advance an understanding of how the five participants experienced their first year of post-secondary school. Throughout data collection and analysis, I wrote memos documenting my experience of the data as they emerged; questioned the methods I had chosen; rigorously reviewed data as I collected them; formulated trial responses to the research question; processed new reading and research; and acknowledged my biases, assumptions, and ill-formed judgments as they arose (Yin, 2018). The study's trustworthiness was established through the use of three semi-structured qualitative interviews; a brief survey; and over forty text exchanges with each participant over the course of nine months requesting immediate reflection on events as they occurred; and the repeated and rigorous review of data throughout the data collection period. I used NVivo as a means of collecting, sorting, and organizing data into nodes and themes.

Narrative Method

The key to narrative methodology "is the use of stories as data, and more specifically, first-person accounts of experience told in story form having a beginning, middle, and end" (Merriam, 2009, p. 32). The purpose of narrative inquiry is to make sense of another's person's life as lived, creating a new sense of "meaning and significance with respect to the research topic" (Clandinin & Connelly, 2000, p. 42). Narrative inquiry is *not* suited for "yield[ing] a set of knowledge claims that might incrementally add to knowledge in the field" (Clandinin & Connelly, 2000, p. 42). Narrative allows the researcher the opportunity to "restory" data provided by participants, which "is the process of reorganizing the stories into some general type of framework…[and] may consist of…rewriting the stories to place them within a chronological sequence" (Cresswell, 2013, p. 74). By restorying my participants' FYE, I provide readers with the opportunity to "imagine their own uses and applications" of the theory that emerges from the data (Clandinin & Connelly, 2000, p. 42).

Grounded Theory

My interpretation of the data was guided by Charmaz (2014) and her method of constructivist grounded theory. A researcher using grounded theory gathers rich data, reviews that data again and again, writes memos to aid analysis and become familiar with the data, and pursues more data when theorizing in order to fill the gaps in the major categories (Charmaz, 2014). The constructivist grounded theorist acknowledges that the act of research influences the participant's perception of experience and that the researcher actively shapes both data and the analysis of data (Charmaz, 2010, p. 360). At the start of the study, I anticipated that my participants would experience their first year of college as a series of social interactions, exchange of views, and incomplete understandings, as an attempt to redefine themselves within the new context, both socially and academically.

Grounded theory, developed as it is from the data collected and without reference to a set of hypotheses or predictions, "renders quite well the reality of the social interaction and its structural context" (Glaser & Strauss, 1967/2008, p. 32). The theory grounded in the study's

data contributes to the larger discussion concerning the first-year experience, the transition to college from high school, retention, and gender in undergraduate higher education.

Case Study

The case study method is appropriate when conducting research over time concerning experience within a particular setting, set of conditions, or program (Cresswell, 2013). "Qualitative case study is highly personal research. Persons studied are studied in depth….The quality and utility of the research is not based on its reproducibility but on whether or not the meanings generated, by the researcher or the reader, are valued" (Stake, 1995, p. 135). The participants should be observed in their "ordinary activities and places" (Stake, 1995, p. 134). All case study is subjective, "relying heavily on our previous experience and our sense of worth of things….Our observations cannot help but be interpretive, and our descriptive report is laced with and followed by interpretation" (Stake, 1995, p. 134). I treated each of the participants in my study as a discrete case (i.e. I examined five cases) and compared data to arrive at an understanding of the FYE (RQ 1).

Research Philosophy

As an interpretivist, I see the value in research as contributing to conversation and promoting collaboration (Glaser & Strauss, 1967/2008, p. 31) among servant leaders who dedicate their efforts to improving the lives of others. In this study, I interpreted "the interpretations [my participants] give to their own actions and their interactions with others" (Smith, 1993, p. 19). I see "no possibility for abstract and general criteria, at least in any epistemological sense" (p. 20), emerging from the theory my analysis has generated. Generally, I believe that "no epistemic privilege can be attached to any particular research procedure or set of research practices" (p. 44), but that instead research practices invite interpretation that describes a particular set of experiences observed in a particular setting with particular participants (Maxwell, 2013). Theory can be messy and not universally applicable and still contribute significantly to the conversation about improving lives and the human experience (Risman, 2004).

The value of conducting case study research in grounded theory is that action to improve the lives of others flows from careful consideration of the "object" under study, not from cursory observation of surface-level characteristics. Grounded theory allows the researcher to "understand[ ] the ways reality is socially constructed" (Schram, 2006, p. 104). The rigorous data review of grounded theory paired with the keen eye required by case study yields thick data that root interpretation in experience. The theory that emerges does not claim to be universal, but instead proposes a new set of tools to be employed in the effort to assist first-year college students in their transition out of high school.

RESULTS

The study featured five participants, each with a pseudonym of his own choosing: Chad Brunswick, Kurt Nolan, Gary Anderson, Michael Brown, and Scott Combs. The participants engaged in the study at a regular, consistent rate throughout their first year of college. The data's specificity and timeliness create thick description that provides a complex and nuanced image of each participant's FYE. Reading the data reveals clear differences, and many similarities, in the participants' FYEs. There are moments in each participant's narrative that

enact the transition from high school to college, from home to a new setting, and from one self-perception to another.

In keeping with the rigor of grounded theory, data analysis consisted of multiple reviews over time of each participant's responses to questions in the interviews, the survey, and the texts. Once the themes emerged through my use of NVivo, I re-evaluated the data by creating narrative profiles to provide the depth and breadth necessary to see patterns within each participant's FYE and across the five cases. Several topics emerged from the last level of data analysis, including shifts in participants' self-perceptions; identity formation and development; the degree to which each participant associated his performance with his masculine identity; the shift from assimilation to accommodation, at different levels of accomplishment for each participant; and the role of socio-emotional skills or growth in transitioning to college. Each of these topics contributed to the formulation of a theory of the FYE.

The narratives reveal a number of epiphanies for the participants. Chad, the student who struggled significantly in his first year but persisted, realized near the end of his FYE that he had chosen friends because they played baseball with him, and recognized through deep self-reflection that he was ready for a different group of friends based on other interests. Kurt, who is neuro-atypical, learned that he was more socially adept than he had ever thought possible—he surprised himself by forming social bonds soon after arriving at college, assisted by his dorm's milkshake-making activity. Gary discovered through a religion course that even though he did not have a close personal connection to faith, he believed it was necessary as an adult to learn about and respect the faiths of others. Michael admitted mid-year that his academic skills from high school were not sufficient for success in college, and then addressed the problem by seeking help in the tutoring center. Finally, Scott did not recenter (Tanner, 2006) to any significant degree, but instead continued to imagine himself at home with his family and his friends. However, Scott determined that he had "a different lifestyle than anyone else" at Saint Joseph's, a lifestyle that prioritized work and home over college success. His realization demonstrated a significant change in his attitude toward college, from boisterous optimism at the start of the year to quiet resignation by the end.

Three of the participants defined their experience in part with reference to their masculine identity. There is a need for research on masculinity, not the "accomplishments" of cultures commonly attributed to men, but on how masculinity affects the lives of average, everyday men (Kimmell, 2011, pp. 6-7; Jones & McEwan, 2000). Chad viewed his first year through the lens of baseball and his athletic prowess, his ability to exceed expectations in the coach's eyes and to surpass the performance of older students. The most significant event in his first semester "was getting personal bests in the baseball workouts." In contrast, Michael was frustrated by his lack of playing time in both basketball and baseball. Unlike Chad, who saw success as a first-year player as validation for his time at SJC, Michael projected his performance into his third year, when he imagined that he would contribute more significantly because he had grown more skillful and older players had graduated. Michael was engaged in the process of identity consolidation by envisioning himself at a future time in the life span. His capacity for persistence and setting a long-term goal also distinguishes Michael from Scott, who identified himself closely with other elements of masculinity (e.g. providing for a girlfriend and protecting his mother and grandmother) but did not set clear goals to guide his behavior. Scott was not ready to engage in identity consolidation, unlike

Michael, because Scott's vision of his future remained radically unstable. Scott was unable to devise a plan for his future that persisted more than a few months.

After repeated review of the data and the narratives created from them, I theorized that there are particular tools that four of my participants used to persist: social resilience; a capacity for self-reflection; a willingness to reset priorities; and a persistent goal that extends beyond the FYE. Scott's FYE provides another lens through which to view this theory: his lack of a clear vision of what constitutes "success" in the FYE had the greatest impact on his decision to withdraw completely from the residential college experience. A vision of success is linked to identity formation, characterized by the ability to assimilate and then accommodate new experiences and perceptions into a personal value system and a set of vocational goals, and the sense of security necessary to work through challenges.

CONCLUSIONS

Based on my review of the literature and analysis of the study's data, I concluded that emerging adult identity forms as the individual encounters new experiences. Growth results from these encounters, although for some individuals, past experiences and associations provide a bulwark against true change. The ability to assimilate new experiences and react in positive ways to a change in conditions (whether physical, mental, intellectual, socioemotional, or spiritual) depends for its efficacy on the level of security the individual feels. Security can be defined short of self-actualization but includes the sense that the self (as perceived at the moment) will survive new encounters.

Development occurs when individuals take a new experience and fit it to their current perception of the self. This process is connected to the level of an individual's socio-emotional skills. If the experience allows the individual to retain security, then the individual assimilates the experience and alters (usually slightly, sometimes significantly) self-perception. Shutting down avenues to particular kinds of experiences reflects a fear that the self will be altered in irreversible and negative ways. By the end of his FYE, Scott did not achieve the level of self-management necessary to feel secure away from home and at SJC. He did not reflect deeply enough on his experience to reach the level of self-awareness that would have enabled him to define "success" for himself, and therefore he did not greet new experiences as opportunities to achieve success. Chad's FYE was also characterized by instability and a lack of focus, but he entered SJC with the clear definition of success as performing well on the baseball team and, by extension, working hard enough in his classes so he could earn high enough grades to proceed to his second year.

Implications and Recommendations

The five traditional-aged, college-ready, male students who shared their first-year experience with me in such detail and with such openness helped me see patterns in the kaleidoscope. The transition to college was eased for the young men who demonstrated social resilience, reflected thoughtfully on who they were becoming, reconsidered their priorities as they encountered new demands on their time and energy, and set goals that extended beyond the FYE and defined future success. The theory has implications for campus organizations seeking to provide interventions during the FY in order to increase retention.

At Saint Joseph's College, specific organizations have an opportunity to put theory into practice to benefit students. The counseling center can explore creating literature and

presentations that help all students (but with a focus on first-years) recognize the significance of self-reflection and social resilience in forming new connections and recentering on campus. Campus Life is ideally suited to supporting students in setting goals that extend beyond final exams and passing classes. The library can reach out to first-year students to support their efforts to connect fields of study to fulfilling lives outside the classroom. The library's work will help students set goals, reflect on their priorities, and make connections to peers and staff.

When I asked how my participants were feeling at the start of second semester (January 2018), Kurt replied that he felt "circumstantially volatile." He went on to explain that he was having trouble with his girlfriend; he was anxious about playing hockey; he didn't know what to expect from his new set of professors; and he didn't know if the friends he had made first semester would continue to be his friends when everyone returned to campus. It became clear to me, reviewing the data again in preparation for elucidating a theory, that first-year students who struggle with identifying who they are and who they can become through the college experience are the true beneficiaries of research in the FYE. Students who receive support in the four areas addressed by the theory may find the transition more manageable and therefore persist to a second year and hopefully through to graduation.

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EXAMINATION OF REASONS FOR WORKPLACE TRAINING PARTICIPATION/NON-PARTICIPATION OF EMPLOYEES WITHIN CANADIAN UNIVERSITIES

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ABSTRACT

While most universities in Canada have policies in support of professional development, what is rarely measured or investigated are the deeper questions of who actually participates or afforded the opportunity to participate in these activities in addition to how and why specific participations function and the resulting impact. This paper draws from research that is in its initial stage that investigates workplace training participation (WTP) or non-participation of administrative employees in three Canadian Universities to determine if there are employee groups (e.g. minority) excluded from WTP, the reason(s) and implication for the individual and organically within the organization. It provides a critical review and evaluation of literature on WTP with identification of gaps and strengths. Using Stephen Billett's research on affordances and access, this paper seeks to address issues of inclusion/non-inclusion and workplace diversity in a space where a dearth of literature exists but is very important as the Canadian government supports the development of a learning economy as a strategy to meet the competitive demands of globalization (CCL, 2008). Additionally, it is very significant as it addresses an important gap in the literature on adult learning in university settings. The findings are useful to diversity and inclusion practices within the university environment and nationally for policy makers.

Keywords: workplace training participation, employee training access

INTRODUCTION

Traditionally, universities have been seen as a place/space for learning. There is also a perception that employees within this space might have heightened access to various opportunities, including Workplace Training Participation (WTP). This is evidenced by the provision of various WTP opportunities delivered through learning and development departments in most of the larger universities in Canada. However, what is rarely measured is who has access or afforded the opportunity to participate in these training opportunities. This is particularly important as organizations examine their workplaces to determine gaps in their diversity and inclusion practices. Using Stephen Billett's work on affordance and access, specifically factors under the categories of activities and interdependencies, this paper will investigate administrative employee WTP or non-participation in three universities within Canada. Although Billett (2001) identifies race among the "bases for how [the] affordances are distributed" (p. 210), research as it pertains to its impact on this employee group WTP is limited. Hence, this research will examine issues arising from the non-affordance as they weigh heavily on the WTP for minority and racialize groups in these spaces.

As I will demonstrate, although there is an increasing amount of literature on WTP within Canadian organizations, on the whole this does not extend to studies of university employees and organizational settings specifically. Additionally, while there has been research on faculty (Dua, 2009; Garvey & Rankin, 2018) and students (Lombardi et al., 2018; Pitcher et al.,

2018) in academia, indeed my review has unearthed a particularly pronounced dearth of literature on administrative employee participation within university settings in Canada. This gap is especially significant when this group composes a significant ratio of the entire workforce in Canadian universities. As such, the implications of these employees' (specifically those who comprise minority and racialized groups) participation/ non-participation, patterns and dynamics as they may be applicable to those in university settings will be explored.

Research Questions

What are the reasons for WTP/non-participation of minority or racialized employees within the administrative employee group within Canadian universities? What are the professional implications for these employees not being afforded the opportunity to participate in workplace training?

RELEVANT LITERATURE

Professional development activities and training among university staff is under-researched in general terms, however, what is even more rarely investigated are the deeper questions of who is "afforded access", who actually participates, and who has the opportunity to participate in these WTP activities (how and why specific patterns of participation function) and the resulting impact of participation or non-participation. The work of Stephen Billett can make a profound contribution to such gaps. Billett (2001) views workplaces as social and contested environments, where "access to these opportunities is not always distributed evenly across workforces, as they are subject to workplace practices that reproduce inequities through contested workplace relations" (Billett, 2002, p. 29). He further states that "[t]hese affordances or invitational qualities are central to what constitutes a learning environment" (Billett et al., 2005, p. 233) and the "quality of learning is contingent on the kinds of activities individuals engage in and the guidance they can access" (Billett, 2001, p. 19). Additionally, "[t]he categories of activities and dependencies also inform about the contested nature of work practice and how this might either facilitate or inhibit individual's ability to participate fully in the workpractice" (Billett, 1999, p. 7). Billett (2001, on the work of Billett, 1999a) refers to these as activities and independencies which are afforded by the workplace where the "scheme comprising [the] categories of activities and interdependencies" (p. 23) "determine access to workplace experiences" (p. 23). For the purpose of this paper, four of the schemes under these categories will be explored. Under *activities, accessibility* will be examined, whereas for *interdependencies* emphasis will be on *working with others, engagement and artefacts* (Billett, 2001; emphasis added). Additionally, limitations as it relate to affordance and access by specific employee groups will be discussed as these are very relevant to the research on WTP patterns in university environments.

METHODOLOGY

A qualitative naturalist approach, with an interpretivist/constructionist perspective will be used for this research, as it is concerned with the socio constructed view of knowledge and the context in which the subjects view their participation in workplace training. Additionally, purposeful and homogeneous sampling will be used to gather the data as it is important to target the relevant participants due to the nature of the study. As I am concerned with the lived experience of the participants, I will be conducting in-depth interviews (IDI) with 30 participants; 10 from each of the three universities. A narrative analysis approach will be used

to interpret participants' stories. This will be in addition to reviewing public and private documents to assist in "understand[ing] [the] central phenomena" (Creswell, 2012, p. 223).

SIGNIFICANCE

This research is important to organizations and policy makers as it will review gaps in WTP patterns which may otherwise go unheeded. For example, Weaver and Habibov (2017) mentions one of the gaps is being able to identify "the demographic characteristics of those who engage in training and what factors enhance the likelihood of participating in training" (p. 72). This is particularly important because, for minority and racialized employees, there continues to be "questions about identity, belonging, and knowledge organized around complex and contradictory ideas about exclusion and inclusion" (Henry and Tator, 2009, p. 7). However, while discussions have centred on areas such as faculty and staff recruitment, one critical aspect that is noticeably absent "in the discourse on diversity issues" (Stein et al., 2000, p. 63) is WTP. These gaps are very important to address when examined within the university context as it is critical to investigate how these are applicable to employee participation. This is because, as Henry and Tator (2009) posits, "there is a lengthy history of racialized incidents and racialized processes taking place at Canadian universities" (p. 14). Furthermore, given that WTP can be considered a significant contributor to, for example, work opportunities and career advancement that may produce and/or depend upon inequities, this absence is especially noticeable.

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A CROSS-NATIONAL QUALITATIVE STUDY ON INTERNATIONALISATION AT HOME IN HIGHER EDUCATION: IMPLICATIONS FOR TEACHING AND LEARNING

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ABSTRACT

The paper describes the first exploratory phase of a cross-national study Italy-China aimed to explore domestic students' perceptions and experiences about *Internationalisation at Home* strategies with specific reference to international teaching short term programmes. It provides a framework on IaH in China as well as in Europe and, particularly, in Italy and it outlines the research design and its methodology, followed by the presentation and discussion of the main results. A summary of lessons learnt from the study will be provided.

Keywords: Internationalisation at Home, Higher Education, multiple case study design

INTRODUCTION

While a growing body of research has explored the social and academic experiences of international students when studying abroad, limited attention has been paid to local students involved in internationalisation activities (Yuan, et al., 2019). This paper describes the first exploratory phase of a cross-national study Italy-China aimed to explore domestic students' perceptions and experiences about *Internationalisation at Home* strategies (Almeida, et a., 2019; Beelen & Jones, 2015) with specific reference to international teaching short term programmes.

INTERNATIONALISATION AT HOME: THE STATE OF THE ART IN CHINA AND ITALY

Internationalisation of higher education has been defined as "the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education" (Knight, 2003, p. 2). With specific reference to *Internationalisation at Home* (IaH), Beelen and Jones (2015) defines it as the "purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments" (p. 69). This concept could be counterpose to that one of *internationalisation abroad*, related to all forms of education across borders through mobility (European Parliament, 2015).

Previous studies (Doiz et al., 2013; Gu, 2009), have revealed multiple challenges related to the process of internationalisation of higher education and even though IaH processes are receiving growing political and academic interest, Almeida and colleagues (2019) underline a lack of conceptual clarity around the meanings of the concept as well as around its practical implications in teaching and learning.

Internationalisation at Home in P. R. China

In recent years, international summer school has become a "trend" among Chinese Universities and drawn increasing attention of the society. It started late in Chinese universities compared with West. Since the 1980s, the summer school held by Chinese

universities has experienced a process from less to more, low to high degree of openness, increasingly rich content forms, diversification and internationalisation. With the development of economic globalization, education internationalisation has increasingly become the focus of education reform and development. According to *Outline of National Medium-and Long-Term Programme for Education Reform and Development* (2010-2020), the strategic goal of China's education reform includes a clear statement that "all kinds of talents serve the country, serve the people and participate in the significant enhancement of international competitiveness" (online).

International summer school refers to the project that colleges and universities employ excellent teachers at home and abroad to offer relevant elective courses for their students during summer vacation and carry out different courses and recognize credit exchange (Hu & Hao, 2011; Zhou, 2016). According the data of XISU international summer school, it not only broadens the students' vision, exercises their English communication ability and improves their interest in learning professional courses, but also promotes the further reform of the school's teaching mode, and accumulates valuable experience.

Internationalisation at Home in Europe and Italy

Internationalisation at Home emerged as a key priority area of the European Commission's policy about internationalisation and cooperation in education and training. As stated by the Commission's communication on *European Higher Education in the World* (2013) the Bologna Process, programmes such as Erasmus, Tempus, Erasmus Mundus and Marie Curie, and tools like the European Credit Transfer and Accumulation System (ECTS) and the European Qualifications Framework (EQF) have helped national Higher Education systems to achieve a significant degree of intra-European internationalisation. Precisely, the European document defines IaH as "the integration of a global dimension in the design and content of all curricula and teaching/learning processes to ensure that the large majority of learners, the 80-90% who are not internationally mobile for either degree or credit mobility, are nonetheless able to acquire the international skills required in a globalised world" (European Commission, 2013, p. 6). As underlined by the European Parliament (2015), IaH developed in Europe in 1999 supported by the Internationalisation at Home movement which reacted to the strong focus on students' mobility and the low Erasmus mobility target of that years (10 %), focusing on the goal of providing an international environment to the other 90 % (European Parliament, 2015).

The OECD/European Union study on entrepreneurship and innovation in Higher Education in Italy (2019) highlights that IaH is more visible in the most consolidated cases of internationalisation within the Higher Education Italian system. Italian universities struggle with the lack of financial resources and of qualified and trained staff and often internationalisation strategies and activities suffer due to weak coordination of responsibilities in this field (OECD/European Union, 2019). This weakness is underlined also by CRUI, the Conference of Italian University Rectors (2018) which identify two main limits related to the absence of a verifying system of teachers' language skills and the adoption of teaching styles anchored exclusively to the Italian tradition, teacher-centred and frontal. However, Giovannetti and Poggiolini (2018) focus their attention on the IaH target such as all university students and not only the "electives" portion included in mobility actions. They highlight that IaH strategies' goal is to reach the highest number of students in order to foster international and intercultural skills (Giovannetti and Poggiolini, 2018).

METHODOLOGY

Research Design

Within this political and methodological framework, a multiple case studies research design has been chosen as qualitative methodology, which allows to gain an in-depth understanding of the issues of interest, investigating it in its real-life context (Yin, 2017). Therefore, the research group has searched and mapped multiple instrumental cases, such as cases selected to best understand the issue. To explore IaH opportunities and implications for teaching and learning, instrumental cases are different programmes offered at home to domestic (and, eventually, international) students by international experts, such as winter/summer schools, and, wider, short term and intensive programmes which involved students belonging to different study fields.

The study explores students' perceptions and experiences to answer the following research questions:

- What personal learning outcomes may students have gained as a result of attending IaH programmes?
- What are the differences may students have experienced between teaching and learning methods in domestic courses and in international teaching programmes?
- What recommendations can they suggest informing future international teaching programmes as well as local teaching programmes?

Contexts and Participants

Inclusion criteria consisted of Chinese and Italian domestic students who took part in short and intensive international teaching programmes taught by international experts during the A.Y. 2018/2019. Instrumental cases will be represented by programmes carried out by Xi'an International Studies University (P. R. China) and by the University of Florence (Italy) in the field of Social Sciences and Humanities.

27 students have been involved: 13 undergraduates (XISU), 12 graduates (6 Unifi and 6 XISU), and 2 Ph.D. students (Unifi) belonging to different study fields (Accounting, Arts, Diplomacy, Education, Foreign Languages, and Psychology).

Students belonging to XISU took part in the first edition (2019) of a Summer International Course Project which had 71 courses, covering literature, economics, management, law, education, science and art. The courses highlight international characteristics. There were 43 international courses taught by 33 experts and scholars from 25 international universities. The original intention was to let the students of the school listen to the professional courses of the first-class university teachers from all over the world without going abroad, according to IaH strategies and goals.

Students belonging to the University of Florence took part in summer/winter programmes carried out at home (completely at home or partially at home and partially abroad) in the field of education and psychology within national and international project under which the Department of Education, Languages, Intercultures, Literatures and Psychology is involved.

Data Gathering

Volunteers were asked to participate in semi-structured interviews identified as an appropriate method to collect students' perceptions and experiences. Interviews were supposed to be conducted primarily in English (as the language of instruction in all the winter/summer programmes was in English), while the Chinese and Italian investigators provided clarification in native language when necessary. Due to the health emergency related to the Coronavirus and the suspension of classes, Chinese students replied to the questions in writing. Concerning Italian students, each oral interview was audio recorded and transcribed.

Interviews explored the following main themes and issues related to the research questions: time allocation, satisfaction with academic experience, proposed teaching and learning methods and engagement in academic activities, foreign language skills, and global learning.

DATA ANALYSIS

The sets of interviews to Chinese and Italian students were analysed separately. The purpose for analysing the two sets separately was to determine what, if any, similarities or differences could be identified in students' perspectives in P.R. China and Italy. Researchers manually coded each transcript, paper and pencil.

Comparative findings indicate four main categories arisen from students' interviews, related to 1) motivations to take part in the programme, 2) teaching & learning methods peculiar to the programme and differences from domestic course, 3) outcomes and 4) perceived difficulties.

Motivations to take part in the programme

Why did students take part in the international teaching programme?

Across the data set, the participants attending XISU summer school overwhelmingly indicated two main goals of their decision to attend the programme, related to the intent of "broaden horizons" and "train English language". Graduate students' motivation and goals highlight a higher level of awareness compared to undergraduate students that consider the summer school more as a chance to go in depth on their study field rather than an opportunity of development of the so-called soft skills, underlined by graduates. We found that graduates genuinely desired "to improve knowledge and skills", the level of "understanding of foreign cultures" as well as to "introduce the Chinese culture to foreign teachers".

Whether for Chinese participations the most common engagement in the summer programme was for English language acquisition and improvement, the language issue emerges as less important for Italian students. They are much more focused, as graduates and Ph.D. ones, on the desire of improving themselves, their knowledge and skills, and, as their Chinese colleagues, enlarge their vision and horizons, above all from a cross-cultural perspective.

Teaching & learning methods in domestic and international programmes

What are the differences students have experienced between teaching and learning methods in domestic courses and in the international teaching programme?

Both Italian and Chinese participants highlight a strong difference between teaching and learning methods in domestic courses and winter/summer programmes. Concerning the international experience, both underline the proposal of interactive and participatory methods

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with reference to active learning strategies, gamification, experiential learning approach, design of authentic learning settings, and the engagement into group activities and group discussion. One Chinese student states: "this kind of teaching mode helps to attract students' interest, step by step, and help students understanding".

Chinese students, both graduates and undergraduates, overwhelmingly indicate that the international programme is more engaging and student-centred. Opposite, domestic courses are more academic, focused on contents transmission and following a teacher-centred approach. Within domestic classes, they perceived a "more serious atmosphere" and feel less engaged. Furthermore, outdoor activities experienced during the international programme as "extra-curricular observation activities and extra-curricular interaction and discussion" encourage "breaking the restrictions of traditional teaching in classroom interaction", as underlined by another student.

Similarly, Italian participants counterpose to the experience with international teachers, the frontal approach followed by the most part of domestic professors described as content- and teachers-centred. Opposite, the winter/summer programme "is based on the active participation of students, many opportunities to talk and improve your language and abilities". Ph.D. students appreciate the social dimension encouraged by the International at Home experience, helpful in order "to have an exchange with professors and go beyond frontal lessons" as well as "to create networking and informal relationship".

Learning outcomes

What personal learning outcomes have students gained as a result of attending the international teaching programme?

Both groups, Chinese and Italian students, at the different levels, bachelor, master, and Ph.D., describe in detail learning outcomes encouraged by the attendance to the international programme.

Concerning Chinese participants, the programme offered the opportunity of putting theory into practice as well as to enrich educational theory and professional knowledge and experience a variety of teaching methods. English improvement, increasing of communication, cross-cultural, teamwork skills, and critical thinking are among the most mentioned outcomes. Close to the improvement of knowledge and skills, XISU students state the programme is also an opportunity of networking in order to meet foreign teachers and new cultures, but also a chance of friendship among different departments. Furthermore, one bachelor student states: "suggestions given by my teachers in studying abroad will undoubtedly help me in the future".

Even if Italian students didn't mention English improvement as a key motivation of attendance, they affirm it as one of the main learning outcomes together with networking and the opportunity of meeting new people. An enlarged vision of foreign cultures is perceived as a crucial outcome of the IaH programme and they still focus on the social side of the event already highlighted by Ph.D. participants but here underlined as on outcome also by graduates.

Perceived difficulties and recommendations

Concerning difficulties perceived by students, both XISU and University of Florence students mention foreign language as a key point.

Chinese participants overwhelmingly indicate also the different level of subject knowledge and English as a difficulty. Indeed, the XISU programme was opened to students from all departments. "Some students are studying in different majors", one Chinese student underlines and another adds: "many students are weak in English, some of them are not suitable for all English teaching at the beginning, and often cannot understand the teacher's questions". The problems highlighted in the implementation of the programme need to be considered. The course requires full English teaching and full English teaching materials. Some students' English proficiency level is difficult to meet the requirements of full English teaching, especially for professional terms, which leads to them who are afraid of language lose interest and enthusiasm in the course, affecting the teaching effect.

Interviewees thought also about foreign professors and their needs: they "are difficult to adapt to Chinese diet, weather, and lifestyle, and there are language and cultural differences, language communication barriers, which add to the difficulties of teaching after-school life".

Both, Chinese and Italians students, thinking about similarities and differences between domestic and international programmes, realize that "theoretical knowledge is expected to be taught in different ways". A student specifies: "in normal school teaching, we should adopt communicative teaching methods, task-based teaching methods, content-based teaching methods, and so on, and pay attention to students' thinking, exploration, and participation".

CONCLUSIONS

Recommendations offered by interviewees are strongly connected with the perceived difficulties and awareness of learning outcomes as well. Three main points arise from this exploratory study.

Improvement of project management of IaH programmes. From the Chinese students' perspective, time management needs to be improved avoiding overlapping of classes and shortening the programs which was perceived as daily intensive. Different from the traditional spring and autumn courses, the international summer courses are short of time and heavy in tasks. They should not only have the same teaching management content as the traditional courses, but also highlight the international summer teaching features. This requires the school to establish a reasonable internal management organization to ensure the effective implementation of the teaching plan. Similarly, Italian students reflect on the crucial role of tutorship and the preparation phase to enjoy and take full advantage of the IaH experience.

Improvement of domestic programmes design, mixing formal and informal approaches. Both groups, XISU and University of Florence students, highlights how the informal side of the programmes and the closer relationship with teachers due to interactive and participatory teaching methods could affect the learning process in domestic course. IaH programmes become not only a learning experience, but a networking and social experience as well. Precisely, students recognize the informal and social side of the learning process as intrinsically dimension of the process itself.

Improvement of domestic programmes teaching & learning methods. With an effective sentence, a student says: "some boring theoretical knowledge is expected to be taught in different ways". Strongly connected with the previous point about the informal side of the teaching and learning process, the IaH experience encourages students' awareness about alternative teaching approaches. This exploratory study highlights as IaH programmes could play a crucial role in enhancing as well domestic programmes.

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SOMETHING FUN: ENHANCING ENGLISH LANGUAGE LEARNING FOR ADULT IMMIGRANTS THROUGH THE ARTS

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ABSTRACT

This paper describes three intertwined initiatives located in Vancouver's Downtown Eastside that used arts-based programming to enhance language learning experiences of immigrant seniors. The three cases described in this paper speak not only to the benefits of creative expression in later life learning, and in particular with adult immigrants, but also open a conversation about the importance of innovation and cross-centre collaboration to address challenges of community-based adult education.

Keywords: Arts-based learning, immigrant learners, community-based research.

INTRODUCTION

There is abundant literature on the positive impacts of arts-based teaching and learning (Burton, Horowitz, & Abeles, H, 1999; Butterwick & Lawrence, 2009; Zakaras & Lowell, 2008). However, there is very little research that explicitly addresses the impact of arts practice on the process of language learning (for some examples see Belliveau & Kim, 2013), even less so in the older adult immigrant educational and community-based contexts. By describing three intertwined initiatives that relied on creative expression to enhance language learning experiences of immigrant seniors, this paper addresses the gap in research and practice.

THE CASE OF SENIORS THRIVE

Seniors Thrive evolved as a series of activities offered specifically for immigrant seniors, facilitated by students from the University of British Columbia (UBC) and community volunteers. The program built on an existing English Conversation Program (ECP) offered at the UBC Learning Exchange, a community engagement initiative located in the downtown eastside (DTES) of Vancouver. Seniors Thrive had three goals: to help immigrant seniors learn English; to build social connections; and to create opportunities for seniors to develop leadership skills in order to support their health and well-being. Over three years, we explored a variety of activities, including singing, dancing, theatre, sewing, and drop in karaoke. While the program was primarily arts-based, it also included a series of health and digital literacy workshops. Some activities ran continuously for almost the entire program, others ran once or for a limited period (see Table 1 for details). Many of the most successful activities were the ones that combined arts and creativity with collaboration and a shared experience, such as Drama Club and the Sing and Learn Choir.

Table 1. Seniors Thrive Activities.

ACTIVITY	TERMS	PARTICIPANTS
Sing and Learn	11	31
Drama Club	9	22
Karaoke	7	53
Dance and Learn	5	21
Festivals	5	21
Health Literacy	4	27
Storytelling	3	18
Arts and Crafts	1	4
English Learning Apps	1	12
English Learning Computer activities	1	3
Human Library	1	7
Sewing	1	11

Of the 151 unique Seniors Thrive participants over three years, the majority were 55 or older and more than half were retired. The were primarily from China, Hong Kong and Taiwan with Cantonese and Mandarin as first languages. Other immigrants were from Iran, Japan, Korea and Vietnam. Nearly 80 percent were Canadian citizens. To ensure that Seniors Thrive programming was effective, a dedicated Seniors Thrive Program Evaluation Specialist was hired and worked to systematically gather data in real time from facilitators and participants, as part of a developmental evaluation process. Developmental evaluation provides real time feedback to inform the program planning (Gamble, 2008). We used a variety of methods to gather information and data for the evaluation process including facilitator journals and regular debrief sessions with both facilitators and program coordinator; in class participant-observation by the evaluator; review of registration and attendance data; interviews and focus groups with seniors. For one-on-one interviews we used methods that supported written translations, particularly card sort techniques which let seniors both read and hear the words and questions.

What we learned

During the three year development evaluation, we discovered that learners gained confidence in their language abilities; took on leadership roles, some of them even became facilitators; and cultivated warm communities that extended beyond the classroom.

Language Learning

There were a variety of reasons why seniors wanted to learn or improve their English skills:

- Being able to get help when needed
- Navigating complicated systems like the healthcare and legal systems
- Respect from others
- A sense of belonging and fully participating in an English-speaking community

The activity-based format of many Seniors Thrive activities provided unique arts-based learning opportunities compared to more traditional classroom or conversation-focused approaches.

If you cannot speak English well, you can get in a lot of trouble, because you cannot communicate. For example, if you have an accident on the road, you cannot talk to the police [...]. If you are walking on the street and something happens, and you cannot talk, that's very serious for you…I want to learn more. - Seniors Thrive Program Participant

In addition, learners told us that learning English through the arts was more fun than the regular conversation classes. One learner even referred to the traditional classes as boring.

Social Connections

An overreaching goal of Senior Thrive was to reduce social isolation and increase a sense of belonging and connection for immigrant adults. An unexpected benefit that we discovered through the evaluation was that arts-based activities helped immigrant seniors feel happy and reduced their stress. Facilitators shared many stories about the role that arts-based programming played in bonding with their peers. Increased social connections were observed within the classroom, in performances, and on field trips out into the community. Seniors would chat and socialize before, during, and after the activities and, in some cases, built supportive networks that transcended the walls of the Learning Exchange.

Even when there were challenging elements, like singing or dancing in front of an audience, we discovered that this was not stressful if the focus was on fun and creative expression and there was no pressure to be perfect or professional.

Leadership

In addition to formally co-facilitating with students to help plan and deliver activities, seniors would also take on informal leadership roles to lead individual elements of classes. We found that as seniors became more comfortable in the space, they:

- Had a greater sense of ownership of the space and activities
- Were more likely to share and offer input spontaneously
- Welcomed new members
- Organized and brought food for end-of-term parties
- Helped each other to learn performance elements like tricky dance steps and become comfortable with unfamiliar vocabulary
- Supported each other in overcoming pre-performance jitters
- Provided advice for activities, special events and ways to consider developing the program

[One learner] always led the resetting of the room. He was always the one who was like, "Hey, come help put the tables together." [Another learner] would make sure that there was the same amount of chairs at each table. Everybody kind of fell into their own leadership roles and how they could support each other too. - Facilitator

The Seniors Thrive evaluation results have shown promising value in offering fun, creative ways to learn language, build social connections, relax, take on challenges, and step into or reinvent leadership roles. Successful activities will run as often as there are capable

facilitators available and new activities will be tried where resources and opportunities permit, with an emphasis on arts-based approaches.

THE CASE OF SENIORS STORYTELLING CLUB

Storytelling is a widely used teaching tool in both the language learning and the older adult education fields. Among the many benefits of storytelling, language teachers note that this process facilitates acquisition of new vocabulary (Kirsch, 2016), development of multi-literacies (Anderson, Chung, & Macleroy, 2018), and builds a sense of community in the classroom (Barkhuizen, 2018). In the context of older adult learning, storytelling is recognized as a powerful way to share life-stories across generations (Hausknecht, Vanchu-Orosco, & Kaufman, 2019) and work through challenges of ageing (Randall, 2008).

Drawing inspiration from similar projects, the Seniors Storytelling Club ran for ten weeks and explored the participants' life experiences through facilitation of narrative work in the classroom. The main purpose of the Seniors Storytelling Club was to engage the participants in narrative events that addressed the role of English language learning in their lives. To inspire storytelling, we used real-world sources that addressed topics of relevance to older adults, such as grandchildren, learning at an older age, and volunteering. During the meetings of the Club, the facilitators encouraged peer work through small group activities, pair sharing, and collaborative reading. The storytelling process was fluid: participants chose the language, style, and mode of their engagement in the class, they took time to reflect on any ideas generated though discussions to use in their stories. In addition, learners were asked to ground their learning in their own lived experiences. These learning procedures aimed to facilitate self-directed learning, affirmed learners as producers of new knowledge and recognized ownership of their own learning.

The process of developing and running the Seniors Storytelling Club, revealed older language learners exercised an immense degree of creativity in selecting topics and formats for their narrations. Below I summarize the diversity of narrative forms that were created in the classroom.

Spoken stories

When it came to creating stories in the classroom, immigrant seniors displayed a large degree of creativity and agency in selecting topics and formats for their narrations. For example, they shared their learning journeys through reconstructing their learning experiences, providing evaluation, and mapping out their choices in pursuit of language learning opportunities. They also engaged in life reflections by reconstructing and analyzing their life experiences as a whole. Those seniors, who didn't feel comfortable speaking in front of a large group, contributed their short stories providing an example or a point to support or counter the original thesis of a larger narration that took place in the classroom.

Written stories

The length of the written texts varied. Some stories were five sentences long while some were multiple pages long. The way the texts were written also varied. Some participants typed their material and brought printed copies of it to class and some wrote their stories out by hand. Some of the participants wrote in their first language and others wrote exclusively in English.

Multimodal stories

Many stories were generated in and out of the classroom through multiple multimodal identity texts that took the form of drawings, poems and mini-performances. Described as "the products of students' creative work or performances carried out within the pedagogical space orchestrated by the classroom teacher" (Cummins & Early, 2011, p. 3), multimodal identity texts became a tool to illuminate the multiple intersections of culture, identity, and sense of belonging. Moreover, identity texts offered learners an accessible mode of expression that eliminated the sense of pressure to find the right word.

Memorable moments

While there were many memorable moments that took place in the classroom, for the purposes of this paper, I share only one excerpt from my researcher journal. In this entry, I reflected on one day at the end of the course, when I realized that two learners wanted to write their own memoirs instead of following any of the prompts that I had prepared for them.

Not all learners followed the prepared plan. In the end of the course, Tom and Bu share that they don't want to continue following the prompts. Instead they wanted to write their own memoirs and share them in class. "I want to share my story", says Bu. Minutes before the class is over, Bu reiterates his excitement about having a collection of stories printed "I love it, I love it" he says.

I argue that participants' refusal to follow prepared prompts should not be treated as their lack of engagement in the learning activity or lack of interest in language practice. On the contrary, I would argue that the flexible nature of community-based learning created conditions for the immigrant seniors to enact agentive choices in their language learning. By choosing their own topics for storytelling, Bu and Tom have taken control not only of the direction of their learning, but also of the whole process of authoring of themselves as refugees whose experiences are to be recognized and celebrated in this small learning community. In addition, these choices construct specific power dynamics in the class, which reflect the general philosophy of the UBC Learning Exchange as a community-engaged initiative.

In conclusion, as one of the arts-based programs within Seniors Thrive, the Seniors Storytelling Club supported immigrant seniors in establishing creative formats of language learning. As a result, immigrant seniors not only felt more confident in expressing themselves in a new language, but also took ownership of their educational experiences.

THE CASE OF CARNEGIE LEARNING CENTRE DRAMA CLUB

Carnegie Community Centre is located in a 100+ year old building on the corner of Main and Hastings in Vancouver on the traditional unceded territories of the Coast Salish people, including the Musqueam, Squamish and Tsleil-Waututh Nations. Carnegie provides a range of services to engage, connect and support community members, including education, inexpensive meals, sports programs, field trips, a bi-weekly newsletter and many social events – all for a $1 membership. Most significant to this paper, Carnegie has long recognized and supported the power of the arts to build community. It plays a central role in the annual Heart of the City Festival and has an art gallery, a thriving music program and many other arts-based opportunities.

In 2020, Carnegie celebrates its 40th anniversary as a community centre, and its Learning Centre—35. The Learning Centre is staffed by two Capilano faculty members working in close partnership with the city-employed Carnegie Centre staff. We work hand in hand with a volunteer team of receptionists and tutors to support one to one and small group learning in English, Math, Upgrading and Computers. We have also hosted arts-based projects, including digital storytelling, drawing lessons, embroidery and beading workshops, seasonal card-making and Asian paper-cutting to name a few.

The Carnegie Learning Centre Drama Club began with a visit to the Seniors Thrive Drama Club at the UBC Learning Exchange. We were so inspired by the energy and community it demonstrated that we thought it would be a good fit for our Learning Centre participants. And that has proved to be the case. Two years and four plays later we are still going strong, with 8 to 15 learners and volunteers meeting weekly to play theatre games, read scripts, rehearse for performances at Learning Centre events and — most important — have fun, make friends and learn together. Most of our participants are seniors from the Chinese community who have lived in Canada for many years. We also have some younger participants from other countries such as Japan, the US and Afghanistan, and some Canadian-born participants who speak English as their first language.

This project has not been the subject of a formal study, but our experience confirms findings by Cohen, Perlstein, Chapline, Kelly, Firth and Simmens (2006), that this type of creative activity supports higher morale and less loneliness among seniors. One of our participants wrote that retirement was a lonely time for her until she discovered Carnegie (Chan, 2019). We can also confirm the Seniors Thrive findings (above) that language learning, leadership and community are both motivators and results for projects like ours. Here are three examples.

Baseball and Chinese Zodiac: A range of language learning opportunities

Two of the plays we performed demonstrate how participants with different language abilities can participate and improve. Our first play "Ghosts in Crab Park" about a baseball game in a local park, had a narrator and then several chorus roles. Our current project about the Chinese Zodiac Animals provides more and less demanding parts so that learners with many different language levels can participate. In both cases, participants can say a lot, a little or nothing at all and still experience the joy and confidence-building power of drama. This new-found confidence helps them to participate and use their language skills at community events.

Mathew: Leadership

One of our long-time volunteer receptionists joined the club to work on his public speaking skills. He has since participated in all our projects, taking on demanding roles, and even writing one of the plays. This has helped him in his work life and in his role as a Special Olympics ambassador.

Figure 1. Senior club member is "up to bat" in play "Ghosts in Crab Park".

Lisa and Helen: Community

This project has reached out to a range of people who come to the Learning Centre for different purposes. For example, Lisa has been a long-time English learner but has also volunteered as a receptionist, Mandarin tutor and computer helper. She has also facilitated a beading workshop and played a leadership role in our community celebrations. Her participation in the Drama Club was a logical extension of that already-established community work. It also inspired her and other seniors in the drama club to join an Improv group ("Healthy Aging Through the Arts" hosted by Carnegie in partnership with the Vancouver Park Board and Vancouver Coastal Health) and she brought back some of the techniques she had learned to our group. On the other hand, Helen was one of our many peripheral "drop-in" computer users. She only came in to use the computers and had little interest in other learning activities. However, something attracted her to the Drama Club, and she became a full-time member and performer. She later was more active in other educational activities in the Learning Centre. The Drama Club encouraged her to become more engaged in other learning opportunities.

Like the Seniors projects at the UBC Learning Exchange, the Carnegie Learning Centre, including the Drama Club, demonstrates how laughter, friendship and community can build language and leadership skills. It has also attracted tutors looking for a fun, expressive way to tutor, and perhaps it has infused some energy into their teaching. The Downtown Eastside faces some of the most daunting poverty-related issues in Canada, but also has some of the most innovative and loving responses. We are proud to be one of those responses, and we continue to appreciate how arts projects can build skills, friendship and community.

Figure 2. The group takes a bow after performance at a Learning Centre event.

CONCLUSION

The three cases presented in this paper echo studies in (older) adult education that highlight the importance of infusing educational contexts (in our case English language learning) with the different forms of creative expression. In the case of the Seniors Thrive project, the arts paved a way for leadership opportunities and significantly reduced social isolation faced by many immigrant seniors. The Seniors Storytelling Club relied on the creative modes of storytelling to encourage self-expression of seniors who might be facing language barriers. For the Carnegie Learning Centre Drama Club, drama became a way for individuals with varying educational and linguistic backgrounds to come together and learn from each other.

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NOT IMPOSTERS: WOMEN IN LEADERSHIP OVERCOMING IMPOSTER SYNDROME

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ABSTRACT

Women in leadership face the cultural implicit bias that men should be leaders and that women are imposters. Imposter syndrome can result in performance anxiety and can lead to perfectionism, burnout, and depression (Sherman, 2013). This study began to recognize trigger points for imposter syndrome and seeks strategies to work through them through critical reflection and a feminist lens. This study sought to support women to honor and not belittle their achievements and talents that have been developed over a career or lifetime. Through focus groups, interviews, and reflective journaling, we asked women, 40-65 years old, who are active lifelong learners how they defined success, how they overcome the imposter syndrome in their lives, and how they developed qualities of agency, empowerment, self-esteem, and self-efficacy to stay strong in their leadership. Through this roundtable, we share some of our findings and invite participants to consider their own experiences with imposter syndrome. Obtaining better understanding of how women in leadership define and navigate imposter syndrome in leadership positions is important to growth. The desired outcome of this study and roundtable is to assist women in leadership in finding their place and voice while working through feelings of being an imposter.

Keywords: Imposter syndrome, midcareer women, lifelong learners

INTRODUCTION

Women in leadership face the cultural implicit bias that men should be leaders and that women are imposters. Imposter syndrome can result in performance anxiety and can lead to perfectionism, burnout, and depression (Sherman, 2013). This study began to recognize trigger points for imposter syndrome and seeks strategies to work through them through critical reflection and a feminist lens. Hawkes (2018) claimed that we must acknowledge the cognitive dissonance, overcome the doubt, be vulnerable with others, and ask for help in order to manage the trigger points.

No matter if you are a mother, an educator, an executive, or a woman in a leadership role the idea being an imposter may come into play over the course of one's life. At times, professional women fret that they do not belong in a specific setting, or the feelings that their competence and level of success are fundamentally fraudulent and inauthentic (Breeze, 2018). We acknowledge these beliefs and understand that women in professional roles are still undervalued when compared to men. We recognize that midcareer women have meaningful life achievements that contribute to a wealth of knowledge and expertise. We honor women's emotional intelligence and ability to have multiple lenses to view the world. Yet, midcareer women still are confined by social expectations or are punished for moving beyond the roles generally expected of their gender (Hawkes, 2018; Sherman, 2013; Breeze, 2018).

The midcareer women selected for this study are professionals and lifelong learners who would share experiences in order to improve their understanding of imposter syndrome and to improve themselves and society.

METHODOLOGY

This study was conducted through a critical feminist inquiry lens using participatory action research. Fourteen midcareer women aged of 40-65 were asked to reflect and discuss questions related to their experiences of imposter syndrome. They were asked to journal about their experiences for two months and then come together for four focus groups to share some of their thoughts from the journaling. Following the focus group interviews, interviews of two women were conducted to talk about navigation strategies for moments of imposter syndrome. All discussions were recorded, transcribed, and shared back with the participants to continue their reflection process, add additional thoughts, and begin to code the data. The study also looked at experiences of patriarchy, oppression, and backlash, but that data will be presented elsewhere.

The research questions for this study included:

In what ways do women, 40-65 years old, who are active lifelong learners recognize imposter syndrome in their professional lives, personal lives, and other aspects of their lives?

How do women, 40-65 years old, who are active lifelong learners develop qualities of agency to overcome feelings of imposter syndrome in their lives?

RESULTS

While data for this study is still being analyzed, one early finding is that women within the age group of 40-65 have experienced feelings of imposter syndrome within multiple aspects of their lives. Preliminary findings demonstrated that while imposter syndrome often occurs in younger women working their way up the professional ladder, the feeling never completely goes away. When women are in male-dominated spaces or spaces with unequal power these feelings creep in and can distract from the purpose of being at the table. Women seek validation of their successes in life (position, title, or place), and they are able to accept their success better when they reflect on how they achieved their position and goals.

To overcome and navigate the feelings of imposter syndrome, themes of building networks, focusing on wellness, and setting boundaries emerged. Through relationships and networks with others, the women developed safe spaces where they gave themselves permission to learn, grow, and share their authentic selves.

Wellness was a key theme throughout the study. By acknowledging self-care and multiple outlets for creativity and joy, they were able to diminish the stress of imposter syndrome. Many of the women spoke about physical wellness, exercise, anger cleansing, cooking healthy food, yoga; as well as music, writing, meditation, and other self-reflective activities. Yet there was a difference between creative activities to use as stress relief and those that needed a positive attitude to undertake.

Whenever possible, the women sought to be their authentic selves, acting with confidence and remembering they had options in how they responded to the situation. Multiple women referred to the book, *The Four Agreements* (Ruiz, 1997), and acted with these ideas in mind:

1) be impeccable with your words; 2) don't take anything personally; 3) don't make assumptions; 4) always do your best.

The women found setting boundaries and making time for quiet spaces to be very helpful. They understood that drawing lines to protect their time and energy was important to keeping balance. Most had home environments that were safe havens.

Some women simply retreated, worked online, "stayed under the radar." Others pushed through their fears following their passion and knowing that they had earned a seat at the table. While some had parents who believed that being feminine was not equal to being smart, they were able to find value in their education and moved past this negative role modeling.

CONCLUSIONS

While most of the women interviewed experience imposter syndrome in some settings, they all have spaces where they can be their authentic selves. When options arise to support their authentic selves, they choose to enter that space. We found that the majority of these women experienced growth through the reflection and discussion of their experiences with imposter syndrome.

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THE CONTEMPLATIVE APPROACH AND STUDENT CONNECTEDNESS

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ABSTRACT

The focus of this paper is on the use of contemplative approaches to encourage student learning in an online environment. The researchers provide autoethnographic perspectives and findings from joint research building on Bach and Alexander (2015) for analyzing how students learn when instructors use a contemplative approach that includes: reading for contemplation on text, writing for critical reflection of self and meaningful discourse with other students for fostering a sense of connectedness.

The current study was conducted as a dual autoethnography. As part of a graduate online course, students read and contemplated Myles Horton's *"The Long Haul, An autobiography"*. Students were required to muse on the material and self-reflect on assigned readings, post a critical reflection and were extended the freedom of choice to engage in class discussion with other classmates at least twice during the course. The ongoing conversation of two students was examined as an extension of Bach and Alexander's (2015) research examining the contemplative approach as a tool for cultivating learning and connectedness among students.

By using content analysis, findings from the coded data revealed that the students' most significant learning occurred by relating and sharing life lessons through openness with their communications, and within a social and cultural context on leadership. The categories generated during the coding process reflect reinforced learning on the subject matter occurred as they engaged in discourse on the assigned text. Conversely, further analysis identified social learning experiences and leadership as the two leading categories - expressed in the students' point of views; these are reflective of the tenets espoused by Myles Horton's text. The researchers concluded the contemplative approach to reading and writing does cultivate choice, connectedness and wholeheartedness expressed through openness as the students experienced a transformative learning experience by participating. The autoethnographic approach revealed that engaging with literary text in an online contemplative space is impactful as two African American women students "engaged in dialogue made meaningful interpersonal connections, which are vital to promoting harmony and building connections among African American women" (Banks-Wallace, 2000, p. 39).

The studies of Bach and Alexander (2015) and current study indicate using the contemplative approach is an effective learning tool for fostering a transformative learning experience. The findings from both studies imply students can effectively learn subjects together when the educator utilizes a contemplative approach that fosters connectedness through reading for contemplation on text, writing for critical reflection of self and meaningful discourse.

INTRODUCTION

Contemplative approaches (and research on them) are becoming more prevalent in higher education (Barbezat & Bush, 2014). Improved cognitive/academic performance, stress management and development of the whole person are rationales for their use in these settings (Shapiro, Brown, & Astin, 2011). Most research on the teaching of contemplative

approaches in higher education is focused on traditional learning contexts, with scant research on online learning environments. In the few online contemplative learning studies, the contemplative components were separate from the content that learners were studying in their degree programs (Simmons & Redman, 2018, Spadaro & Hunker, 2016). This study focuses on the use of contemplative approaches to encourage student learning in an online environment. Autoethnographic perspectives and findings from collaborative analyses build on Bach and Alexander (2015) to determine how students learn when instructors use a contemplative approach to learning that includes reading for contemplation on text, writing for critical reflection of self and meaningful discourse with other students for fostering a sense of connectedness.

In a graduate course on Community Education, a contemplative reading and writing component was included. Contemplative reading has its roots in many sacred traditions – Buddhism, Christianity, Hinduism, Islam, and Judaism (Barbezat & Bush, 2014). Contemplative writing "creates space around the thought in which to critique it and then to develop it, use it, or let it go" (Barbezat & Bush, 2014, p. 124). Adaptations of these practices for use in the classroom allow the reader to slow down and read mindfully, reflect deeply on a text, and craft a response infused with rich personal and intellectual meaning. Students read *The Long Haul*, by Myles Horton using a process based on Lectio Divina (divine reading) (Barbezat & Bush, 2014). The process includes 1) centering the self using a simple breath awareness meditation, 2) reading the assigned text at the usual pace, noting passages of interest, 3) selecting one passage to reflect deeply on, 4) re-centering the self, 5) reading the chosen passage reflectively several times, 6) considering these questions between each read through of the passage: what speaks most profoundly to me here? What does my inner teacher want me to hear?, 7) writing reflectively for ten minutes about the selected passage, 8) posting the reflection to the course discussion board and reading and contemplatively reading and responding to other student's posts.

METHODOLOGY

In this dual autoethnography, two students provide their perspectives on their individual and mutual learning experiences after participating in an online course designed as a contemplative environment. Each researcher conducted an analytical analysis and collaborated on findings as an extension of Bach & Alexander (2015) research on using contemplative approach as a tool for cultivating learning and connectedness among students.

Derived from course discussions and artifacts, a dataset was compiled by segregating communications between the two researchers. Three methods were used to code the data to provide researchers with a variety of analytical paths: (1) a priori concept constructs; (2) categorizing topics discussed; and (3) identifying meaning perspectives reflected in students' critical reflection. Open coding and the descriptive method were used in the initial cycle, as the method "leads primarily to a categorized inventory, tabular account, summary, or index of the data's contents" (Saldana, 2009, p. 73). Values coding was used to identify meaning perspectives espoused in each researcher's initial post because the method "assesses a participant's integrated value, attitude, and belief systems at work" (Saldana, 2009, p.86). Lastly, elaborative coding was used to build on the conceptual constructs (connectivity, openness and subject reinforcement) cited by Bach and Alexander (2015) as essential to learning and meaning making.

FINDINGS

Amelia's Analysis and Findings

Value Coding

My initial analysis of the data included my first cycle coding process, I decided not to use just one approach, but instead to use more than one as a "mixed and matched" as needed process (Saldana, 2013). First, I looked at value coding since most of our conversation reflected our values (the importance we attributed to ourselves), attitudes (the way we think about oneself) and beliefs (includes our values, attitudes, plus our personal knowledge, experiences, opinions, prejudices, morals, etc.) (Saldana, 2013). I began using value coding because Saldana states that it is appropriate for studies that explore cultural values, identity, and participant experiences. However, I began to look closer at the data chunks and noticed some recurring patterns that needed a closer look.

Descriptive Coding

Therefore, in my second cycle of coding, I began using *descriptive coding*, where I began to assign labels to the chunks summarized in a word or short phase. This result was an "inventory of topics for categorizing" (Saldana, 2013). I felt that this descriptive coding is more appropriate for our social environment. The list derived from my second cycle coding included several transformative (Trans for short) codes: Trans-Space, Trans-Meaning, Trans-Conversation, and Trans-Learning.

In reviewing these transformative codes, I created Trans-Space because I saw that in using the contemplative online reading space, I created a *safe zone for meaningful interpersonal connections*, by sharing details of my research and life experiences. It began by me sharing "my desire is to see women equality in every area, especially in eradicating domestic violence, prostitution and sex trafficking" and continues by sharing stories of my experiences. I share deep and personal stories about my family, on being a marriage counselor, being liberated, my favorite scripture, as well as encouraging my classmates: "Don't die! Don't stop growing!"

In this space, there was Trans-Meaning. Through this dialogue of sharing my research and life experiences, I could talk freely, connect deeply with the others and explore and *make meaning of my experiences* (Bach & Alexander 2015). In this safe zone that has been created through my dialogue, I am *making meaning from my experiences*. I share how I am beginning to understand this 'violence of poverty' in my family, I also begin to understand "the hard life of racism that they lived and the institutional sanctioned violence that they endured." I am having profound insights, when given the opportunity to experience this safe zone. With this example, I begin to pay close attention to what is meaningful to me and why; I begin to make meaning of experiences (Bach & Alexander, 2015).

The next transformative code in this space was Trans-Conversation. Because of this safe zone and dialogue, I found myself being *more open and vulnerable*. Throughout the semester, I was sharing more and more stories of personal life experiences, while *being open and vulnerable*. I discussed being a "wimp when it comes to pain" and "not wanting to endure anything." Late in the semester, I talk of my frustration and anger with "those in my family that were trapped in a vicious cycle dealing with the violence of poverty."

Lastly, Trans-Learning. Being in a safe zone, making meaning of my experience and being more open and vulnerable, I now was engaging wholeheartedly, and Trans-Learning was taking place in my life. At the end of the semester, it is obvious that I was *engaging wholeheartedly,* because "with tears of joy", I discussed how encouraging my classmates had been. I closed the semester by sharing: "I have never experienced this time of transformational learning in all my years of education."

My findings confirmed that sharing stories is very important to the African American woman and in doing so, you create dialogue that promotes harmony and build connections (Banks-Wallace, 2000) that are transforming. By not focusing on the finished product but allowing the writing to be "the thing itself" (Bach & Alexander 2015; Schneider 2013), I could make meaning of her personal experiences, while being open, vulnerable, and engaging wholeheartedly.

Rachel's Analysis and Findings

As I approached analysis, I decided to use content analysis with three coding methods (open coding, values coding, elaborative coding). This approach provided me the analytical capabilities needed to identify how the excerpts selected for contemplation, critical reflection and discussion could be used for identifying the recurring topics, critical self-reflection, as well as an extension of Bach & Alexander (2015) research.

Open Coding

Conducting open coding with two additional cycles of coding was my initial coding method and it was used for analyzing chunks of data from my initial posts. This coding method afforded me the opportunity to constantly compare the data, construct single word categories from phrases and count occurrences. As a result, I was able to identify the most discussed topics in my contemplation and critical reflection postings. The final coding reflected my discussions could be characterized with the following seven categories: cultural (C), leadership (LL), life lessons (LL), positive outcomes (PO), religion (R), sacrifice (S) and social problems (SP).

Figure 1 reflects the seven categories and references a total count on each category. Life lessons (LL) derived from phrases such as: learn from experiences, anticipating the next move, right time to fight, individual change, growth, be open to change, find contentment, staying informed on current social issues and choose your battles. Cultural (C), the second highest category captured recurring discourse on community, groups, group change, inclusion, relationships and society. Leadership (L) included recurring talks on facilitating, leadership and mentoring. Positive outcomes (PO) were associated with second level coding on nurture, respect, restoration, satisfaction and trust. Conversational exchanges on sacrifice (S) included phrases like the cost of freedom is death, progress is painful and fighting for change. The category social problems (SP) captured my discussion on capitalism, domination, insecurity and poverty as negatives existing in society. Lastly, the religion (R) category reflects the occurrences of references centered in Christian beliefs and morality discussions.
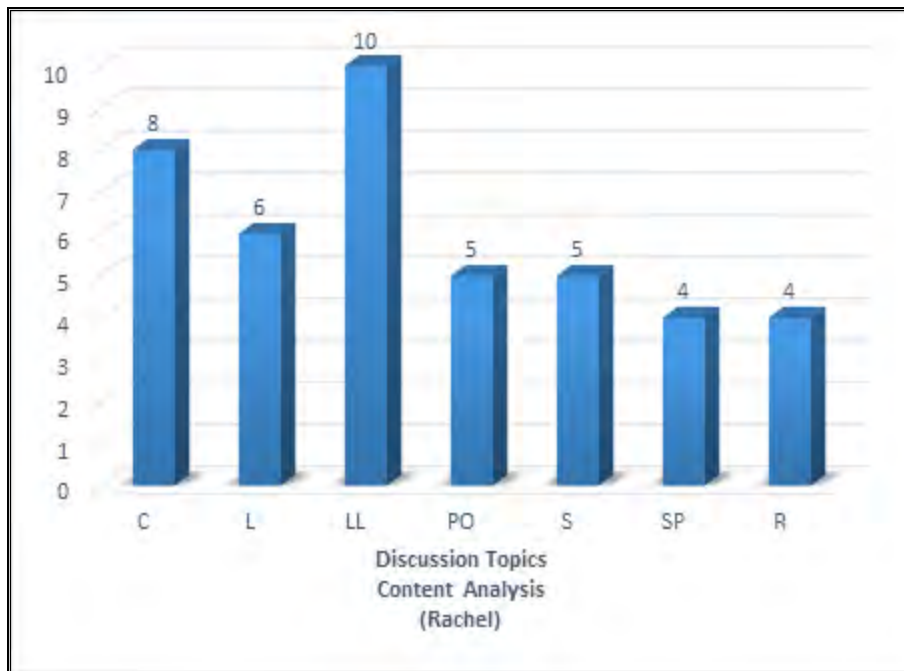
Figure 1. Content Analysis Results on Discussion Topics

Values Coding

Values coding was employed as my second method for analyzing meaning perspectives expressed in my critical reflections posts for class discussion. Miles et al (2014) recommends value coding as it "reflects a participant's values, attitudes, and beliefs, representing his or her perspectives or worldview" Miles et al (2014) define attitudes "as the way we think and feel about oneself, another person, or idea" and values "is the importance we attribute to ourselves, another person, thing or idea" (Chapter 4). I chose to use the line by line text coding method and assigned each line one value code. After coding my responses in its entirety, I performed a count on the four categories: attitudes (18), beliefs (8), values (11) and feeling expressions (9). As shown in Figure 2, the value coding results reflect my responses were predominantly expressed as attitudes (outlook) and values.

Elaborative Coding

The third and final coding method used to analyze the dataset was elaborative coding. I chose to use a priori constructs from the literature as described by Bach & Alexander (2015). The three a priori constructs applied from the literature are: connectivity, openness (aspects of social, emotional and spiritual dimensions) and subject reinforcement. The findings revealed connectivity, which is seen as relating during discourse ranked the highest among the constructs. The second ranked a priori construct was openness from a social aspect in discourse. Subject reinforcement ranked as third, followed by openness with a spiritual aspect and openness in an emotional aspect as the least.

After analyzing the coded data with a variety of coding methods, the findings revealed my learning experience for this course was influenced by participating in a contemplative environment designed by the professor requiring students to actively participate in reading, writing and ongoing critical discourse with other students. Mezirow's transformative learning theory (TLT) states learning "occurs in four ways: by elaborating existing frames of reference,

by learning new frames of reference, by transforming points of view, or by transforming habits of mind" (Hullender et al, 2015, p. 19). The findings from my analysis using values coding affirms I experienced a transformative learning experience by elaborating on my existing frames (attitudes) of reference on cultural and epistemological point of views.
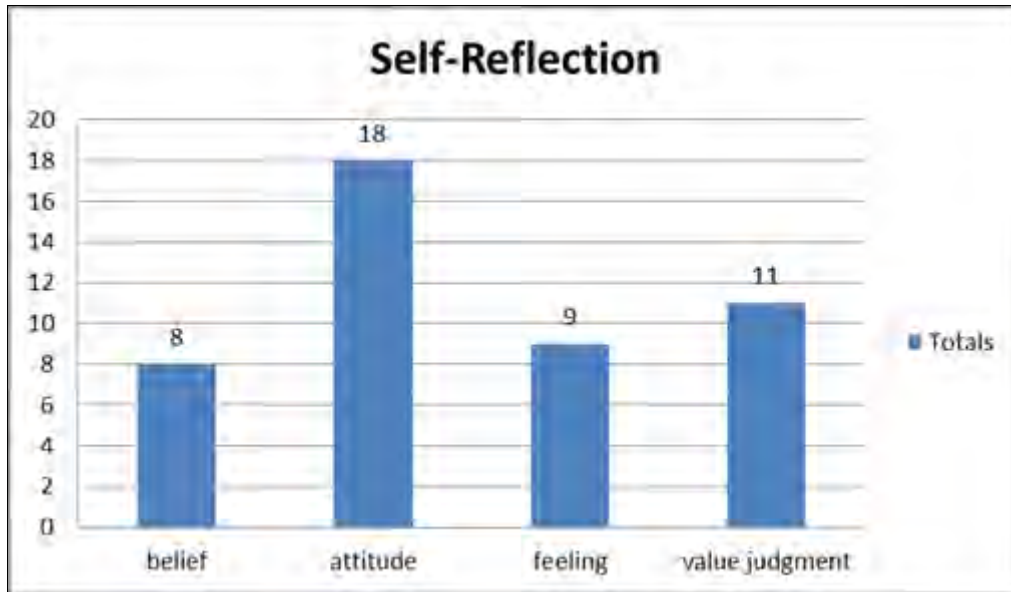

Figure 2. Value Coding Results
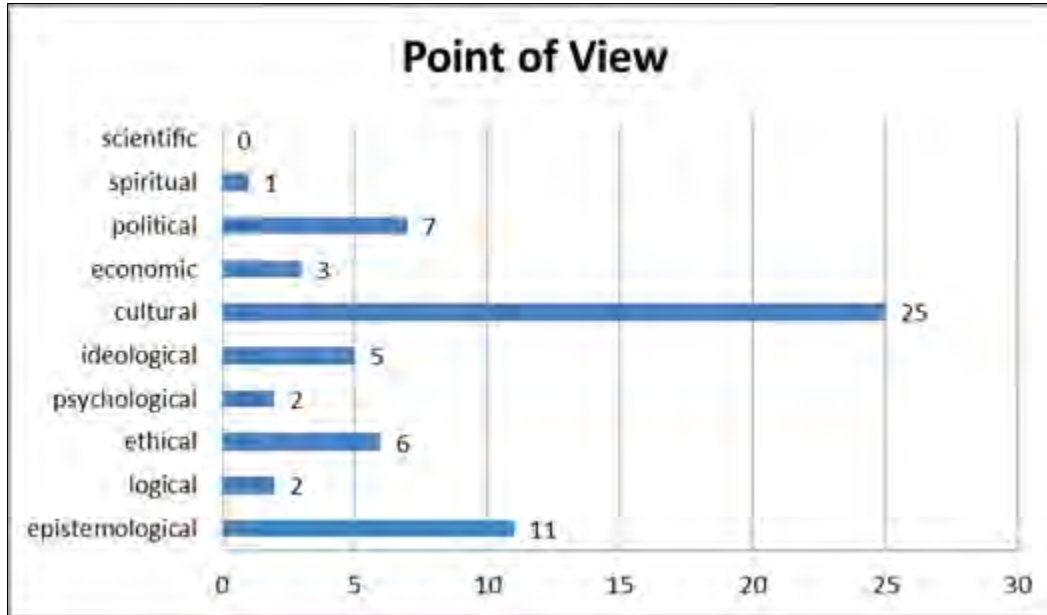

Figure 3. Self Reflection – Point of View

CONCLUSIONS

In conclusion, both researchers chose to use content analysis with a variety of coding methods to evaluate our ongoing communications in an online contemplative environment as

an extension of Bach & Alexander's (2015) research on the benefits of contemplative approach to learning.

While the contemplative approach cultivates choice for students to communicate as often and with all students, we found our preference and genuine choice to satisfy the critical discourse engagement requirement was met with engaging in discourse with each other. By using content analysis, one finding revealed that our sense of connectedness occurred by relating and sharing life lessons through openness with our communications, and within a socio-cultural context on leadership. Conversely, these categories generated during the coding process reflect learning was reinforced on the subject matter as these are also reflective of the tenets espoused in Myles Horton's text. To bring the text into dialogue with one's own story connects the text more deeply and opens the student to new perspectives and meanings (Barbezat & Bush, 2014) as cited in Bach & Alexander, p. 22). We used the assigned text and applied stories shared by Myles Horton (1998) to connect and openly share our personal lives and outlooks. The following are examples of how we connected text with reflections of life lessons:

Life Lesson (Horton)

In the assigned text, Myles Horton (1998) reflected on his family members and impressionable memories of the associated experiences. He assessed these experiences and identified them as contributing to the early foundations of his belief system.

Life Lesson (Rachel)

An example of a life lessons discussion occurred in my posting on "Finding Contentment". In this post, I wrote, "My dad's and Myles Horton's words are almost verbatim. "In any situation there will always be something that's worse and there will always be something that's better, so you continually strive to make it better" (Horton, 1998, p. 228). My understanding of this advice from both of these wise men is "appreciate life, find contentment because there will always be something you perceive as better or worse, but continue on" (Gray, module 12, 2019).

Life Lesson (Amelia)

Amelia wrote a post to reflect life lessons titled as "learning from the living." It read, "Learn from living --you can learn from everyone, even if it's not what to do. Life is a classroom. We always tell our children, what you don't learn from us, life will teach you. I think about life on this earth for billions of years of experience to learn from. There's nothing new under the sun. It's just waiting there to be discovered, and in some cases be discovered again" (Cole, module 12, 2019).

As the class continued, so did our communications on using the text and incorporating it in to our ongoing discussions. We had never met prior to this class, but discovered we also shared the same middle name (spelled differently) as the connection and openness increased. We would begin or close our discussions with Amelia Renee or Rachel Rena – clear indications of our connectedness. We discovered other similarities throughout the course. Our findings imply students' cultural background contributes to the student's choice to engage, connect and talk openly with other students in a contemplative environment.

We conclude as researchers on this collaborative dual autoethnography that the contemplative approach to reading and writing does cultivate choice, connectedness and wholeheartedness when students engage in critical discourse with openness, therefore providing a transformative learning experience. The autoethnographic approach revealed that engaging with literary text in an online contemplative space is impactful as two African American women students "engaged in dialogue made meaningful interpersonal connections, which are vital to promoting harmony and building connections among African American women" (Banks-Wallace, 2000).

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UNDERSTANDING POWER, POLITICS, AND ORGANIZATIONAL CULTURE IN ORDER TO EFFECTIVELY DEVELOP INTERDISCIPLINARY PARTNERSHIPS: A CONCEPTUAL MODEL.

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ABSTRACT

There has been a consistent shift in how health professions education is viewed and a move to bring the fields of graduate medical education, continuing medical education, and adult education together in order to create more robust learning environments. We propose a conceptual model that addresses organizational differences and power dynamics that acknowledges how power, politics, organizational culture, team dynamics and individual interactions influence the development and implementation of health professions programs.

INTRODUCTION

Multi-disciplinary approaches are essential in order to navigate and solve current issues in education and healthcare. There has been a consistent shift in how health professions education is viewed (e.g. Frenk, Chen, Bhutta, Cohen, Crisp, Evans, ... & Kistnasamy, 2010) and a move to bring the fields of graduate medical education, continuing medical education, and adult education together to create more robust learning environments (Cervero & Daley, 2018; Green, Farquhar, & Mashalla, 2017; Hansman, 2018). However, as faculty members in a Masters in Education in Health Professions Education (MEHPE) program, housed within an urban university and partnered with a top-tier Health Care Institution, we have experienced the complexity of creating effective working relationships while developing programs and working across disciplines. In this paper, we provide insights gained from this partnership during the co-development and implementation of a MEHPE program and propose a conceptual model that addresses organizational differences and power dynamics. We examine the role of power, politics, organizational culture, team dynamics and individual interactions to understand how these concepts influence the development and implementation process. We utilize a constructivist lens to interpret the development of shared mental models in respect to university and healthcare organization parameters, course content, course outcomes, theoretical approaches, and grounding paradigms. Our model draws upon Schein's (2010) framework to analyze the cultural contexts, theories of team and individual interactions and makes use of Cervero & Wilson's (2006) framework to examine the navigation of power relationships.

The increase in MEHPE programs is evident in US and international contexts as the number of HPE programs expands. In 2012, Tekian and Harris reported that at the time of their survey there were only 10 HPE programs in the United States to train medical professionals as educators. Since 2012, additional medical and health professions education master degree programs have been established in over 90 universities and medical facilities globally, with over 40 HPE programs currently listed in the United States (http://faimer.org/resources/mastersmeded.html , 2020). Many of these programs are partnerships developed across universities and healthcare institutions or within university

systems. Examples are adult education programs and medical schools, schools of nursing, or dentistry. We contend that the development of effective partnerships, including our HPE partnership, occurs across three levels. Organizational, team, and individual levels have an impact on the way partnerships are conceived and managed. Ultimately, teams that understand and mitigate these differences will have a better chance at creating and maintaining a successful program.

ORGANIZATIONAL CULTURE AND PROCESSES

Culture influences how individuals interact in their organization. A hierarchical culture that supports top-down decision making may be at odds with an organization that supports a more egalitarian approach to work. If we examine more closely the cultural forces that influence partnerships, we can utilize Schein's (2010) model to understand potential differences and how these differences influence the team dynamics. Schein's three levels of culture provides a lens to understand how organizational characteristics influence team engagement. The three levels of culture include artifacts, espoused values, and underlying assumptions. Artifacts are the surface level of culture and are overtly evident. They give an indication of what the organization values and are observed in the organizations' physical or virtual spaces. The second level of culture includes espoused values, which are the stated goals of the institution, are reflected in mission, vision, diversity statements and can be found in organizational literature and on websites. Finally, the deepest level of culture includes the underlying assumptions and organizational beliefs that influence operations and values. These are the unwritten rules and we argue, include the epistemological and ontological paradigms that undergird the organization and the fields in which these professions are embedded. It is essential for the teams to have a shared understanding of the mission, operating procedures, culture, and desired outcomes of each partner organization. Understanding potential differences and implementing mitigation or training strategies can have a positive impact on team performance and reduce discord.

PLANNING PROGRAMS AMONG COMPETING POWER AND INTERESTS

Planning educational programs for adult learners is a key function of adult educators. Although there are many instrumental and technical models for program planning (Caffarella and Daffron, 2014; Cervero & Wilson, 1994, 2006; Sork, 2010), Cervero and Wilson's model of program planning goes beyond prescribing a series of steps to plan programs and addresses the power and interests that are central to ethical program planning. They contend that program planning is a social activity in which people negotiate with each other while making decisions about what is best for all stakeholders involved in the program. Power, as defined by them, is the capacity to act, and power can be distributed unevenly among all stakeholders sitting around the metaphorical planning table. Further, power may be mitigated or enhanced by the individual interests of the planners as well as those of the institutions they represent. These power and interests and negotiating among and between them make up the social process of planning, leading to various kinds of negotiations based on the levels of power and interests and who represents them.

In the program planning process between the medical institution and our urban institution, there have been many discussions due to ongoing program modifications that reflect the varying power and interests of each institution and the planners who represent them. These have led to sometimes ongoing misunderstandings and tensions between the urban university

and medical institution faculty members/planners regarding procedural processes and organizational culture and norms (Hansman, 2018). These misunderstandings, left unaddressed, may result in ill-feelings among program planners that can make planning efforts contentious. Unequal power among planners has at times caused inconsistency and tension within the planning process, making it necessary for planning members to engage in power and interest tactics, such as reasoning, consulting, networking, appealing, bargaining, pressuring, and counteracting (Yang & Cervero, 2001). One approach we have taken is to make visible the contributions and values each institution brings to the program and how our mutual interests, collaboration, and support can help the MEHPE program succeed.

CHALLENGES IN NAVIGATING ORGANIZATIONAL CULTURES

If we look at stated values in the form of mission statements, we can examine whether there are shared goals and operating assumptions. If one organization's mission is focused on the recruitment of top-tier candidates and its admission requirements reflect this, it may be hard to align this with an organization, such as an urban university, whose mission statement is to serve all members of a local community. Admission standards may vary and the pool of potential applicants can vary geographically. There may be overlaps in the mission and vision statements of both organizations; however, the program implementation diverges as the disparities in these statements emerge during actions. The ultimate goal of our partner medical institution is to have a positive impact of the care they provide to patients, and one way to accomplish this is to strengthen educational systems within their organization. The MEHPE is a pathway to provide professional development to their health professions staff so they may continue to build on the strengths of their system. On the other hand, the urban university mission is more broad-based and driven by serving student interests and community needs. Our focus is on providing supports for students to be successful in their chosen professions.

If we consider the structure of the university, it is decentralized. Even though faculty may be in charge of the programmatic elements, they are not responsible for the larger systems that support the university structure. For example, any curricular addition to university programming requires larger programmatic support from the department, the college, and the university, meaning that program modification may take over to a year to complete. The admissions process is another example. The university has admissions offices that manage applications, standards are set by the broader university community, and there is minimal leeway to lower or remove requirements in order to accommodate a different system, such as those of the medical institution. For example, the partner may request the removal of GRE or GMAT scores for admission; however, admissions decisions are made at the graduate college level, which may require these tests. Managing admissions packets requires partners be able access to the admissions systems and the individual applications, leading to Family Educational Rights and Privacy Act (FERPA) concerns. This creates barriers for non-university employees from the medical institution to gain access to a secure dedicated system that does not easily allow non-employee access.

CLASHES IN ORGANIZATIONAL IDEOLOGIES

If we draw this out from a broader perspective, we can consider how the organization, and the profession view fundamental ideologies. An organization that is managed by medical doctors arguably has a different perspective on approaches to knowledge itself. In making

an argument for programmatic implementation, we may see a dichotomy between what one group views as evidence-based decision making. We may see this in how the program is crafted, implemented, and measured. Differences may be apparent in outcome measures, for example, a desire to use competency-based evaluations and metrics versus other approaches that may focus on the demonstration of mastery through papers or portfolio-based work.

There are paradigmatic differences across fields and organizations. These paradigms influence our ontological and epistemological understandings which in turn influences how we design and implement programs. Ontology refers to an individual's world views and beliefs in respect to how new knowledge is created. Epistemology is "the relationship between what we know and what we see" and what we believe to be true (Lincoln, Lynham, & Guba, p. 115). Medical education is predominantly situated within a positivist framework. Meaning, there is one truth that can be objectively observed (Green, 2019). As adult educators, however, we operate from a constructivist paradigm where there are multiple truths that are informed by our experiences and positionalities (Creswell & Poth, 2018). Specifically, educational approaches embedded in a constructivist framework are learner centered, focus on the co-creation of knowledge, and are active. Power is distributed amongst the learners. Within a positivist paradigm, knowledge is situated with the expert and learning environments tend to be more passive (Green, 2019). Learners who have been trained in a positivist paradigm may feel discomfort in the idea of co-creating knowledge and may look to the expert for correct responses.

Organizational operations influence team and individual operations, but lack of clarity regarding these differences can impact team efficacy. A simple example is that our partnering healthcare system operates at a different schedule than does the university. For example, healthcare meetings are held at seven am, whereas the university classes are all held at night. Something seemingly so simple as setting meeting times requires negotiation. Our partner is able to make curricular changes quite easily as long as they are in alignment with the goals of the institution. Curricular changes or program development within a university requires multiple levels of review, beginning at the department level and ending sometimes as high as the state higher education board of regents. The slow pace of change can cause frustration within the working group as partner members do not have a clear understanding of the university processes. Developing a clearer understanding of the differences across organizations is essential to team success. The organizational cultures will not change as a result of any partnership; therefore it is important for medical institution and university team members to develop understandings of both cultures and cultivate strategies to work within these different milieus in a way that leads to successful outcomes.

TEAM BASED INTERACTIONS

Team effectiveness is predicated on a variety of factors (Mathieu, Hollenbeck, Van Knippenberg & Ilgen, 2017). Research shows that team diversity can positively or negatively influence interactions, knowledge sharing, and performance. This is increased when teams are working across organizations. Lack of a shared model of operations can cause difficulty within the teams and may result in tensions in the project and if not managed correctly, ultimately failure. However, teams that develop shared mental models, have team efficacy and trust as well as support from upper management are more likely to develop positive relationships and succeed (Zoogah, Noe & Shenkar, 2015).

We define the team in our MEHPE program as members from each institution that are responsible for the program planning, implementation, and ongoing monitoring and evaluation. Understanding the power structure across teams and within the team is important as this structure has the propensity to influence the overall group dynamics. Teams vary across demographic diversity that includes race, ethnicity, gender, ability, and sexual identification and professional diversity which is delineated through individual training, education, and current position. These characteristics influence how individuals approach the problem, team interactions, and interpersonal relationships. In the early stages of team formation, creating shared mental models of working processes which includes member roles and expectations is essential as these processes may differ across organizations. Increasing the team's cognition includes developing a better understanding of the overall goal, task delegation, organizational processes and this can be achieved by making these elements explicit (Mathieu et al, 2017). As the team progresses in their development moving from non-work stages which include gaining an understanding of the members and the members' organizational parameters as well as constructing agreed upon processes in which the group operates, they can focus on the work stage, which is accomplishing the identified task.

Upper management engagement can also influence the success of the team. Teams ultimately operate under the auspices of their management and organizational structure and work toward their organization's goals. Engagement of management through goal setting and oversight can help clarify the team's goals as well as emphasize the success of the shared project (Zoogah et al 2015). Effective program development requires substantive engagement and the co-construction of a shared framework across teams in order to create a cohesive combined team who understand and work toward the common goal.

INDIVIDUAL LEVEL INTERACTIONS

Demographic diversity influences how we interact with others and this is true in any team environment (eg.Tsui, Egan & Riley, 1991). We may have preconceived notions of others who are members of different social identity groups. Methods of communication may vary and positionality within the teams may cause conflict. Professional diversity influences our world views and grounds our knowledge base (eg. Van Knippenberg & Schippers, 2007). At the individual level, we argue shared mental models and a better understanding of individual team members' perspectives are needed to ensure effective partnerships. This is particularly salient when individuals are working across disciplinary boundaries and may be informed by differing paradigms and approaches. From our perspective as Adult Education professors, our medical partners are situated predominantly in an evidence-based, quantitative, positivist paradigm and draw upon particular approaches in respect to program development, educational approaches, evaluation, and outcomes. This is particularly relevant if members are co-teaching. As indicated earlier, team members may be operating with different paradigmatic assumptions that influence their views of knowledge, knowledge creation, or the existent of inherent biases. Differing orientations within work groups may give rise to issues within partnerships between schools of education and medical schools and must be addressed.

SHIFTING PARADIGMS: A NEW MODEL

Through reflection on our collaboration and planning efforts over the past six years with our medical institution partner, we have developed evolving concepts of our work together and

have developed a model to capture this (see Figures 1 and 2). The model we put forth highlights the differences that influence how our we engage with other entities. It allows us to identify potential pitfalls involved in the implementation of university partnerships and program development, identify implementation strategies that will enable the development of a shared framework of operations, identify strategies to illuminate and navigate power dynamics in the program planning process.
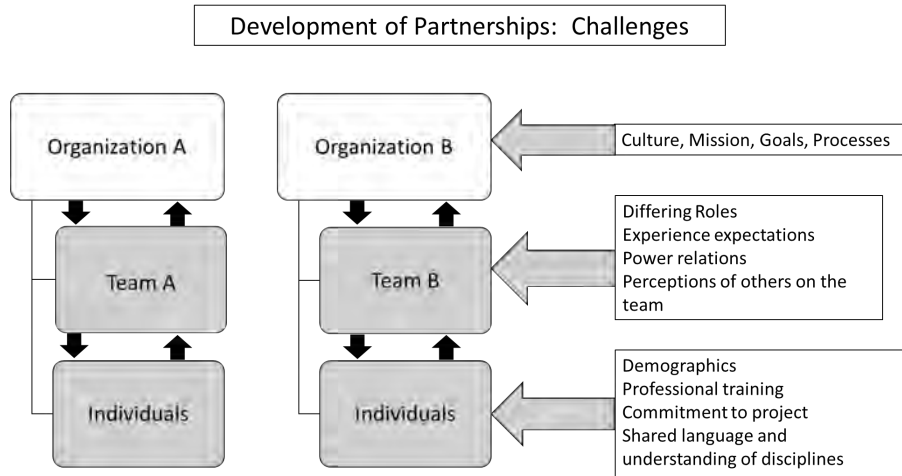
Figure 1: Development of Partnerships - Challenges
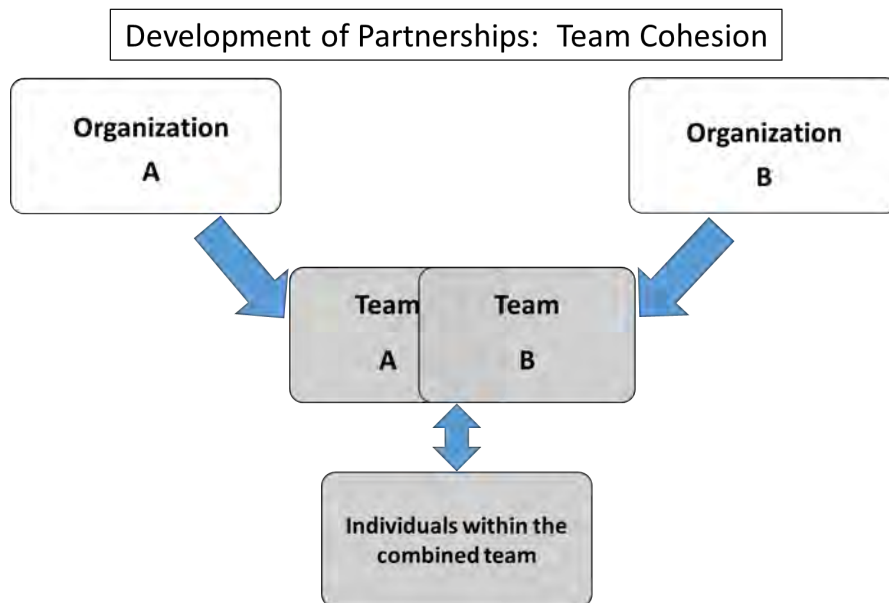
Figure 2: Development of Partnerships - Team Cohesions

We argue the organizations cultures will remained unchanged as a result of this partnership, particularly entities that are well-established and their missions and goals are clearly delineated such as large healthcare organizations or university systems. It is more important that the team members understand the operating systems and parameters that the group is operating under. For example, instituting changes take considerably longer to accomplish within a university system than in for-profit or non-profit organizations. If the team members'

perceptions that one group has unnecessary delays or that the other team is making unreasonable requests, this can be reframed through a clearer understanding of processes which might mitigate potential conflict.

Individuals from each partner organizations form a larger team, a planning group in our MEHPE program, in order to complete a project. Our model shows that the teams can come together to form a more cohesive group. The teams will never fully overlap as each group operates under their specific organizational parameters and their main focus is on the success of their organization. However, if teams can create shared mental models of non-work elements (processes, interpersonal interactions) and work elements (task at hand) they can augment their organization's focus and view their combined work as contributing to the success of both organizations. Having clear mental models in relation to the task and how to accomplish this task can diminish confusion and potential conflict.

CONCLUSIONS

Cross-disciplinary work has become embedded in much of adult educators' work processes. As we attempt to manage increasingly complex issues and engage across fields, we find ourselves in a partnerships across disciplines and organizations with those who may not share our conceptual frameworks, underlying assumptions or organizational goals. Our work here is an attempt to make sense of our experiences and put forth a model that might be useful to other adult educators as as they engage in collaborative community partnerships. While still evolving, we believe our model captures the essence of forging understandings to develop productive working partnerships with others.

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CONSIDERATIONS, FROM A DUOETHNOGRAPHIC EXPLORATION OF EDUCATIONAL LEADERSHIP IN THE ACADEMY FROM THE PERSPECTIVE OF ADULT EDUCATORS

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ABSTRACT

Guided by duoethnography as methodology, two adult educator professors at a research intensive university explore, through individual reflections and dialogue, how their roles and praxis as senior leaders in a School of Education are informed by the guiding principles of adult learning. Rooted in a deep commitment to engaging in a relational practice and co-creating and fostering healthy community, authors recognize the unique contributions that adult educators can make to an academic culture and context that is often challenged to hold and foster spaces for relationship development and knowledge not always captured in formal curricula or academic plans.

Keywords: academic leadership, duoethnography, relationship, dialogue

OVERVIEW

Drawing from duoethnography as research methodology (Nabavi & Lund, 2012; Norris & Sawyer, 2012), we, two adult education professors, engage in a co-learning journey where we critically reflect on our experiences, over this past decade, of serving in formal leadership roles within our School of Education. We launch this inquiry in anticipation of inviting the voices of other adult educators, who have served or are currently serving in formal leadership roles within academia, into this conversation, through an edited book. We are aware that many of our colleagues, in Canada and abroad, have taken up various formal leadership roles and, through their grounding in adult education discourses, have contributed unique perspectives and initiatives within their respective universities.

Returning to our own methodological orientation to explore our respective leadership journeys, we turn to duoethnography, whereby interpretations of a shared phenomenon are explored based on participants' own life experiences and, in the co-writing, "taken-for-granted" beliefs are highlighted and areas for future growth and considerations are illuminated (Norris, 2008). It is through our iterative processes of writing, reflection, and dialogue focused on our leadership praxis, that we consider how our positionality as adult educators offers a unique lens in which to take up our roles.

Initially, we share narratives of engagement in our roles, taking the opportunity to consider implications of taking up these responsibilities, as the majority of our colleagues holding senior leadership positions draw from a research context and framework associated with learning in elementary and secondary school systems. In addition, against the backdrop of a university culture, impacted and influenced by fast-paced neoliberal agendas and strategic plans, we also consider how competing values, principles, and philosophical/historical underpinnings of adult education inform us as we intentionally turn toward an alternative vision.

It is our shared quest to cultivate and sustain a relational ethos, whereby we work toward supporting interactions and interconnectivities with one another to advance collective change and well-being. Indeed, this goal is mirrored in an oft described orientation to adult education as a "vital mission for 'really useful knowledge' that helps create a more equitable world at individual, family, community, and societal levels" (Nesbit, 2006, p. 17).

REVIEW OF THE LITERATURE

In this brief review of literature, we first ground ourselves as scholars in the field of adult learning and education. We align ourselves with Nesbitt (2013) who contextualized his reflection to consider the uniqueness of a Canadian orientation to this field, describing our rootedness in a critical tradition as "evinced in concerns for civil society and social movements, its history of care and inclusivity, its concern to reach participants in remote areas, and its commitment to social issues" (p. 4) and, according to Cranton and English (2009, p. 93), "the common good". He further distinguished our critical tradition, likening adult learning and education to a social movement. Nesbitt (2013) also noted that adult education scholars working within Canadian universities are typically involved in the broader societal sphere – expanding formal learning opportunities for those learners who are typically marginalized, "especially women, ethnic, and racial minorities, and those from working-class backgrounds" (p. 9).

And yet, when we turn to the influence of adult education perspectives on the structures and policies of universities, it appears that few inroads have been made. "It has often seemed that university administrations rarely appear to agree, on, or be quite sure of, what adult and continuing education means … adult educators have usually exercised only minimal influence on university policies or practices" (Nesbitt, 2013, p. 9). Still, here we are as two adult learning scholars, in senior leadership roles within our School of Education, seeking to exert our influence. Indeed, as universities have become increasingly corporatized and, "sometimes contributed to positioning 'people' and 'product' in binary opposition of the other" ((Groen & Kawalilak, 2016, p. 69), it is even more critical that our grounding in adult learning inform how we take up our leadership roles in the academy.

DUOETHNOGRAPHY

Duoethnography is "a collaborative research methodology [where] two or more researchers of difference juxtapose their life histories to provide multiple understandings of the world" (Norris & Sawyer, 2012, p. 9). Through dialogue, we recognized, prior to learning about duoethnography, that our collaborative work and scholarship readily aligned with its foundational essences.

In particular, "differences between duoethnographers is … encouraged [and] expected" (Norris & Sawyer, 2012, p. 17). As we explored our own life histories, we discovered areas of similiarity *and* difference. We aimed to explore our differences, with intention, anticipating significant potential for reciprocity of support and self-discovery. Differences that emerged included: cultural backgrounds (parental immigration experiences); childhood experiences shaped by faith beliefs; professional work experiences; learning journeys having navigated ambiguous academic contexts as adult learners; and, diverse family compositions when nurturing the development of our children.

As stated by Norris and Sawyer (2012), "duoethnography views a person's life as curriculum" (p. 12). Additionally, "one's present abilities, skills, knowledge, and beliefs were acquired/learned, and duoethnographers recall and reexamine that emergent, organic, and predominantly unplanned curriculum in conversation with one another" (p. 12). According to French philosopher Emmanual Levinas (1984), "one cannot really understand oneself unless oneself dwells in the presence of the Other" (Norris & Sawyer, 2012, p. 13). As well:

> Although autobiographical, the focus is on how individuals experienced and gave meaning to a specific phenomenon, how these meanings transformed over time, and how this research continued the process of reconceptualization. Duoethnography is a report of a living, dynamic, and collaborative curriculum. (p. 13)

Indeed, duoethnography provides a safe and challenging space that supports and encourages our work, diversity of perspective, and self-reflexivity. We continue with this work as we explore our academic and adult educator journeys and how this methodology continues to inform our work as leaders in a School of Education.

REFLECTIONS

Significant is that neither of us anticipated working as professors in a research intensive university. Rather, our respective careers were located in grassroots education and community. Janet worked for many years as an educator; first as a high school teacher and then as a teacher of English as an Additonal Language (EAL) in China. She then turned toward adult learning within a continuing education centre for a school board in Ontario. She held a range of roles from an EAL and adult literacy instructor to coordinator of a settlement centre for immigrants and refugees as they and their families transitioned into the school system. Her tenure ended serving as the staff development consultant for the school board.

Colleen worked as a social worker for adults with developmental challenges and later with marginalized youth, single moms, and families in crisis. After eight years, she transitioned to a more educative role in a vocational college; one that offered life skills and adult upgrading for marginalized adults who were dependent on social services support.

Having worked for several years doing more community-based work, we each decided to pursue a doctoral degree in adult education. Although we did not yet know one another, we describe our motivation to take up doctoral work as being driven by a thirst for knowledge and a deepening of practice. Perhaps it was at this point when we each realized that another path—an academic journey, might lead us to a professoriate pathway.

By drawing from our earlier work experience, we recognized that the principles that guided our work as adult educators *did* have a place in a university context. Although the culture of our university was different from our earlier work, we found many places and spaces where we could continue to foster "the relational" to support others to make deeper meaning of learning acquired along the way. These spaces also supported self reflection and empowerment with adult learners and we focused, with intention, on supporting others to find their inner wisdom and strength to achieve their set goals. These same principles shaped our teaching practice, our work with graduate students and our relationships with colleagues. Now, years later, we each hold senior leadership positions in our School of Education; the premises and principles that have guided adult educators for many years past continue to illuminate how we take up our leadership roles.

Janet

Since launching my career in this university, I have held multiple leadership positions, from chair and academic coordinator of adult learning to graduate program director.   Recently, I assumed the role of Associate Dean of Graduate Programs in Education. As I consider how my grounding in adult learning and education has informed my leadership journey, particularly now, I was struck by the phrase *our history of care and inclusivity*, in Nesbitt's (2013) commentary. Perhaps it jumped out as I don't perceive this as the norm within the academy, especially as I consider how challenging it can be for people to gain entry into university programs. The process can feel impersonal, and the results reinforce the perception that university education is exclusive. As Chair of our Admissions Committee for Graduate Programs in Education, I am aware that we are unable to offer admission to every applicant. However, I believe the experience we have in Adult Learning in offering a pathway to applicants who do not meet the typical entry criteria for graduate studies informs my work in this area. Indeed, through the creation and implementation of a prior learning assessment review (PLAR) processs, we have seen how well these applicants have taken up graduate studies. As someone who has taught several courses our graduate program, I recall many students with a depth of experience and leadership expertise in adult learning outside narrowly defined entry parameters, who thrived. Indeed, it was our Adult Learning program, particularly through the guidance of Colleen, who challenged the typical entry admission process with the introduction of a rigorous PLAR process.

We are into the annual admissions cycle again. As usual, there are more applicants than there are spots. And, now as normal practice, the term PLAR is part of the admissions process vocabulary, not just for Adult Learning but for all the graduate programs in our School. It is gratifying to see how the lens of adult learning has expanded, even just a little, the possibility, for those typically denied admission, of enrolling in graduate studies.

Colleen

I have assumed many leadership roles in our School of Education that span Chair of our Adult Learning specialization, Co-Coordinator (with Janet) of our MEd and EdD Adult Learning programs, and two years as Assistant Dean International— additionally, I am now in my second, five-year term as Associate Dean International. I recognize that the principles of adult education and adult learning, rooted in a *relational epistemology,* continues to guide my leadership work and my relationships with others. A relational epistemology and praxis refers to how learning from one another, with students and colleagues as authentically engaged, lifelong adult learners, supports the co-creation of healthy and diverse work and learning communities that thrive. A relational epistemology honours learning that occurs through relationships with others and that these relationships are central and vibrant pedagogical space (Thayer-Bacon, 2003).

Over the past several years, I have been actively engaged in leading the development and implementation of a university-wide *Intercultural Framework* aimed at advancing intercultural capacity across our campus community and School of Education. Advancing the intercultural capacity of students, staff, and faculty often involves leaning into difficult conversations to uncover unconscious bias that can negatively impact our behavior and decision-making in favour of or against someone else or ourselves. Increasing awareness of unconscious bias also illuminates its impact on equity and inclusion practices and, in particular, its impact on underrepresented groups on campus. Adult education principles and practices have deep

roots in equity and social justice and have played a foundational role in the development of this framework and in the creation of spaces for dialogue to prompt some difficult conversations. Further, prompting individuals to reflect on their own lived experiences of inequity, discrimination, and other injustices to uncover the learning potential that resides there has contributed to the deeper engagement of many in our School and in the advancement of teaching and learning practices.

DIALOGUE AND ANALYSIS

Through dialogue, we shared our reflections and foundational values and beliefs that informed our relationships and our practice. When speaking of dialogue, David Bohm, author of *Unfolding Meaning – A Weekend of Dialogue* (1985) referred to "participating in this pool of common meaning which is capable of constant development and change" (p. 175). Bohm also understood dialogue to be a process, an awakening, and "a free flow of meaning among all the participants" (p. 175). Within this dialogue space, safety and challenge are fostered and supported. Safety refers to a deep sense of trust, belonging, equity, listening, and humility (Vella, 2002). In this safe space, sharing our reflections often invites leaning into difficult conversations—conversations where we disclose differences of interpretations and perspectives. Because of this sense of safety, we are willing to take this risk as we believe that this is where the power and potential for learning and knowledge acquisition resides.

We recognize that fostering spaces of safety and challenge to support our dialogues and collaborative work with one another also emerged as the foundational theme in how we each take up our respective associate dean roles. What follows is a brief portrait of how we "live" our understanding of safety and challenge.

Office of Graduate Programs in Education

Janet. The graduate program office (GPE) is a multi-faceted, fast paced area. With over 1200 students in various programs, we have 20 people – advisors, directors, and managers – working behind the scenes with the goal to support all of our instructors and students so they can fully focus on cultivating and sustaining a dynamic learning space. In the quest to have an environment that enables rich learning opportunities, I feel like I am holding a relational space that involves a paradoxical tension. On the one hand, I believe we have created a strong safety net for each other as a team, where we can quickly respond to and support each other as situations arise. On the other hand, we have also created a space where we are able to challenge each other to critically question the systems and structures in our office and our programs. Sometimes, these challenging conversations can be tough; as we push each other to slow down and genuinely listen to what the other is saying. And yet, lookimg back, I know that these times of challenges, cushioned by the creation and cultivation of safe space, created in the countless moments of each day, are invigorating. These dialogues are where learning happens; calling on myself and others to consider our assumptions and to stretch into new ways of doing and being.

Office of Internationalization – Services and Support

Colleen. We have three offices to support our programs— Offices of Internationalization, Research, and Teaching and Learning. These three offices recently relocated to one shared physical space, informally referred to as the HUB. The purpose of relocating was to promote

collaboration across our offices to support progframs, with each office continuing to hold its own identity.

Soon after relocating to our common HUB space, myself and the two other associate deans were called to the dean's office to discuss how we would collaborate, while still supporting our own respective portfolios. We felt pressure to identify action plans and outcomes before having the opportunity to understand the work held by each office and the individuals who worked within. Prior to the meeting, we three associate deans discussed what we anticipated would be a pressure to articulate a collective identity prior to fostering relationships with one another. In retrospect, it was important that the three of us met first, as she was seeking a clarity that was not yet possible. As a result, we we were able to respectfully challenge her request; emphasizing the need to foster a more organic process of relationship building that we believed would help to illuminate potential areas of collaboration. We spoke of a more relational, versus mechanistic, process, one that required time to co-create a community of well-being, a collaborative community that was welcoming, inclusive, and valued the equitable work taken up by each office. We maintained that this focus on the relational would provide insight and opportunity regarding how we might come together to share resources and collaborate on future initiatives. We felt listened to and respected when we shared our perspective with the dean, someone who also valued the importance of fostering relationsnhips. We were supported to take this time to realize our collective potential.

DISCUSSION AND SUMMARY

Drawing from duoethnography as our research methodology, we, as two adult learning professors, critically reflected on our experiences of serving in formal leadership roles within our School of Education. We wished to discern if and how our positionality as adult educators offered a unique lens in how we took up these roles. As Nesbitt (2013) indicated there are few university administrators in education faculties with a background in adult learning, which, in turn implies discourses within our field would have little influence on the policies of the academy.

Through our dialogue and ensuing reflections, we realized our personal stories of entry into the professoriate and leadership mirror the field of adult learning and education. As the tenets of adult education come from grassroots community development work; our work as formal leaders is also rooted in our backgrounds in community organizations. And in this realization, we resonate with two aspects of this shared heritage. First, is an abiding belief and appreciation for relationship – with its continuum of safety and challenge – and the dialogic processes required to cultvate and sustain them. Second, is the deep work of adult educators whereby "they saw themselves as an integral part of the movement for social justice flowing like a river through Canadian society" (Welton, 2011, p. 7). While this quote is from the 1930s, describing community workers, it could just as easily apply to work we aspire to as formal leaders within a Canadian university.

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DECOLONIZING LIFELONG LEARNING IN THE AGE OF TRANSNATIONAL MIGRATION: GLOBAL ISSUES AND PERSPECTIVES

Shibao Guo, Srabani Maitra, Linda Morrice, Hongxia Shan, Andreas Fejes, Magnus Dahlstedt, Sue Webb

ABSTRACT

This symposium paper examines how colonial ideologies continue to shape migration and migrants' transnational learning experiences. In particular, it interrogates the colonial assumptions and Eurocentric tendencies influencing the current ideological moorings of lifelong learning policies and practices in this age of transnational migration.

Keywords: Lifelong learning, transnational migration, decolonization, postcolonial, racial contract, anti-racism, occupational choice, higher education, refugees

INTRODUCTION

With the development of modern transportation and advanced communication technologies, migration has shifted from international to transnational, characterized by the multiple and circular migration across transnational spaces of migrants who maintain close contact with their country of origin. Many transmigrants constantly move between former colonies (e.g., India, Jamaica, South Africa) and settler colonial states (e.g., Australia, Canada, and the United Kingdom) and continue to live the legacies of colonialism. This symposium examines how colonial ideologies continue to shape migration and migrants' transnational learning experiences. In particular, it aims to interrogate the colonial assumptions and Eurocentric tendencies influencing the current ideological moorings of lifelong learning policies and practices in this age of transnational migration. In this symposium, we will report on our research and provide forum for a larger debate about the relationship between transnational migration, colonialism, and lifelong learning.

Paper 1: Lifelong learning, colonial undertones and experiences of transnational migrants in Canada

Srabani Maitra, University of Glasgow and Shibao Guo, University of Calgary

Lifelong learning as a 'beautifully simple idea' (Field, 2000, p. vii) representing humanistic and emancipatory approaches to education, was perhaps first institutionalised as early as the 1960s by the United Nations Educational, Scientific and Cultural Organisation (UNESCO) that envisaged for a new vision of learning throughout the life of individuals and societies (Elfert, 2018). However, like any other form of learning, lifelong learning is a social and cultural phenomenon in sociocultural world where power is unequally distributed. Thus, the opportunity to learn and progress through learning depends on the individual's position in the social, cultural and economic structures (Jarvis, 2007). The issue is particularly pertinent in the context of settler colonies such as Canada, where politics of race and culture continue to circulate as residues of colonial history. Historically in Canada, for example, the White national subject has always been 'exalted' as a stable and superior being vis-à-vis Indigenous peoples and other non-white groups living in the country (Maitra & Guo, 2019). Racialized immigrants, brought into the settler nation, despite being highly educated, face increased

barriers to their labour market integration. Such barriers typically include lack of opportunities for learning as well as devaluation and denigration of their prior learning and credentialism leading to their unemployment and underemployment, and downward social mobility (Guo, 2009, 2013; Maitra, 2015a, 2015b). To put into colonial contexts, particular representations of the 'native other' are naturalized, their knowledge delegitimized and thereby considered deficient and inferior (Giroux, 1997; Memmi, 2000). Given the above contexts, in this paper, we delve deeper into the question of whether practices of lifelong learning are responsive to such colonial, racial, and cultural frameworks that mediate knowledge/skill acquisition, recognition and validation in the age of transnational migration?

Drawing on a range of anti-colonial and anti-racist scholarship, we argue for an approach to lifelong learning that aims to decolonize the ideological underpinnings of colonial relations of rule, especially in terms of its racialized privileging of 'whiteness' and Eurocentrism as normative processes of knowledge accumulation. After Smith (1999), we theorize decolonization as a social and political process that recovers and re-establishes marginalized cultural knowledge, practices, and identity. In the context of lifelong learning, we propose that decolonization would achieve three important purposes. First, decolonization would entail challenging the hegemony of western knowledge, education, and credentials and upholding a 'multiculturalism of knowledge' that is inclusive and responsive to the cultural needs and values of transnational migrants. Second, decolonization would lead to the need for planning and designing lifelong learning curricula as well as institutionalized pedagogy based on non-western knowledge systems and epistemic diversity. Here the envisioning of a truly transformative pedagogy for lifelong learning must be able to address the incommensurable experiences of immigrant groups and indigenous communities who are often lumped together as an undifferentiated body of 'oppressed' communities within a liberal framework (Maitra & Guo, 2019). The final emphasis is on the urgency to decolonize our minds as lifelong learners, practitioners and policy-makers in order to challenge the passivity, colonization, and marginalization of learners both in classrooms and workplaces. By decolonization, we are not calling for an uncritical acceptance of knowledge systems. Rather, the emphasis should be on being open-minded enough to acknowledge the value of lifelong learning systems based on 'objectively ascertained merits, rather than arbitrarily chosen distinctions of preferred and non-preferred countries, thereby shielding the accreditation systems from bureaucratic or professional interests' (Santos, 2014, p. 37). We believe lifelong learning practices need to embrace cognitive justice that asserts the diversity of knowledges and the equality of knowers (Visvanathan, 2009). After Santos (2014), we also believe that cognitive justice will never be successful if it is based on the idea of equitable distribution of knowledge. Rather, it should be based on a 'broader context of dialogue with other knowledges' (Santos, 2014, p. 189).

Paper 2: Epistemic justice, lifelong learning and migration: Reimaginings

Linda Morrice, University of Sussex

Postcolonialism claims that colonial discourses, domination and oppression continue beyond the end of historical colonialism, that there is an ongoing legacy of colonial relations of inequality and Western privilege. Santos uses the concept of 'abyssal lines' to capture Western thinking which continues to structure modern knowledge, and which classifies the world and its peoples according to systemic binaries. Whereas historically lines were

territorial, dividing North/South, East/West, colonized/colonizer, the migration of people from the formerly colonized periphery to the colonial centre, has broken down the binaries based on geographical territories and given rise to a 'messy cartography' (Santos 2016, p. 128). The metaphor of the 'Global South' is used by Santos to refer to those who are systematically excluded and marginalized by global capitalism and colonialism, wherever they are located geographically (Santos, 2016).

This paper draws on this conceptual framework to examine some of the ways in which education is being enlisted to do the work of maintaining and strengthening abyssal lines based on colonial models of exclusion, control and non-recognition. The use of language requirements and citizenship testing in education is used to sift and sort migrants, determining who can enter a nation state, and of those who gain entry, who can claim the rights of citizenship, and who remains a denizen (Joppke, 2007; Morrice, 2017a). Citizen education can be viewed as part of the west's 'civilising mission' (Heinemann, 2017), a construction which depends on a polarizing discourse in which migrants' culture and values are positioned as inferior, backwards and as belonging to some long past stage of civilization (Morrice, 2017b). Colonial logics have also positioned adult educators as everyday border agents and gatekeepers; for example, checking which migrants are allowed to enroll on courses (refugees and those with 'the right' papers) and who is denied access (asylum seekers and those without papers), and monitoring attendance of overseas students in Higher Education.

The exclusionary monopoly operated by western conceptions of what constitutes relevant or valid knowledge has the effect of negating the knowledges, experiences and practices of whatever, and whoever, does not fit within the dominant epistemological canon; what Santos refers to as epistemicide. The significance of existing qualifications and competences, and the difficulties migrants face in transferring these to either education or employment in the west has been the subject of a growing body of scholarship (e.g. Andersson and Guo, 2009; Guo & Shan, 2013; Ng & Shan, 2010; Sprung, 2013). There has also been recognition of the specific difficulties that refugees who arrive with situated knowledges and professional qualifications have in gaining recognition for their certification and skills in order to access education and the labour market (Andersson & Fejes, 2010; Morrice, 2011). Forms of knowledge, qualifications, experiences and ways of learning which cannot be accommodated in western knowledge structures are rendered incomprehensible and invisible.

The postcolonial lens problematizes the current practices, but also suggests how adult education might be re-imagined. Adopting Santos' metaphor of the global South shifts the focus away from the migrant population as the inevitable unit of analysis for education policy towards disadvantaged and marginalized populations more broadly. This reframing sees poverty as at the root of much exclusion and segregation, rather than migration and the cultural differences which might accompany it; the social and political challenges of integration become challenges of addressing poverty and material inequality.

Santos' central assertion is that there can be no global social justice without epistemic justice. The pursuit of social justice requires the critical interrogation of Western knowledge and epistemologies, and the need to make visible and knowable localized, indigenous and other non-Western forms of knowing. This requires not only recognition of migrant qualifications, but also skills and expertise gained in non-formal, non-Western contexts and which may not carry formal qualifications. It necessitates education which is open and flexible, and prepared

to enter into dialogue between different knowledges and practices, rather than seeking only to assimilate and construct learners according to some pre-determined image. For this to occur a decoupling from models of deficiency and deficit, and instead an approach grounded in ideologies of human potential and social justice is needed. Such critical and transformative pedagogies find expression in the work of Freire (1996); Giroux (2011) and hooks (1994) amongst others. Education has the potential to play a critical role in the context of transnational migration and in bringing about a more globally social just world, but only if it can liberate itself from these postcolonial imperatives and framings. The reframing suggested here is a tentative step in that direction.

Paper 3: Unsettling lifelong learning as a racial contract

Hongxia Shan, University of British Columbia

In the opening of his book *The Racial Contract",* Charles Mills, a Jamaican philosopher states: "White supremacy is the unnamed political system that has made the modern world what it is today (Mills, 1999, p. 1)." In this book, Mills theorizes white supremacy as A Racial Contract, or a set of formal and informal agreements between the class of white, full humans and members of subsets of humans who are considered incomplete against a range of phenotypical genealogical and cultural standards. Such a social contract compels political and moral obligations of the lesser human beings on the one hand and yet perpetuates the subordinate civil standing of the latter within the white-ruled polities. In this article, I argue that in the context of immigration, integration and deprofessionalization, lifelong learning has been upheld as such a contract.

The social contract of lifelong learning is problematic because it is primarily based on a uniform construct of human beings who are simultaneously lacking and yet endowed with potentials (Lewis, 2011). We are forever lacking and will never be complete because of the need and expectation for us to keep up with changes (Bringham & Biesta, 2010). We are full of potentials, which can only be actualized if we continuously accumulate skills and develop ourselves. Defined simultaneously through the lens of lacking and potentiality, individuals are only differentiated by their will to learn. Social differences either become irrelevant or considered issues that could be overcome through lifelong learning. What is rarely considered is the very process of actualization is necessarily constituted through a particular cognitive culture. Potentials that are not or could not be captured in the dominant cognitive culture either go invisible or need to be corrected. As a result, actualization of potentiality could as well be a process where our potential is simultaneously compromised and destroyed (Lewis, 2011).

To re-think lifelong learning, I shift from a focus on skill acquisition and actualization to attend to the politics of appearance. My use of appearance is informed by Arendt's political theories. To Arendt (1971), "to be alive means to be possessed by an urge towards self-display" and by self-display, she means that we actively "make [our] presence felt, seen and heard" in the public (p. 29). Arendt's appearance is a mask-making process through which we pursue distinctiveness and individuation. In this process, Arendt believes, we need to purge our self-interests and disassociate ourselves from the politics of group identities. This particular pathway is idealized, and yet moving beyond group identities could be an ambitious and ambiguous project. This is particularly the case when it comes to racialized immigrants originating from less developed countries. The production of the racialized other can be

traced to the colonial era when Europeans, using rational, objective and scientific methods, constructed people in the rest of the world as *the anthropos* or lesser human beings in need of civilization vis-à-vis *the humanitas* in the west who possessed civilization (Mignolo, 2001). This "scientific" construction not only aided the rise of cognitive rationalism to the position of supremacy, which renders dangerous things that cannot be fully communicated, or cognitively mapped. It also established a colonial order – racialized others as lesser ontological beings and epistemic subjects, which via the embodied movements of *the anthropos,* has been dispersed to the west. Immigrants' experiences in host societies are inextricably linked with this colonial history. To appear vis-à-vis the gaze of Eurocentric culture, in both the epistemic and ontological sense, the mask-making exercise of *the anthropos* is bound to be ambivalent. It is etched with the colonial wound that has historically inferiorized the racial others as lesser beings, as much as it marks the conditions for them to emerge in the host societies.

Given these observations, a postcolonial politics of appearance compels us to scrutinize, not only how well *the anthropos* enunciate themselves, but also the terms of enunciation that may hinder their appearance (Mignolo, 2001). When reviewing the literature on immigration and adult learning and education with this politics in mind, I see three metaphors that speak of the challenges and possibilities for immigrants to appear: fixation of the Eurocentric gaze, re-credentialing as precarious investment, and lifelong learning as trans/formation. There is no easy breakaway from lifelong learning as a racialized social contract. Yet, there are ample evidence that borders can be reimagined and crossed/vexed by recentering immigrants as knowing subjects.

Paper 4: Futures in line? Occupational choice among migrant adult students in Sweden

Magnus Dahlstedt and Andreas Fejes, Linköping University

This paper focuses on occupational choice among students enrolled in municipal adult education (MAE) in Sweden, and how they are formed in the context of migration. With the current migration patterns in Europe, and particularly the historically high number of asylum seekers and refugees coming to Sweden and other member states of the European Union in the period of 2015-2016, issues of migration and the inclusion of migrants have been put in the centre of political debate. In several of the member states of the European Union, exceptional policy measures have been taken in order to handle the so-called 'refugee crisis' – such as intensified border control, the introduction of identity checks at specific checkpoints as well as within the borders of a country, and restrictive rules for the reception of asylum seekers. Such policy measures have also been taken in Sweden, which have drastically changed migrants' possibilities to enter into Sweden.

In this context, adult education has come to the fore on the political agenda in Sweden, proposed as a central tool for the inclusion of migrants in Swedish society, not least by providing the knowledge necessary to enter the labour market, as well as to live and manage life as citizens (e.g. Ministry of Education, 2015).

The aim of this article is to analyze the ways in which migration plays out in adult students' narratives about their occupational choice and future. We draw on interviews conducted within a larger research project on citizenship formation within and beyond adult and popular education (see Fejes et.al., 2018). This project engaged in the elicitation of student narratives about what it means to be a citizen and what they themselves say they do 'as citizens' within

as well as beyond their studies, i.e. 'the doings of citizenship'. Of a total of 37 interviews with students within MAE, 13 had experience of migrating to Sweden. For this article, we focused on three individual narratives of adult students with various experiences of migration to Sweden.

Drawing on Sara Ahmed's (2002, 2006, 2007) conception of orientation, the analytical focus is directed at the orientations described in adult students' narratives about their occupational choice and future. A particular focus is put on the ways in which these orientations are related to particular experiences of migration.

Our results show how, in all narratives, certain lines of orientation are shaped in the name of migration, where the past, present and the future merge in the adult students' narratives about their occupational choice. In the students' narratives, similar challenges emerge in terms of their belonging and claims for belonging to the Swedish social community. While the students claim their belonging to this community, they are – as 'migrants' – repeatedly reminded of their non-belonging. In various ways, they describe how they feel out of place in the Swedish social community. On the basis of such experiences, all students outline specific orientations towards the future, where engagement in adult education as a means of finding a job appear as an important line of orientation guiding the future, as a way of finding a future and claim one's belonging. However, although all three students talk about orientations towards the future in terms of further education and future work on the basis of present and past experiences and feelings of being out of place, the specific trajectories are divergent, which are further elaborated in the article.

We end our article with raising question of where the boundaries are to be drawn for what and whom should be allowed into the community of the inside? Who shall have the possibilities to belong to the inside and who shall be left on the outside? On what core values shall the community of the inside be based and who shall be able to define these values? All of these questions concern not only the present, but also the future. What futures are made possible according to today's conceptions about belonging? Who will be part of these futures – and in what way?

Paper 5: Using neo-institutional theory to unsettle university equity frames for students from a refugee background

Sue Webb, Monash University

Neo-institutional theory is used to explore access to higher education for people seeking asylum in one country, Australia, where institutional policies are predicated on the experience of international student migration. Drawing on neo-institutional/organizational theory to explore and discuss one university's practices for admitting people from a refugee background, the paper identifies tensions within different levels of the university between institutional equity policies and their implementation.

In undertaking an institutional case study in Australia, this paper contributes to wider global understanding about why change in this area has often been reactive, with the strong involvement from non-state actors and reflecting bottom-up change rather than system level policy shifts. Through analysis of a qualitative based case-study of admissions to higher education scholarships for people seeking asylum, the loci of tensions between the institutional policies and peoples' practices and beliefs, and some potential points for

organizational learning, are identified. In these ways, the article contributes to reflections on university policies for social equity in Australia and in relatable contexts (Bassey, 1999) to enable a rethink of equity frames to embrace people seeking asylum by addressing the following questions:

1. What processes and procedures do Australian universities have in place to admit applicants from asylum seeking backgrounds?
2. How are these applicants' prior educational qualifications and experiences assessed in Australian universities?
3. How are the positions of people from asylum seeker backgrounds recognized and understood in Australian universities' equity policies?

Neo-institutional research provides the conceptual frame to address these questions following the work of Powell and Solga (2010) who highlight the way that equity and change across higher education systems needs to attend to the way that policies and practices are affected by the wider sociopolitical environment, as well as the internal interactions of an organization. Scott's (2001) framework suggests that organizational structures are upheld by 'three "pillars" which work collectively as mutually reinforcing forces to shape the institutional characteristics of an organization.

In this study, the three pillars of organizational activity under focus comprise the following: firstly, the regulative pillar, which relates to the rules, laws and governance arrangements in which the university operates. The processes and procedures that Australian universities have in place to admit applicants from asylum seeking backgrounds (Research Question One) are derived from the regulative pillar.

Secondly, the normative pillar refers to the values and norms of the university indicated by internal policies, which align with the regulatory objectives and rules and are developed by professional training of employees. The assessment of prior educational qualifications and experiences (Research Question Two) is based on the rules, laws and governance arrangements of universities, i.e., Pillar One and the expected institutional practices (Pillar Two). The third pillar is the cultural-cognitive element, which acknowledges that organizations and their practices are the construction of shared social interactions. Within organizations, people are positioned in different roles and functions in relation to each other and the objectives of the organization, and they have different levels of resources (derived from their personal biographies and networks). Through social interactions, shared dispositions and beliefs to align with the normative values and expectations of the organization develop, but at the same time, Pillar Three indicates how resistant or dissident views and practices may emerge.

The findings showed that a university that strives to be inclusiveness and has professional staff committed to equity, was still be experienced by applicants from asylum seeking backgrounds as exclusionary. The voices of students who failed to obtain a scholarship and university place confirmed the findings of other research in Australia, the UK, Germany and Malta that has identified the difficulty asylum seekers faced of being 'in the middle' and misunderstood because they are neither a domestic student nor a typical international student (Earnest *et al.*, 2010; Joyce *et al.*, 2010; Mangan & Winter, 2017; Schneider, 2018). The findings also show that even though the university has a long tradition of equity practices

directed at domestic students, new thinking was needed to extend these strategies to asylum seeking students and 'workaround' the disconnects between the regulatory pillar and the normative and cultural-cognitive pillars. As Streitweiser *et al*. (2017) have argued in relation to the readiness of Berlin institutions to address the needs of refugees, without better integration of the regulatory pillar or system level support, staff and students with a strong commitment and sense of responsibility towards enabling the access and participation of those from asylum seeking backgrounds will bear the main costs in terms of time, money and emotional energy when trying to make changes to integrate refugees into the higher education system.

CONCLUSIONS

Overall, this symposium represents our collective efforts in our attempt to decolonize lifelong learning in the age of transnational migration. As a group, we interrogate the ideological underpinnings of colonial relations of rule that have shaped current lifelong learning theories, policies, and practices in the age of transnational migration.

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TOWARD GLOBAL MINDEDNESS: EXPLORING ADULT LEARNING EXPERIENCES OF STUDY ABROAD STUDENTS

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ABSTRACT

This study explored how students developed global-mindedness through pedagogical practices in study abroad programs at a university in Western Canada. The study is informed by a multidimensional concept of global-mindedness that consider how individuals "think about and engage with otherness and difference in contexts characterized by plurality, complexity, uncertainty, contingency and inequality" (Andreotti, Biesta & Ahenakew, 2015, p. 254). This concept has cognitive, affective and performative dimensions, about what we know, about how we feel and about what we do. In the study we interviewed twenty Canadian undergraduate students about their perceptions of global-mindedness, pedagogical practices, and benefits and challenges of cross-cultural learning experiences in their study abroad experiences. Results of the study reveal that many participants participated in study abroad programs for instrumental purposes such as earning easy credits, completion of internships for their degree requirements, and preparation for future employability. The majority of students engaged global-mindedness from cognitive and affective perspectives in their study abroad programs, but few from a performative perspective. This paper problematizes the assumption that study abroad promotes global-mindedness. The findings of the research provide useful insights into universities' internationalization policy and practice.

Keywords: study abroad, global-mindedness, internationalization, undergraduate students

INTRODUCTION

Internationalization has become a priority for many Canadian universities. One manifestation of the recent development of internationalization is the increasing emphasis on study abroad among Canadian government and universities. According to the Canadian Bureau for International Education, Canada falls behind in sending students abroad (CBIE, 2018). The report of the Study Abroad Group on Global Education (2017) estimates approximately 11% of Canadian undergraduates study abroad. For comparison, about 33% of French students and 29% of German students study abroad. In 2019, the Government of Canada launched the new international education strategy, *Building on Success* and provided funding to encourage more Canadian students to study abroad (Government of Canada, 2019). The document states that study abroad can increase Canadian students with intercultural competences and knowledge of other societies essential for Canada's national prosperity. Some scholars critique that internationalization is primarily driven by economic reasons with its focus on global competiveness (Luke, 2010). Others believe that the rationales for the internationalization of higher education should focus on socio-cultural and academic aspects, preparing graduates who are internationally knowledgeable and globally-minded citizens, engaging with alternative agendas such as human rights and building a global civil society (Khoo, 2011, Pashby & Andreotti, 2016). However, there is little research about how to promote global-mindedness. The purpose of this study is to examine how global-mindedness is fostered through study abroad programs at a university in Western Canada. Three research

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questions guided the study: 1) What motivates students to participate in study abroad programs? 2) How do students in study abroad programs perceive global-mindedness? 3) How is global-mindedness fostered through practices in study abroad programs?

THOERETICAL FRAMEWORK AND LITERATURE REVIEW

Global-mindedness can be conceptualized as six interrelated characteristics: (i) being open-minded; (ii) seeing the bigger picture; (iii) awareness of one's own prejudices; (iv) open to new things; (v) a willingness to interact with different kinds of people; and (vi) seeing difference as richness (CIMO, 2010). Andreotti, Biesta and Ahenakew (2015) commented on this one-dimensional conceptualization of global-mindedness for its tendency to focus on the linear cognitive acquisition of learning about others. They proposed a multidimensional concept of global-mindedness that considers how individuals "think about and engage with otherness and difference in contexts characterized by plurality, complexity, uncertainty, contingency and inequality" (p. 254). This concept has cognitive, affective and performative dimensions, about what we know, about how we feel and about what we do. This study adopted global-mindedness as a multidimensional construct.

The broad assumption in higher education is that studying abroad promotes global mindedness (Dolby, 2007). However, many study abroad programs fail to offer an explanation for how they interpret global-mindedness (Streitwieser & Light, 2010). There is often little explanation for how a program develops global mindedness nor are there data from participating students that document an actual alignment between the aspiration for global mindedness and the acquisition of it (Zemach-Bersin, 2009). Zemach-Bersin (2008), an American student who spent a semester-long Tibetan-studies program in India, Nepal, and Tibet, is highly critical with the misuse of global mindedness as a promotional tool for the study abroad industry. From her experience, Zemach-Bersin powerfully learns that her American privilege enabled her to purchase a local family for her own self-improvement. Sharpe (2015), who led 17 Canadian students to Cuba for an 18-day sojourn, reflects how the students remained in the comfortable hotel and followed a familiar school-day routine and a style of pedagogy while observing their host community from a safe distance. Critics have drawn attention to the consumer-oriented flavor of contemporary study abroad and the unequal relations between host and visitor (Sharpe, 2015; Zemach-Bersin, 2008).

METHODOLOGY

Context

Green University (pseudonym) is located in Canada's fourth largest destination city for immigrants. Green launched the International Strategy in March 2013. Internationalization formed one of the priorities in the University's long-term strategic policy visions (Green University, 2012). The internationalization strategy document points to several rationales that can be summarized in three overarching themes: impact the world; leverage and legitimize the work of the university; and raise the institution's reputation (Green University 2013, 1). Another stated rationale for internationalization was to produce "graduates who have strong cross-cultural competencies and who are competitive in the global market" (Green University 2013, 8). Internationalization is framed in narrowly instrumental terms in the institutional policies (Rhoads and Szelényi 2011), thus representing the neoliberal market imperatives of employability, mobility, and competitiveness (Stein, Andreotti, Bruce, and Suša 2016).

A key target of internationalization goals was to encourage 50% of its undergraduate students to have a study abroad or international experience. Green University places value on international education program. Its Study Abroad programs provide opportunities to more than 1,200 undergraduate students to go on 150 exchange, group study, and internship programs every year in more than 40 countries. In 2018, 55% of students going abroad for international experience received funding from the university.

Research design and data source

Data were collected from two sources: a) policy analyses of public documents related to internationlization in Canada and at the university; and b) individual interviews with 20 Canadian undergraduate students. The students were recruited for this study through the Centre for International and Study Abroad and snowball samplings. The students studied in the bachelor level degree programs in biomedical science, business, communication, engineering, geography, natural science, political science, psychology, and visual studies. Seventeen of the students were female and three male. The students were aged between 17 to 29. They participated in group field courses, internships, volunteering, and exchange programs. The students went to 25 countries and the length of their study abroad ranged from two weeks to a year.

Twenty semi-structured interviews were conducted and each interview lasted approximately 60 minutes. The interviews focused on what global-mindedness meant to students and instructors, how global-mindedness was fostered in study abroad programs, benefits and challenges of their cross-cultural learning experiences, and suggestions to improve pedagogical practices. The interviews were audio-recorded and transcribed. We employed an inductive analysis strategy to analyze the interviews (McMillan & Schumacher, 2001) by searching for domains that emerged from the data rather than imposing them on data prior to collection. Domains are large cultural categories that contain smaller sub-categories and whose relationships are linked by a semantic relationship (Spradley, 1980). A four-stage process was developed for data analysis: identifying main points, searching for salient themes and recurring patterns, grouping common themes and patterns into related categories, and comparing all major categories with reference to the major theories in the study to form new perspectives (Guba & Lincoln, 2005). In other words, interviews were analyzed by developing a list of thematic codes (Patton, 2015) from cognitive, affective and performative dimensions of global-mindedness.

FINDINGS

Motivations for study abroad

In response to the question: What motivates students to study abroad, participants said one of the reasons was that they could earn many credits in a short time:

> I spent one month in Greece…studied ancient healing bodies and minds…We started the program in Athens and went to ancient healing temples…I earned 6 credits. (Nina, Psychology/Anthropology)

Most participants shared a similar view. Anna noted she spent two weeks in South Korea studying environmental sustainability and three weeks in Vietnam studying community work, which counted as two courses. In five weeks she earned 6 credits. Elizabeth mentioned she completed a 6-credit course, two units in three weeks in studying business in Japan. Kathy

said she got 6 credits out of four weeks studying environmental engineering in China and it was "a big motivation" to study abroad.

Participants reported that travelling was another reason that attracted them to study abroad. Jean said:

> Another reason why I went to Hong Kong was because I've always wanted to see Asia. And so I intentionally structured my classes so that I would have classes on Tuesday, Wednesday and Thursday, so that left me with Friday, Saturday, Sunday, Monday to travel internationally. So it was horrible, like I went to Kuala Lumpur one weekend, and Vietnam the other weekend, and Japan the other weekend, and Taiwan the next weekend, and then the Philippines for 2 weeks, and then I went to Hawaii for a week.

Most participants shared the same passion for travelling. Christina said: "I really passionate about travelling." Cindy shared the same view. She said "I like travelling. I am a people person, so I love meeting new people." While she studied in Spain, she travelled to several places in Portugal. Kathy said she went to China partly because "I travel for food and I wanted to experience non-Western Chinese food." Participants, particularly female students felt safer to travel with a group. Nina said she never travelled alone before. The study abroad program attracted her because she was able to earn credits and travelled with a group of students and a professor. Other students had personal reasons for their choice of destinations. Darsha said she chose China because it is closer to India where her parents live. She planned to go to visit her parents after her internship in China.

Some participants participated in study abroad for completion of internships for their degree requirements. For example, Sharon described why she applied in a one-semester's internship in Tanzania:

> At the time I was applying, I was actually finishing up an internship at [place name] and I was looking at another... Because that internship was eight months and I needed another four months to complete my co-op degree…so it was kind of more of a whim decision thing just to log on to Study Abroad website. Maybe the only one that had like a communication internship opportunity. So I just decided to apply.

Similarly, Ruth said she was completing her final academic semester in her Bachelor of Arts and was looking for an internship to do: "Ideally I wanted an international internship. So I went to Study Abroad website, looked up, and they had a communication internship in Tanzania." Laura said:" I embarked on an international internship in Switzerland. I worked for a year in a small town. It was part of the engineering internship program. So I did a full year there and traveled around Europe." Christina worked in supply chain management and material quality and felt that she had a chance to "apply hands-on in a situation."

Many participants felt that study abroad experiences added value to their future employment. For example, Elizabeth said:

> This specific program was experiencing business in Japan. I was able to meet a lot of business professionals in Japan which I have a lot of their contacts. I'm able to email them to say 'hey, I'm interested, tell me more about it…Are there any employment opportunities for Canadians specifically?' It doesn't guarantee employment, but it gets me into the Japanese market.

Mary also mentioned that "When I talk with managers and tell them about it [her study abroad experience in Japan] they're like that's a really good experience and you have exposure to it and they encourage me to get more international experience." Sophie who did

a research also noted that "people always say that if you're in science you should get some research experience because it's just good for you for your future career." Bob who volunteered for a Welcome Home in Brazil emphasized that "It was really good to get marketing and fundraising experience just for future careers".

Understandings of global-mindedness

Most participants interpreted global-mindedness as being open-minded. For example, Sharon said:

> That [global-mindedness] means being in a state of mind where you are open to new ideas, to new cultures, to new backgrounds. And understanding where you stand relative to other people. And I think it's also being willing to learn.

Christina who went to Costa Rica and Switzerland explained global-mindedness means "keeping an open mind and just accepting that everyone does things differently and being happy to have the opportunity to see the differences in cultures."

Many participants understood global-mindedness as learning about others. They reported that they gained a better understanding of local cultures by visiting temples and other tourist attractions. For example, Richard described his field courses in Southeast Asia:

> just to know how extravagant some temples would be. Some sort of religious or spiritual significance...and then which we did go do a lot of in most places of the kind of the main tourist attractions in a lot of ways.

Similarly, Bob who went to Brazil interpreted global-mindedness as "developing more of a cross-cultural understanding of the other country."

Study abroad and engaging global-mindedness

Most participants did not consider global-mindedness in relation to their study abroad experiences. Part of the reason was that participants reported that they interacted with their peers in their groups and had little interaction with local people. For example, Richard said he went to four countries in Southeast Asia, but students stayed in hotels and "stayed together as a group and we were fairly isolated…We did go to the main tourist attractions." Many participants who were in the group study echoed similar experiences. Nina who spent three weeks in Greece said "We didn't really have that much interaction in Greece with the local people." Instead the group visited a number of ancient healing sanctuaries and learned the different mythological gods and the healing approaches. Kate who was in the same group said "I'm here, I'm a tourist, and I'm someone learning in this country."

Participants in internship programs reported they mainly interacted with expats. Sharon described her main interaction was to take photographs of the mothers in Tanzania in her four-month internship. She said: "There was actually quite a large expat community where I was in Tanzania. So I got to connect with some other Canadians or some people from Britain or Lebanon." Jean echoed:

> Like they want to go to xxx, which is like a street in Hong Kong where you only find foreigners, and they're partying, and it's a huge street where you can have alcohol on the street. Like it was interesting because it was very rare to find the people who are actually interested in talking to local people, and like talking to people who were from Hong Kong, and talking about their experiences.

From the perspective of affective dimension of global-mindedness, some participants developed more appreciation of Canada after living in poor conditions in developing countries. For example, Ruth described challenges of her internship in Tanzania:

> One challenge we had both in xxx and in xxx was that having electricity and running water was not a guarantee…it really gave me an appreciation of Canada.

Other participants developed empathy after seeing poverty. Bob described how his volunteer experience in Brazil:

> It really opened me up to different cultures. I feel like I'm more of an empathetic person now and I've witnessed a lot of things that changed my view on the world and I think it makes me a more participative person as well.

Only one out of the twenty participants engaged a performative dimension of global-mindedness. Richard was a third-year student in geography. He viewed global-mindedness as "how well we incorporate the rest of world into our own minds and into the ways in which we go about our lives." After five weeks studying groundwater contamination in Cambodia, Sri Lanka, Thailand, and Vietnam, he started to use water differently because he realized that people in Canada exploit water more than we should:

> It's easy to forget that the rest of the world to a large extent is you know so many water issues whereas we don't have to worry about that. And we use water far from a sparing way. We exploited more than we should…then you know maybe we would use it in a in a different way.

DISCUSSION AND CONCLUSION

Findings of the study reveal that many participants participated in study abroad programs for instrumental purposes such as earning easy credits, travelling, completion of internships for their degree requirements, and preparation for future employability. They believed that gaining exposure to different cultures is crucial to being competitive in the global job market (Kehl & Morris, 2008). Most participants viewed global-mindedness from a cognitive perspective, namely, global-mindedness means being open-minded, awareness of one's own prejudices, and being open to new things. This finding is in consistent with the extant literature on one-dimensional conceptualization of global-mindedness (CIMO, 2010). Participants reported that they gained a better understanding of local cultures by visiting temples and other attractions. They adopted a tourist gaze (Urry, 2002) toward objectified local people, reinforcing an 'othering' process between them and the host community (Sharpe, 2015). They often interacted with Canadian peers and expats in the countries of their study aboard and had little interaction with local people. The study showed that study abroad experience does not automatically lead to interaction with local people. Some participants developed empathy after living in poor conditions in developing countries. They failed to recognize their position as "privileged movers" (Harkonen & Dervin, 2016, p. 47). As Andreotti et al (2015) put it, a mere understanding of or mere empathy for the other is insufficient as it runs a risk of "reverting to ethnocentric rather than globally minded" (p. 247). Few participants engaged a performative dimension of global-mindedness.

IMPLICATIONS FOR ADULT EDUCATION THEORY AND PRACTICE

This paper scrutinizes widely-held assumptions of study abroad programs promoting global-mindedness. Like Zemach-Bersin (2008), most participants in this study consumed their study

abroad experience for their own self-improvement. Adult educators are encouraged to rethink why the majority of students engaged global-mindedness from cognitive and affective perspectives in their study abroad programs, but few from a performative perspective. The paper suggests that adult educators of higher education can make more purposeful attempts at the internationalization of curricula and pedagogy to prepare graduates for responsible global citizenship in a civic society. It suggests that students need to think critically what it means to be a Canadian abroad and the study abroad curriculum needs to go beyond focusing on studies of others to include critical discussions about race, power, and privilege and the historical and structural reasons for the unequal relationship between the global North and South.

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DEVELOPMENT OF A SCALE TO MEASURE TEAM MINDSETS IN STUDENT PROJECT TEAMS IN ADULT EDUCATION

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ABSTRACT

Based on the idea of a growth mindset, rooted in implicit theories (Dweck & Leggett, 1988), many scholars have actively examined the effects of mindsets at an individual level. As the existing literature has not sufficiently depicted a collective expression of individual mindsets (Han, Stieha, Poitevin, & Starnes, 2018), this paper attempted to expand a concept of individual mindsets to a team context and explored team mindsets in adult education. In this study, the Team Mindset Scale (TMS) was developed to measure college students' perceptions of team dynamics toward mutual learning while they are involved in a team project. To achieve this purpose, the current study implemented a four-stage research design to develop a scale to measure team mindsets. In the first stage, a qualitative approach was used to identify themes on student experiences in interdisciplinary project teams during two intensive design competitions. Based on the themes, 24 survey items were created for each team fixed mindset and team growth mindset, totaling 48 items. In the second stage, a survey item pool was developed and distributed to participants. The survey data was obtained from 1297 undergraduate and graduate students who experienced team projects within six months from a public research university, and after data cleaning, a sample of 908 students was used for the analysis. The third and fourth stages were to examine the construct validity of the developed items. The results from the first and second stages revealed several dimensions underlying team growth mindset vs. fixed team mindsets. From the third stage, exploratory factor analysis identified a possible number of subdimensions under the general team mindset construct. Based on confirmatory factor analysis, items having a weak relationship were also detected. Through factor analyses, we developed each set of items for team growth and fixed mindset sub-scales. One dimension of a team growth mindset and two subdimensions of a team fixed mindset were found. From the fourth stage, we found that team mindset constructs had appropriate convergent and divergent validity by evaluating the relationship with the external constructs. Our developed scale can facilitate future research on team mindsets and provide insights for practitioners and educators to apply this concept to their context.

Keywords: team mindset scale development, team mindset dimensions, team learning in adult education

INTRODUCTION

Mindset researchers have extensively examined in the context of education and learning (e.g., Haimovitz & Dweck, 2017; Hochanadel & Finamore, 2015). Dweck and her associates introduced the concept of mindset as a unidimensional continuum between fixed and growth mindset, which is grounded in implicit person theory (Dweck & Leggett, 1988). Researchers have sought to expand mindset theory toward learning to encompass creativity for individuals (Karwowski, 2014) or how mindsets can be revealed in larger teams (Özduran & Tanova, 2017) in addition to other conceptualizations of mindset. As researchers have examined

mindsets at an individual level, the existing literature has not sufficiently depicted team- or group-level mindsets, which refer to a collective expression of individual mindsets (Han et al., 2018). As the previous studies on team mindsets evolved (Han et al., 2019; Han, Jin, & Oh, 2019; Han, Stieha, Poitevin, & Starnes, 2018), we defined team mindsets as the beliefs shared by team members on whether or not they can develop each other's capacity through sharing knowledge, learning from failure, and overcoming challenges through joint efforts (Han et al., 2019).

To further investigate the team level mindsets, we have developed a Team Mindset Scale (TMS) to measure people's perceptions about team dynamics toward mutual learning while they are involved in a team project. By implementing a four-stage research design with qualitative and quantitative data with different sample groups, we developed a scale to measure team mindsets. To introduce previous foundational work, we have reviewed literature around mindset work.

Mindset theory emerged from Dweck and associates' early work seeking to understand the patterns of behavior connected to motivation. Implicit person theory conceptualizes a person's beliefs in their own abilities and attributes as either malleable or not. Those who adopt a view of traits as malleable are described as "incremental" theorists, and those who hold the view that traits or attributes are immutable are described as "entity" theorists (Dweck & Leggett, 1988). Dweck described implicit theories as "growth and fixed mindsets" (Dweck, 2006) and defined a growth mindset as the belief that one's skills, strengths, and abilities can be refined through effort and determination. A person with a fixed mindset considers skills, strengths, and abilities as immutable and, as a result, tends to avoid new experiences, preferring tasks that they are confident they can master. In addition to these definitions, Dweck and others continued to develop and refine instruments designed to measure people's attributional beliefs about ability as a scale that identifies a spectrum from a fixed mindset to a growth mindset (Dweck, 2006).

Several research studies explored the components of mindsets. For example, for those who have a growth mindset tend to actively receive feedback more than those who have a fixed mindset (Forsythe & Johnson, 2017; Lee, Heeter, Magerko, & Medler, 2012). Growth mindset players actively seek difficult challenges and learn from mistakes (Lee et al., 2012). Scholars have also found that a growth mindset is associated with components, such as being persistent (Dweck, Walton, & Cohen, 2014), making a continuous effort (Aditomo, 2015), overcoming setbacks (Aditomo, 2015), and being open to change (Hanson Bangert, & Ruff, 2016).

To explore the concept of team mindsets, we have reviewed previous mindset studies that focus on the impact of individual mindsets to others' behaviors or team-level outcomes, such as improved relationship. For example, mindset researchers have found that individual growth mindsets positively correlate to improved relationship based on feedback and coaching (Gutshall, 2013; Özduran & Tanova, 2017; Rattan & Dweck, 2018) and positive influence of managers on their teams (Caniëls, Semeijn, & Renders, 2018; Heslin & VandeWalle, 2008). A similar one-to-many relationship between an individual's mindset and that of subordinates' mindset is investigated by Özduran and Tanova (2017). In their study, the growth mindset of a manager and their coaching behaviors increased organizational citizenship behaviors of subordinates.

Likewise, based on the previous evidence of the possibility of team mindsets, the overall purpose of the study is to develop a scale measuring a team mindset that consisted of a team growth mindset and a team fixed mindset. Before introducing quantitative approaches to develop the scales, a qualitative study (Han et al., 2019) had been conducted to explore common themes regarding both team growth and fixed mindset. A total of six possible themes were driven from the previous study for each mindset. Based on them, survey items were originally developed to represent the participants' common perceptions on the team mindset. The five expert panels evaluated the content validity of the created survey items and suggested a revision of wordings. The revised items were distributed to different samples. The current study aims to examine the construct validity of the developed items to investigate the appropriateness of the developed scale. The construct validity was investigated with several methods. Factor analyses were conducted to see which items are measuring target latent constructs. With the finalized factor analysis model, factor correlations between team growth and fixed mindset factors and other external factors were also examined to look at how team mindset factors have a strong relationship with each other compared to the other external factors. The details about data, item pool development, and analytic procedures are described next.

METHODOLOGY

Data

The survey data was obtained from 1,297 undergraduate and graduate students who experienced class team projects within six months from a public research university. The survey asked about students' perception on three types of mindset (i.e., team mindsets, individual mindsets, and creative mindsets), and their demographic information. Only participants who completed more than 50% of the survey were considered for the analyses, therefore 908 out of 1,297 responses were analyzed. The students aged 18 to 70, but 69.3% of students were 20s. Most of participants were female (62.2%) and had white ethnicity (79.7%).

Measures

Team Mindsets

The six possible themes of team growth and fixed mindsets were considered, and a total of 48 items were developed from the previous research (Han et al. 2019). Those themes are (1) Perseverance; (2) Openness to change; (3) Taking risk; (4) Accepting feedback; (5) Learning from mistakes; (6) Learning from Team. Taking risk and learning from team were asked with three and five items respectively, and the other themes were asked by four items. 24 items represented a team growth mindset, and other 24 items represented a team fixed mindset under each theme. All team mindset items used a 5-point Likert scale (1 = *strongly disagree*, 5 = *strongly agree*).

Individual Mindsets

This study focuses on team-level mindset, but the original idea of mindset scale started from individual-level (Levy, Stroessner, and Dweck; 1998). Growth mindset and fixed mindset were measured by four items having a 5-point Likert scale respectively. Based on the current sample data, the Cronbach's alpha for the growth mindset was .95, and for the fixed mindset was .90.

Creative Mindsets

The individual mindset scale is to measure the general growth and fixed mindset of individuals (Dweck, 2006). Karwowski (2014) expanded the mindset research and developed a scale to measure individual's creative mindsets. The creative mindset scale is a 5-point Likert scale (1 = *definitely not*, 5 = *definitely yes*). Through the survey, creative growth mindset (α = .75) and fixed mindset (α = .83) were measured with five items each.

Analysis Procedures

The construct validity of the developed scale was examined in two approaches (i.e., internal and external approach). The internal approach was to test consistent relationships between the developed items and the target constructs. To identify team growth mindset and fixed mindset and to explore possible sub-dimensions under each construct, exploratory factor analysis (EFA) was conducted first. The explored constructs were examined again with confirmatory factor analysis (CFA).

The relationships between the developed scale and the other external scales (i.e., individual mindsets, and creative mindsets) were also tested. Due to the relationship between the focal scale (i.e., team mindsets) and the external scale, it is referred to as the external approach (Raykov & Marcoulides, 2011).

Although the three mindset scales are different methods, the relationships among the three mindset scales are expected to significant, as each mindset scale has developed based on the growth and fixed mindset framework. However, the three methods aim to measure different constructs in detail. Therefore, the individual mindset scale or the creative mindset scale might measure the team mindset perception, but it might not be able to capture the team mindset perceptions than the team mindset scale, and vice versa. If the developed TMS measured the team growth mindset and fixed mindset appropriately, the relationship between sub-scales (i.e., team growth mindset and team fixed mindset scales) under TMS is expected to be convergent each other, and divergent with the other mindset scales. In other words, the correlation between the two sub-scales of TMS is higher than the correlation between TMS and the other individual mindset scales. For the internal and external approaches, M*plus*8.4 (Muthén & Muthén, 1998–2017) was used for all analyses.

RESULTS

Exploratory Factor Analysis

Overall, two aspects were examined through EFA. First, the number of sub-dimensions of team growth and fixed mindset were explored as well as the separation between the team growth and fixed mindset was tested. Second, items performing inappropriate were investigated and screened for the further analyses. Each set of items purposed to measure team growth mindset and fixed mindset are expected to have different patterns. In other words, items for the team growth mindset need to have stronger relationship with the team growth mindset factor than the team fixed mindset factor and vice versa. Items having crossed-factor loadings on both team growth and fixed mindset factors were screened when the cross-loading is greater than .3 or all cross-loadings are similarly small (i.e., less than .3), because it indicates the uncertainty.

The EFA was conducted with M*plus* default rotation (i.e., oblique geomin) (Browne, 2001; Muthén & Muthén, 1998-2017). A parallel analysis and a scree plot were considered to determine the number of factors, and 4-factor model was determined (CFI = .90, RMSEA = .05, SRMR = .03). The 4-team growth mindset items and the 12-team fixed mindset items had cross-loadings; therefore, these items were dropped from the further analyses.
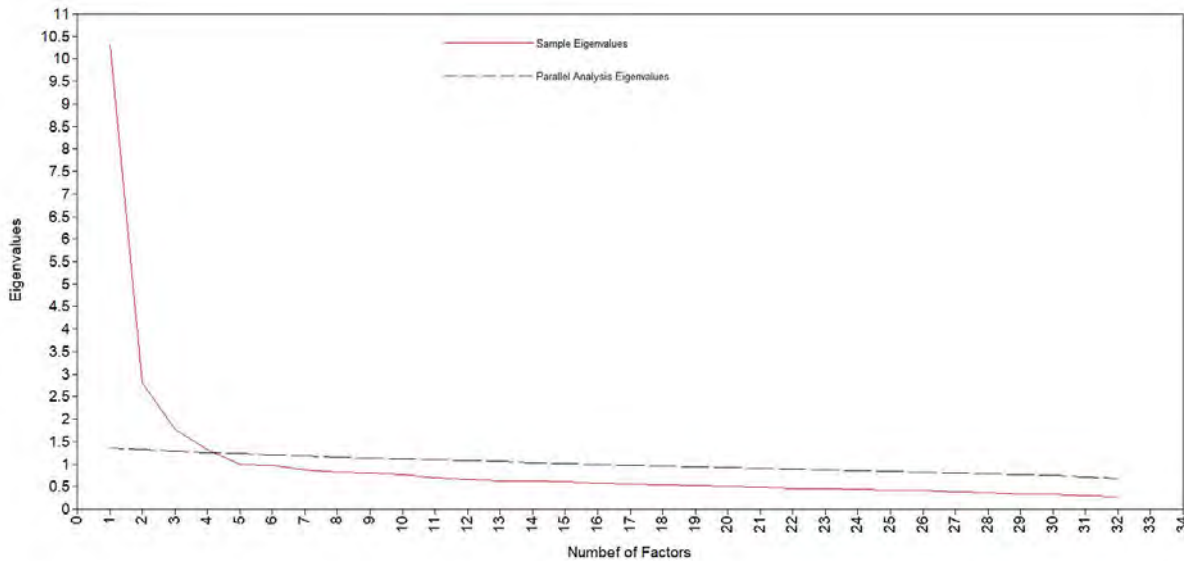
Figure 4. Scree plot.

After deleting 16 items, the 3-factor model was selected based on the parallel analysis on the screen plot. Figure 1 shows that eigenvalues based on the sample is lower than the parallel analysis eigenvalues right after four factors. The 3-factor model showed better model fit (CFI = .93, RMSEA = .05, SRMR = .03). Table 1 shows factor loadings of the 20 items for team growth mindset and the 12 items for team fixed mindset. Overall, the team growth mindset items have higher factor loadings than the team fixed mindset items, and they are shown to construct a single growth mindset. An important finding about the team fixed mindset is, it has two sub-dimensions. Contrary to the team growth mindset, the items are loaded on several factors. Among them, 5 items (i.e., TF1, TF2, TF8, TF9, and TF12) having a crossed-factor loading on two sub-dimensions were additionally dropped for the further analyses. Based on the item contents for each sub-dimension, we defined two team fixed mindset dimensions: (1) Fast result oriented and (2) Reliance on dominant team members' expertise.

Table 2. Standardized factor loadings for geomin rotated 4-factor EFA model

	Factor 1	Factor 2	Factor 3
		Team fixed mindset	
	Team growth mindset	Fast result oriented	Reliance on dominant team members' expertise
TG1	**0.519***	-0.011	-0.078
TG2	**0.658***	0.005	-0.183*
TG3	**0.545***	-0.015	-0.139*
TG4	**0.673***	0.054	-0.015
TG5	**0.677***	-0.071*	0.035
TG6	**0.602***	0.012	-0.091*
TG7	**0.538***	-0.107*	0.081*
TG8	**0.682***	-0.140*	0.031
TG9	**0.728***	0.088*	-0.258*
TG10	**0.762***	0.048	-0.096*
TG11	**0.803***	0.108*	-0.125*
TG12	**0.690***	-0.029	-0.05
TG13	**0.411***	-0.059	0.145*
TG14	**0.667***	-0.106*	0.024
TG15	**0.778***	0	-0.024
TG16	**0.562***	-0.093*	0.049
TG17	**0.408***	-0.057	0.188*
TG18	**0.608***	-0.097*	0.205*
TG19	**0.662***	-0.051	-0.083*
TG20	**0.590***	-0.005	-0.129*
TF1	0.312*	0.012	0.398*
TF2	-0.192*	0.224*	0.257*
TF3	0.268*	**0.459***	0.042
TF4	-0.003	**0.736***	0.026
TF5	-0.043	0.192*	**0.475***
TF6	0.018	**0.764***	-0.003
TF7	-0.077*	**0.614***	-0.004
TF8	0.376*	0.005	0.731*
TF9	0.537*	0.007	0.503*
TF10	-0.166*	0.224*	**0.306***
TF11	0	0.183*	**0.503***
TF12	-0.398*	0.155*	0.119*

Note. TG = Team growth mindset; TF = Team fixed mindset; Items having bolded factor loadings were used for the further analyses.

Confirmatory Factor Analysis

Originally developed items were total 48, however, the 21 items were deleted from the final item pool based on the EFA result. The 3-factor model representing a single team growth mindset and two team fixed mindset was tested through the CFA. Global fit indices in Table 3 for the 3-factor model show appropriate model fit to interpret. The 3-factor model was selected as the final model and the relationship with external constructs were evaluated.

Table 2. Global model fit for CFA models for team mindsets.

	$\chi^2_{(df)}$	CFI	RMSEA	SRMR
3-factor	1,098.08* (321)	.93	.05	.05

Note. N = 908.

Convergent and Divergent Validity

Factor correlation between the team mindsets and the other mindsets (i.e., individual mindsets and creative mindsets) are expected to be significant as well as to be divergent. Also, the correlations between the team growth mindset and team fixed mindset are expected to be convergent.

Table 3 shows overall factor correlation between team mindsets and the other mindsets are significant. Overall, team mindsets show appropriate convergent and divergent validity. Specifically, TGM has the highest correlation with TFM2 (-.51), and the correlation with TFM1 (-.35) is higher than the others expect CG (.44). The two TFMs also have convergent and divergent validity. All correlations among TFM1, TFM2, and TGM are greater than the others.

Table 3. Factor correlation with external constructs.

	1	2	3	4	5	6	7
1. TGM	1						
2. TFM1	-.35**	1					
3. TFM2	-.51**	.54**	1				
4. IG	.20**	-.03	-.14**	1			
5. IF	-.19**	.12**	.22**	-.79**	1		
6. CG	.44**	-.11*	-.32**	.40**	-.41**	1	
7. CF	-.27**	.32**	.48**	-.28**	.42**	-.71**	1

Note. * p < .05, **p < .01; TGM = Team growth mindset; TFM1 = Team fixed mindset1 (i.e., Fast result oriented); TFM2 = Team fixed mindset2 (i.e., Reliance on dominant team members' expertise); IG = Individual growth mindset; IF = Individual fixed mindset; CG = Creative growth mindset; CF = Creative fixed mindset.

DISCUSSIONS AND CONCLUSIONS

Our purpose was to develop each set of items for team growth and fixed mindsets; therefore, final items showing appropriate internal construct validity through the factor analyses were selected among the originally developed items. Based on the results, we proposed each set of items for sub-scales of TMS. From the fourth stage, we found that the correlations among

team mindset sub-constructs were higher than the correlations between TMS and the other construct. Therefore, convergent validity and discriminant validity of the TMS were well justified.

All sub themes of a team growth mindset scale merged into one factor. These findings are aligned with other measures for individual mindsets and creative mindsets (Karwowski, 2014). However, interestingly, we found two team fixed mindset dimensions: (1) Fast result oriented and (2) Reliance on dominant team members' expertise. Two themes stood out for a team fixed mindset. This finding implies that a team that has a team fixed mindset tends to focus on fast results rather than taking some time to explore various ways to develop the task by including diverse team members' inputs. The value of peer feedback (Forsythe & Johnson, 2017) and learning from team mistakes (Lee et al., 2012) indicate the key elements of building team mindsets.

We acknowledge the study limitations, therefore, propose further research suggestions. To validate our findings, conducting this research with different samples will help revise our findings. The convergent and divergent validity is not complete; therefore, we recommend revising the items to reflect the current TMS better. For future surveys, we recommend adding social desirability survey items to reduce the errors and support validation process.

Given the importance of teams in educational environments, focusing on the connection between the individual and team mindsets and examining the dimensions of team mindsets would be practical and applicable knowledge for adult education theory and practice. Our developed TMS can expand future research to explore the connections among individual mindsets, team mindsets, and other essential learning variables. The analysis can be expanded to different adult learning contexts, such as informal or non-formal education.

APPENDIX

Final set of team growth and fixed mindset items.

Item Contents	
Team Growth Mindset (α = .93)	
TG1	Our team persisted despite the difficulties.
TG2	Our team invested effort together when we met a major setback.
TG3	Our team created milestones and celebrated the small successes.
TG4	Our team was creative in coping with limited resources.
TG5	Our team always looked for better ideas.
TG6	Our team combined ideas from multiple sources to make a unique project.
TG7	Our team explored new tools and technology to better support our work.
TG8	Our team was willing to debate ideas.
TG9	Our team managed challenges through joint effort.
TG10	Our team was enthusiastic and said, "let's go for it".
TG11	Our team stepped up to the challenges we encountered with confidence.
TG12	Our team was open to both positive and negative feedback.
TG13	Our team built ideas based on outside feedback.
TG14	Our team resolved conflicting ideas by hearing multiple arguments.
TG15	Our team actively learned from obstacles.
TG16	Our team valued failure for the opportunity to learn.
TG17	Our team learned based on trial and error.
TG18	Our team diagnosed the causes when we encountered a major problem.
TG19	Our team had many different perspectives that added to the whole process.
TG20	Our team can achieve more collectively than an individual can.
Team Fixed Mindset (α = .73)	
TF3	Our team didn't waste time pursuing alternative options.
TF4	Our team was able to keep one solution the whole time.

TF5   Our team resolved conflict through solutions from dominant members.
TF6   Our team held on to the same solution idea throughout the whole process.
TF7   Our team stayed with the first model we created even though there were problems with it.
TF10   Our team had inefficient processes because each member brought a different perspective.
TF11   Our team can achieve more by letting the leader lead than we can by figuring it out collectively.

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DEEPENING RESILIENCE THEORY: SOCIAL ECOLOGICAL PERSPECTIVES, QUALITATIVE METHODS, AND THE HIDDEN RESILIENCE OF SEXUAL AND GENDER MINORITY ADULTS WHO ENGAGE IN SEX WORK

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ABSTRACT

This paper draws from my doctoral study, which explores innovative and nuanced conceptions of resilience useful to understanding this construct, process, and outcome in a unique population of homeless and/or street-involved (HSI) sexual and gender minority (SGM) adults in Edmonton. These persons deal with significant adversity and trauma and have engaged in sex work as one coping and problem-solving strategy. Accordingly, I consider how these individuals are positioned within a sociocultural ecological model that conceptualizes resilience as a complex, non-linear biopsychosocial and cultural process and outcome. I expand possibilities for understanding resilience by using qualitative interviewing to examine how HSI SGM adults navigate and ascribe meaning to daily life in community and institutional contexts that affect their capacity-building, adaptation, and perseverance in the face of stressors and risk-taking.

Keywords: Resilience, psychology, sex work, sexual and gender minorities

INTRODUCTION

This paper draws from my doctoral research study, the central goal of which is to explore novel conceptions of resilience with a unique population of sexual and gender minority (SGM) adults, most of whom are young, "emerging adults" (Arnett, 2006) aged 25-29. I employ social ecological lenses to interrogate mainstream psychological notions of normative coping and thriving, and to challenge dominant cultural narratives around agency and choice, within this particular population of vulnerable persons served by the Community, Health, Empowerment, and Wellness (Chew) Project, an educational intervention and outreach initiative supporting homeless and/or street-involved (HSI) SGM youth and young adults in Edmonton since 2014 (Grace, 2017). This research is qualitative, using interdisciplinary perspectives to conduct semi-structured, conversational interviews with these queer-identified men who engage in sex work. One key objective of this study is to deepen resilience theory by investigating and assessing how vulnerable SGM adults name and describe resilience and self-determine what it means for them to become resilient as they deal with adversity and trauma. The other is to explore how transformative research methods can be used to advocate for vulnerable persons, helping them problem-solve so they can grow into resilience and become agents involved in their personal recognition and accommodation in social settings. In meeting these two objectives, the findings of this study suggest that engaging in sex work within this population may be construed as a manifestation of positive adaptation and, despite the associated risks, a potential indicator of thriving.

SEXUAL & GENDER MINORITIES, RISK, & RESILIENCE

Resilience—the demonstrable capacity to survive and thrive in the face of pronounced adversity and trauma—is a nuanced process and outcome marked by complexities and contexts that influence human psychological development (Masten, 2001). Recently, a culturally-embedded ecological approach, which takes into account elements of temporality, opportunity, and meaning (Ungar, 2012), has been gaining prominence in resilience research. This perspective constitutes an environmental, interactional, and culturally pluralistic lens, according to which the construct of resilience is recognized as "multidimensional, non-linear, and fluid" (Grace, 2015, p. 27). Bottrell (2009) contends that identity work, cultural management, and negotiation are central processes to the development of resilience. Accordingly, this study endeavours to be socially and culturally sensitive, engendering a non-pathologizing and discursively empowering approach to researching resilience using open-ended qualitative interviews with vulnerable adults.

Grace's (2015) resilience typology constellates SGM resilience into interactional factors that include stressors, risks, assets, and indicators of thriving. Stressors are markers of adversity and systemic disturbances that threaten development (e.g., heterosexism, racism, homo/bi/transphobia), while risks are more measurable factors that tend toward specific negative outcomes (e.g., depression, substance abuse, and peer pressure) (Grace, 2015). Assets are defined as building blocks of success that enable individuals to build a resilient mindset (Grace, 2015), and they can include cognitive and affective factors such as mastery motivation, environmental mastery and autonomy, intrinsic motivation and self-efficacy, internal locus of control, hopefulness, and having a broad repertoire of coping strategies (Çelik et al., 2015; Fava & Tomba, 2009; Grace, 2015; Masten, 2015; Woodier, 2011). Indicators of thriving are factors that demonstrate a person is doing well despite experiences of trauma and adversity (Grace, 2015).

I argue with this study that some documented indicators of thriving cited in Grace's (2015) emergent typology—such as finding shelter, leaving an abusive home, seeing choices, and seeking out resources—are realistic touchstones for members of the population of my study at this low moment of their lives. However, more normative indicators—civic engagement, gender and sexuality alliance (GSA) involvement, and exhibiting leadership, for instance—are perhaps not. Moreover, I develop the argument that some coping behaviours typically and normatively construed as risk factors could, when considering the unique minority stressors and social, familial, and cultural contexts of this population, be more productively interpreted as indicators that they are doing pretty well, considering. Here, engaging in sex work is posited as one such atypical coping behaviour.

Often due to family conflict resulting from disclosure of a sexual or gender minority identity, SGM young people are 4-8 times more likely to end up homeless than their cisgender and heterosexual peers (Durso & Gates, 2012; Lalonde et al., 2018). Homelessness exacerbates the risk of sexual and mental health issues, substance abuse, and illegal or dangerous activities, and quintuples their risk of violent victimization (Abramovich, 2013; CPHO, 2011; DOJC, 2019). HSI persons often struggle to have even their most basic needs met—more than half of a recent sample of HSI SGM youth and young adults in Edmonton indicated they go to bed hungry on a regular basis, only 41% had regular access to clean drinking water, and only half had a regular, safe place to stay (Grace et al., 2019). Accordingly, I have endeavoured to conduct strengths-based research with vulnerable SGM populations, studying

coping and resilience in a framework that considers how they navigate unique sociocultural ecologies with extremely limited access to relevant resources.

HIDDEN RESILIENCE & ATYPICAL COPING

Typological indicators that young people are demonstrating resilience and thriving may include attachment to family and peers, a sense of community, helping others, and maintaining physical health (Grace, 2015). However, as Asakura (2016) points out, the lived experiences of sexual and gender minorities are, on one hand, very much like anyone else, and on the other, very much unique to being LGBTQ. He argues for a contextual understanding of positive adaptation—which for some vulnerable SGM youth and adults might mean just getting through one day and into the next—rather than using a lens of normative health when conceptualizing resilience in SGM populations. Accordingly, my doctoral study unsettles normative notions of indicators of thriving.

It is the power to define oneself as healthy on one's own terms that Ungar (2004) describes as discursive empowerment, a fundamental variable in the resilience quotient. In his extensive experience as a social worker doing support work and research with vulnerable young people, Ungar has found the social discourse that defines them as "high-risk" is biased by stereotypes about their mental health. The young people Ungar works with argue it is such an overgeneralized, heavy-handed public discourse that presents the greatest barrier to their experience of well-being, denying them access to health-enhancing self-definitions. Within this context of choice, agency, and self-definition, Ungar (2011) claims that over-reliance on bipolar variables (good vs. bad; adaptive vs. maladaptive) makes it more difficult to accurately describe coping and resilience. As Malindi and Theron (2010) point out, "Clearly street youth bounce back because they are not afraid to navigate unconventional paths" (p. 323).

While there are significant health and safety risk factors associated with sex work (Barreto et al., 2017; Barker et al., 2019), when the only alternative is sleeping on the street and going hungry, sex work takes on the character of a potentially adaptive coping mechanism and survival strategy. Ungar's (2011) research demonstrates that in resource-poor environments, atypical use of developmental resources (in this case, a person's embodiment) may be positive and adaptive. I argue, with others (Amnesty International, 2016; Pivot Legal Society, 2016), that the risks associated with sex work could be largely mitigated by decriminalization. I also contend that the non-normative atypicality assigned to sex work as a coping strategy is due in large part to stigma precipitated by the subversion of normative values.

Concomitantly, hidden resilience is the manifestation of atypical coping strategies that may run counter to mainstream psychological theories and community conceptualizations of socially appropriate behaviour, but that crucially enable individuals to survive in the face of hardship (Malindi & Theron, 2010; Pessoa et al., 2017; Ungar, 2004, 2007). Faced with a lack of viable alternatives, homeless sexual and gender minority persons often become involved in sex work and other "survival crimes" like stealing food and toiletries (Grace, 2015, 2017; Grace et al., 2019). In a recent survey of HSI SGM youth and young adults in Edmonton, 34% of respondents reported that their sexual encounters were occasionally, often, or always for money, and 44% for a place to sleep (Grace et al., 2019). Sex work as a non-normative coping behaviour is typically construed as a risk behaviour associated with yielding to adversity and trauma on a path to negative outcomes (Grace, 2015). However, such problem-

solving strategies that allow vulnerable SGM persons to escape and avoid toxic environments—such as temporary shelters, which are typically unsafe for SGM young people, particularly in Edmonton (Gaetz et al., 2016; Grace, with Hankey, 2016; Grace et al., 2019)—and to find a place to sleep and earn money may be better framed in terms of agency, empowerment, and hidden resilience.

Hidden resilience is not the manifestation of positive outcomes *in spite of* atypical coping strategies; it is at least partially *attributable to them.* If we can say with some established rigor that an atypical coping behaviour such as engaging in sex work has contributed to positive outcomes, then those outcomes describe hidden resilience. Moreover, adaptive coping strategies can themselves count as indicators of thriving (Grace, 2015), in which case finding the capacity to engage with a challenging, atypical coping strategy like sex work could be interpreted as evidence that a young person is doing well. Relatedly, I use hidden resilience as a concept to capture indicators of thriving that may not fit mainstream normative perspectives, but which represent significant accomplishments for those struggling to survive from one day to the next, such as simply showing up to participate in a research interview. Resilience researchers have identified several counterintuitive sources of resilience in vulnerable young persons, including drug use and trafficking, oppositional defiance, dropping out of school, vandalism, and gang involvement (Korth, 2008; Malindi & Theron, 2010; Pessoa et al., 2017; Ungar, 2004, 2007). This study investigates sex work as another such complex, ambivalent, and contingent avenue of non-normative empowerment.

METHODOLOGY

For this study I used a qualitative design with semi-structured research interviews based on a natural conversation model (Grace et al., 2019) so HSI SGM adults who are engaged in sex work and access Chew's inner city supports and resources could be comfortable, contributing as they chose to and were able. In qualitative research, the researcher is not objectively outside of the project, but located, enmeshed, and shifting within it, co-constructing partial and contextualized truths in collaboration with research participants (Levy, 2014). Qualitative research is an embodied experience "that emerges out of concerned engagement and develops in the process of negotiating the relational tensions and ambiguities that are inherent in research relationships" (Kouritzin et al., 2009, p. 5). Crucially, qualitative methods allow vulnerable persons who have been silenced and relegated to the fringes of society to "talk back" and to resist tropes of deviance, criminalization, and contamination that are often assigned to their bodies (Cruz, 2011).

RESULTS & DISCUSSION

Sex Work, Risk, & Thriving

This discussion focuses on interview data with five former or current Chew Project clients, all queer-identified men, aged 25, 26, 27, 29, and 38. Participants identified a broad array of stressors and risk factors across the personal, social, institutional, and cultural environments they have navigated (Table 1).

Table 1. Stressors and Risk Factors Experienced by Participants Across Contexts (as shared in interviews)

Risk Factor	Participant				
	Sam	Chris	Brennan	Tanner	Jeremy
Early substance use	•	•	•	•	•
Family dysfunction/chaotic homelife	•		•	•	•
Homelessness	•	•		•	
Mood/personality/schizoaffective disorder	•	•		•	•
Negative encounters with police				•	
Rejection by family				•	
Suicidal ideation		•		•	•

Early substance use and mental illness were the most common variables identified among interviewees. Most of these men began using substances at an early age to cope with feelings of isolation, exclusion, guilt, and shame: "I was 12 when I started with acid, and marijuana of course. I was 14 or 15 when I tried cocaine for the first time. Those were really what bridged me to meth. I didn't find meth until I was probably 19" (Jeremy [pseudonym], age 38).

Participants also named an assortment of risk factors associated with sex work, whether exacerbating the risks involved or emerging from the sex trade itself (see Table 2). Again, ubiquitous substance use, including consumption when providing sexual services ("party and play"), was the most common denominator of risk among the sex workers in this study.

Table 2. Experienced Risk Factors Associated with Sex Work (as shared in interviews)

Risk Factor	Participant				
	Sam	Chris	Brennan	Tanner	Jeremy
Assault by client			•	•	
Threats from pimps/handlers		•			
Difficulty screening clients		•		•	
Heavy substance use	•	•	•	•	•
Homelessness	•	•		•	
Sexually transmitted infections		•	•		
Shame	•			•	

Several indicators of thriving materialized from interview data (Table 3), indicators that largely exist outside of Grace's (2015) emergent typology, which may be normalized to represent the broader SGM population.

Table 3. Indicators of Thriving Posited from Interview Data

Indicator	Participant				
	Sam	Chris	Brennan	Tanner	Jeremy
Comfortably managing substance use (including abstinence)			•		•
Maintaining sobriety					•
Independent living (i.e., paying rent)			•		•
Stable state-sanctioned employment					•
Hopes and dreams for the future	•	•	•	•	•
Participation in research interview	•	•	•	•	•

We are left to consider, are there certain contexts in which engaging in sex work can clearly enable or indicate thriving? Sam and Tanner convey sex work as purposeful, yes, but more of a stressor—a distasteful behaviour that they were resigned to—than a freely chosen and providential means of adaptation: "For me it was more of a survival choice than anything. So yes I was still making the choice to do it, but I didn't feel like it was always exactly a *choice*" (Tanner, age 27). Nevertheless, engaging in sex work as a survival strategy has a pragmatic focus in terms of meeting physical needs like eating and finding shelter. They may prefer having another choice, but such reactive coping is part of staying alive.

On the other hand, with their bellies full and a roof over their heads, Brennan and Jeremy both exhibited a proactive, approach-driven, even entrepreneurial modus operandi with respect to sex work. Each of them expressed that the sale of sexual services could be a viable way to make a living, even when other alternatives may be available. For these two, sex work has been generally self-esteem-enhancing, and Brennan has enjoyed the human connection and intimate contact, assuaging his sense of isolation: "I just want that connection with people. I feel lonely. So it kind of takes that [away] and also lets me make money from it" (Brennan, age 26). Engaging in sex work has also enabled Brennan to build his vocational capacity, enhancing his networking and negotiating skills and allowing him to develop his own sense of mastery as a self-employed service provider. Brennan opened up about how he thrives in sex work—he enjoys it, he is good at it, it makes him feel good about himself, he makes a lot of money, and he has developed viable strategies for mitigating the risks. Indeed, he considers himself self-employed and would happily pay income taxes as a sex worker, and his success in the sex trade has imbued him with the confidence to ideate about other entrepreneurial pursuits: "It doesn't even necessarily have to be sex work, but I could make my own business. And just imagining different business models, like what if I had a van and I tattooed in different cities?" These data support my assertion that sex work among the population served by the Chew Project can, under certain conditions, serve as an adaptive, if socially and legally delicate, coping and problem-solving mechanism as well as an indicator of thriving.

Hidden Resilience as a Transgressive and Useful Construction of Resilience

This study was constructed with attention to the buoyancy of the human spirit, revealing an understanding of resilience that embraces context and rejects teleology and arbitrariness (Ungar, 2004). It espouses a contingent understanding of positive adaptation, which for many HSI SGM individuals might mean simply surviving the day, rather than using a lens of normative health to conceptualize resilience among members of this vulnerable population (Asakura, 2016). The lived experiences portrayed by the participants in this study demonstrate the ways in which the marked potential of sex work as a conditionally robust, effective means of coping is evident. Yet this potential will likely continue to be rejected or overlooked by decision-makers and laypersons alike. I argue that this eschewal is due largely to the salience of stigma, physical risk factors, and law enforcement, which could be mitigated through decriminalization, harm reduction, and educational strategies with respect to both sex work and the substance use that often accompanies it.

Qualitative Interviewing as Transformative Research

One objective of this study was to investigate how transformative research methods (Mertens, 2009, 2010) can be effectively employed to engender tangible, substantive improvements in the lives of vulnerable persons, empowering them to be problem-solvers and agents of change who can enhance their personal recognition and accommodation in diverse social settings. While the fruits of this objective are difficult to measure, interviewees did seem to enjoy engaging in reflective processing of their historical narratives as they participated in these research interviews. They also seemed genuinely grateful for the opportunity to contribute their voices to research that may influence decision-making in policy and practice. Indeed, my impression at this juncture is that qualitative research interviews as natural conversations under careful conditions are an effective, ethically sound means of centring the voices of those whose experiences, perspectives, and opinions are often excluded from public discourse. By letting participants lead and take charge of the interviews, their personal comfort, emotional safety, and individual agency was maximized.

CONCLUSION

The narratives of these five queer-identified men who have experienced homelessness and/or street-involvement, and who have engaged in sex work, demonstrate the contingent and ecologically diffuse nature of resilience. By eschewing normative, top-down appraisals of resilience and thriving, and instead centring the lived experiences of sex workers as experts in their own lives, we can illuminate the hidden resilience of those who employ atypical coping mechanisms and problem-solving strategies to survive, and even thrive, when the system has failed them. This study contributes to a larger project of promoting resilience through research-informed, solutions-based approaches, where we recast the discourse surrounding these marginalized citizens as "at-promise" rather than "at-risk," imbuing the future with optimism and hope.

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PUBLIC PEDAGOGIES IN A 'PRIVATE' HUT: FACILITATING CIVIC SANCTUARY AROUND THE WOOD FIRE OF A VAGABOND SHED

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ABSTRACT

This contribution situates an arts-informed educational practice at the intersections between public pedagogy and self-care. The Welcome Hut is an itinerant encounter space for storytelling and reflection around the wood fire stove of a roadworthy shepherd's hut. Constant spatial, linguistic and temporal adaptations define this outreach venue in the public sphere. The analysis of this 'in-between' learning space connects methodological insights and field realities to the theoretical study of public pedagogy (Biesta, 2012).

The hut as an open-access encounter shed plays with the binaries of public and private. By acknowledging the private realm within the public sphere, as well as highlighting the activist component of personal retreat, the approach moves away from dualisms in order to explore spatially mediated hybridity in contemporary adult education. The coexistence of intimacy and activism through civic sanctuary opens new spaces for envisioning public pedagogies in contexts of individualism. The publicly enacted gestures for collective retreat embrace the ambiguities and contradictions of hospitality (Derrida, 2000) for novel beyond-binary belongings. It is argued that hospitality hubs in a fluid world in motion can allow education to move beyond dichotomies such as settledness-mobility / indoor-outdoor towards a newly crafted public-private continuum of encounter.

Keywords: public pedagogy, self-care, sanctuary, outreach, hospitality

INTRODUCTION: ENCOUNTERS ON PUBLIC ROADS

This article situates an arts-informed educational practice which was created by the author of this contribution. At the intersections between public pedagogy and 'private' self-care, the Welcome Hut is an itinerant encounter space for storytelling and existential reflection around the wood fire stove of a roadworthy 'tiny house'. Constant spatial, linguistic and temporal adaptations drive the unusual, disruptive installation into varied settings of the public sphere. Educational activity emerges from encounter: "between street-level outreach, outdoor education and community arts, the Welcome Hut project can be conceptualised as a hospitality hub. Participants engage in public daydreaming and storytelling that emerges from a welcoming gesture of recognition" (Hanser, 2020, p. 1).

While the use of this mobile tiny house as a vagabond social work intervention has been discussed elsewhere (Hanser, 2020), this text seeks to zoom into the project's playful reshuffling of conceptual boundaries. What this focus highlights is a methodological *continuum* between the 'private' and the 'public' which can be further explored by adult educators. The roles and affordances of the public and private realms are deliberately unsettled, mixed and redrawn to pay attention to hidden activisms that can initially be perceived as disengaged lifestyles. Observations from the field activities with the Welcome Hut connect to an established conceptual angle within adult education literature which allows to transcend formal hegemonic impact agendas and metrics: "public pedagogy interprets

educational institutions as fluid, open systems that are themselves nested within multiple, overlapping, and contested sites of learning." (O'Malley et al., 2010, p. 697).

Figure 1. Installing the Welcome Hut at a public event in continental Europe.

PUBLIC PEDAGOGY IN THEORY

Looking at the 'in-between' art of the Welcome Hut brings methodological insights to complement the philosophical writings that situate public pedagogy in a novel theoretical space beyond disciplinary or historical affiliation (Biesta, 2012). In doing so, the understanding of the term public pedagogy "deviates from the dominant, analytical approach to public pedagogy which follows Giroux (2001) in focusing on the study of media, popular culture, and society as 'educative forces'. […] It focuses on the concrete practices of citizens engaged corporeally in social interactions which unsettle established notions of living together" (Schuermans et al., 2012, p. 677). As Sabeti has pointed out, "there is little research generally on how or why 'public pedagogies' are enacted, what the roles of the 'educators' and the 'public' might be in these processes, and how these sites and practices actually play out in educational terms" (2015, p. 4). For Sabeti, Biesta has expanded the theoretical angle towards exploring a "pedagogy that is truly 'public'. Rather than locating this in the concepts of teaching/instruction (a 'pedagogy for the public'), or in what he calls the all pervasive 'learning regime' ('a pedagogy of the public'), Biesta sees the true potential of public pedagogy as taking place at 'the intersection of education and politics" (2015, p. 3). Transcending dominant frames of reference then allows to position public pedagogy in non-normative, less ideological forms of publicness which invite a greater focus on artistic interventions and their virtues for the public sphere. Such conceptual openings have also received attention as "appropriated public spaces (such transitional, borrowed and in-between spaces) and performative and temporary public space (such as pop-up art shows and playgrounds)" (Low & Iveson, 2016, p. 27) in urban studies. Public pedagogy hence connects education, politics and geography in an experimental transdisciplinary space.

Public encounter art can make a fading educational ideal more tangible: "a notion of public pedagogy that connects the political and educational and locates both firmly in the public domain. The need for this stems not only from the ongoing privatisation and de-politicisation of public spaces and places […], but also from an ongoing privatisation and de-politicisation

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of education itself, one in which a view of education as an ongoing collective and political 'project' is replaced by a view of education as entirely private, that is, as a means for private advantage (Biesta, 2012, pp. 683-684). Reviving this concern in a methodological as well as theoretical critique becomes a personal, 'private' and almost isolated conviction when educational macro-management such as in universities advances a private vision of excellence under the protection of charitable and/or public service status (Taylor & Lahad, 2018). In a modest micro-format, the Welcome Hut seeks to twist the dependence on the global educational marketplace by suggesting a *public* vision of education which is facilitated through the unformatted, protective space of a '*private*' shelter. Processes of learning are deliberately undefined, fluid and liminial, allowing public pedagogy to become a window to understand the more-than-cognitive aspects of education: experiential, existential and aesthetic growth are promoted to a central role in learning as mediators between a civic political realm and educational walls of institutionalisation.

FROM A PRIVATISED PUBLIC TO PUBLIC PRIVACY

In a sometimes contradicting and ambiguous rhetoric of the public utility in neoliberal educational agendas, one has to make a clear distinction between private and privatized. Privatisations have increasingly become normalised, even under the auspices of the public eye (Low, 2005). Sometimes the only possibility for individuals to keep *imaginaries* for alternatives to dominant educational privatisations alive comes in the form of *private* retreat. Audre Lorde expressed the political necessity of self-care in her writings: "Overextending myself is not stretching myself […] Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare" (2017, p. 130). The conceptual gap between the public and the private is a fertile in-between zone where it is possible to make public engagements meaningful through intimacy and careful retreat. It would sometimes feel careless *not* to retreat. Rendering the need for civic hideouts visible is inevitably a highly contested act that requires protection. This fragile and exposed public presence dwells unsteadily between frontline activism and adjunct shelter. Public disruption is harboured in a wheel of in-betweenness. This wheel is what keeps the Welcome Hut project going. This conceptual, geographical, existential mobility represents the reliably protective walls of a vagabond stance in adult education. Such a positionality implies making the arts of home-making more civic than consumerist: inviting strangers into a form of collective cocooning and introvert conviviality, therefore expanding the anonymous and at times alienating varieties of the public sphere with a few interludes of rest:

> A counterstance locks one into a duel of oppressor and oppressed; locked in mortal combat, like the cop and the criminal, both are reduced to a common denominator of violence. The counterstance refutes the dominant culture's views and beliefs, and, for this, it is proudly defiant […] But it is not a way of life. At some point, on our way to a new consciousness, we will have to leave the opposite bank, the split between the two mortal combatants somehow healed so that we are on both shores at once and, at once, see through serpent and eagle eyes. Or perhaps we will decide to disengage from the dominant culture, write it off altogether as a lost cause, and cross the border into a wholly new and separate territory. Or we might go another route. The possibilities are numerous once we decide to act and not react (Anzaldúa, 2012, pp. 100-101).

The vagabond in transit does not seek to occupy. Self-aware of the *lasting* impact of ephemeral passing, the vagabond shed follows a vision of publicness that is populated by breathing spaces rather than signposts for a predefined correct way to counteract

privatisations in society. The itinerant disruption does not fit into shapes and forms of activist dualisms which divide into counter or confirm.
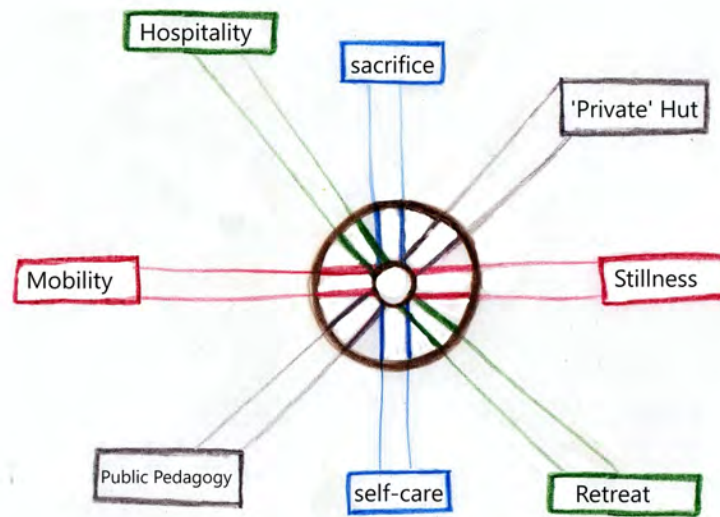

Figure 2. The conceptual wheel of in-betweenness which drives the mobile shed.

FROM A CLUB TO A HUB: UNLEARNING GATED COMMUNITY

The emergence of so-called 'gated communities' as security-serviced international housing arrangements can illustrate the dynamics of a mix of private and public as a statement of societal disengagement. Here, "the marketization of urban development has produced an increasingly 'divided landscape of privately owned, disconnected, high security, gated enclaves side by side with enclaves of poverty which remain untouched by the wealth around them" (Minton in Low and Iveson, 2016, p. 17). Low has investigated perceptions from this constantly monitored private realm: "That's what's been most important to my husband, to get the children out here where they can feel safe, and we feel safe if they could go out in the streets and not worry that someone is going to grab them...we feel so secure and maybe that's wrong too. You know, we've got workers out here, and we still think 'oh, they're safe out here' […] Here, as with other residents, the relative anonymity and inconsistent presence of 'workers' are perceived as a breach of security" (Low, 2017, p. 372). Intrusion is an imminent threat, but the danger that is perceived is not concerned with society. Where discourses of citizenship and social responsibility once referred to 'threats to society', the threats perceived in the gated community do not concern the fabric of a larger commons. The perceived threats actually come *from* society, an externalised society consisting of citizens who do not belong to the parallel world constituted by exclusive membership. Gated subcultures offer a magnifying glass to complexities of invisible everyday (non-)belongings: "According to Webster (2001, 2002), gated community debates frequently espouse overly simplistic notions of the private and public realms. Adding a third category, the "club" realm, modifies this dichotomy. From the point of view of public goods theory, access to and consumption of a good or service is what makes it public or private. "Public goods" have the quality of nonexcludability, so that once they have been provided, everyone benefits regardless of whether they pay or not. Cities or suburbs, in this scheme, are made up of

small publics, each of which may be thought of as a collective consumption club" (Low, 2005, p. 85).

A non-consumerist public pedagogy of civic sanctuary has to face the challenge of exclusivity. Society does not provide sanctuary for everyone. Who has the right to retreat in a society with striking spatial injustice (Soja, 2010)? Could the possibility for personal retreat ever be mediated in a world of unequally distributed personal space? The Welcome Hut as a mobile learning space has to grapple with access limitations: as a *tiny* house, there is space for 8-10 visitors at once. The limited size imposes unwanted parallels with a club. Although there have never been entrance fees at its gates, not everyone can access the safe space at the same time on busy days in central locations with high frequentation. Shifting from a *club* to the mode of a *hub* demands constant improvisation, fluidity and juggling with the inside space and the outside queue in real-time: "to exclude while including, to reject while accepting, and to struggle while negotiating" (Cantú & Hurtado, 2012, p. 7). Facilitating a collective space that allows to retreat individually, but without membership to a club, calls for a form of hospitality that transcends the notion of there being a host, home-owner, gatekeeper controlling the threshold. Keeping the unconditional spirit of encounter rather than monitoring it necessitates to create a communal gateway and open-access flux based on intimacy. This implies reframing the potential 'club' of comfortably seated hut visitors towards a *community hub* which has wider repercussions than the immediate storytelling bubble. There is a constant coming-and-going in the hut: door opens, people look inside. Everyone is on the one hand seated in this hideout, on the other hand reshuffled on the continuum between retreat and welcome. This is the micro-utopia of an *enclaved agora*.

Figure 3. From inside out – sitting within as well as beyond the hut's own walls.

HOSPITALITY

The disabling elements in gestures of hospitality have largely been conceptualised through the lens of the ambiguous and self-interested positionality of the host in controlling the conditions of access:

> for there to be hospitality, there must be a door. But if there is a door, there is no longer hospitality […] as soon as there are a door and windows, it means that someone has the key to them and consequently controls the conditions of hospitality. There must be a threshold. But if there is a threshold, there is no longer hospitality. This is the difference, the gap, between the hospitality of invitation and the hospitality of visitation. In visitation there is no door. Anyone can come at any time and can come in without needing a key for the door. There are no customs checks with a visitation. But there are customs and police checks with an invitation. Hospitality thus becomes the threshold or the door […] Hospitality can only take place beyond hospitality, in deciding to let it come, overcoming the hospitality that paralyzes itself on the threshold which it is (Derrida, 2000, p. 14).

The shepherd's hut as a modern-day tiny house disrupts in public venues because of the imagery of private housing installed in areas of public exposure. Shepherd's huts have become a tourist trend for weekend retreats on caravan parks in the European countries where the Welcome Hut has so far been used. A private holiday night in this type of commercial shelter would cost around £ 100, an impressive gain in currency for a dwelling that historically belonged to society's outsider group of sheepherders. There is no monetary transaction during the presence of the Welcome Hut in any location. A council, community centre or charity previously finances the Welcome Hut presence to lift any financial barriers on the day. This allows to operate an encounter space that reduces the formal element of *invitation* and provides the possibility for *visitation* as in Derrida's conceptual call for overcoming the threshold of hospitality. While the ambiguity of controlled hospitality can never fully be overcome, the point of departure for transcending hospitalities-by-invitation here is not an omnipresent homeowner who manages the property at the entrance. It is an attempt of not owning the hut practice and allow flow, because every host neighbourhood provides a different experience in what ultimately are fluid, singular improvisations. This stance represents one of the most volatile aspects of the unrooted vagabond approach.

There are many macro-hospitalities in society that work by invitation, not by visitation. If hut projects turn out successful, there is an elevated risk that institutional stakeholders who have not at all been involved in the field activities of the projects invite the tiny disruption of the hut to grow in scale and impact. Partners who were remotely affiliated with the project want to own a bigger part of the unusually successful narrative of the 'magical' encounter hut. The hut is then reinvited as a performed public extension of internal institutional discourse. This invitation reduces the hut's own in-between stance in the public sphere. Being a mobile extension of (often very rigid) institutional ideals of stillness imposes a very different story than intended, unprogrammed encounters of visitation. Completely new institutional narratives could emerge on the street. Biesta has pointed at this "possibility of saturation, that is that what starts out as being 'out of place' can, over time, become 'domesticated' and thus lose its potential to interrupt and test what is possible in a particular location" (2012, p. 695).

In the improvised encounters with individuals, the idea of a civic sanctuary can also be rejected and the notion of private ownership defended. A reaction to the idea of a publicly accessible hideaway space can be: "No, I want this hut just for myself!". The imagined utopia of sharing private spaces in public settings needs to negotiate life worlds where deprivations of personal rest are acute. Who would not want to own their own hut? The intermediate space of civic sharing sits away from many lived urgencies. The strong wish for private ownership does however not reflect the failure of the project. It simply mirrors intertwined entanglements between private property and a commons. It is necessary to note that ownership has always been part of the hut practice, mediated by privilege. The first Welcome

Hut was commissioned in 2010 thanks to private savings, not government funding. At that time, no public service would have invested into this 'private' dream. The experimental public good of 'shepherd's huts for all' started off with privately owned infrastructure and gradually moved into (limited) public service funding once trialed/tested.

A METHODOLOGY OF VAGABOND HOME-MAKING

Public pedagogy can allow vagabond dissonance. The Welcome Hut is "not set up as a form of instruction that tells citizens what they should do and be, nor does it present an exemplary form or mode of citizenship and civic action that would deserve repetition" (Biesta, 2012, p. 694). The hut pops up and allows an experiential encounter, but it does not seek to convince, convert and not even to defend the public sphere from the imminent threats of privatisation. Such a defense would need to be more locally rooted than an itinerant artist could offer. The project provides liminal spaces that allow a limited number of visitors to expand the range of ways and directions they can go. One of these directions can be to explore the imaginative freedom of shared sanctuary. Another path can lead to realising the urgency of a *shed of one's own*. This article has argued that both are not mutually exclusive. The question for the field of adult education then does not prioritise adult education's *next big thing* in a possible disciplinary mobilities turn. The hut opens up to the *next little thing* in one's own personal practice: is there something from home that could be meaningfully shared with a wider community? Is there something unconditional and cosy to be safely brought out there into the cold of contestation and of our polarised publics?

Figure 4. A vagabond methodology to transform the public sphere without occupying it.

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THE ADULT EDUCATION EXPERIENCE OF AFRICAN AMERICANS WHO ATTENDED THE US ARMY OFFICER TRAINING CAMPS AT FORT DES MOINES, IOWA IN WORLD WAR I

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ABSTRACT

This historical research focuses on the adult education experience of the World War I African American Officers who attended the segregated US Army Infantry and Medical Officer Training Camps at Fort Des Moines, Iowa in 1917. The purpose of this research is to explore the historical narrative concerning these camps and provide an examination of a little known period in American adult education history. The importance of this research is to fill in the blank of this historical period and go beyond the racial attitudes of the time and instead delve into what these men experienced through an exhaustive analysis of primary source material located throughout the United States. This research illuminates the educational experience of these men before the war, and how they combined this knowledge with the information from camp to lead their African American troops as commissioned officers into the trenches of France. These men would later use all of this experience back home as civil rights activists in Jim Crow America. The timeliness of this research became apparent after the recent celebrations of the end of WWI exposed the limited amount of information available on this period, and to fill this gap the National WWI Museum and Memorial in Kansas City, Missouri allowed the author to give a public presentation in 2018 (National WWI Museum and Memorial, 2018). National WWI Museum and Memorial. (2018). *African americans in times of war – bernard harris.* Available from https://www.youtube.com/watch?v=_LZtLZnTk_k&t=135s

Keywords: African American, World War I, US Army, research, adult education, medical.

PURPOSE

The purpose of this research is to explore the historical narrative concerning these camps and provide an examination of a little known period in American adult education history. The study will utilize primary archival and secondary sources to situate this experience within the existing body of literature.

BACKGROUND

The 2018 celebration of the end of World War I revealed a gap in the amount of knowledge concerning the educational experiences of these men before the war and how they used their additional educational skills from Fort Des Moines to survive the war and fight Jim Crow segregation in America. The US National World War I Museum and Memorial in Kansas City, Missouri, and the State Historical Society of Iowa in Des Moines, Iowa, acknowledge the gap in knowledge and encouraged additional research.

METHODOLOGY

This historiography research study will conduct an analysis of the educational experience of these African American volunteers.

ANALYSIS

This analysis will begin with the early educational experience of these men and how the US Supreme Court separate but equal decision in the Plessy v. Ferguson 1896 court case establishing legal segregation in America shaped their situation. The examination will continue with a look into the segregated undergraduate African American educational system and compare how Howard University and Tuskegee Institute, which produced the majority of the 1,000 civilian volunteers for the infantry camp compared to the undergraduate education at Harvard and Johns Hopkins Universities. A review of the medical education offered at Howard University School of Medicine, and Meharry Medical College, Walden University, who produced the majority of the 118 medical doctors and 12 dentists for the medical camp, will also be compared to Harvard and Johns Hopkins Medical Colleges. The review of medical education will continue with the Flexner report published in 1910 and its impact on these doctors and dentists (Flexner, 1910). The role of Lieutenant Colonel Charles Young, the senior ranking African American officer in the entire US Army in 1917, is examined along with his efforts to educate some of the 250 noncommissioned officers at Fort Huachuca and Wilberforce University before their selection to attend Fort Des Moines infantry camp (Kilroy, 2003).

The research will continue with the establishment of the Infantry, and Medical Officer Training camps and look specifically at the efforts of African American colleges and members of the National Association of the Advancement of Colored People (NAACP) to petition the US Army to create the camps. The utilization of memoirs, US Army regulations, and War Department reports, will develop a detailed picture of what these volunteers learned and how they learned the myriad of tasks needed to master the duties of junior officers in the US Army at Fort Des Moines (War Department, 1917). The research will also include a comparison of other US Army officer training camps around the country. Events outside the camps that affect the men like the St Louis race riots and the Houston, Texas mutiny of other African American regular army soldiers, are also reviewed. Graduation of these newly commissioned officers will turn the research focus on how they applied their new skills as primary trainers to mold their men into battlefield warriors, despite high illiteracy rates. The research will also highlight how the YMCA assisted these officers teach their men how to read and write.

Attention will shift to exploring the Atlantic crossing and once in France how these commissioned officers worked within the confines of the larger segregated US Army to organize their troops and track down equipment spread out across the country. Memoirs and official unit histories will further examine how these men utilized their education and learned new life skills to survive and keep their men alive in the harsh reality of World War I trench warfare. The research will also include a glimpse into the German officers, who occupied the opposite trench and how they were selected and educated (Watson, 2014). Finally, the study will turn to the prejudice these Fort Des Moines men experienced overseas at the hands of their fellow countrymen in the US Army and how this motivated many after the war to become prominent professionals, such as doctors and lawyers in their local communities and led the fight against segregation in America. For example, Captain Louis Wright, a graduate of Fort Des Moines medical camp, is credited with developing a new smallpox vaccine eventually accepted for the US Army, and after the war, become a prominent medical doctor in Harlem, New York (Hayden, 2003). Another infantry and later field artillery lieutenant

commissioned at Fort Des Moines, Charles Houston, would become a lawyer. As a lawyer, Houston successfully argued lower court cases that eventually lead to the Supreme Court Brown v. Board of Education ruling, overturning a portion of the Plessy v. Ferguson decision and ended segregation in American schools in 1954.

Research trips to the following locations provided many of the essential artifacts for this study the U.S. Library of Congress and U.S. National Archives in Washington, D.C.; Howard University Moorland Spingarn Research Center; Morgan State University and the US Army Military Academy at West Point. Online research material came from Howard, Tuskegee, Meharry, Harvard, and Johns Hopkins Universities and other archival newspaper holdings along with periodicals such as the NAACP Crisis edited by W.E.B. Du Bois. Museum holdings consulted for this research include the National World War I Museum and Memorial, The State Historical Society of Iowa Museum, and Fort Des Moines Museum.

CONCLUSION

The results of this ongoing research will highlight specific differences and commonalities within segregated American civilian and military adult education. The research will also provide a deeper appreciation of the role adult education played within the minority African American community before, during, and after the war. The current focus of this research is collecting memoirs, additional information on Charles Young, and acquiring more material on the Medical Officer Training Camp dentists.

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DOMESTIC AND INTERNATIONAL PERSPECTIVES ON IMPLEMENTING ALTERNATIVES TO FINANCE LIFELONG EDUCATION

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ABSTRACT

Participation in adult education and training opportunities over the entire life-course is necessary in international and technologically advanced economies. However, there is a dearth of literature on equitable access to lifelong education opportunities, particularly for at-risk and underserved adults in the labor force. Furthermore, opportunities for financing lifelong learning remain minimal for middle- age and older adult populations. The purpose of this research is to explore strategies or alternative models to fund lifelong education with attention to the Individual Learning Account (ILA) schemes. We explore initiatives across four countries– Canada, Sweden, the United Kingdom, and the United States. This research uses a qualitative descriptive approach to compare strategies to financing lifelong education targeting adult learners. Data were collected from key informant interviews (N=14), government documents, and research reports. Two major themes emerged that are common across all key informant interviews and documentation: (1) ILA offers key lessons in informing the creation of effective lifelong learning funding; (2) Low-income and low-skilled adults are often excluded from participation in ILA schemes. The authors' findings move adult education beyond a focus on providers of education to considering additional strategies for financing individual learning.

Keywords: Lifelong learning, funding, financial support, adult education and training

INTRODUCTION

Over the past two decades, countries are slowly adopting more equitable financing of lifelong education. One model that relies on co-financing by either the government or, more rarely, private organizations, has been Individual Learning Accounts (Johnson et al., 2010; OECD, 2004). Individual Learning Accounts (ILAs), also referred to as personal learning accounts, provide opportunities for adult learners to finance educational pursuits throughout their life. The overall goal of the initiative is to make the pursuit of lifelong education more equitably accessible to adult learners of all ages (Council for Adult and Experiential Learning, 2007), even if these pursuits are not tied directly to an economic benefit in their current employment. Individual Learning Accounts were proposed and implemented across multiple countries in the early 2000s but are not widely known or used to provide access to continuing education opportunities. The purpose of this research is to explore alternative models for funding lifelong education across four countries– Canada, Sweden, the United Kingdom (U.K.), and the United States (U.S.). The following questions guided this study: What mechanisms are available to finance lifelong learning/workforce development programs in [*insert country name*]? How are the programs currently funded? Answers to these questions can help policy makers in the adult education field understand how alternative strategies to

finance lifelong learning among middle aged and older adult learners compare across countries.

In young adulthood, funding for continued education beyond a high school level may be provided based on a nationalized system, or costs may be offset in part or in whole by funds disbursed to institutions from local or national governments (Palacios, 2003). For middle-aged and older populations, however, access to funding or financing for continued education is often limited, particularly for continuing education not directly linked to their current employer (Hyde & Phillipson, 2015).

Vocational-related co-financing, where employers and employees contribute to funding educational opportunities, is an option to finance education. Outside of the workplace, government managed co-financing programs may provide less direct assistance, via tax credits or reimbursement programs. However, employer-sponsored tuition refund programs offer financing after the fact, with the expectation that adult learners will self-fund their education or training and be reimbursed later (OECD, 2000). Because these programs may be directly tied to the pursuit of specific credentials in areas of need, or to being in education full-time (OECD, 2000), they are often inequitably accessible to working middle-aged and older adults.

METHODOLOGY

This study used a qualitative descriptive (QD) design to analyze documents and interview key informants to provide an in-depth comparison of ILAs across four countries from the perspectives of those in adult learning leadership roles. Although there is a dearth of literature exploring perspectives on ILAs, we found QD methods to be the best fit as it minimizes the interpretation of analysis where researchers stay close to the data.

Participants

Participants include experts with more than 10 years of experience researching adult learning issues in academic institutions, working in workforce training industries, or serving in leadership roles in non-profit or government organizations focused on adult education. Key informants were recruited by email and snowball sampling methods. A total of 14 key informants from Canada (n=5), Sweden (n=1), the U.K. (n=2), and the U. S. (n=6) participated in one-hour telephone or teleconference interviews. Participants were also asked to provide additional documentation including publications, organization reports, and government documents to support interview data.

RESULTS

Our findings indicate companies and their departments faced challenges with the implementation of ILAs. Our findings from government documents revealed that general difficulties arose in the implementation of ILAs at the company level; while key informant interviews provided a detailed description of challenges regarding ILAs. A key informant reported that ILAs lacked proper management, "The speed with which the Department implemented the scheme resulted in corners being cut. Poor planning and risk management by the Department led to weaknesses in the system which made fraudulent activities possible." In addition, some employers minimized funding offered to make work training accessible to employees (Gautié & Perez, 2012; OECD 2004). For example, employees were offered more choice in the disbursement of their ILA funds. However, some employers

discontinued previously available opportunities for training at work as employees were expected to pay for on-site training from their ILA (Gautié & Perez, 2012; OECD 2004). Additionally, although ILAs were designed to incentivize previously underserved workers to pursue continuing educational opportunities, uptake of ILAs tended to be highest among individuals who had previous access to, and familiarity with, adult education opportunities (Gautié & Perez, 2012).

DISCUSSION

Shifting demographics of the global workforce present a clear need to introduce financial supports that equitably allow an aging workforce to maintain and improve their knowledge base, regardless of financial resources or prior experiences with higher education. Multiple countries attempted to implement ILAs to make lifelong education opportunities more accessible to their workforces. Although there were some successes with these programs as implemented, difficulties in ensuring those who would most benefit from the programs (e.g., low-income and low-skilled) limited the effectiveness of these ILA programs. Despite such programs being targeted at disadvantaged or underserved groups, pilot implementation of ILAs and similar accounts demonstrated that uptake of these programs tends to be higher among the same advantaged groups. Advantaged groups include persons with access to existing adult education and training opportunities, individuals with higher levels of education, and those who have experience with continuing or adult education opportunities.

CONCLUSIONS

Through information retrieved from key informant interviews and supporting documents, this study attempted shed light on alternative approaches to financing lifelong education and to explain the way in which lifelong learning alternatives have been financed and implemented. This work will contribute to both gerontological and adult education literature to fundamentally reshape the way we understand financial support available to middle aged and older adults seeking to pursue lifelong education opportunities. Lastly, this conversation is a call to move adult education beyond a focus on providers of education to considering additional strategies to financing individual learning.

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CONNECTING CHARACTERISTICS WITH LEARNING BEHAVIOURS: A REPORT OF LEARNING BEHAVIOURS EXHIBITED BY ADULT LEARNERS PURSUING TERTIARY EDUCATION IN AN ASIAN CONTEXT

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ABSTRACT

This paper reports a study of the exhibited learning behaviours of adult learners at a tertiary education institution in the Republic of Singapore. The purpose is to provide nuances in the understanding of different learning behaviors and needs of adult learners so that adult educators can be more targeted in managing adult learners, and not simply treat adult learners as a single entity. Using a questionnaire, the responses collected showed that while the participants' learning behaviours and habits generally do adhere to the consensus on how adult learners learn, there were also differences within, such as in the regulation of learning processes. Hence, it is important not to take a "one-size-fit-all" approach towards adult education.

Keywords: Adult learners, learning behaviours, metacognitive skill, tertiary education

INTRODUCTION

The profile of an adult learner is an area of interest for adult educators because it is critical to enact instruction contributory to learning. To achieve this, one needs to have an understanding of the learner's characteristics and needs. This paper reports a study of the exhibited learning behaviours of adult learners at a tertiary education institution in the Republic of Singapore. Through studying these adult learners' learning behaviours, the following questions would be addressed:

1. How are adult learners' characteristics exhibited through learning behaviours and habits?
2. To what extent are adult learners aware of their learning process(es) and learning needs?

ADULT LEARNERS' CHARACTERSITICS

Although Alexander Kapp (1833), a German high school teacher, coined the term "andragogy", it was Malcolm Knowles' seminal works that had many associate adult learning with andragogy (Henschke 2011). Andragogy is the art and science of helping adults to learn. Knowles' recommendation to adult educators on how to approach the teaching of adults is based on certain assumptions about adult learners. Knowles' characterized adult learners as having a developed self-concept who need to know the rationale of why they are learning something and hence, have an orientation of learning that stemmed from their roles and responsibilities. Adult learners also have a wealth of experiences, are problem-centred and intrinsically motivated to learn (Knowles, Holton III, & Swanson 2015).

Adult educators have also reported certain characteristics they observed amongst adult learners. Day, Lovato, Tull and Ross-Gordon (2011) reported that faculty members who have had experience teaching adult learners viewed them as multi-taskers and yet focused in their studies. This orientation is probably a result of the time constraints faced by adult learners due to their multiple responsibilities and commitments. As a result, adult learners become

focused and driven in pursuing the tasks that lead clearly to their goals. Hence, adult learners are task-oriented.

This characterization of adult learners is built upon a life-stage view of adulthood (Ho & Lim, 2020). Adult learners, with more maturity, should have a clearer sense of what they want, and how they can go about achieving their goals. Thus, adult learners are self-directing, which is propelled by adult learners' intrinsic motivation to learn.

Such are the broad descriptions of adult learners, which seem to have the consensus of most adult educators and researchers within the body of relevant literature. This understanding can be deepened if we know how these characterizations manifest as learning behaviours and habits. For example, when adult educators describe adult learners as focused in their studies, is it a reflection of their ability to concentrate in class or is it referring to their tenacity to complete assignments on time despite a busy personal schedule? The objective of this study is hence to provide information on adult learners' learning behaviours and habits that undergird their characterization.

This impetus is also to provide more nuanced understanding of adult learners and their learning needs. It has been widely accepted that the learning needs of children varies with age and therefore, there is a need to be thorough and detailed in the understanding of children's learning needs. Hence, there are many research and scholarly discussions surrounding the teaching and learning of children. The same approach is not evident in discussing the learning needs of different adult learners although there is progressively more interest in how the older adult learners learn, in view of a rapidly aging population amongst some countries and the drive towards lifelong learning (Merriam & Kee, 2014). This study intends to fine-tune our understanding of adult learners so that the adult educators can be more targeted in managing adult learners, and not simply treat adult learners as a single entity

A second objective of the study is to understand the extent of adult learners' self-directedness. One of the key factors behind self-directedness is the ability to self-regulate and to have self-awareness of one's learning needs and learning process (i.e., metacognitive abilities). An effective self-directed learner is able to self-assess his/her learning and be able to modify the learning process accordingly (Merriam & Bierema, 2014). Knowles' conceptualisation of a self-directing adult learner shapes many adult educators' teaching approach (Jarvis, 2010). Appreciating how adult learners within the university are aware of, and hence regulate their learning would provide critical information about their self-directedness. Buttressing this is the charge upon the university to be a vanguard for lifelong and adult education by the state government (Lim, 2019). Hence, this study will report adult learners' self-rating on their metacognitive abilities

METHODOLOGY

The aim of this study is to detail the behavioral actions adult learners engage in when they are learning and their perceptions of their metacognitive abilities.

Design And Procedure

The study used a questionnaire to collect information on participants' learning behaviors and habits, and self-ratings of their metacognitive abilities. An online platform was used to host

the questionnaire items over a six-week period. 886 of 14309 participants enrolled with the university completed the questionnaire by the invitation link sent via email.

Participants

Participants were adult learners enrolled in part-time undergraduate and postgraduate programmes at the university. The term *adult learners* is defined by the university's admission criteria, which refers adults as one with full time employment (or with minimum two years' of work experience) and is at least 21 years old.

Instrument

The questionnaire used for this study was part of a 198-item learning needs questionnaire administered by the university to periodically assess students' sentiments on the university's learning support provisions. The questionnaire was developed (and updated where appropriate by a panel comprising academics and professional staff within the university) from a previous version related to student learning needs developed by the university (Khiat, 2017). Part of the learning needs questionnaire also included the Metacognitive Awareness Inventory (MAI) developed by Schraw and Dennison (1994). The 52-item MAI was designed primarily to measure adults' metacognitive awareness across disciplines. Items from the MAI and items corresponding to the learning behaviours and habits of adult learners would be used to report the results for this study.

RESULTS AND DISCUSSIONS

Results from the following learning behaviours and habits exhibited by the participants will be reported and discussed: study preference, preference for lesson delivery method, attendance of face-to-face lessons, hours spent on self-revision and on completing an assignment. Analysis of participants' responses to the two main construct from the Metacognitive Awareness Inventory (MAI), knowledge of cognition (KOC) and regulation of cognition (ROC), will also be presented.

Learning Behaviours And Habits

Fig. 1 presented participants' study preference. 78.7% of the participants preferred to study by themselves whereas 21.3% preferred to study in a group. The high proportion of adult learners' preference for studying alone as opposed to group study suggests that adult learners were not tapping into the benefits of peer learning (Cherrstrom, Zarestky, & Deer, 2018).
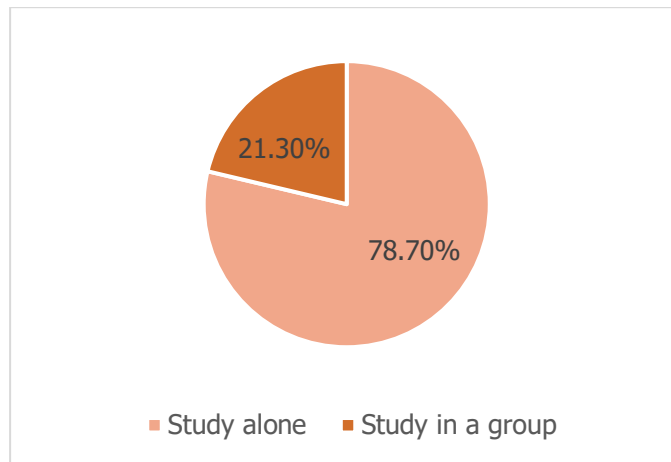
Figure.1 Study Preferences

When participants were asked to rank amongst three different lesson delivery methods, namely fully face-to-face lessons, blended lessons (i.e., a combination of face-to-face and online lessons), and fully online lessons, face-to-faced lessons was the most preferred lesson delivery method (61.3%), which was then followed by blended lessons (30.2%) and online lessons (8.5%). Fig. 2 showed the ranking results for the three lesson delivery methods.
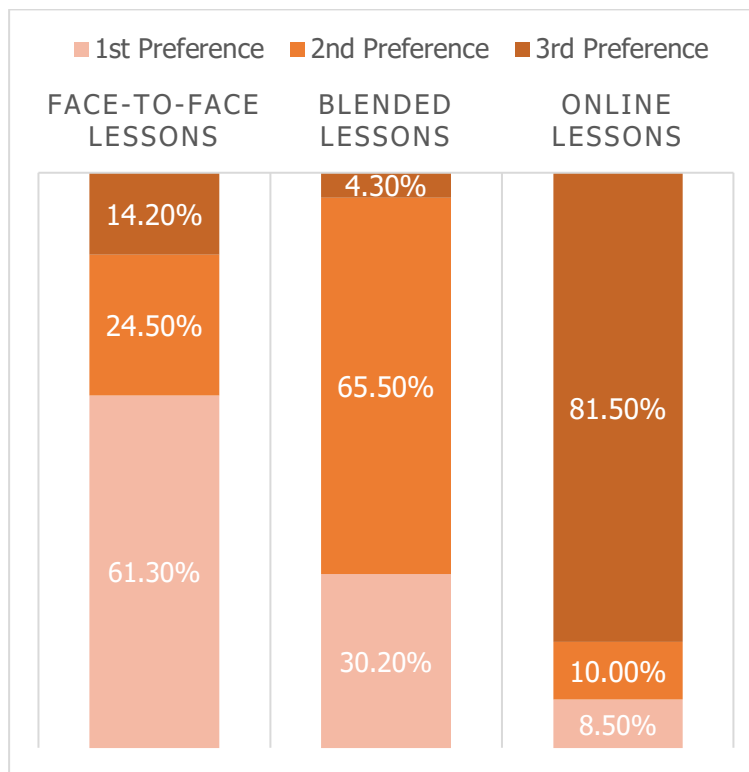
Figure. 2 Participants' ranked preference for lesson delivery method

Table 1 showed the result of reported attendance of face-to-face lessons. For the university where the study was conducted, face-to-face courses were conducted over six sessions whereas there were three face-to-face and three online lessons for blended courses.

Table 3. Reported Attendance of Face-to-Face Lessons

Number of Classes Participants Attended for Face-to-Face Courses (%)						
0	1	2	3	4	5	6
1.90	2.60	5.80	14.90	8.80	10.70	55.30

Number of Face-to-Face Classes Participants Attended for Blended Courses (%)			
0	1	2	3
5.40	5.80	16.70	72.10

The results seemed contrary to the expectation that adult learners would use time efficiently. Despite their busy schedule, participants preferred to attend face-to-face lessons over online courses (that would have been more time-efficient owing to reduced commutes). This was observed from the participants who preferred face-to-face lessons (61.3% chose face-to-face lessons as the most preferred lesson delivery method) and the majority of the adult learners attending all the arranged face-to-face lessons (i.e., 55.3% attended all face-to-face lessons for face-to-face courses, 72.1% attended all face-to-faces lessons for blended courses).

Fig. 3 and Fig. 4 showed, respectively, the number of hours participants reported spending on self-revision per week (excluding the time spent on assignment preparation) and on completing an assignment (i.e., a report or essay type assignment).
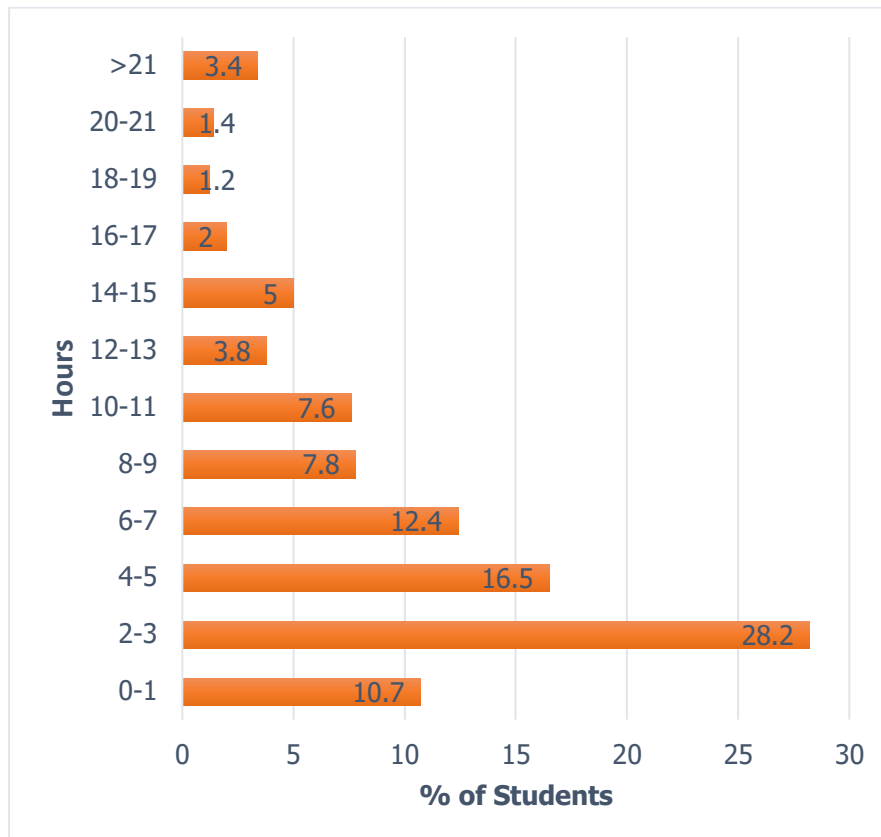
Figure. 3 Number of hours spent on self-revision per week

The assumption and frequent observation that adult learners are task-oriented and problem-focused were reflected in how participants in this study revised and completed an assignment. The amount of time spent on self-revision (mode is 2-3 hours per week) was not

as much as the time spent on completing an assignment (mode is >21 hours). This suggests adult learners' task-orientedness as the completion of an assignment appears to have a direct impact on their grades whereas the returns on academic performance is not as directly reflected for self-revision. It may hence be concluded that adult learners see the practicality of investing time to complete an assignment, given the need to manage time efficiently with their multiple roles and commitments.
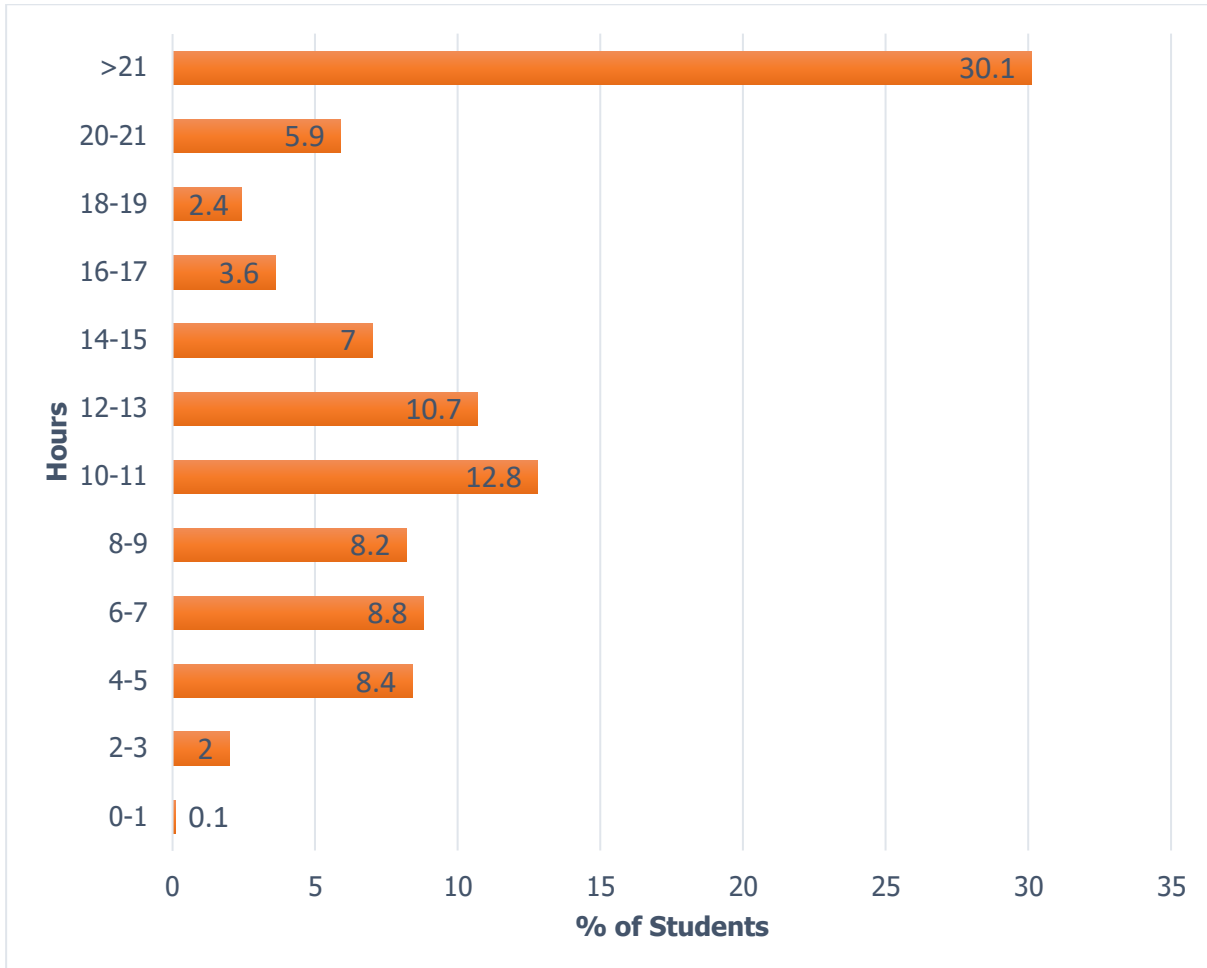
Figure. 4 Number of hours spent to complete an assignment (i.e., a report or essay type assignment)

Awareness Of Learning Process And Learning Needs

Responses from the Metacognitive Awareness Inventory (MAI) were used for the analyses of learning process and needs awareness. 703 of the 886 participants' responses were used for this analysis after eliminating incomplete and/or erroneous responses. Item scores were computed based on the two main constructs specified by Schraw and Dennison (1994): (1) knowledge of cognition (KOC) and, (2) regulation of cognition (ROC). The KOC included three sub-constructs of declarative, procedural and conditional knowledge, while ROC included five sub-constructs of planning, information management strategies, monitoring, debugging strategies, and evaluation. A score can be computed for each sub-construct and higher scores indicated a higher degree of KOC or ROC. An analysis was undertaken to see whether adult learners of different age categories differed in their KOC and ROC. Table 2 showed the participants by age.

Table 4. Profile of participants by age category

Age category (years)	n
1 (Below 25 – 30)	461
2 (31 – 50)	211
3 (51 – 70)	31

SAS 9.4, a statistical analysis software, was used for the analyses for this study. For the purpose of a balanced comparison, KOC and ROC scores were rebased to 100 from 17 and 35 respectively. Preliminary descriptive statistics suggested that an increased KOC score ($M_{cat\ 1}$=80.57, $SD_{cat\ 1}$=19.16; $M_{cat\ 2}$=80.68, $SD_{cat\ 2}$=20.08; $M_{cat\ 3}$=86.72, $SD_{cat\ 3}$=15.03) corresponded with an increased ROC score ($M_{cat\ 1}$=82.48, $SD_{cat\ 1}$=16.49; $M_{cat\ 2}$=82.88, $SD_{cat\ 2}$=18.37; $M_{cat\ 3}$=90.41, $SD_{cat\ 3}$=9.58) by age category. The older age category also scored highest for both KOC and ROC constructs.

To investigate the impact of age category on the ROC, an indicator of participants' extent of awareness of their learning needs and processes, an analysis of variance and post hoc tests were performed. A correlation analysis between KOC and ROC was also performed to determine whether KOC impacted ROC scores.

Given the non-normality of the KOC and ROC distributions ($W_{KOC}(703) = 0.87$, $p < .001$; $W_{ROC}(703) = 0.87$, $p < .001$), the non-parametric Kendall's tau-b was used for the correlation analysis. Results indicated that there was a significant positive association between KOC and ROC scores, ($r_t = .73$, $p < .001$), and hence, a higher KOC score could potentially contribute to a higher ROC score.

All three age categories were negatively skewed on the ROC, and their corresponding distribution departed significantly from normality based on the Shapiro-Wilk test ($W_{cat\ 1}(461) = 0.89$, $p < .001$; $W_{cat\ 2}(211) = 0.84$, $p < .001$; $W_{cat\ 3}(31) = 0.88$, $p = .002$); the Kolmogorov-Smirnov test and its variations i.e., Carmer-von Mises and Anderson-Darling tests were not appropriate given the sample size. These tests and similar findings applied to the KOC scores as well ($W_{cat\ 1}(461) = 0.88$, $p < .001$; $W_{cat\ 2}(211) = 0.85$, $p < .001$; $W_{cat\ 3}(31) = 0.81$, $p < .001$).

A non-parametric one-way analysis of variance based on the Kruskal-Wallis procedure was performed due to the non-normal distribution of the ROC and the categorical nature of the age variable. The analyses indicated a statistically significant difference between the ROC scores by age category ($H(2)=6.62$, $p = .04$) with a mean Wilcoxon ROC score of 343.14 for age category 1, 358.87 for age category 2 and 437.02 for age category 3. Post hoc analyses using a SAS macro by Elliott and Hynan (2011) based on the Dunn multiple comparison procedure showed that the mean ROC score for age category 3 was significantly higher than age category 1 at $p < .05$; age categories 1 and 2, and 2 and 3 were not significantly different.

A secondary approach to rank-transform the ROC scores and use normal-theory methods in general linear modelling as suggested by Iman (1982) was undertaken to ascertain the results of the Dunn multiple comparison procedure. Post hoc analyses using least square means and the Scheffé adjustments for multiple comparisons indicated similar results i.e., the mean ROC score for age category 3 was significantly higher than age category 1 at $p = .01$.

Given the similar non-normal distribution of the KOC and the categorical nature of the age variable, similar analyses were performed on the KOC score. Results indicated a statistically non-significant difference of KOC scores between the three age categories (H(2)=2.92, p = .23).

In summary, the preceding analyses suggested no age differences in KOC whereas adult learners aged from 51 to 70 had significant higher ROC scores compared to adult learners aged below 25 to 30 years. There were no significant differences in ROC scores between adult learners aged 31 to 50 and those aged below 25 to 30 years.

CONCLUSIONS

This study served to address two questions: (1) How are adult learners' characteristics exhibited through learning behaviours and habits?, and (2) To what extent are adult learners aware of their learning process(es) and learning needs?

Based on the findings, it may be concluded that the learning behaviours and habits of participants in this study support assumptions and characteristics usually attributed to adult learners. For example, the study habits of the participants supported adult learners' task orientedness (i.e., focused on completing assignments). However, this alignment is not always observed. For example, the preference for solitary study over group study counters the task-orientedness given the efficacy and efficiency of peer-learning.

When the participants indicated the preference to attend face-to-face lessons compared to blended or online lessons, it is possible that this signals to a preference for a traditional mode of learning. However, it could also be a signal that intrinsically motivated adult learners know what learning mode work best for them and will commit themselves to their studies, even if a more convenient provision is available to them. It is also possible to argue that this could be attributed to adult learners' task orientedness, whereby they are choosing the learning mode that work best for them in terms of generating results. Therefore, the characteristic of task-orientedness can be displayed in many different ways (i.e., focus on completing assignments, solitary study over group study, preference for face-to-face lessons). This also lends support to (and this study demonstrated) the existence of nuances within adult learners and the need to understand adult learners beyond characteristic descriptions.

The analysis on adult learners' MAI responses also suggested a need to recognize the differences amongst adult learners. Taken together with the progressive increase in mean KOC and ROC scores as age increases based on the age categories and findings of the correlation analyses, the non-parametric analyses suggest that adult learners within the university regardless of age categories have knowledge and are aware about their learning needs and processes but disparities exist between age categories in the regulation of these learning needs. In this instance, it may be suggested that age category 1, the youngest category, falls short of self-directedness in that participants in this group likely have a similar amount of knowledge about their cognition with the other two age categories but do not have the same amount of know-how or how-to for ROC-related sub-constructs.

These findings lend support to the notion that that younger adult learners within the university could afford more learning support specifically with regard to the regulation of cognition. There being no statistical significant difference between the age categories in KOC, it is recommended that more institutional efforts and resources be channeled into developing new or supporting existing ROC support programmes related to the five sub-constructs under

ROC posited by Schraw and Dennison (1994) i.e., planning, information management strategies, monitoring, debugging strategies, and evaluation; these programmes could also be designed to be more targeted for students within age category 1. Evidently, Knowles' conceptualization of adult learners who have developed self-concept, who are responsible for their own lives, who know what they want to learn and are self-directed might not be generalizable to all adult learners.

This study attempted to mimic the approach used to understand children's learning needs, which is to sieve out possible different learning behaviors and needs of adult learners so that adult educators can be more targeted in managing adult learners, and not simply treat adult learners as a single entity. Results suggested displayed learning behaviors of adult learners may be inconsistent with classical expectations, and that there are varying levels of adult learners' awareness of their own learning process i.e., ROC. With more adults returning to schools, it is important that educators are as attuned to the learning needs of this group of learners.

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WORK-RELATED LEARNING AND COLLEGE ACCESS OF WORKING ADULTS: EVIDENCE FROM PIAAC

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ABSTRACT

Using the U.S. data from the Program for the International Assessment of Adult Competencies (PIAAC), this study aims to explore how work-related learning experiences of working adults influence their sub-baccalaureate or baccalaureate degree-seeking in higher education institutions (HEIs). Given many jobs in the U.S. that require higher education credentials, we examined how formal and informal work-related learning experiences are associated with the college access of working adults who have a high school diploma. The multinomial logistic regression results show that work flexibility, distance learning, and private learning experience are positively related to working adults' college access. Based on the findings, implications for policy and practice were discussed on how industry and organizations could support working adults' learning opportunities in the workplace and HEIs.

Keywords: formal/informal learning, college access, working adults, PIAAC

INTRODUCTION

Higher education credentials have been increasingly considered essential for adults' career development and social mobility (Jarvis, 2010). By 2024, fewer jobs will be available for adults with high school diplomas, while adults who have associate's degrees or higher level credentials are expected to prospect an increase in employment opportunities (Hogan & Roberts, 2015). While more jobs will require higher education credentials, recent trends show that the percentage of high school graduates who go to college immediately after graduation decreased from 69% in 2008 to 66% in 2013 (Wong, 2016). Between 2013 and 2015, 5.3 million young adults entered the workforce without college experience (Ross & Bateman, 2018). Given that higher education credentials provide adults with opportunities to address educational insufficiency and to accomplish career/personal development (National Adult Learner Coalition, 2017), these trends arouse concerns as adults who enter the workforce with a high school diploma tend to have unequal opportunities in learning or training for career advancement. Working adults, in particular, are being increasingly required to obtain individual, organizational, and societal competencies by pursuing further degrees/certificates or acquiring specialized job training at higher education institutions (HEIs) (Chao, Derocco, & Flynn, 2007; Desjardins, Milana, & Rubenson, 2006; Knapper & Cropley, 2000; Röbken, 2009).

College access plays a critical role in working adults' social needs fulfillment and economic benefits acquisition (Rosenbaum, Ahearn, & Rosenbaum, 2017). The participation of HEIs is influenced by a variety of factors such as individual predispositions (Cerasoli, Alliger, Donsbach, Mathieu, Tannenbaum, & Orvis, 2018), socioeconomic status (Carnevale, Jayasundera, & Hanson, 2012) and multiple contexts in which working adults are situated, such as family, workplace, or community (Desjardins et al., 2006; Kasworm, 2008; Knapper & Cropley, 2000; Maurer, Weiss, & Barbeite, 2003). What is more, adults face different types of

work-related learning experiences in and out of the workplace (i.e., formal/informal learning) and these kinds of learning have been considered significant sources of knowledge and instigators of behavioral changes (Cerasoli et al., 2018; Livingston, 2001; McGivney, 1999) preliminary to working adults' choice to pursue further education. According to recent scholarly works, engaging in work-related learning opportunities help working adults to be more productive at work, improve employability, and entail greater job security, retention, and satisfaction (Pegg, Waldock, Hendy-Isaac, & Lawton, 2012; Smith, Egglestone, Jones, & Aldridge, 2019). Furthermore, the work-related learning experiences enable them to find an alternative for career development and perspective transformation by overcoming their contradictory/double-bind situation between work and academic/daily life (Boeren et al., 2010; Engeström, 2001; Maurer et al., 2003). Hence, it is necessary to pay attention to how diverse types of learning experiences can be primary sources for opportunities for working adults to pursue higher education, which is closely associated with positive economic and social outcomes (Jarvis, 2010).

Using an integrated model of participation in adult education (Boeren, Nicaise, & Baert, 2010) as a perspective framework, this study explores influential factors associated with working adults' enrollment in sub-baccalaureate or baccalaureate degree programs in HEIs. To that end, we propose the following research question: How are individual contexts, workplace conditions, and learning experiences associated with working adults enrolling in sub-baccalaureate or baccalaureate degree program in HEIs?

LITERATURE REVIEW

Working Adults in Higher Education

Adult students in higher education are defined as those who are older than 25, having no previous college experience, currently enrolling in postsecondary degree-seeking programs, economically independent, having other responsibilities, and working (Correia & Sarmento, 2008; Kasworm, 1990), which often aggregate into the term nontraditional students. From the lifelong learning perspective, adult students are characterized with more details, as Illeris (2003) classified working adults into three groups based on their purpose: (1) young adults who wish to participate in the labor market; (2) adults who work but need to develop their job-related skills in order to maintain employability; and (3) adults who are unemployed and want to re-enter the labor market by building capability.

This study identifies working adults in higher education by employing each part of the definitions above. We define working adults as those who are 25 or older, adults who work but need to develop their skills, and students who have mature life experiences at work. These specific classifications imply that working adults have various experiences through their individual life and workplace experiences, which could be associated with their decision to pursue further education in HEIs.

Delayed HEIs Enrollment

Thirty-six per cent of 2018 high school graduates did not go to college or university, while 69.1% did so. Also, approximately 75% of those who did not go to college participated in the labor market (U.S. Bureau of Labor Statistics, 2018). This trend shows that a substantial number of young adults choose to participate in the labor market for some reason instead of attending college. Researchers have identified this population as those who 'delayed college

enrollment,' and literature provides some level of consensus in that delayed college enrollment is influenced by an individual's socio-demographic characteristics or socioeconomic status (Bozick & DeLuca, 2005; Cookson 1986; Darkenwald & Merriam 1982; Niu & Tienda, 2013). Desjardins and colleagues (2006) found that adults who are women and older were less likely to participate in educational activities. They also discovered that the 25 to 29 age group participated more in postsecondary education for job-related reasons than those of the 30 to 64 cohort. Findings of studies on delayed enrollment in HEIs are consistent in that delayers were more likely to come from families with lower socioeconomic status. Delayers tend to experience diverse life events and tend to start their labor market participation earlier than on-time college students. In contrast, on-time enrollees continue to engage in academic and social life within educational institutions. According to Oseguera and Hwang (2014), 41% of low-income youths did not enter postsecondary education, and the majority of them were employed. Considering 80% of middle or high-income youths attended college after high school, the gaps based on income level is significant.

Over the individual context, working adults' psychological expectations on college enrollment and their workplace context are critically important in that they determine to attend further education through HEIs. Desjardins and colleagues (2006) and Adamuti-Trache and Schuetze (2009) found that most adults strongly have job/career-related motivation to participate in adult training/education or continuing education. Moreover, regarding workplace context-related factors, part-time workers were more likely to participate in HEIs than full-time employees (Chao, Derocco, & Flynn, 2007), and occupation types that require cognitive or technology skills were positively associated with working adults' participation in continuing education (Desjardins et al. 2006). Adults who work in labor-intensive occupations ended up having less opportunity to access HEIs due to the nature of their occupations. In similar, income level, work flexibility, and financial support from the workplace were significant factors explaining working adults' baccalaureate or higher degree-seeking behavior (Price & Bell, 2008).

Understanding "Work-Related Learning" of Working Adults

Learning theories highlight the different approaches to understanding the adult population. Jarvis (2010) contributes to understanding how work-related learning can be classified: formal and informal learning. Formal learning is defined as "to the highly institutionalized, chronologically graded and hierarchically structured 'education system,' spanning lower primary school and the upper reaches of the university" (Coombs & Ahmed, 1974, p. 8 as cited in Boren, 2011, p. 334) or the "organized settings leading to official degrees and credits refer to formal education" (Boeren, 2011, p. 335). Jarvis (2010, p. 42) provides a similar definition as formal learning is "formal education and training that occurs in an educational institution and any other bureaucratic organization," which includes short- or long-term certificates or degrees provided by colleges or universities. Informal learning is described as the "natural accumulation of knowledge and skills in daily life, often unorganized and incidental" (Rosers, 2004 as cited in Boeren, 2011, p. 335). For example, "learning by conversations with family, friends and colleagues, by using printed materials, by using computers, through television, radio and video, by guided tours, e.g., in museums, and by visiting learning centres, e.g., libraries" (Boeren, 2011, p. 335).

This concept in regards to work-related learning has potential implications for explaining working adults' delayed college enrollment as it demonstrates the process of knowledge

acquisition and behavioral changes. According to Maurer et al. (2003), once adults perceived the benefits of work-related learning, they were more likely to engage in actual learning. Thus, perceived benefits for career development or beliefs about favorable desired outcomes will result from the individual commitment to work-related learning experiences. Identifying dynamics among individual, workplace, and work-related learning factors, therefore, can provide insights to comprehensively understand how different contexts influence working adults' HEIs participation.

Conceptual Framework

To address the purpose of the study, we applied a model proposed by Boeren and colleagues (2010). Boeren et al. (2010) explain that the decision to participate in adult education occurs through interacting with three layers' context: micro, meso, and macro. Boeren et al.'s model presents that individuals (micro-level) and educational institutions (meso level) are embedded in society (macro-level). While this model provides a comprehensive picture of explaining adult learning participation, it has a limitation in aggregating a wide range of micro-level factors into one category. Thus, this study reorganizes the model of Boeren et al. (2010) in a way to emphasize the individual context and learning.

As an initial study of operationalizing the framework, this model only focuses on how the individual context (micro-level) influences the decision to enroll in degree programs in HEIs. What differences from Boren et al.'s (2010) model are they assume interactive influence between individuals and institutions. In our study, how institutions influence employees' decisions is not the scope of interest. Moreover, our model incorporates 'learning' in the model. We assume that employees' learning experiences can be influenced by both the individual context (e.g., workplace conditions) and broader social context (e.g., government or industry support for work-related learning). All in all, employees' decision to enroll in college degree programs can be influenced by different types of individual contexts, which is not separate from the broader society.

METHODOLOGY

Data Source

The data is drawn from the Program for the International Assessment of Adult Competencies (PIAAC), which is a large-scale comparative survey that was conducted and developed by the Organization for Economic Cooperation and Development. From 2011 and 2015, more than thirty countries participated in this survey. We used U.S. PIAAC data collected in 2012 and 2014. PIAAC is designed to measure key cognitive skills and competencies and educational and workplace experiences of the adult population aged from 16 to 65 that underlie individuals' labor market outcomes and social success. Given that this study primarily focused on work-related learning experiences, PIAAC provides useful information including personal backgrounds, workplace conditions, and various types of learning experiences at the workplace (i.e., formal/informal learning). This information allows us to examine how different contexts influence the college access of working adults who entered the workforce after graduating high school.

Sample

Our sample included the 1,968 respondents who had recent work experience with a high school diploma. The sample for this study was selected based on the following criteria. First, individuals who are currently working in the labor market or who have recent work experience in the last 12 months were selected while excluding those who have no work experience. Second, individuals who have a high school diploma and have no enrollment experience in HEIs were included. These selection criteria are well aligned with the definition of working adults in this study, which was to examine how individual, workplace, and work-related learning contexts influence the decision to attend HEIs.

Variables

Dependent variable

The dependent variable was polytomous, indicating three statuses on whether a respondent enrolled in a postsecondary degree or certificate programs at HEIs: no higher education enrollment ($n = 930$), enrolled in a sub-baccalaureate degree program ($n = 668$), and enrolled in a baccalaureate degree program ($n = 370$).

Independent variables

Independent variables reflect the purpose of this study to see if working adults' individual, workplace, and work-related learning contexts influence their decision to enroll in HEIs: personal background (gender, age, race, and having a dependent), workplace condition (occupation type, work intensity, work flexibility, and monthly income), and formal and informal learning experiences for job-related reasons. Formal learning included distance learning, on-the-job training, seminars/workshops, and other private learning experiences. Informal learning referred to learning from supervisors/colleagues, learning-by-doing from the tasks, and learning through keeping up-to-date with new products.

Analytic Strategy

We conducted a multinomial logistic regression analysis using the SPSS version 26.0 to examine how each individual, workplace, and learning context is associated with working adults' enrollment in HEIs. A multinomial logistic regression analysis allowed us to examine the likelihood of membership of the dependent variable that includes three categories: no college enrollment (the baseline comparison outcome), sub-baccalaureate degree program enrollment, and baccalaureate degree program enrollment.

FINDINGS

Influential Factors of Working Adults' Sub-Baccalaureate Degree-Seeking

Table 1 includes the results of a multinomial logistic regression analysis. Among working adults who have a high school diploma, men were less likely than women to seek a sub-baccalaureate degree by 29%. For one unit increase in the age category (10 years), the odds of enrolling in a sub-baccalaureate program decreased by 28%. The occupational type was significantly associated with participating HEIs; compared to respondents working in the labor field, the odds of enrolling in sub-baccalaureate degree was 53% and 41% higher for those who have professional and sales/management jobs, respectively. The odds of enrolling in a sub-baccalaureate degree program decreased by 37% for respondents with part-time jobs.

Both work flexibility and monthly income had positive relationships with sub-baccalaureate degree-seeking. Regarding learning experiences, respondents who had distance education and private lesson experience were more likely to pursue a sub-baccalaureate degree, as odds of pursuing a sub-baccalaureate degree at HEIs were increased by 119% and 65%, respectively. When a respondent experienced learning through supervisors/colleagues, the odds of enrollment in the sub-baccalaureate program lowered by 9%.

Influential Factors of Working Adults' Baccalaureate Degree-Seeking

When looking at the enrollment in a baccalaureate degree program, older working adults were less likely to attend HEIs pursuing a baccalaureate degree, as odds ratio decreased by 25% for one unit increase in the age category. Based on race/ethnicity, respondents who are included in other races group (i.e., Asian, Pacific islanders) were more likely to attend a baccalaureate degree program in HEIs by 103%, compared to the White race. Respondents who have a dependent(s) were more likely to pursue baccalaureate degree-seeking by 183%. The odds of enrolling in a baccalaureate degree program increased by 133% for respondents working in professional jobs compared to those in the labor field. The odds of seeking a baccalaureate degree at HEIs decreased by 48% for respondents who have part-time jobs. Workplace flexibility increased the odds of baccalaureate degree-seeking by 20%. Concerning work-related learning experiences, distance education, seminar/workshop, and private lesson experiences were significantly positively associated with baccalaureate degree-seeking. When a respondent had learned through supervisors or colleagues, the odds of enrolling in a baccalaureate degree decreased by 15%. Learning-by-doing increased the odds of pursuing a baccalaureate degree by 13%.

Table 1. Results of Multinomial Logistic Regression Analysis

Items	Scale	Sub-baccalaureate Degree (ref.=No degree)			Baccalaureate Degree (ref.=No degree)		
		coef.	Std. Err.	OR	coef.	Std. Err.	OR
Individual Context							
Sex	(1=male; 0=female)	-0.34	0.12	0.71**	0.1	0.15	
Age	(1=24 or less to 6=more than 55)	-0.33	0.05	0.72***	-0.28	0.06	0.75***
Race (ref.=White)							
Hispanic	(1=yes; 0=no)	0.07	0.16		-0.07	0.21	
Black	(1=yes; 0=no)	-0.05	0.15		-0.14	0.2	
Other	(1=yes; 0=no)	0.19	0.26		0.71	0.29	2.03*
Have a dependent	(1=yes; 0=no)	0.19	0.13		1.04	0.16	2.83***
Workplace Context							
Occupational type (ref.=Labor)							
Professional	(1=yes; 0=no)	0.43	0.15	1.53**	0.85	0.19	2.33***
Sales/management	(1=yes; 0=no)	0.35	0.15	1.41*	0.34	0.2	
Full-time	(1=yes; 0=no)	-0.45	0.15	0.63**	-0.65	0.18	0.52***
Work Flexibility		0.13	0.06	1.14*	0.18	0.08	1.20*
Monthly income percentile rank	(1=less than 10% to 6=90% or higher)	0.14	0.06	1.15*	0.05	0.08	
Learning Context							
Formal learning							
Open or distance education	(1=yes; 0=no)	0.78	0.17	2.19***	0.92	0.19	2.50***
On-the-job training	(1=yes; 0=no)	0.07	0.12		0.05	0.15	
Seminars or workshops	(1=yes; 0=no)	0.13	0.13		0.41	0.16	1.51*
Private learning (e.g., tutoring)	(1=yes; 0=no)	0.5	0.24	1.65*	0.98	0.26	2.67***
Informal learning at the workplace							
Learning from coworkers/supervisors	(1=yes; 0=no)	-0.09	0.05	0.91+	-0.17	0.06	0.85**
Learning-by-doing	(1=yes; 0=no)	0.02	0.05		0.12	0.06	1.13+
Keeping up to date	(1=yes; 0=no)	0.07	0.04		-0.05	0.05	
cons		-0.07	0.43		-1.85	0.54	

***p<.001, **p<.01, *p<.05, +p<.10

DISCUSSION AND CONCLUSIONS

The findings of this study provide empirical evidence on how individual, workplace, and work-related learning contexts influence college access of working adults who entered the workforce after graduating high school. The study focused on exploring different types of workplace learning experiences (i.e., formal/informal learning), which have been largely discussed as an important concept in the adult and continuing education field.

Considering the level of educational attainment closely related to further opportunities for career development and personal well-being, the findings provide both scholarly and practical implications. First, the findings highlight the importance of workplace contexts in degree-seeking at HEIs. It is important to note that building a supportive working environment that ensures workplace flexibility and autonomy of employees promotes working adults' access to higher education (Price & Bell, 2008). This result reiterates the importance of workplace contexts that increase flexibility in work organization facilitates the educational attainment or experiences of adults (Desjardins et al., 2006).

Secondly, the significance of this study is to reveal the influence of work-related learning to working adults' decision to enroll in HEIs. As Maurer, Weiss, and Barbeite (2003) demonstrated, learning experiences in the workplace are significant to lead employees to engage in further education opportunities. Not surprisingly, many studies provide consensus on the importance of learning experiences to formal and less-formal learning activities (Hurtz & Williams, 2009; Maurer et al., 2003) that may motivate working adults to pursue further education at HEIs for career/personal development.

In conclusion, this study can be a significant addition to existing theories and research as it provides empirical evidence of the dynamics across diverse types of learning experiences that the adult population encounters in and out of the workplace. Considering that employees' learning and skill may return to their workplace, this study provides supportive evidence that workplace learning, in conjunction with workplace support, can facilitate working adults' further education opportunities and career advancement.

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"THEY JUST DON'T INVEST IN THOSE STUDENTS..." ADULT LITERACY EDUCATION AND THE SHIFT TO WORKFORCE DEVELOPMENT: CONVERSATIONS WITH VETERAN EDUCATORS IN THE US

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ABSTRACT

The 2014 reauthorization of the Workforce Innovation and Opportunity Act (WIOA) – a major source of funding for adult education programs in the United States – meant even greater emphasis on workforce-focused skills in the classroom and intensified tracking of occupational outcomes. Concerns have been raised about how a move away from critical literacy has impacted some of the field's most vulnerable learners, those at the lowest levels of literacy. This paper examines the experiences of veteran adult literacy educators to illuminate the impact workforce-focused policies have had on educational services for adult literacy level learners.

Keywords: adult basic education, adult education policy, workforce development, WIOA

INTRODUCTION: ADULT EDUCATION FOR STUDENTS OR EMPLOYERS?

Adult education policy and practice are manifestations of sociopolitical, economic and cultural ideologies in the US that often uphold neoliberal discourses (Shin & Ging, 2019). The 2014 Workforce Innovation and Opportunity Act (WIOA) is only the most recent iteration of a workforce readiness, market oriented focus in the adult education field (Belzer & Kim, 2018; Shin & Ging, 2019). Workforce curricula is currently the foundation for most classroom instruction and student assessment, and programs are judged and funded based on the number of students who maintain any type of employment (Shin & Ging, 2019). While strengthening the connections between education and work is certainly beneficial to adult learners, concerns have been raised about the impact that the emphasis on employment and the attendant "creaming" of relatively high achieving students who can quickly attain occupational outcomes, has on students with very low levels of literacy. These are students who are generally in adult literacy and Adult Basic Education (ABE) classes. They may require more time to achieve outlined educational and occupational goals due to learning challenges; and they often struggle to find employment as a result of their legal status (e.g., undocumented); some are not immediately interested in obtaining employment in light of personal goals (e.g., homemakers; disabled or retired workers) (Belzer & Kim, 2018; Isserlis, 2008)

Veteran adult educators offer a valuable perspective on how employer-centered demands have been framed and implemented over time. Their understanding of policy implementation is unique since they work with some of the field's most ostracized and challenged learners.

METHODS: ENGAGING VETERAN ADULT LITERACY EDUCATORS

Interviews with five adult literacy/Adult Basic Education (ABE) educators (three women and two men) - Sheila, Marilyn, Linda, Charles and Frederick (all pseudonyms) - informed this preliminary study. Three of the instructors identified as white and two as Black/African American. The average age of the instructors was 64 years old and they had been teaching in

the field between 15 and 30 years. All of them had taught in culturally diverse, economically stratified metropolitan communities.

Four key research questions helped to organize the semi-structured interviews with educators:

1. What do you feel has been the specific impact of employer-driven educational policies, like WIOA, on teaching and administrative services in the field?
2. How have you and/or your program resisted policy changes that emphasize job/workforce readiness over education?
3. What impact do you think the shift to employer-centered readiness outcomes has had on your students' academic and occupational motivations, interests and/or aspirations?
4. What does adult education in the US need to look like if adult literacy educators and learners are to truly thrive?

FINDINGS: "ADULT EDUCATION MONEY HAS GOT TO BE THE MOST POLITICALLY CHARGED MONEY…"

Adult education students and educators are culturally and politically marginalized in the United States. ABE students, in particular, are often viewed as individuals who failed to take advantage of educational opportunities when they were younger; the complexities of their lives are minimized (Isserlis, 2008). The impact that policy shifts like WIOA has had on service provision to students who are disproportionately of color; experience multiple traumas - including those that are a result of poverty and oppression - and/or struggle with often undiagnosed learning disabilities, was a source of distress for adult literacy educators who were interviewed. A lack of awareness regarding students' needs resulted in broader policies that did not take into consideration the detrimental impact that inadequate resources had on their ability to support themselves and their families. Despite this, these educators strove to create classroom environments that were emotionally responsive and resisted negative ideologies. They also struggled to manage constraints on the occupational choices available to students through these schemes, many of whom had more nuanced goals as a result of their life experiences. Finally, they knew that in order for students to receive the education they deserved a shift in attitudes had to underlie sociopolitical change.

"People shouldn't be forced to have to reach a certain end goal"

The need to achieve specific educational gains and occupational outcomes, increasingly meant that ABE-level students were less likely to be accepted into some programs. Students with significant literacy challenges were seen as having a negative impact on the program's ability to meet their targets quickly and they were often referred elsewhere. Sheila remarked that over the years she had noticed that:

> …No one has the time for when a student comes in with low Test of Adult Basic Education (TABE) scores and they can see that that student's going to take a long time to get test ready, they just don't invest in those students. And they know that they're not going to get a lot of gains out of those students and they wind up referring them to other places - but I've looked into some of those referrals…and they're sending them to no place, [they're] sending them to nothing. The phone numbers don't go anywhere…

Marilyn also highlighted the issue of turning away lower level students and suggested that programs were failing at their basic mission when they did this:

> …sometimes the programs don't want to take in people that are at a very basic level. And that would break my heart because I would think, "Here are people who can acknowledge their skills are basic, and they still have the courage and are willing to come to a school to try to improve, and schools don't want them because they need education."

In addition, for Marilyn, a lack of respect for these students' search for knowledge, and a failure to truly appreciate what they brought to the classroom, led to an appalling type of diminishment:

> …if people are coming to class, whether their scores show it or not, they're getting something. If they keep coming back they're getting something out of it…Those people matter so much to their world to their children that they're raising, and very often they take another family member [in] to keep them from going into foster care. I mean they're heroes in their world, and then to not be respected, to me that's just heartbreaking

Frederick, like his colleagues, understood that programs were often in a bind – they needed the funding to stay open, and their ability to meet specific outcomes was tied to maintaining those funds. Charles felt the lack of respect for students directly impacted the ability of educators to influence policymaking: "There doesn't seem to be advocacy for adult education in the places that can make the difference" he noted, with the result being a disconnect between who students are, what they actually want and need, and what funders and legislative stakeholders think is important, "the funding is tied to what I think are unrealistic expectations."

Many of these expectations in WIOA focus on students obtaining low paying job opportunities that are not on a real career pathway. Charles felt the focus was on students to "get menial jobs [rather] than get a diploma. And so these agencies put a lot of pressure on the students to not come to class. Basically, go get a job." A dwindling commitment to sustained education also does not facilitate access to living wage careers that align with students' skills, personal interests and goals. Students are often pushed into programs in health care that start them at the bottom of the field (e.g., home health care aid), are non-union and erratically scheduled. Sheila and Linda found that many of their students not only knew these jobs were second-rate, but that the funding structures did not take into account all of the employment opportunities they aspired to. Sheila noted that "[students] don't want to go into healthcare and they don't want to go into technology. They couldn't be the least interested." While Linda described students who "wanted to go into the service [i.e., armed forces], it's not included in this thing, somebody else wanted to open their own business, not included [either]."

Overall, the educators felt that the idea of trying to meet employer-defined, federally-regulated occupations and goals within an ill-informed timeline for achievement, was antithetical to the student-centered, literacy work that brought them into the field, and that they knew transformed students' lives. Said Charles: "I don't teach the test…I teach them to think…we're going to learn how to think outside the box, how to think critically."

"I closed my door, it was our world"

WIOA's limited framing regarding what students needed to thrive, strengthened each of the educators' commitment to creating supportive, affirming and responsive classroom environments for their students. Despite having to develop lessons that incorporated a restricted understanding of "career readiness," they found ways to both honor and lift up students who were undervalued by policy makers, who, according to Marilyn: "don't understand the obstacles for students, who really never walked around feeling like they

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couldn't learn, who never walked around feeling they weren't important and they don't matter."

As a result, all of the instructors worked to make the classroom a place where students not only experienced success, but where they could talk about their fears and dream beyond the limits imposed on them. For Charles, helping students understand the larger issues impacting their lives as an economically, culturally and educationally marginalized community was also important:

> My class, very often we will sit and talk about these issues that are impacting the program and programs like ours and why it's happening, and we talk about the social injustice, we talk about the racism and the fascism... [I tell them] we'll get through it because we have no choice but to get through it, and make a way for ourselves…

Linda focused on helping students see their strengths, a response that she felt brought out the best in them:

> I try to get people to be in a place where they feel strong... From what I've read and what I understand and what I've experienced myself, if you're starting from that kind of a place then you are likely to have better outcomes…So, I try to start from that place, that students have within their own selves, they feel their own supports and their own strengths and they're coming from a positive place.

Reflecting on the type of education students should receive, Marilyn remarked: "[Students] should be able to own this, it's their achievement, it's their path. And if education is supposed to make you more empowered, then there should be no scolding…"

In his work with people navigating the criminal justice system, Frederick found that helping students unpack their circumstances was both liberating and a violation of norms; he described an interaction with a student and the response of the administration:

> …one student, he recognized me, and he said… "You're trying to give [us] something in here because if there is nothing in here, when you go up the river to the real jail, you go crazy." That same day, they fired me from there. And as I was being escorted out through all these offices, the officers were saying, "Every time they have a good teacher, they fire him." But it's only many years later, it occurred to me what was happening.

His experience highlights the risks these educators took to resist narratives that kept students uninformed and uncritical. Creating an empathetic space where they equipped heir students with knowledge that challenged the status quo was sometimes actively discouraged by administrators. Sheila was proud of the students in her course who had been able to access post-secondary education, but this was not necessarily championed by others; she described a specific incident:

> …I had a beautiful classroom...I took time to make my classroom beautiful…so whenever they had someone come in, they took them to my classroom…I had art in my classroom because I believed in art…So [a funder] comes out and afterwards that's when I thought I'd show her the wall [of achievement] with all the students on it…And I said, "Yeah. And every one of these students is going to college." And behind her I could see the principal is going, "Stop. Don't say this"…after [the funder] left, I said, "What was that about?" He said, "You don't understand…Going to college for them is a negative outcome." And I said, "What the f**k are you talking about? How could going to college be a negative outcome? How could that be?" He said, "Well, they want them to get jobs first…In order for us to fulfill this contract on them, they need to work at a job for two years. And if they go to college, we find that they don't stay in their jobs, they leave the jobs. They don't work full-time."

The fact that higher education is a "negative outcome" reinforces the notion that ABE courses should be focused on preparing students for employment that they don't necessarily aspire to. Utilizing critical literacy to challenge this structure, wreaks havoc on a system that relies on squashing the ambitions of these students. Educators working to create classrooms that center and elevate learners facilitate their development and awareness, while also endangering their own livelihoods and programmatic fiscal support.

"I think we need a change in how people think"

The future of adult education for these educators rested on the creation of a movement that both critically examined educational policymaking, and privileged the complexities of adult learners' lives. Charles felt: "We need a change in how people who are not part of this community think about this community. There's still that sense in this country that if you're poor and uneducated it's your fault, and we need to change that…I don't know [how] but I think that's the biggest hurdle." A failure to understand the structural and institutional inequities that underpinned the challenges these students faced, diminished the sense of empathy and respect the more fortunate felt for their plight. Marilyn observed:

> [We need to change ideas] developed in the minds of people who don't understand, who really just don't understand what it's like to raise children and grandchildren on a fourth grade education, doing whenever you can, working in a laundromat folding everybody's clothes, doing everyone's laundry. This is not an easy life or a happy life. But they saw how to make happy times and do everything on an extremely low budget, and instead of that being seen as brilliantly resourceful, it's seen as like you don't matter.

Sheila described the "fight for crumbs" that seemed to embody the adult education community's search for support, and how the disconnect and scarcity it generated made it difficult for the field to organize with similar constituencies, like anti-poverty, anti-racist, feminist and progressive groups.

For some educators, like Charles, the poor wages, unpredictable scheduling and limited career opportunities of adult educators themselves, generated a powerful sense of connection and compassion with their students. However, this did not necessarily seem to facilitate organizing, especially at the national level. Both students and educators were in some ways on the fringes; lacking the power and clout required to upend a system that failed to take into consideration their strengths, fears and desires.

Concomitantly, there was a sense that some educators – especially those in leadership and administration – were, often unconsciously, indifferent to students' daily struggles. Marilyn found that: "a lot of staff don't even live near the community at all, or in communities like the student's community. They live in places that look different, that are kept differently, that are treated differently. They just don't know daily life of garbage flying around, it's just a whole different life." Charles felt that the managers and directors did not "reflect the student body…where 80-90% of the students are of color and immigrants…almost every program I've ever worked for everybody at the top is white, middle class or upper middle class." He found that this sometimes meant that the perspectives of teachers of color – who often faced the same struggles as their students – were sidelined: "[educators of color are saying] 'you know I think this might be a better approach,' [white leadership says] 'no,' [but] how would [they] know?" He strongly believed that seeing teachers and administrators of color was important to students: "I think [it's] important people see examples, theory is nice and being told that

education is something - you can do it - that's nice, but if you've never known or seen anybody who has done it, it's kind of like a fairytale."

The work of changing perspectives, of seeing what ABE students have to offer to their programs and the world, was deeply connected to the field being self-aware. A failure to understand how racism and classism infused programmatic structures only served to reinforce the broader injustices that dashed the hopes of the many students determined to have a future of possibility.

ADULT LITERACY EDUCATORS: AN IMPORTANT PERSPECTIVE

Examining the experiences of veteran adult literacy educators in the US illustrates the ways in which educational policy, cultural attitudes, and resistance to change intersect to isolate vulnerable communities. It also highlights educators' often unsung role in creating learning spaces that both push back against this intolerance and nurture learners' resilience. Their stories reveal how critical literacy – with its commitment to the worlds and words of students (Darder, 2015) – can still flower, and still inspire students to enact their dreams. Teaching with students and in programs that are often relegated to the margins gives adult literacy educators a "profound edge" (hooks, 2014), a viewpoint on the field that cultivates radical reflection. But it is a perspective that is not always sought. Sheila noted that being asked to speak about her experiences for this study was the "closest I ever got to an award…it was the first time anyone ever acted like my insights on this field…are even valid." Wondering whether what she thought and did mattered, was to her the "song of the adult educator: I tried. I did my best. I hope someone listened. I hope it did some good." Further study will center the voices of a wider range of adult literacy educators; their keen and sensitive insights can benefit the entire adult education community by disentangling the dilemmas of policy and practice.

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RECOGNIZING AND OVERCOMING THE REAL RISKS OF FICTION: LESSONS ABOUT INCORPORATING POPULAR CULTURE INTO PROFESSIONAL EDUCATION CURRICULUM

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ABSTRACT

In this paper, we present findings from a study into the use of popular culture in professional education to foster critical curiosity and learning. In their focus group and follow-up interview comments, student participants from four courses in the multi-case study raised several risks related to relevant curricular moves. We focus here on risks related to appearing unscholarly; lacking clear, sustained purpose; and the tension between wasting in-class time and dealing with out-of-class distractions. We close by reiterating the importance of consulting students about the learning impacts of novel pedagogical techniques and sharing some of the suggestions made by student participants.

Keywords: Public pedagogy, professional education, post-secondary curriculum, popular culture

RESEARCH CONTEXT AND PURPOSE

Working with new technologies and media and an emerging body of scholarship of teaching and learning, many post-secondary instructors are re-examining their pedagogies. Alongside these innovations is neoliberalism's narrow vocationalism and instrumentalism (Donovan, 2009; Giroux, 2002; Jubas & Seidel, 2016; Kreber, 2016), especially likely among professional education students who typically anticipate a focus on technical information and skills. Responding to this neoliberal shift, we are investigating how popular culture—including films, television shows, music videos, video games—can serve as a pedagogical resource in professional education that aims to foster critical curiosity (Jubas, 2019) and learning. We note an absence of students' voices in scholarship about learning impacts of popular culture in professional education and centre their views in this work.

In this paper, we focus not on the benefits of this curricular move, but on risks that student participants raised: appearing unscholarly; lacking clear, sustained purpose; and the tension between wasting in-class time and dealing with out-of-class distractions. We begin by outlining the two arms of the study's theoretical framework—critical pedagogy and public pedagogy—and explain the study's methodology and participant. We then present findings related to those risks and close by sharing some suggestions offered by participants.

PERSPECTIVE AND FRAMEWORK

The study is being conducted at the nexus of two scholarly areas: critical pedagogy and public pedagogy. The former aims to help students build an understanding and a degree of control "with regard to the social forms and structures within which they live" (Brookfield, 1985, p. 46). To that end, instructors work with students "to identify the external sources and internalized assumptions framing their conduct" (p. 46). In contrast to instructors who are "reticent" to engage in difficult conversations, whether because of their own "personal reluctance or discomfort" or "appeals to objectivity" (Love, Gaynor, & Blessett, 2016, p. 228),

critical pedagogues remain committed to interrogating hegemonic practice and conditions, including the competencies discourse itself. Critical educators "pose critical problems to students, treat them as complicated, substantial human beings, and encourage curiosity and activism about knowledge and the world" (Shor, 1993, p. 25). As Shay (2013) notes, "theoretical knowledge is socially powerful knowledge … [and] if learners are to have access to powerful knowledge, then all curricula, including vocational, must include theoretical knowledge" (p. 564).

Drawing on public pedagogy scholarship in adult education, we concur that popular culture is always pedagogical and can contribute to critically oriented teaching and learning (Guy, 2011; Jubas, 2015; Jubas, Johnston, & Chiang, 2020; Jubas & Knutson, 2012; Tisdell, 2008; Tisdell & Thompson, 2007; Wright, 2013; Wright & Sandlin, 2009). Across fields, recognition of that point is evident in instructors' incorporation of popular culture into curriculum (Kennedy, Senses & Ayan, 2011; Peacock et al., 2018). Adult education scholars confirm popular culture's relevance to and value in helping students develop critical consciousness and deepened knowledge about social issues and inequities (Brown, 2011; Guy, 2007; Jubas, 2019; Tisdell, 2008; Tisdell & Thompson, 2007; Wright & Wright, 2015). Beyond adult education, instructors have employed popular culture in fields ranging from teacher education (Conrad & Prendergast, 2019; Hanley, 2007; Jones & Hughes-Decatur, 2012) and employment relations (Lafferty, 2014), to medicine (Darbyshire & Baker, 2012; Green, 2013) and nursing (Herrman, 2006; McAllister, Rogers & Brien, 2015). Consistent with the conceptualization of adult learning as multidimensional (Dirkx, 2008; Lawrence, 2012), popular culture texts and associated activities call on students' intellect, emotion, and senses in engaging with characters and stories that might reflect or vary from their own lives; thus, popular culture texts can generate learning, critique, and empathy, which are essential for developing social justice consciousness (see Jarvis, 2012 on empathy). In their literature review on adult education and popular culture, Wright and Sandlin (2009) conclude that much more work remains to be done in this area. By bringing the voices of students into this study, we insert an important piece into that identified gap.

METHODOLOGY AND PARTICIPANTS

In this qualitative multiple case study (Stake, 2006), we are speaking with instructors and students from courses in professional faculties (e.g., education, social work, business, nursing) that incorporate popular culture. In this paper, we report findings from focus groups with students in four courses at the University of Calgary (see Table 1), including two delivered by the first author. Participants also complete a short demographic questionnaire and an optional quick follow-up interview. Pseudonyms are chosen by or assigned to participants. Interviews and focus groups are being transcribed and analyzed with nVivo, with codes based on research questions or emerging points. In that way, we can look for responses to our over-arching research questions and make space for unexpected ideas.

Field	Topic	Level	Main Texts	Participants
Education	Adult education	Doctoral	*Salmon Fishing on the Yemen*, *Moonlight* (feature films)	Abigail, Cindy, Drew, Gemma Maggie, Maureen, Renata, Tanya, Trinity, Wendy
Education	Work and learning	Master's	Episodes of *Scrubs*, segment from *The Daily Show with Jon Stewart* (tv shows), feature-length documentary	Betsy, Fred, Isabella, JC, Jessica, Melissa, Rhonda, Suzanne
Education	Literacy education	Undergraduate	Indigenous rap video, graphic novels, storybooks	Alyssa, Gary, Rebecca
Counselling	Family dynamics	Undergraduate	*Fences* (feature film), *Heritage Minute: Chanie Wenjack* (Canadian history video)	Maria, Maryanne, Sherry, Vanessa

FINDINGS

Instructors who incorporate popular culture into curriculum are convinced that doing so has value in fostering curiosity and learning, including the critically oriented curiosity and learning that interest us; however, like all critical pedagogy, this strategy is risky. In this section, we present findings related to the various risks that student participants in the courses listed above noted.

Appearing Unscholarly

Many people believe that popular culture is inherently unscholarly and that cultural consumption is a distraction from serious learning. Trinity, a doctoral student, did not hold that view but recognized its pervasiveness. "I think there is a certain tone to what constitutes academic learning. And maybe cinema is billed as entertainment and it is not serious enough," she proposed.

Even when students agree that popular culture is pedagogically helpful, they can lose sight of its scholarly legitimacy. Melissa, an avid *Scrubs* fan, recounted her experience watching an episode of it in the work and learning course:

> I found myself just laughing and enjoying it. And I recall … having to remind myself that I was watching this for a purpose. … It's like brain candy and I was having a hard time making those connections.

Instructors who use popular culture run the risk of having their pedagogies dismissed as trivial and ineffective. Although routine reminders and explanations—to both students and, potentially, colleagues—about the pedagogical value and legitimacy of popular culture can mitigate those risks, different, albeit related, risks surfaced in participants' comments about how and why popular culture was used in their courses.

Lacking Clear, Sustained Purpose

Establishing clear reasons for their curricular choices helps instructors avoid confusion and frustration among students. For students in the counselling course, who were asked to watch *Fences* on their own before the course got underway and then discuss it in almost every class, understanding why they were being asked to spend so much time on that film was

crucial. One student, Maria, felt confused at the outset of the course. Receiving an explanation from the instructor on the first day alleviated her unease:

> At first, when I watched it, I was like, Oh this is such a boring movie. Why am I watching this? I don't see any point. But then he [the instructor] said, Oh we'll definitely be going into depth and kind of unpacking the relationships, the family dynamics, what's going on within the family unit. And then I was like, Okay, that, that makes more sense.

For other students, even as the course progressed, clarity of purpose seemed inconsistent. For Vanessa, "There did seem a bit of disconnect at times between … watching the film and how it was used in class." She thought that greater emphasis on clinical applications of *Fences*' representations would have helped her apply important lessons about unsavoury characters to professional scenarios.

Even if the instructor does not explain the purpose of popular culture explicitly, purpose can be made apparent through guiding questions presented before a text is viewed. Melissa and Fred, from the work and learning course, offered these comments during their focus group:

> Melissa: I would have found it helpful because it would help frame what I was watching for.
> …
>
> Fred: I agree. I think having … some of those questions would have allowed me to focus a little bit more on exactly … what I was attempting to observe through the episodes.

Once students understand the intended use of popular culture, deviations from what they expect without further explanation can re-establish confusion and frustration. In addition to *Fences*, students in the counselling course were asked to watch a short but disturbing Canadian *Heritage Minute* about an Indigenous child named Chanie Wenjack, who died after running away from residential school to rejoin his family. Anticipating discussion about it in class, Sherry shared her classmate's surprise and disappointment when that did not happen:

> Yeah, we did not talk about it in class. He [the instructor] just made us watch it. … And then when we went to class that day, he asked who had watched it. And not a lot of people had. But some of us did and then he goes, Okay, moving on. And so … then I was like, Okay, well why did I watch it?

Wasting Time/Becoming Distracted

As Maureen, a doctoral student participant, noted, "the time … that we have together is really precious." Betsy "enjoyed" the full-length documentary shown during the work and learning course, but "found it to be very long" and "preferred the … smaller tidbits." Watching a film together in class "needs to be balanced with the other values in class of having those discussions or … other things that … happen in class," she said.

Responding to time-related pressures, the instructor of the counselling course assigned the popular culture texts as "readings" for students to complete on their own. There can be downsides to that decision, though. Sherry thought that, even given its long running time, using class time to view *Fences* "would have been a little bit more productive" to her learning. Additionally, she and classmate Maryanne realized that in-class discussion was occasionally difficult because, as Maryanne explained, "Not everyone had watched it [*Fences*], so then we couldn't all talk about it as a group. And so that was kind of a barrier."

Participants in the doctoral course, who knew they would spend two classes watching films, initially were apprehensive about losing discussion time; however, they recognized that home

life brings distractions that can disrupt viewing of a text. Maggie thought that "if I was watching *Salmon Fishing in the Yemen* at home, I might have … tended to drift out of … focus." Abigail recalled classmates' question about whether in-class time spent watching films would be time well spent. Ultimately, she realized, "I would not have had the same experience had the film been assigned in the course outline or something and I just had to … watch it on my own."

Even when students accept the value of incorporating popular culture into a course, there is the matter of determining the optimal amount of time dedicated to a cultural text. For their group presentation assignment, students in the doctoral course related a predetermined film to scholarly articles. Maggie had this to say about the assignment:

> With Salmon Fishing in the Yemen, we had two topics associated with that and, with Moonlight, we had three topics.... And I do remember … feeling, by the time we had done two topics, … Okay good, I am finished with Salmon Fishing in the Yemen. And then with Moonlight, with three topics, I was … like, Oh my gosh we've done two, we've got one more to go. … I remember someone else saying to me, Okay, I'm finished with Moonlight. I've had enough of it by now.

Maryanne thought that, although *Fences* was useful in the counselling course, there was an over-reliance on it. "By the end … I was like, We've talked about *Fences* enough. … I … don't want to talk about it anymore." Knowing when and where to use popular culture and when to stop using a particular text that no longer fosters students' interest and curiosity is an important consideration for instructors.

Disengaging Your Audience

Choosing "the right" popular culture text is tied to not just the text and the course, but also an increasingly diverse student audience. Doctoral student Tanya, who taught in another post-secondary institution, recalled using an episode of the show *The Office* in an organizational behaviour course that she was teaching.

> And what I noticed that was really fascinating was it really resonates with the North American students but the international students didn't get it because office behaviour is so culturally dependent that they didn't get the funny. … I wouldn't say it backfired, like nobody was upset, but a lot of people didn't get the point of [it].

Maureen, another doctoral student working in post-secondary education, wondered whether she "would be able to pick something that would land and maybe there's experiences where people have done this and it hasn't landed quite so well."

Popular culture might even create feelings of discomfort or offense. Gary, from the literacy course, hoped to go into physical education. He talked about the Canadian "sitcom" *Mr. D.*: "The joke is that he's just this awful teacher and he teaches phys. ed. It's almost … insulting to me, because I hope I'm just better than that." Even if dealt with critically, popular culture texts can elicit students' sensitivities about career-related stereotypes and aspirations.

Participants from the doctoral course agreed that different popular culture texts have different degrees of riskiness. *Moonlight*, a no-holds-barred coming-of-age story about an African American boy's struggle with his own race, gender, sexuality, and poverty and his mother's descent into drug addiction, struck participants as especially risky, for various reasons. Admitting that they simply disliked coming-of-age films, Maggie and Abigail hinted that using certain filmic genres can be risky:

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> Maggie was saying about coming of age films [and] I was thinking, Oh, I don't want to see this [Moonlight] because there's going to be the same narrative … about race and poverty that I just stay away from. … And then I kind of shut down and I intentionally didn't choose any of the days and the readings that corresponded with that because I just didn't want to engage in what I thought the film was. (Abigail)

Although Maggie and Abigail overcame their apprehension about *Moonlight*, that was not so for all their peers. According to Cindy, "I know a lot of other classmates came away from watching *Moonlight* and didn't like it, for … various reasons." In part, the riskiness of a popular culture text seems tied to the scholarly ideas and social issues being connected to it. Race, poverty, homosexuality—these topics remain contentious and their coverage always carries risk that even the finest film cannot eliminate.

Finally, we return to an earlier comment made by Melissa, about how love of a cultural text can redirect attention and disrupt learning. In the reverse, lack of familiarity can create problems. Raised outside North America, Renata chuckled as she said, "I didn't grow up in Canada and I wouldn't understand some pop culture at all." Describing herself as a "pop culture Luddite," Rhonda explained that instructors often "assume everyone would know who they [fictional characters] are and follow them. And if that isn't the case, then some of the impact could be lost." Classmate Fred concurred with her:

> There was a bit of a difference … between people who were aware of the series and … knew who the characters were and knew what the dynamics were, compared to people who maybe had heard of Scrubs but had never really watched it before.

Doctoral student Tanya elaborated that point, explaining that being unfamiliar with a cultural text might increase "the effort it takes to then apply the concept to the text." In a similar vein, Wendy stated, "If you don't know it as well, it's harder to make the linkages."

CLOSING THOUGHTS AND RECOMMENDATIONS

By illuminating some of the risks—perhaps unanticipated by instructors—to incorporating popular culture in professional education, the findings presented above confirm the importance of asking students how they experience novel pedagogies. Like all critical pedagogy, employing popular culture to deepen professional education might be effective and appreciated, but that does not mean it is risk-free. Moreover, there are risk-related tensions that emerge that, in line with a Gramscian dialect, are dynamic and irresolvable. For example, the risk that familiarity with a popular culture text can lead students to focus on the text as entertainment is juxtaposed with the risk that lack of familiarity with it can add to the challenge of learning about new concepts and difficult topics.

In anticipating risks and responses to them, instructors might consider practices and processes that participants thought were helpful. Participants mentioned the necessity of taking time to set up a cultural text as well as to process it and its links to other course material. Especially for an emotionally draining text such as *Moonlight*, *Fences* or even the *Heritage Minute* about Chanie Wenjack, instructors might want to reserve time, in Maggie's words, to "make sure that students within our class … [are] prepared." Ultimately, as Abigail mused, we can employ popular culture, along with appropriate, sensitive, clear explanation and discussion opportunities, to encourage "the students who are in the class and in the program … to be open-minded and … put their biases aside."

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DISTANCE ADULT EDUCATION: CHALLENGES AND OPPORTUNITIES TO FACILITATE LEARNING FOR A GLOBAL AUDIENCE

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ABSTRACT

By its very nature, distance learning is one of the primary tools available to connect a global audience of adult learners. But, it also presents challenges that need to be more fully explored. One of these is that instructors must be able to facilitate learning for students from various cultures when those cultures may have different expectations, norms, and educational values than those of the instructor. Topics that need to be addressed include how to integrate students from various cultures into a single course, examination of the role of the instructor, curriculum considerations, and learner-to-learner interactions. The purpose of this roundtable is to discuss the current state of knowledge on the challenges posed by including a global audience of adult learners in a single distance learning setting, both as informed by the literature and the experience of the presenters as online educators. Additionally, a dialogue will be initiated on how online adult educators can be more effective facilitators for diverse learners. The intent of this conversation is to lead to applicable techniques and also to identify key areas where inquiry needs to continue in order to address this emerging topic in the field of adult distance education.

Keywords: distance education, global learners, cross-cultural challenges

PROBLEM AND PURPOSE

Distance learning is not a new medium for adults engaging in learning (Seaman, Allen, & Seaman, 2018). In fact, for many adult learning institutions and organizations it has become a preferred, and often necessary, format for offering learning opportunities. Distance learning allows adults in any location to engage in learning, not just those living nearby an institution, expanding the possible pool of learners from a local audience to a global one. Barriers related to the necessity of physical presence (relocating family, changing jobs, etc.) are no longer an issue. As well, the learning opportunities available to adults in any geographic location are wide-ranging, including higher education, workplace training, and non-formal education.

An outcome of this expansion of distance learning opportunities is that there is the potential for participants in a single learning setting to be widely based, geographically. Particularly in asynchronous distance learning, it is feasible, and often the reality, that learners can be located anywhere in the world. As long as participants share a common language, they can learn together in the same distance setting.

Of course, this opens exciting opportunities that were not possible before broad access to distance learning was available. These include aspects such as an increase in cross-cultural understanding, the ability to quickly share information from a wide variety of contexts, and expanded partnerships (Keengwe & Kungu, 2019).

But, the expansion of distance learning also presents challenges that need to be more fully addressed. One of those challenges is instructors must be able to facilitate learning for students from various cultures (Olaniran, 2009; Peart, 2019). Cultures may have different

communication patterns, expectations, norms, and educational values than those of the instructor (Samovar, Porter, McDaniel, & Roy, 2017; Vatrapu, 2008). For example, learners from a culture in which the instructor is seen as the authority may not respond well to online discussions that are student-led.

Thus, there is a need for an expanded understanding on integrating students from various cultures within distance learning, including examining the role of the instructor, considerations for curriculum, and learner-to-learner interactions. As well, an exploration of the most important areas in which inquiry needs to continue on this topic needs to be undertaken.

The prevalence of distance learning, as well as the capacity for it to continue to change the landscape of adult education worldwide cannot be underestimated. But, conversations among those working in adult education at a distance and continued research on this topic needs to be ongoing.

BACKGROUND

Cultural differences, in terms of learner and instructor expectations and roles, are one of the biggest challenges facing instructors when students from various cultures and countries participate in a single learning setting. Hofstede's (1980; 2001) concept of power distance is helpful to explain why these differences exist. Power distance is used to describe how people in varying cultures accept the distribution of power between people (supervisor and employee, teacher and student, etc.) In a large power distance culture, a learner looks to an instructor to be the authority, accepts rules, and expects an uneven distribution of power (Antonakis & Lee, 2014; Costa, Haslinda, Leong, & Tan, 2018; Rao, 2011). Knowledge is passed from instructor to learner, and it is not to be questioned. Large power distance cultures include countries like India, Russia, and China. In a small power distance culture, the power difference between learners and an instructor is less pronounced. Learners are able to make choices, they feel comfortable voicing their own ideas, their experience is acknowledged, and they feel welcome to engage with an instructor (Anatonakis & Lee, 2014; Fairweather, Rinne, & Steel, 2012). Germany, Israel, and the United States are all examples of small power distance countries.

Power distance is a useful concept to help understand why the expected roles of and interactions between an instructor and learners could greatly differ for students from different countries. Of course, the challenge for distance learning instructors is to understand that these differences exist and then to determine how to facilitate in a way that meets varying learner needs in a single learning setting (Keengwe & Kungu, 2019). According to Vatrapu (2008), cultural differences can affect social behavior, communication, cognitive processes, and how one interacts with learning technologies, all of which are important considerations in distance learning. Gogos (2012) offers this list of questions for an instructor to consider when determining the needs of a culturally diverse group of learners:

- Are the learners cooperative or individualist learners?
- Are the learners primarily motivated internally or externally?
- How do the learners typically experience control over their learning – do they have a preference for following sequential instruction, or do they discover different aspects at their own pace?
- What role do learners expect teachers to take – authoritative experts, or facilitators?

- What value do learners place on errors – are errors considered a crucial part of the experience of learning, or are learners considered to be educated after they can perform a given task without errors?

Although questions such as these do not give instructors a clear answer about how to effectively teach a class with an audience of global learners, they do help them to articulate where differences might lie between learners, which can lead to the first steps in how to effectively teach a culturally diverse group.

CONTINUED INQUIRY

Work still remains to be done to give adult educators the skills and knowledge to take these first steps. The purpose of this roundtable is first to discuss the current state of knowledge on how to best facilitate learning for a global audience of adult learners present in a single distance learning setting. But, more importantly, this roundtable will allow the presenters to move onto these next steps by offering ideas from their own practice in online adult education and to engage in a shared dialogue by including the perspectives and experiences of the roundtable participants, both as educators and students. Initiating this discussion will result in the identification of the key areas into which inquiry needs to continue on this emerging topic.

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CAREGIVERS' EDUCATION IN GLOBAL TIME: THE CASE OF FILIPINA DOMESTIC WORKERS IN SINGAPORE

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ABSTRACT

This paper links the results of an explorative case study with quantitative data from a survey in order to present the complex personal, societal, economic and cultural factors that influence foreign domestic workers' (FDWs) experiences as home-based caregivers. A lack of coordinated, systematic training programs for live-in FDWs hinders their social mobility as well as quality of home-care practices. The author suggests a paradigm shift towards creating collaborative relationships between professionals in healthcare and education, with home-caregivers, in order to create new model of bi-directional education. The researcher calls for an examination of lay-knowledge of caregivers in order to advance training programs, and in hope to shape new, multifaceted, and inclusive pedagogy required for the future of adult education in a globalised world. The author argues that FDWs' experiential learning and lay knowledge should be recognized as valuable, relevant, and integral for future research, regardless of their access to conventional modes of accreditation and education.

Keywords: caregivers; migrants; domestic workers; Singapore, lay-knowledge

INTRODUCTION

Economic development, imperatives, and incentives for women to find employment abroad affects the migration of domestic workers and home-based carers around East and South-East Asia (Taya, 2016). Low fertility rates, an aging demographic, an increase in female employment, combined with long-term health-care provisions, create changes in lifestyle and a growing demand for home-based care-giving. This trend is expected to increase world-wide, and will therefore require on-going training and support for home-based caregivers.

This paper focuses on a qualitative case study conducted in Singapore during 2017 to 2018, with five Filipina domestic workers who volunteer as caregiving instructors for their peers in a non-formal education program that the workers autonomously initiated, developed, and implemented. The results of an additional quantitative survey conducted by the author in 2019, of 140 workers from the same program, created a new vision for the education of foreign domestic workers (FDWs) who work as caregivers. This paper commences with a description of the context of the studies and related literature review, followed by the methodology and results, conclusions and recommendations.

The Context: Training Programs for Caregivers at HOME Academy

The Humanitarian Organisation for Migration Economics (HOME) is a not-for-profit, charity-based, non-governmental organization (NGO) that is primarily engaged in the direct service provision of health, education, legal support, and the social advocacy for migrant workers in Singapore (http://myvoiceathome.org/tag/home-academy/). The qualitative case study is thereby situated in the context of a unique non-formal education program offered to FDWs to support their skills and adjustment to their work demands in Singapore. As a grassroots support organization (GSO) providing training and education services for FDWs, by FDWs, the

HOME Academy provides classes such as but not limited to English, computer proficiency, sewing, cooking; built according to and for the interests of FDWs who build, and teach, the courses themselves.

The development of the care-givers' training program (CTP) at HOME Academy has been in operation since 2009 and has evolved based on the needs expressed by the FDWs. The Caregiving program is bi-levelled—basic and advanced care—focusing primarily on elder-care. A nursing-aide course and child-care course are offered to students who prefer to focus in these areas. Despite being the most demanding course in terms of time and monetary investment, the CTP's popularity is credited to the acknowledgement that caregiver education provides meaningful opportunities for social mobility (Kehila, 2018).

The CTP includes both hands-on and theoretical study, focusing primarily on emergency and safety procedures, medical conditions, vital-signs, medication management, and soft skills (e.g., holistic care, emotional support, and communication skills with care recipients). Students are provided with books in English, which include information that the volunteer teachers compile from various sources, and which aim to follow the standard of caregiver competency as set by the Singapore government.

HOME Academy offers an advantage in that it provides students opportunities to engage in long-term learning, supported by their peers and teachers from the FDW community. The author's role as a volunteer teacher afforded her membership in the community of FDWs, where she conducted her case study focused on caregiver knowledge development, followed by a survey of students, and the on-going development of the CTP.

LITERATURE REVIEW

The complex interdisciplinary areas related to transnational migration, domestic work and home-based caregiving, and policies/cultural influences in both sending and hosting countries (Choi & Lyons, 2012; Constable, 2014; Lam, Yeoh & Huang, 2006) have received more attention by scholars and organizations, such as the International Labor Organization (ILO) and the World Health Organization (WHO) due to the growing needs for home-based caregiving. The ILO report (Tayah, 2016) highlighted the economic contribution of more than eleven-million migrant domestic workers globally. The care chain (Hochschild, 2000) has evolved from informal, unpaid care to paid home-based care-work (Beneria, 2008; Benhabib & Resnik, 2009; Isaksen, Devi, & Hochschild, 2008; Piper, 2008; Tronto, 2002; 2007; 2013; Yeates, 2011; 2012).

Despite the relevance of domestic work, and the importance of home-based care-giving, both nationally and internationally, there is almost no research literature on the experiences and education of women who migrate for domestic work. Most of the literature related to domestic workers focuses on the work conditions, human rights, and legal issues (Blackett, 2012; Choudry & Smith, 2016; Devasahayam & Yeoh, 2007; Elias, 2010; Huang, Yeoh, & Toyota, 2012; Islam & Cojocaru, 2016; Sollund & Leonard, 2012; Suleman, 2015). The social relations of care-work, associated with the household to the function of the labor market in Southeast Asia, provide insights about the development of significant networks of activists, advocacy groups, and NGOs in the region (Carney, 2010; Elias, 2010; Huang, Yeoh, & Toyota, 2012).

Singapore Policies on Domestic Workers and Family Caregiving

Given that care-work in cultures of East Asia is confined to the private sphere (Carney, 2010; Cortes & Pan, 2009; Okamoto, Momose, Fujino & Osawa, 2009; Mackenzie & Holroyd, 1996; Ueno, 2008), FDWs are a low-cost solution for Singapore's care deficit, which remains within the private realm. More than sixty percent of families in Singapore employ FDWs as primary caretakers of the household, children, and the elderly (Basnyat & Chang, 2017; Østbye, Malhotra, Malhotra, Arambepola & Chan, 2013; Heng, Fan & Chan, 2019). Currently, FDWs are the long-term care implementers for the majority of patients with disabilities in Singapore, without recognition or sufficient care-training (How & Fock, 2014; Kehila, 2018; Østbye, Malhotra, Malhotra, Arambepola, & Chan, 2013; Tang, Chong, Goh, Chan, & Choo, 2012). The relationship between FDWs and family caregivers is characterized by mutual dependency (Basnyat and Chang, 2017; Kehila, 2018; Walsh & Shutes, 2013), as care dynamics are negotiated between practices of control, surveillance, and recognition (Tan, 2019).

Since 1978, Singapore has allowed controlled recruitment of FDWs from neighbouring Asian countries, such as the Philippines, India, Myanmar, Indonesia, and Sri Lanka (Yeoh, Huang, & Gonzales, 1999), resulting in a staggering 255,800 female domestic workers in Singapore on Work Permits as of December 2019 ((MOM, 2019), serving a total of 1.372,400 million households (https://www.singstat.gov.sg/find-data/search-by-theme/households/households/latest-data). The exclusion of these workers from The Employment Act means that they are not protected and can face various kinds of abuse, lack of care by employers and recruitment agencies, and even expulsion from the country (Heng, Fan & Chan, 2019; Huang & Yeoh, 2007; Lyer, Devasahayam, & Yeoh, 2004; Wessels, 2015; Yeoh & Huang, 2009). Due to these legislative gaps, and despite the significant role of FDWs, their rights and access to resources such as education and training is compromised (Kehila, 2018). These gaps also encourage a free market of training programs to proliferate with no clear standards and guidelines for quality of care and training.

Care Knowledge and Practice

The complex field of care knowledge and practice requires on-going exploration and development (Salvador-Carulla, 2010; Watson & Smith, 2001) to follow advancements in healthcare technology. Morse et al. (1990) identified professional caring as a paradigm unique to nursing, whilst the knowledge of non-formal home-caregivers is considered lay-knowledge (Given, Sherwood & Given, 2008; Kitson, 2003; Lewin, Dick, Pond, Zwarenstein, Aja, vanWyk, & Patrick, 2005). The literature focused on care-work emphasizes care skills and tasks, suggesting a range of proficiencies and cultural influences (Hampson & Junor,2009; Imamura, Saito & Miyagi, 2010; Given, Sherwood & Given, 2008). Therefore, recognition of the prominence of care-work to the well-being of the society as a whole, in both sending and hosting countries, is critical to the development of education programs and support for FDWs who work as caregivers.

METHODOLOGY

A qualitative exploratory case study was conducted to explore the development of live-in FDW caregivers' lay knowledge. Five Filipina FDWs who volunteer as caregiving teachers for fellow FDWs at HOME Academy agreed to participate. This case study drew upon methodological approaches for qualitative interviewing and researcher-participant observation (Charmaz, 2001). Data were collected over six months, including two semi-structured

personal interviews, and one focus group, conducted in a natural setting where people were engaged in the process under study. Data were analyzed using a three-step ethnographic process of direct observation combined with interview; emphasizing local knowledge, context, and direct personal engagement of the researcher with the FDW community. Observations, artefacts, and personal memos were collected to support the validation of data from the interviews and to deepen analysis.

RESULTS

Influences on Caregivers' Lay Knowledge Development

In their narratives, the FDWs described the process and influences on their lay knowledge development through various life experiences; prior and along their migration process; as consequences of their relationships as caregivers, and as HOME Academy teachers. They highlighted migration as a trigger for learning, as well as developmental and behavioral changes which challenged and stimulated self-development. Hence, care knowledge is not limited to the practice of on-the-job skills, but deeply relates to social status, economic mobility, identity development and life experiences that have purpose and meaning.

The caregivers articulated their commitment and passion for care practices as a profession bestowing life-meaning. However, they did not explicitly prioritize their passion or commitment for creating knowledge; but rather for transferring and sharing experiences and knowledge as a way to empower other FDWs and further their caregiving skills. The results indicated that their paramount passion and commitment was for: (a) caregiving as life meaning and (b) for creating opportunities for social mobility. These aspects of care-work are specifically shared between FDWs, teachers and students, during their face-to face interaction rather than through online learning networks. Hence, although the FDWs may find information and support online, their professional identity as caregivers is deeply tied to, and developed through, face-to face mentorship in a community of learners.

The study highlighted gaps and fragmentation in the Filipina FDWs' knowledge and care practice's implementation. Although the caregivers developed perspective on their own experiences of caregiving, they encountered difficulty recognizing their knowledge until it was institutionally articulated as formal knowledge. In other words, despite their deep understanding of the reality and challenges involved in home-based care-work in a multicultural work environment, the volunteer teachers develop their notions of care knowledge based on acceptance of existing mainstream training programs for caregivers, which is characteristic of the formal and commodified system of care training they encounter in Singapore, their home country (Philippines), and online.

FDWS as Learners

In order to learn about the FDWs' needs and expectations regarding the training program, a questionnaire was administered by the author in September 2019 that related to three areas: a) demographic and caregiving education background; b) care, tasks, and responsibilities; c) care-work supervision, mentorship, and self-learning practices. Data were collected from 140 students from four CTP classes. The results indicated that the students are FDWs from four countries of origin: India, Indonesia, Myanmar, and the Philippines, between ages twenty to fifty-five. Despite the Singapore government's focus on eldercare, there are more participants caring for children, in some cases who also care for elderly members of the same household. Seven

participants reported working with persons with disabilities (PWD). Notably, although some elderly persons have disabilities, the FDWs do not consider them as PWD unless they are identified medically.

The data confirmed that the majority of FDWs come to Singapore with no previous training for care-work. Lack of prior training reflects the lack of related policies, and the approach to home-based care-work as unskilled work. This approach ignores the challenges faced by FDWs, not only in terms of their work expectations; but who migrate from foreign countries, and who often face communication challenges with their employer and care-recipient. The results highlight areas of daily care-work routines the FDWs are expected to carry out despite the lack of training. In addition to care-work the FDW have other responsibilities in maintaining the household, which may also require specific training and skills, such as safety measures, operating equipment, cooking, organisation of daily routines, and reporting practices.

The data revealed that the majority of FDWs are proactive in searching for information and developing their knowledge by using various online tools (such as Google search, YouTube, and Wikipedia), and networking through social media (such as Facebook and Twitter) in search of information and guidance related to the challenges they face as migrants in foreign country and as caregivers. The FDWs reflected on their use of online resources, indicating that they are the main communication channels available to them. However, the use of these resources are subject to employer restrictions. The survey results indicated that about 77 percent of the FDWs would like to have access to learning opportunities via their mobile devices. The areas of training that they are most keen about are using home medical-equipment, understanding medical conditions and identifying vital-signs, learning about diet-management and food preparation, dealing with emotional stress, understanding their client, emergency practices, and monitoring medication intake.

The students are highly motivated, strongly connected and supportive of each other, and these links are strongly based on nationality. Despite linguistic challenges, 81 percent of the FDWs are positive about online training in English. The community contributes to their confidence, empowers participants, moves them to invest some of their small income in these education programs, and motivates their commitment to learning and self-development. The students view HOME Academy as an opportunity for professional mobility, training and accreditation that may assist them in obtaining better job conditions, status, and recognition.

Adult Education For Migrant Care-workers

Guo and Lange (2015) argue that adult educators need to understand the complexities of migration and immigration and reconstitute educational practices that can expand the application of social justice, human rights, social inclusion, community resilience, and reciprocal integration. Recognition of the knowledge gained through caregiving experiences, and the contribution of the FDWs to the economies of the sending and hosting countries, and to the well-being of the employers' families, are important to forging identities that rely on social mobility and inclusion. The FDWs who become the breadwinners for their families leave their home-countries and travel to a foreign place, have to learn new languages, adapt to new cultures, and observe and connect with other people in the most intimate ways, while living in their employers' homes and caring for their families.

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It is notable that the majority of FDWs lack access to formal education. Live-in FDWs in Singapore often experience isolation, restriction, and control at their employer's home. In many cases FDWs are not given a day-off work; the FDWs are expected to be available 24/7 for the needs of their employers and care-recipients. The case study raised the voices, experiences, and perspectives of FDWs, who are members of various socially marginalized groups: women, migrants, domestic workers, care-workers, and families who are supported by FDWs' relatives. Another layer of marginalization voiced by this study concerns the epistemic warrant of lay knowledge as it is compared with professional institutionalised, and socially recognised knowledge. Although Kolb's (1984) theory of experiential learning, along with other scholars, acknowledged experience as a source of informal learning and at the very center of knowledge production and acquisition, socially recognised 'knowledge' is often predicated upon formal and institutionalised training. Thus, denying FDWs from formal education may hinder them not only from being recognized as learners by society, but from recognizing themselves as learners in social and work contexts. For this reason, this study recognised FDWs' knowledge and their right to know, highlighting their role in the learning community as fundamental to transforming their social class and individual identities.

Access to education and training is essential to increase caregiver's effectiveness and their feelings of competence as well as reduce caregivers' subjective and objective burdens (Belgacem, Auclair, Fedor, Brugnon, Blanquet, Tournilhac, & Gerbaud, 2013; Chen, Hedrick & Young, 2010; Etemadifar, Bahrami, Shahriari, & Farsani, 2014). The gap between available education for caregivers and the needs of FDWs reveals the necessity for new methodologies and approaches. While this research presented a model of face-to-face mentoring for FDWs by FDWs in the learning community of HOME Academy, the challenges faced by millions of FDWs around the world suggest that blended education, including online tools, mentorship, and social platforms are essential avenues to explore and develop (Argente-Linares, Pérez-López & Ordóñez-Solana, 2016). The use of mobile-apps can provide resources for problem-solving and stress reduction strategies for caregivers. (Grossman, Zak, & Zelinski, 2018). These platforms and technologies may increase access to relevant information from care professionals, and social support from other caregivers. Through these tools and strategies, the FDW can share knowledge and experiences with her community, develop her hybrid identities; as a woman, as a learner and as a care-worker. Their initiative to create a non-formal education program is evident by their motivation and commitment not only to upgrade their knowledge and skills in order to care better for their employers, but also to transform the transnational care structures in changing social, political and economic systems.

CONCLUSION

Education of home-based caregivers globally requires FDWs to develop complex skills, professionally and culturally, in order to be able to communicate and to collaborate in the blurred borders of roles when juxtaposed with the intimacy, trust and care involved in their job. It is paramount that adult education programs for FDWs consider language and cultural differences, multiple ways of knowing, platforms and technology tools, law, policies, and knowledge systems in both home country and host country of the caregiver.

Learning about the knowledge of FDWs revealed new perspectives on home-caregiving practices and the development of caregivers on-the-job and by participation in a transnational migration learning community. Recognition of caregivers' lay-knowledge, their role in advancing training programs for home-based caregivers and shaping new multifaceted and

inclusive pedagogy, is required for the future advancement of adult education in a global world. Collaborative innovations between professionals from the host country community and the FDWs community may catalyze the bridging of lay and professional knowledge. It is important to conduct further research to collect evidence regarding communication between employers, workers, and care professionals that explores new avenues for collaboration, develop new knowledge and technologies, and apply home-care systems where FDWs play more significant roles.

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TWO TALES OF ELUCIDATING THE SOCIAL THROUGH CRITICAL REALIST ETHNOGRAPHY: CRITICAL REALIST GROUNDED THEORY AND EXTENDED CASE METHOD COMPARED

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ABSTRACT

This paper, by using my doctorate research journey, seeks to provide the boundary delineation between the critical realist grounded theory and the extended case method, thereby problematising the optimistic claim that ethnographers can describe the personal and the local whilst fully elucidating the social or structures through critical realist frameworks. My doctorate research on people's agency and transformative learning fostered by a Cambodian NGO's rights-based approach made the two methodological shifts, first to the critical realist grounded theory, and then to the extended case method. I adopted the former to examine how various structures have converged and then influenced people's agency and transformative learning, whilst I employed the latter to extended out the case to elucidate structures impinging on the NGO's operation. Through my attempts for the journal publication of this study, it became clear that it would be challenging to analyse the personal and the local whilst fully explicating the social or bridge the critical realist grounded theory and the extended case method in one study, because they have different orientations (i.e., outside-in for the former and inside-out for the latter), which lead to the use of different theories and data (and the different use of those), and thereby generate different analyses and findings. This paper should be useful to those who consider using the critical realist grounded theory or the extended case method.

Keywords: ethnography, critical realism, critical realist grounded theory, extended case method, agency and structure, transformative learning, rights-based approach, NGO, Cambodia, scientific habitus, researcher's reflexivity

INTRODUCTION

This paper will illustrate my doctorate research journey of elucidating the social through ethnography with a grounded theory approach. My study, by mainly employing transformative learning (TL) (Mezirow, 2000), examined a rights-based approach by a development non-governmental organisation (NGO) for rural Cambodian citizens which has been working in a context where there have been decentralisation reforms and land grabbing. Under authoritarian governments such as the Cambodian one, people have become fearful of such institutions and are submissive to them. TL is pertinent to the rights-based approach in such contexts, since it purports to transform people's perspective and foster their confidence, thereby paving the way for them to claim their rights from government. Specifically, based on the critical realist ontology of structure and agency (Sayer, 2000), my study analysed the NGO's rights-based approach in a multi-scalar way by employing critical realist theorisation to complement TL. It primarily enquired into how the NGO's rights-based approach has influenced people's agency in fulfilling their rights to development and how various structures have influenced such agency. But in the later phase of the research, it conversely *extended out* the case to elucidate structures impinging on the NGO's operation.

In particular, it revealed that the authoritarian Cambodian government and the interests of neoliberal actors, including the World Bank and investors, have converged, which has become a powerful generative mechanism for pervasive land grabbing, to which people could not do much. Then it problematised the NGO's collaboration with the government and the World Bank in the social land concessions, the scheme for providing land to the landless, on the basis that the government actually uses it to justify land grabbing by parsimoniously distributing government land to the landless and thereby diverting people's attention from land grabbing, actually undermining people's right to land.

However, I experienced difficulties (i.e., rejections) when revising this study for journal publication. A major critique by those reviewers were centred around the fact that the more macro the phenomena that I addressed became (by *extending out*), the weaker the data and framework I was able to mobilise. My study evolved into a critical realist one, thereby increasingly focusing on the social, but the original framework and data-collection were centred around TL (the personal). Nevertheless, a group of critical realist ethnographers in the Critical Realism Network (Rutzou et al., 2018) optimistically argue that critical realism 'provides a framework for ethnographers seeking to investigate, describe and analyse a local situation while still embracing the ability to make larger claims about societal structures.' In other words, they claim the possibility of bridging Burawoy's (1998) extended case method (ECM) and grounded theory through critical realism (ibid.). Whilst ECM resembles a critical realist approach (Decoteau, 2017; Novelli, 2004), there have actually emerged the critical realist grounded theory (CRGT) in the last decade (for example, Hoddy, 2019; Kempster & Parry, 2011; Oliver, 2012; Sims-Schouten & Barton, 2019). Whilst there exist a few studies comparing grounded theory and ECM (Decoteau, 2017; Tavory & Timmermans, 2009), there has not been any study comparing CRGT and ECM. Therefore, this paper will try to fill this gap by answering my lingering puzzles: a) How much data would I need to collet to claim the sufficient elucidation of structures?; b) If I collect more data and employ different frameworks, would not that become different kind of study, which goes beyond my discipline (adult learning)?; and c) To what extent can we analyse a local situation while explicating societal structures?

RESEARCH JOURNEY

Two Shifts

This research, by using grounded theory ethnography (Charmaz & Mitchell, 2001), set out to examine people's exercise of their agency for claiming their rights from the government through TL in the context of the NGO's rights-based approach. In the Cambodian rural context, decentralisation has brought positive shifts in the relationship between people's agency and the oppressive government (Öjendal & Sedara, 2006, 2011). The NGO has involved the local government in its programming by taking advantage of the structure and resources made available through decentralisation. In so doing, it has opened up more democratic spaces for its beneficiaries to claim their rights to development from the government. Simultaneously, it has built the confidence and capacities of beneficiaries to transform their perspective on claiming rights. In summary, the NGO enabled people to exercise their agency under the current government structures, thereby bringing about shifts in such structures. Thus, I initially held Giddens' rather agentic view of agency, in which people reflexively draw on structures to gradually transform them (Giddens, 1984).

However, when during the data analysis I pondered on people's agency in opposing land grabbing, I came to realise that, unlike decentralisation, it was difficult for them to deal with it as it was a major corrupt practice deriving from the complicity between the political and economic elites. This understanding led me to adopt the critical realist ontology where people's agency (the personal) is considerably constrained by the causal powers of structures (the social) (Sayer, 2000), as it enabled me to modestly situate people's agency in relation to the causal power of land grabbing.

This ontological shift also brought about the theoretical and methodological shifts. For the theoretical one, to complement TL that focuses on the personal, I employed and Jessop's strategic-relational approach (2005) and Gramscian thoughts (Hay, 2006), which have an affinity with critical realism and thus emphasise the social or structures. The former considers agency as structurally constrained, whilst it considers structure privileges some actors and policies over others, through which I analysed people's interactions with decentralisation and land grabbing. On the other hand, the latter tries to identity ways in which the powerful in the society accepts certain demands of citizens to prevent their hegemony from being challenged (Ledwith, 2011), through which I particularly examined the government's use of social land concessions as such a tactic. The existing empirical TL research has not rigorously associated the personal with the social and has focused on the former (Taylor & Snyder, 2012). But from the critical realist perspective, the social provides people with imminent challenges or enabling factors as in the cases of land grabbing and decentralisation.

Methodologically, rather than the traditionally positivist grounded theory, I had originally planned to employ Clarke (2005) and Charmaz's (2006) version of grounded theory to examine the broader social contexts in terms of the interactions of actors, discourses and power relationships, and multiple realties in the light of Giddens' view of agency-structure relationship. But the ontological shift led the methodological shift to CRGT (Oliver, 2012) to analyse ethnographic data. Sayer (2010) states that 'an explanation of social practice will involve a…regress from actions through reasons to rules and thence to structure' (pp. 75-76). Hence, the critical realist grounded theory emphasises individual or collective meaning-making, taking this as a point of departure in the regress towards understanding causal relations on multiple levels from people's agency to structures (Oliver, 2012). So whilst overall I attempted to present the research participants' viewpoints, later on in the data analysis I re-cast their meaning-making within the extant theoretical frameworks and knowledge—namely, the literature and specialists' views—to situate people's agency in relation to structures. This re-casting process is called abduction. CRGT accentuates abduction with transcendental questions '"what must be true for this to be the case?" or "what makes this possible?" and seek an explanation in generative mechanisms at a deeper ontological level' (Oliver, 2012, p. 380). To do so, CRGT draws on theories to vertically analyse a phenomenon (ibid.). The unobservability of structures through empirical data requires such assistance from extant theories.

The second shift in my research journey started during my viva when the examiners, as corrections for my thesis, suggested to emphasise the problematisation of the NGO's stance for social land concessions as a complicity with the authoritarian government and, in particular, that 'the neoliberalism as global political and economic ideology works complicitly with neo-patrimonialism and the authoritarian state' (Correction notes from the viva, 6 July 2014) and the NGO was part of this complicity as an implementing organisation of the social

land concessions. This was an interesting viewpoint, which I had not explicitly thought through and hence I was caught off guard, but was in line with critical realism in the sense that it enabled me to further delve into generative mechanisms brought by the conjunction of neo-patrimonialism and neoliberalism. But I realised, in retrospect, that now the direction was opposite to that of CRGT, in which one attempts to see how actors' reflexivity and actions on the ground reveal structures—namely, *extending-out*—rather than how structures influence people's agency—namely, *converging-in*. An implication of the abduction of critical realist frameworks is that one has to iteratively return to the field to make sense of the connections between what is happening on the ground and macro-level structures. Therefore, I revisited the field a couple of years after the fieldwork and several months after the viva and major part of its mission was to verify the NGO's stance for social land concessions and the authoritarian government, namely the *extending-out* part.

From Critical Realist Grounded Theory to Extended Case Method

My research originally focused on TL and hence people's perceptions and meaning-making. This framework primarily guided the data collection and therefore the major part of the data was in this domain. Then the first shift led me to delve into structures that have influenced people's meaning-making during the data analysis. The second shift, on the other hand, led me to *extend out* my study to explicate macro structures. There were less and less data from the main fieldwork that I could mobilise as I made those shifts, and that was part of the reason why I needed to revisit the field.

As hinted, the second shift was substantively different from CRGT, because of its *extending-out* move to explicate macro structures. This was actually more of ECM (Burawoy, 1998) than CRGT. CRGT focuses on social interactions and processes on the ground and, by contexutalising such local realities with structures, seeks to generate substantive theories in a bottom-up manner, as Arnoff and Kubik (2013) well delineate that 'ethnographers can gauge the "structural" limitations actors face, reconstruct the range of strategic choices they have, observe their action, and assess its possibly transformative impact on structure' (p. 33). And it uses extant theories in much later phases of analysis, as I did. On the other hand, ECM focuses more on the linkage between local realities and structures by using extant theories in much earlier phases of a study and thus theories 'predefine precisely what aspects of social life are relevant and interesting' (Tavory & Timmermans, 2009, p. 257). In addition, ECM, which focuses on macro structures by design, more purposively collects data on them than CRGT, which focuses on people's meaning-making of such structures, does. Therefore, Kempster and Parry (2011) and Hoddy (2019) admit the lack of data on such macro structures in CRGT. In summary, my study, which primarily looks at how structures influence people's agency, has an *outside-in* orientation, whereas ECM, which primarily looks at how the local realities are indicative of structures, has an *inside-out* orientation. Table 1 below illustrates some of the differences between CRGT and ECM.

Table 1. Comparison between Critical Realist Grounded Theory and Extended Case Method

	Critical realist grounded theory	**Extended case method**
Point of Departure	Perceptions	Theories
Use of Theory	Later analytic phases	Earlier research phases
Expected Findings	Meaning-making and causal relations	Causal relations
Research Orientation	Contextualising case with macro structures	Extending out case to explicate macro structures

PUBLICATION JOURNEY

After the viva and revisiting the field, I attempted to publish my work as a journal article. I sought to publish it through major journals in development studies. This had to do with my ambivalent identity between development studies researcher and education researcher. I was a community development practitioner rather than an education specialist in my ten years of practice. Moreover, I have taught development studies courses such as community development rather than education-related courses in my university. So even though I was in the educational doctorate (EdD) program, I considered myself as a development studies researcher partly because of these personal histories and partly because of the institutional setting in which I was situated. My program was located in the University of Sussex where development studies was renowned. I also felt that adult learning, of which TL was part, was a minor field of education in comparison with formal education, as I was only one to do research in the area in my cohort.

In order to publish through those journals, I thought I needed to make my article more macro-oriented as 'development studies.' This inclination led me to mainly employ ECM, which extends out the case to explicate macro structures and phenomena, in my crafting an article. Then I actually dropped the explicit mention of TL, thereby foregrounding the NGO's reflexivity and actions toward structures, which in turn show the nature of the structures. But that was the weaker part of my research in terms of data and theoretical framework, as my original research design was focused on TL—the phenomenon on the personal, generating the major part of the data in that domain. I had not intended to delineate macro structures and phenomena as purposively as ECM does, rendering the social *add-on* in my research to non-negligible extent.

My hunch on the macro-oriented-ness of those journals was indeed correct that their editors and reviewers whom I encountered seemed to be oriented toward political science or political economy as their disciplines. For example, in terms of framing, one reviewer bluntly commented, 'the author has not yet…begun really embrace the potentials of rigorous political process analysis informed by academic tools and methods.' A reviewer from another journal pointed out the lack of evidence, by saying, 'Political intent and actual outcomes need to be pinned down for this paper to be worth publishing.' The *habitus* of their disciplines seemed to make them think that one has to master their styles/capital to enter the field that they dominate (Bourdieu, 2004). But being constrained by the scientific *habitus* of TL that inclined me to focus on the personal, I had not originally intended to elucidate structures in the ways that political scientists and political economists do. Even when my research evolved into a critical realist one, my main endevour was to depict 'the way social structure actually works in

people's daily lives' (Aronoff & Kubík, 2013, p. 33). As a result, my article was rejected by several of those journals for a few years.

Then I reflected on the origin and evolution of my research, thereby its strengths and weaknesses. Through this process, against my initial obsession where my research was development studies and hence appropriate for those development studies journals, I finally came to terms with the fact that the primary and robust framework, evidence and findings were centred around TL, which is an adult learning theory. So I decided to re-craft the piece by focusing on TL, in order to submit it to a journal on international and comparative education and it was accepted. This rather long pinning down process helped the piece to be accepted, though I cannot negate the fact that the piece has indeed improved through the peer-review processes of those development studies journals and hence increased its likelihood to be accepted.

So what did I do with the *extending-out* part of my study after all? There happened to be a call for a book chapter on the very topic that that part addressed and the editor was empathetic to the findings of the part. By that time, I became tenured and promoted and hence did not have urgent needs to seek for the number of peer reviewed journal articles. So I felt that it was not a bad idea to publish a chapter based on the part that elucidated the pitfall of NGOs collaborating with government in the rights-based approach, which might be of interest to both scholars and practitioners because of its novelty. Also in retrospect and as Guerin (2020) rightly points out, whilst I had to 'play it safe' in the submission to the journals because it requires the compliance to (most of) the reviewers' comments, rigorous framework and analysis, and the adherence to the *habitus* of disciplines (implicitly existing in development studies journals), the book chapter 'allow[ed] more space for reflection on bigger ideas than journal articles, and a little more license to be more adventurous in the approach to the topic' (p. 179).

CONCLUSIONS

By reflecting on my research journey, this paper has attempted to provide the clearer boundary delineation between CRGT and ECM at the levels of overall orientations, theories, data, analyses and findings. I will summarise this paper by revisiting the three puzzles that I posed in Introduction.

a) *How much data would I need to collet to claim the sufficient elucidation of structures in CRGT?*

There should be enough data, from the disciplinary point of view, to describe and analyse structures that have influenced people's agency and TL and to particularly problematise structures that have had negative impacts on people's agency to claim their rights, thereby revealing the limitations and pitfalls of a kind of rights-based approach that the NGO has adopted.

b) *If I employ ECM and hence collect more data and employ different frameworks, would not that become different kind of research, which goes beyond my discipline (adult learning)?*

Yes, there is a risk where it would be no longer be TL research. Instead, it is likely to be political economy research, which focuses on the NGO's reflexivity and actions toward structures and more purposively and fully delineates such structures.

c) *To what extent can we analyse a local situation while explicating societal structures or bridge CRGT and ECM then?*

Based on the discussion thus far, it would be challenging to do so in one study mainly because they have different orientations (i.e., *outside-in* for CRGT and *inside-out* for ECM), which lead to the use of different theories and data (and the different use of those), and thereby generate different analyses and findings. One needs to strategically think which methodology, CRGT or ECM, he/she will employ at the early stages of research, in order to produce research with enough and relevant data and robust frameworks and findings.

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HOW PARTICIPATION IN A COMMUNITY OF PRACTICE INFLUENCES TECHNOLOGY ADOPTION FOR ADULT EDUCATION PRACTITIONERS

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ABSTRACT

This paper explores how peer communities, one element of a larger collaborative, inquiry-based professional development project in adult education, advance participants' knowledge and use of technology. As the designer and facilitator of the project, the author drew from memos and field notes, in addition to interviews and written reflections with 6 of 9 total participants who were teachers and administrators in Adult Basic Education programs. Findings indicate successful technology integration entailed participants combining their own experiences with established research to create "knowledge-of-practice" (Cochran-Smith & Lytle, 2009), and that knowledge generation within the peer communities reflected a horizontal trajectory.

Keywords: Technology integration, technology adoption, technology, adult education, adult basic education, communities of practice, practitioner inquiry, professional development

INTRODUCTION

As integration of technology is more and more a necessary component to teaching in Adult Basic Education (ABE), opportunities for support are needed (Newman, Rosbash, & Sarkisian, 2015; Rosen & Vanek, 2017). At the same time, as the former technology director of an adult education intermediary in a Northeast U.S. city, many technology training initiatives I led or participated in narrowly focused on the "technical." Jacobson (2012) notes that although approaches that support more ongoing, open-ended inquiry for teachers can be important factors in long-term technology integration in adult education, opportunities are lacking in the field.

Starting in 2018, I designed and facilitated a collaborative, inquiry-based project in a Northeast U.S. city focused on technology integration for adult education teachers and administrators for approximately a year and a half and conducted a research study investigating its' affordances and limitations for participants. This design allowed me to understand the approach through the lens of a researcher-practitioner. The goal of this paper is to explore how one aspect of the project, peer communities, may have advanced participants' knowledge and practice related to technology integration.

As part of the larger project, groups of 3-4 participants self-selected into peer communities based on shared problems of practice. They refined their broader problems into inquiry questions to explore, both collective and individual. Each group met at least once monthly and wrote joint reflections.

The research question I explore here is: What was the role of peer communities in advancing technology integration for practitioners in a collaborative, inquiry-based model of professional development?

PERSPECTIVES

The design of the peer communities and my interpretive lens as a researcher-practitioner was informed by communities of practice (Lave & Wenger, 1991; Wenger, 1998) and practitioner inquiry (Cochran-Smith & Lytle, 2009). Community of practice theory emphasizes the social aspect of knowledge generation and making sense of on-the-ground experiences for practitioners (Wenger, 1998; Wenger, McDermott, & Snyder, 2002). Communities of practice have been used in technology adoption efforts in education, such as one element in a larger professional development model including mentoring and coaching (Kopcha, 2010).

In their framework for practitioner inquiry, Cochran-Smith and Lytle (2009) emphasize knowledge, practice, and community. Using the term "knowledge-of-practice," Cochran-Smith and Lytle (2009) problematize the dichotomy between informal knowledge generated by teachers and formal knowledge generated by researchers. Instead, knowledge-of-practice emphasizes a focus on collective knowledge generation of practitioners, a breakdown of the informal/formal dichotomy, and the local-global dialectic. Practitioner inquiry has been employed as a lens for exploring teaching practices related to technology (Johnston, Hadley, & Waniganayake, 2020; Maxwell, 2015; Noguerón-Liu, 2017), and "collaborative inquiry" has also been used for educators to explore digital literacy practices (Hobbs & Coiro, 2019).

DATA SOURCES AND METHODOLOGY

As a practitioner-researcher, I designed and facilitated the larger technology integration project, documenting my experiences through memos and field notes. The methodology used for the study reflects a practitioner inquiry approach (Cochran-Smith & Lytle, 2009). Near the end of the project, I also conducted interviews with six of the nine individuals who participated to completion, and analyzed artifacts produced by the participants who opted-in to the research. The artifacts included reflections they had written throughout the project where they made sense of critical moments in their programs and explored data gathered using a variety of methods, from learner interviews and observations to formal assessments. Limitations include the lack of in-depth classroom observations and interviews with learners, an important perspective the author hopes to include in a future project.

FINDINGS

The experiences of the participants in peer communities highlights the complex relationship between knowledge and practice. I found that successful technology integration required individuals to combine their own experiences with established research and theoretical frameworks, and that knowledge generation within the peer communities reflected a horizontal trajectory.

This finding is highlighted in one participant's journey to increase retention. As the chief administrator in a new school for adults whose prior experience was primarily in K-12, John (name changed) found the research literature was incomplete:

"Because…the literature says, right, there's like a 25 to 35% attrition rate and…anywhere you go…the adults who enter some sort of adult education program are going to leave in the first like, three to four weeks probably. Like all the papers say that, but it doesn't really tell you how that happens," (Interview, 12/19/19).

John relied heavily on his peers' experiences, who had spent a longer time in adult education, and those of his learners, to further understand why individuals might leave his program.

Despite being relatively new to adult education, John also contributed expertise in his group, using his technical knowledge of Google Forms and his emerging learnings about retention patterns during the project to help one of his peers implement a survey. According to Cochran-Smith and Lytle (2009), "knowledge-making is understood as a pedagogic act that is constructed in the context of use, immediately connected to the knower, and, although relevant to immediate situations, inevitably a process of theorizing," (p. 133). John successfully increased retention; most of the knowledge he used to do so was not from formal theories or research, but from peers and feedback from learners.

Findings have caused me to engage more deeply with my theoretical frameworks and question some elements. For example, although communities of practice are rooted in the idea of experts and novices through "liminal peripheral participation" (Lave & Wenger, 1991), practitioners in this project instead engaged with a more horizontal theory of knowledge generation where all members made important contributions regardless of expertise or background (Gutiérrez, Hunter, & Arzubiaga, 2013).

CONCLUSION

Rather than being an "implementer of other people's knowledge," (p. 137), practitioners' are uniquely equipped to theorize about their own experiences (Cochran-Smith & Lytle, 2009). Despite the lack of a coherent standard of professionalism or credentialing system within the field (Bierema, 2011), the diversity of prior life experiences which are common to practitioners in adult education creates a richness of perspective that can be generative to engaging with dilemmas of practice.

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STORIED PRESENCE IN ONLINE THIRDSPACE: A PEDAGOGICAL INQUIRY

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ABSTRACT

Social presence in online learning, particularly through graduate programs in adult education, is considered through the use of "small story" (Georgakopoulou, 2015) and Bhabha's (1994) thirdspace. Attention is given to the theoretical development and history of social presence research, including social presence within the framework of online communities of inquiry (Garrison, 2009) as a model of online learning. Storied presence, as small story applied to social presence, is explored within this framework with the intention to use small story as a way to help graduate students come to terms with challenges experienced, for example, through differences in culture, race, and gender. In this sense, storied presence may serve as a form of experiential learning that draws upon lesser known aspects of adult education with attention, for instance, to emotions, relationships, and spirituality in learning, as well as a sense of belonging among graduate students. Prospective research will include an inquiry into the effects of emotion-laden experiences upon the self (Dirkx, 2018), and potentially the Buddhist notion of non-self or "anatta" in adult learning. Further research will also explore the presentation of self in online learning environments through reflective practice (Bolton, 2014) with consideration of theatrical masks as metaphor (Ross, 2011), including masks of protection, disguise, performance, discipline, trace, and transformation.

Keywords: Social presence, community of inquiry, thirdspace, small story, sense of belonging, emotions in adult learning.

INTRODUCTION

In my online teaching practice with graduate students in adult education, I have begun to consider pedagogically the notion of social presence as storied presence through the lens of small story (Bamberg & Georgakopoulou, 2008; Georgakopoulou, 2015) and Bhabha's (1994) concepts of hybridity and thirdspace. In this article, attention is given to the contribution of social presence to models of online learning, including its theoretical development and a brief history of social presence research in online learning. Central to this research is a framework built upon communities of inquiry (Garrison, 2007; Garrison, 2009; Garrison & Akyol, 2013; Garrison, Anderson, & Archer, 2000; Garrison & Arbaugh, 2007), involving the social presence of graduate students, for example, in open and cohesive communication; yet also cognitive presence, as characterized in part through the connection and application of new ideas, and teaching presence through the design, organization, and facilitation of online courses (Garrison, 2009). In short, communities of inquiry offer a way of making sense of social presence in more integrative and complex ways that attend to course design and facilitation, as well as the learning that takes place among students, albeit focused on a cognitively based appreciation of learning.

In this paper, social presence is understood as playing a central role in online graduate courses as communities of inquiry. Taken within the framework of communities of inquiry, I will explore how social presence through small story could be applied to help graduate

students come to terms, for example, with personal challenges posed by differences in culture, race, ethnicity, and gender, to name a few. Pedagogically, social presence in an online learning environment may be enhanced through the use of story, notably small story, in safe and constructive spaces, as a way toward helping graduate students make sense of lived experience past and present.

A BRIEF HISTORY OF SOCIAL PRESENCE RESEARCH

The notion of social presence is derivative of presence (Kehrwald, 2008), as "the fact or condition of being present" (Merriam-Webster, 2019) in an online learning environment. But what does social presence mean to graduate students, for example, when enrolled in online courses and programs of study? In online learning environments, social presence, or co-presence, is often referred to in communal contexts as having the experience of "being with another" (Biocca, Harms, & Burboon, 2003, p. 456), as reminiscent of connectivist theory (Downes, 2010; Siemens, 2005) and its emphasis on being in relation with others. Over the years, however, social presence research has often been used to assess how successful online courses have been at emulating the perceived gold-standard of face-to-face communication (Oh, Bailenson, & Welch, 2018), with the underlying assumption that technology can serve to approximate communication as it occurs in conventional brick and mortar classrooms.

This interest in technological media as central to social presence in online learning appeared in the late 1960s, when researchers had focused on "media richness" (Oztok & Brett, 2011), described as the capacity to convey social cues in an online learning environment. 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, Williams, and Christie (1976) defined social presence through the medium of audio and visual communication technologies, including face-to-face communications. Characteristically of the time, face-to-face interaction continued as the benchmark in social presence theory and research, as indicated by Daft and Lengel's (1986) media richness theory, which focused on the capacity of computer mediated communication (CMC) to approximate face-to-face learning environments (Kehrwald, 2008; Oztok & Brett, 2011); and while this view of social presence in an online learning environment has prevailed to some extent, as Oztok and Brett (2011) have observed, research has shifted toward a far less deterministic relationship between technical quality and social presence. Thus, into the millennium, social presence researchers (e.g., Garrison, Anderson, & Archer, 2000) began to question whether communication media affects social presence in online learning as much as once assumed, with a new focus on personal perceptions of presence instead of the capacity of online technologies (Lowenthal, 2010). Social presence research in online learning, then, shifted its attention toward the individual learner in addition to technological media (Oztok & Brett, 2011), a perspective informed in part by constructivist theory with a focus on individual learning as the accommodation of new knowledge in online learning environments (Swan, 2005). Closely related to the constructivist perspective, the notion of social constructionism, while introduced several decades ago by Berger and Luckman (1966), attends especially to knowledge construction through human relationships, and had become by the millennium central to understanding social presence in online learning environments as collaborative space.

In essence, social constructionism provides the foundation for online communities of inquiry with their emphasis on collaborative learning as found, for example, when students are engaged dialogically in open and cohesive learning spaces (i.e., social presence), while connected in the construction of new ways of knowing and understanding (i.e., cognitive presence) through the thoughtful design and facilitation of online courses (i.e., teaching presence) (Garrison, 2009). Taken within the framework of communities of inquiry, social presence and the learning that comes with it can be defined beyond the constructivist sense of individuals as "being" to one of communal "belonging," in which learning is shaped and constructed collaboratively through the lived experiences and contexts of students present in any given online course. This sense of belonging is at the heart of social presence, when understood within the context of a community of learners situated in online learning environments. It is in the connective relationships found in online communities of inquiry where students have opportunity to draw upon their experiences (and potentially, stories) in the collaborative construction of new knowledge and ways of understanding.

COMMUNITIES OF INQUIRY REVISITED

Taken from an alternative view, online communities of inquiry as learning spaces for the social construction of new knowledge and understanding may be considered through Homi Bhabha's concept of thirdspace as "a socially constructed space built from the multiple perceptions, meanings, values, and ideologies of students and instructors" (Carruthers & Friend, 2014, p. 13), with the uniqueness of each person, actor, or context as a hybrid (Bhabha, 1994). Communities of inquiry, as collaborative learning spaces, might serve as a venue for graduate students in adult education to make sense in the present tense of past lived experience with implications for differences and inequities, for example, in culture, race, or gender.

In *Locations of Culture,* Bhabha (1994) reflected upon the influence of Frantz Fanon (1925-1961), well known "as one of a few extraordinary thinkers supporting the decolonization struggles" of the Global South following World War II (Internet Encyclopedia of Philosophy [IEP], n.d.). Bhahba's reference to Fanon's work is relevant to the consideration of presence in all its forms as situated within online learning environments, where students of colour, for example, may find themselves at the boundary between worlds of experience both past and present, expressed as "a bridge where 'presencing' begins because it captures something of the estranging sense of the relocation of the home and the world—the unhomeliness—that is the condition of extra-territorial and cross-cultural initiations" (1994, p. 9). The notion of "presencing," as a bridge or boundary, offers a critically pedagogical space (Freire, 1971/2000) in which students have the opportunity to engage in dialogue on issues, for example, of social marginalization with intersections of culture, race, gender, sexual orientation, age, (dis)ability, and class, among others. Taken in these contexts, research has found that issues of identity and belonging are central in the development and persistence of graduate students, particularly with respect to those experiencing differences and injustices (Blakewood Pascale, 2018; O'Meara, Griffin, Kunaeva, Nyunt, & Robinson, 2017), reminiscent of Picciano's (2002) description of social presence as essentially one's belonging in online learning environments, if not society at large.

A literature has emerged on the significance of belonging in both undergraduate and graduate programs with implications for students who self-identify, for instance, through culture, race, and gender. In undergraduate studies, Strayhorn (2018), for example, indicated

that a sense of belonging is experienced among undergraduate students through "perceived social support on campus, a feeling or sensation of connectedness, the experience of mattering or feeling cared about, accepted, respected, valued by, and important to the group (e.g., campus community) or others on campus such as faculty, staff, and peers" (p. 4). Among the research directed toward a sense of belonging of students enrolled in graduate programs, however, different qualities and issues have surfaced. O'Meara et al. (2017), for instance, have found that "professional relationships matter most to graduate student sense of belonging, a finding not surprising given the large role faculty-student relationships play in graduate student retention and advancement" (pp. 267-268). Further, these researchers found that that the effect of professional relationships upon a sense of belonging experienced among graduate students appeared independent of gender or race (O'Meara et al., 2017); yet, it is also indicated that social micro-affirmations (e.g., sharing one's feelings about a certain experience) "played a bigger role in female graduate student sense of belonging" particularly in non-STEM (i.e., Science, Technology, Engineering, and Math) programs (O'Meara et al., 2017, p. 252). Thus, while professional relationships appear to influence the sense of belonging experienced among graduate students, there is a human side with implications, for example, for the experience of difference in race and gender that require attention.

Along these lines, Delahunty, Verenikina, and Jones (2014) cautioned that in an online environment "it is still consistently reported that a sense of isolation is more commonly experienced by distance learners than by on-campus students" (p. 2), with pedagogical implications for the facilitation of online courses. In this sense, Rovai, Wighting, and Liu (2005) found two communities occurring simultaneously within any online course: the "social community," characterized as one of friendship, and a "learning community," in which learning provides the motivation for interaction. There is potential for a synergistic relationship between these communities in which students often chat socially with one another, swapping stories and experiences, while reflecting in more of a learning mode upon the literature of the course readings. The balance between social and learning communities can be delicate, however, as students may gravitate toward sharing experiences with one another, and forget about how those experiences might be informed through their assigned readings; and yet, the decision among course facilitators to direct the attention of students toward the literature can result, for example, in a relatively uninvolved performance for marks among students to demonstrate that they have consulted and reflected upon the course readings when required (Ross, 2011). Delahunty et al. (2014) have made these observations about the effect of course facilitators, or instructors, on the engagement of students:

> Instructor decisions impact what can happen between class members as opportunities for engagement and learning are largely orchestrated and steered by the instructor through facilitation, structure, leadership, modelling and explicit guidelines. … In this role, setting expectations around student participation, creating a safe social environment in which this can occur, as well as providing an appropriate level of moderation/intervention, are decisions which have strong potential ramifications on students' engagement and identity expression. (p. 16)

Ideally, the balance to be struck between social and learning communities can be found through Freire's (1971/2000) notion of "praxis," which may take shape through shared reflections upon unique yet related life experiences when considered through the various lenses of literature given in course readings; however, praxis is perhaps easier expected among course facilitators than actually accomplished among students. That said, caution can

be taken through careful consideration "around designing in the desired or most suitable interaction – i.e., more 'natural' or more structured?, voluntary or mandatory?" (Rovai, 2002a; Kreijns et al., 2004, as cited in Delahunty et al., 2014, p. 16); add to that, "having an adequate knowledge of one's students so they feel known and recognised" (Exter et al., 2009, as cited in Delahunty et al., 2014, p. 16). These are challenging tasks for the design and facilitation of online courses, requiring a delicate balance of social and learning communities.

Having adequate knowledge of one's students speaks to the potential of story, particularly, "small story," in the conversational mix that typically occurs in the discussion boards of online courses. The real contextual challenges faced among graduate students in online courses with respect to culture, race, or gender, for example, may be considered pedagogically through the use of small story, described by Georgakopoulou (2015) as stories in diverse contexts ranging from conversations with friends to classroom settings; that is, as Bamberg and Georgakopoulou (2008) have indicated, small story can be used by students "in their interactive engagements *to construct* a sense of who they are" (p. 382; italics in original) in the exploration of identity, or multiple identities. In this way, the reliance of small story upon personal contexts and lived experience may be conducive especially to the formation of dialogue among graduate students engaged in online discussion boards. To illustrate,

> Small stories can be about very recent ("this morning," "last night") or still unfolding events … thus immediately reworking slices of experience and arising out of a need to share what has just happened or seemingly uninteresting titbits. They can be about small incidents that may (or may not) have actually happened, mentioned to back up or elaborate on an argumentative point occurring in an ongoing conversation. (Bamberg & Georgakopoulou, 2008, p. 381)

There is perhaps nothing new in small story, yet the use of small story in the discussion boards of online graduate courses speaks to the significance of experience in adult learning (Merriam & Bierema, 2014) with acknowledgement of lesser-known perspectives in adult education (e.g., embodied learning, emotions in learning, spirituality in learning, relationships in learning, aesthetics in learning, and Indigenous ways of knowing) (Groen & Kawalilak, 2014); thus, providing an alternative to what might be considered a heavily weighted preference toward cognitively based learning in graduate programs, including online programs in adult education.

Online graduate courses, as communities of inquiry, can offer students a safe and constructive space to reflect critically upon the lived experience of their past, yet also their present, and the beliefs and preconceptions that occupy that experience as they negotiate identity in the presence of others. The use of small story in reflective writing (Bolton, 2014), for example, may be used in online courses as a way of making sense of adult education practice within social contexts beyond the classroom. Reflective writing, however, is not without its limitations as indicated by Ross (2011) through the metaphor of theatrical masks (e.g., protection, disguise, and performativity), which can serve to constrain what students in online courses are willing to disclose. In this regard, research has found that a sense of belonging among graduate students in online learning environments is central in the formation of safe and trustworthy spaces for reflection upon issues of identity and self. Bhabha maintained that it is in this struggle for identity, and selfhood, as it presents itself in online learning environments where "newness enters the world" (1994, p. 212), mindful of Arendt's (1958) earlier notion of natality in *The Human Condition*, as "the new beginning inherent in birth can make itself felt in the world only because the newcomer possesses the

capacity of beginning something anew" (p. 9). Online learning in graduate programs in adult education, through small story, can provide students with safe and constructive spaces for these new beginnings.

REFLECTIONS

Social presence has been defined in this paper as "the fact or condition of being present" (Merriam-Webster, 2019); yet further, as a sense of "being with another" (Biocca, Harms, & Burboon, 2003, p. 456), or "belonging in a course" (Picciano, 2002, p. 22) when engaged with others in online learning. Social presence as belonging lends itself particularly to learning within the broad framework of communities of inquiry as a model of online learning. Storied presence as derived from the well-documented concept of social presence might ask of online course facilitators to pay special attention to the generation of small story among graduate students when participating in online discussion boards or forums.

Bhabha's (1994) conceptualization of "presencing" as thirdspace, or hybridity, through cross-cultural interactions carries special relevance to adult learning, when considered within online learning environments for graduate courses, which may be directed toward teaching practice, yet also "life practice" within broader social contexts. This latter direction of adult education as social education speaks especially to graduate students attempting to make sense of lived experience beyond the classroom, which is often defined in more visceral ways through the inequitable differences found in the Canadian context of culture, race, gender, and so forth. Storied presence, essentially as social presence with attention to the use of small story in the generative dialogue of online graduate courses, presents a way for graduate students to make sense of adult education practice as it weaves itself in and out of their lives. In essence, storied presence presents a way to negotiate social identity as a hybrid of past and present, as thirdspace while in the company of others. This has implications for further research on emotions in online learning, as well as transformative learning through the exploration of self (e.g., Dirkx, 2018; Kelly, 2017; Walker, 2017) and potentially the Buddhist non-self (anatta) with questions raised, for example, about issues of protection, performativity, and transformation (Ross, 2011) among adult learners engaged in online learning environments.

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PERSPECTIVES OF THE COSMOPOLITAN TURN IN ADULT EDUCATION RESEARCH: A BECKIAN INSPIRATION

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ABSTRACT

The paper elaborates the reasons to take seriously the cosmopolitan approach to social research, which thematizes global risks and learning. It proceeds by interpreting the (especially late) works of Ulrich Beck at the levels of social change research and sociology of science. In four brief notes, the paper elucidates the fundamental motifs shared by adult learning and education research, policy and practice: justifying education as a common good, global citizenship education, the urban community as a place of learning, and intergenerational relationships and learning.

Keywords: Globalization, cosmopolitanism, Ulrich Beck, adult learning and education, research, politics.

INTRODUCTION

While it is uncommon for scholarly text to be personal, I believe violating that principle is going to be beneficial at this instance. I was not considering doing so either at the time of submitting the abstract of my paper or a few weeks ago, when I obtained institutional support to attend the conference aptly named, Adult Education in Global Times. I admit that in September 2019, I took a rather hasty decision to embrace the idea of focusing on a cosmopolitan turn in adult education research (with its links to the policy and practice of adult education) and drawing inspiration from Ulrich Beck. Six months later, new contours of the topic have emerged: the topic has perhaps become more urgent and certainly no less difficult. More time for reflection would be needed to make such a thing possible. In other words, my older idea of how I might elaborate the topic is in part no longer applicable while the new parts that I am currently able to add exist largely as mere hints and glimpses.

I have preserved the foundation of my original plan: to deal with the paradoxical and peculiar mix of the motifs of threat and hope that have been associated with learning at the level of both individuals and wholes of different sizes. The context is the crisis that has, while taking different forms, been the agent of social reality (including policy) over the past 12 years. In particular, there was the (post-2008) economic crisis, the migration crisis (that intensified in 2015), the long-term environmental crisis (the year 2018 saw its most recent intensive presence in the public space), and the crisis that precipitated the cancellation of the AEGT2020 Conference.

The atmosphere of change, in which continuous existence of the contemporary world is no longer possible while we do not yet have a clear idea of the world to come, has been infused with unexpected stimuli and radically intensified. This, however, does not prevent one from working with older inspiring ideas. I have found such ideas in the work of Ulrich Beck and in different debates on the mission of adult education and learning.

COSMOPOLITANISM IN GENERAL: A VERY BRIEF CHARACTERISTIC

To talk about cosmopolitanism means to work with its two main dimensions, or at least one of them. They are the (predominantly) ethical dimension and the (predominantly) political dimension. In another possible account, cosmopolitanism is "an ethical approach to political life" (Held, 2010, p. 25).

The relationship between cosmopolitanism and law cannot be ignored. Additional questions have been asked about religion's relationship with cosmopolitanism. Authors like Beck (2018) have provided positive answers to that question and identified such elements in many religious systems, especially the universalist ones (including Christianity and Islam). Nussbaum (2000) is the leading representative of authors who have gone beyond the ethical and political dimensions to include the dimension of education as well. The latter shows us that the process of raising "citizens of the world" is strongly associated precisely with cosmopolitan ethical principles.

The beginnings of cosmopolitanism can be traced back to classical philosophy and in particular to the Hellenist era and the Stoic thought tradition. Another significant meaning of cosmopolitanism can be traced back to the Enlightenment and especially Kant (Held, 2010, p. 15).

Humanist and egalitarian ideals are another remarkable common trait of the traditions of cosmopolitanism. Central is an emphasis on every person's belonging to humanity, a fact that precludes clinging to one's membership of ethnic groups or social classes (Held, 2010, p. 40). All people are endowed with the ability to use reason and take a responsible part in the life of the human community. One cannot avoid recalling Kant and his idea of "public use of reason".

The globalization era, particularly in its most recent stages, has helped spark interest in cosmopolitanism as a scientific approach to interpreting social reality and conducting research. However, it would be mistaken to believe that those who acknowledge the importance of the globalization process necessarily share in the cosmopolitan effort to build the science of society based on the universalist requirement, whereas the universalist approach is not mutually exclusive with an interest in recognition of difference (Fine, 2011, p. 16, 17). One can take the globalization process seriously without feeling any affinity to cosmopolitanism.

While there is a broad consensus about globalization as the central dimension of social change, cosmopolitan positions in philosophy and social science seem to have, until recently, been elaborated mainly (yet indeed not exclusively) by critically-oriented authors, ones articulating their concern about the nature of social change and identifying, at least to some extent, with the tradition of critical social theory or affiliated perspectives (e.g., Beck, 2009; Fine, 2011; Delanty, 2010; Offe and Preuss, 2016). More specifically, those authors have problematized global capitalism and focused on its negative effects in the social, environmental, political and other domains. Cosmopolitan approaches to building social theory are non-affirmative and produce not only analysis but also normative suggestions on how to transform reality. This cosmopolitanism is forward-looking, interested in what might (or rather should) be.

A prominent role among these authors is played by Beck, with his analysis of global modernity and attempt to update it using the heritage of the Enlightenment and the promise of emancipation (Fine, 2011, p. 21).

Instead of citizens of states, Beck focuses on citizens of the world, who do not give up their state citizenship or membership of other communities of subnational size. The state should not be viewed as outdated or even as an enemy (Beck, 2007). However, in social research, the old national frame of social analysis is no longer capable of dealing with the major social changes accompanying the globalization process, and especially with the different risks in areas such as the environment, politics, economy, epidemics, crime or terrorism, but also with the remarkable phenomenon of migration (Fine, 2011, p. 35).

The effort to promote cosmopolitan approaches may be a way of responding to the failure of political globalization to strengthen democracy vis-à-vis the advancing economic, technological and cultural globalization.

THE BECKIAN DIAGNOSIS OF THE RISK SOCIETY AND THE NEED FOR THE RISE OF COSMOPOLITANISM

In his seminal work (1992, originally 1986), Ulrich Beck presented the idea that risks had become the central determinants of the development of modern societies. Several facts should be mentioned in order to characterize risks:

- While risks are often invisible, they lead to severe consequences.

- Risks often emerge at intersections of society with nature, as unintended consequences of human activities.

- While risks are unevenly distributed, they affect every person in one way or another (manufactured risks without passports).

- Risks may have their positive consequences insofar as they enhance our reflexivity.

- It is necessary to politicize risks (subject them to political debates and solutions) because they have not only political consequences but also political causes.

- New knowledge needs to be developed to be able to respond to risks.

- Failure to control existing risks gives rise to new risks; one can refer to consequences of consequences (e.g., so-called antimodernity with its xenophobic and racist manifestations).

- To accomplish desirable changes in politics is a shared mission of civil society, states and international organizations.

- Science and politics are faced with the task of overcoming nationalism, including the outdated and inadequate methodological nationalism in science.

Later, Beck developed his theory of the risk society into the idea of a "world risk society". In the eponymous book (Beck, 1999), along with other texts from the same time period, the author formulated a comprehensive concept of the desirable form of cosmopolitanism as a logical and necessary response to the reality of the global society, which is a society of risk.

In this context, social science should be mindful of its responsibility to society and consequently expect the general public to be interested in its results (Beck, Sznaider, 2010, p. 635).

Methodological cosmopolitanism and a cosmopolitan "common sense" should replace methodological nationalism (Beck, Sznaider, 2010, p. 636; Beck, 2007, p. 15), thus overcoming the heritage of treating society and the nation-state as practically the same. Indeed, the founding fathers of social science (and especially sociology) assumed that humanity is naturally divided into nations and the latter naturally form their states as more-or-less closed units (Beck, 2007, p. 91). Instead of overlooking difference, Beck (2007, p. 20) argues, the new cosmopolitan approach should respect difference at the cultural as well as individual levels.

In the last period of his work, Beck (2015; 2016) changed his diagnosis of globalization by linking it with the perspective of a "metamorphosis of the world". Building especially on research on global climate change, he suggested updating, and partly venturing beyond, the diagnosis of a "world risk society" when he placed stronger emphasis on the (potential) positive side effects of the negative trends and on integration of the cosmopolitan approach.

ADULT EDUCATION RESEARCH, POLICY AND PRACTICE IN A COSMOPOLITAN PERSPECTIVE: FOUR NOTES OF BECKIAN INSPIRATION

Adult education as a field is often considered to be extremely diverse, that is in several different ways. First, it is tied to a number of social institutions. It has diverse contents and takes the form of diverse processes. Then again, never in the history of mankind have people in different parts of the world been closer to one another in terms of their everyday problems and the effects they are exposed to, including globalization, technological change or the work of international organizations (Field, 2018, p. 100).

The social practices employed are becoming more similar than before as we are experiencing the lowering of the different (but surely not all) barriers to the flow of information, people, goods, culture, lifestyles… and last but not least, risks. Even those living in purely "local" ways are immediately affected by global risks. As risks have become part and parcel of the everyday realities of all people, we all are now global actors, whether we want it or aware of it (Beck, 2016, p. 9). This was, in a way, also illustrated by UNESCO's (2009) analysis of the impacts of the late 2000s global economic crisis on the situation of adult learning and education around the world.

Cosmopolitanism in social science has traditionally strived to overcome the methodological binary of "us" and "them" (Beck, Sznaider, 2010, p. 635). Under current conditions, this translates into the argument that to save ourselves, we must save the others. Whereas the Declaration of Independence marked the inception of the modern era in the West, now is the time to write a Declaration of Interdependence (Beck, 2016, p. 44, 38). This is the starting point of the first of my four brief notes.

It should be seen as a positive that "the talk about bads produces 'common goods'" (Beck, 2015, p. 75). For example, in view of experience, treating education as a "global common good" may be more plausible today than a few years ago, when this narrative was presented by UNESCO (2015).

For the very concept of "common good" and its links to adult education, I shall refer to the extremely intriguing study of Boyadjieva and Illieva-Trichkova (2018, pp. 345–348). Might I add that the individual and social dimensions of the goods provided through public policies cannot be treated separately. This is perhaps best illustrated on the case of health. It is

obviously untenable to view health and education through the lens of human capital, as an individual resource and at the same time object of investment.

There is an opportunity for continuity, along with partial discontinuity, as older ideas need to be both confirmed and updated (the latter mainly in terms of radicalization). In this regard, an article by Milana, Rasmussen and Holford (2016) reconstructs the topic of sustainable development with respect to education and learning policy. The authors demonstrate the long-term nature and trends of the efforts of both the UN and UNESCO to deal with the relationship between education and development. While recent UNESCO contributions have tried to update the political perspectives on this area, they, too (and more specifically their reception), have their limits. Webb, Holford, Hodge, Milana and Waller (2017, p. 510) argue that Sustainable Development Goal (SDG) 4 is relevant to all, not only low-income countries. One can assume that the topic of development is ripe for major reconsideration in affluent countries as well. It remains be seen to what extent room will also be made for the topic of adult education as a common good and a human right.

My second note can, too, be related to the topic of sustainable development. It refers to global (citizenship) education, whether in the form of particular campaigns or, for instance, the long-term struggle for global justice. However limited we are in forecasting the development of education policy, it is clear that the debate should go beyond the general emphasis on adult education as a good and also refer to concrete educational contents. Citizenship of the world is a matter of not only knowledge but also attitudes, both of which are required for action. Global risks cannot be just eliminated; one must raise awareness of them and strive to respond to them critically and creatively, using "cosmopolitized spaces of action" (Beck, 2016, p. 12). The recent educational policy debate has provided new impulses to build on (e.g., UNESCO, 2019 or Suša, 2019).

My third note refers to space and goes back to the very foundation of cosmopolitanism, both etymologically and historically speaking. A cosmopolitan is a citizen of his/her polis – city (state) – and simultaneously of the world. Cosmopolitanism does not preclude local or national identities as they, contrarily, are plural in nature (Beck, 2007, pp. 72–73; Beck, Sznaider, 2010, 638). According to Beck (2016, p. 164), "cosmopolitan communities of risk" can be units of different sizes, with cities being their most natural form. Cities are both places of concentrated risks and places of creativity and potential for cooperation in various networks.

Cities are better suited than other communities of risk for applying the principle, "think globally, act locally". Illich (1971) should be mentioned as a representative of the rich tradition of studies of urban communities as places of learning. Among more recent contributions, there is an array of approaches to community education and social economy (e.g., English, Mayo, 2012) or the concept of learning cities.

My fourth and final note refers to the relevance of the motifs of time, knowledge and social relations. I am inspired by Beck's (2015; 2016) generational perspective on the skill of coping with the risks of the contemporary world. The author revisits Mannheim and the motif of generational conflict, as well as that of change in knowledge over time. I should also devote a mention to the topic of intergenerational justice (Milana, Rasmussen and Holford, 2016, p. 528–531).

CONCLUSIONS

The last hundred years or so have seen several turns in the history of thought about culture and society, and in particular the linguistic turn, the cultural turn and the globalization research turn. It remains open whether a cosmopolitan turn will occur as well. A cosmopolitan turn should respond to the growing number of phenomena associated with the "objective" existence of social phenomena of the interrelated world and with the ways they are experienced at the levels of emotions, respected values, ethics etc. In my presentation above, I have attempted to argue that a cosmopolitan turn may also take place in the study, politics and practice of adult learning and education.

In future, the different crises may result both in partial (especially economic) de-globalization, with particularistic emphases emerging in the "world culture" (in education). In spite of that, the world can be expected to continue to be interrelated as a "single place", with growing awareness of this fact of existential relevance. The possible rising of certain barriers can hardly overcome either anxiety, on one hand, or hope and renewed interest in productive responses to risks, on the other hand.

The situation I have accounted for shows us the importance politics. Politics is able to guarantee the conditions for global common goods and achieve things that cannot be expected of the market or individual-level action. A separate question is whether learning will take place at a sufficient pace in all areas – science, politics and the practice of social life, whereas the latter is now endowed with more opportunities for learning than ever before.

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STORY SHARING AS A CULTURALLY RELEVANT APPROACH IN ADULT SEXUAL HEALTH EDUCATION

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ABSTRACT

This community-based research study was designed to evaluate the effectiveness of using culturally relevant stories as a model for sexual health education among immigrant South Asian women in the Greater Toronto Area, Ontario, Canada. A scarcity of research on story-based health education among women in South Asian diasporic communities makes it imperative that culturally relevant approaches be designed to teach about taboo topics such as sexual health and HIV. Focus group data from 40 fact-based and 38 story-based educational workshops were thematically analyzed and interpreted using the parasocial contact hypothesis. Although participants found the fact sheets to be informative, they were also found to be not culturally relevant. The participants indicated that the educational sessions using stories were informative, culturally congruent and relatable to their lives. Storytelling is an important strategy for health educators and practitioners to draw on when they aim to design effective educational material and interventions.

Keywords: South Asian women, cultural relevance, HIV prevention, sexual health education, adult education, storytelling

INTRODUCTION

Story Sharing for Sexual Health (SSSH) is a Community-Based Research study designed to determine the effectiveness of using stories as a model for sexual health education. The study was led by the Alliance for South Asian AIDS Prevention (ASAAP), an AIDS service organization based in Toronto (Ontario, Canada). It was funded by the Women's Xchange program at the Women's College Hospital, University of Toronto and implemented by a multidisciplinary research team comprised of service providers, knowledge users and academic researchers.

Targeting South Asian women in the Greater Toronto Area (GTA) as a sample population, the SSSH study used mixed methods to assess story-based tools developed for ASAAP's HIV prevention programs. The objectives of the study were to (a) explore the role that stories can play in sexual health learning and education, (b) determine how participants respond to and retain information from stories as compared to fact sheets and (c) mark how stories may affect attitudes and perceptions with regards to sexual health and people living with HIV.

Story sharing tradition has been used by communities for centuries to express needs, pass on traditions, preserve history and as an effective learning tool (Davis, 2009). With this understanding, the SSSH team aspired to use story sharing to discuss the highly taboo topics of sexual health and HIV prevention within the South Asian community (Luhar, 2017). The SSSH research study conducted surveys and focus groups with South Asian women across the GTA (Wong et al., 2019; Kteily-Hawa et al., 2019). As the quantitative data have been reported in another manuscript (Kteily-Hawa et al., 2020), the primary focus of this paper is on the methods used to collect and analyze the qualitative results.

Story-Based Learning

Story-based learning is well-recognized as an effective strategy for adult health education (Lee, Fawcett, & De Marco, 2016; Robillard et al., 2017). However, there is a scarcity of research on story-based health education among adult women in South Asian diasporic communities (Wong et al., 2019). To address this gap, the SSSH pilot study reported herein was designed to explore the role of mindful storytelling (Remer, 2011) in popular education (i.e., story sharing with facts and personal experience catered to the audience) as a model for sexual health education involving South Asian women in the GTA.

The term *storytelling* refers to the social, cultural and educational activity of *story sharing* (Chaitin, 2003). In South Asian communities, storytelling is a well-established means of cultural learning and empowerment (Davis, 2009). Culturally relevant stories, especially stories shared by people or peers with whom participants can identify, can strengthen the effects of this popular education approach because peers share information in a non-threatening and relatable manner (Bandura, 2002; Singhal & Rogers, 1999).

According to Remer (2011), practitioners often rely on evidence-based fact sheets to provide health education. Remer, however, opined that there is added value in sharing others' experiences when providing health education. This approach adds others' practical experiences to the evidence. Of special importance is mindful storytelling so that trauma is not introduced when presenting stories as part of education and support (Remer, 2011).

The potential for trauma is real when using story sharing around sexual health, in particular HIV, as stories may trigger intense emotions in the audience and practitioners, and researchers may or may not be aware of individuals' health status or situations relating to sexual assault. Mindful practice and research protocol ensure that constructed interventions remain authentic to the experiences of both the story tellers as well as the listeners and participants (Remer, 2011). Greenhalgh, Campbell-Richards, and Vijayaraghavan (2011) reported that story sharing was effective in managing chronic illnesses (in their case, diabetes) because people were able to personally connect to both the experiences (stories) and facts presented.

Drama-based and interactive theatre-based storytelling have also proven to be effective, especially among multicultural youth (Roberts, Lobo, & Sorenson, 2017). While not included as methods in this study, the art of storytelling and interactive interventions align well, with all four strategies engaging participants emotionally to impart culturally relevant information in a safe environment, increasing participation and enhancing deeper learning.

CONCEPTUAL PERSPECTIVES

Parasocial Contact Hypothesis

This study drew on the parasocial contact hypothesis. The concept of parasocial was originally conceived to explore how media personalities (e.g., television or movie) can help reduce prejudice and stereotyping (Perse & Reuben, 1989). Studies show that vicarious contact through media, and textual representations, including peer educators, decreases stigma among populations receiving educational and informational materials (McGregor, 2018; Schiappa, Gregg, & Hewes, 2005). In this study, parasocial contact was initiated through a peer leader model, whereby peers who facilitated the interventions shared stories written by South Asian women living with HIV, thus improving social connection and leading to deeper learning of sexual health.

Cultural Relevance vs. Cultural Competence

This study used story sharing to communicate *culturally relevant* sexual health education. As a caveat, *cultural competence* and cultural relevance are often conflated and used interchangeably but they are distinct constructs. Individuals who are *culturally competent*, "acknowledge the influence that culture plays in communication and action, recognize the dynamics within cross-cultural relations, enhance their cultural competence through the acquisition of additional knowledge, and amend and adapt existing knowledge and practice with accompanying shifts in cultural competence" (Bowman, 2012, p. 101). Whereas, *cultural relevance*, takes into account people's cultural backgrounds, interests and lived experiences potentially improving their engagement and academic achievement. This goes far beyond simply changing imagery to represent the target population such as translating documents or designing materials that have recognizable prints or designs (Ladson-Billings, 1995).

Cultural competence refers to being able to work across cultures because one is aware of one's own identity and cultural biases and has learned to value and adapt to diversity and practice accordingly (Bowman, 2012; Dana & Allen, 2008). It demands a "critical understanding of the underlying socio-political and economic processes of power, privilege, and institutional racism that create, support and maintain existing health disparities" (Jernigan, Hearod, Tran, Norris, & Buchwald, 2016, p. 158). It goes without saying that educators and researchers must be aware of their own power and privilege when they design and deliver information and adapt to participants' needs else wise the educational experience may not be culturally relevant (Ladson-Billings, 1995).

RESEARCH DESIGN

In this community-based mixed methods study, trained peers (n=8) held important roles in participant outreach, data collection, focus group facilitation and knowledge translation and exchange. The engagement of peer leaders was a critical component of the research design. In teams of three, peer leaders took on the role of either a Lead Facilitator, Support Facilitator, or Note Taker in each focus group intervention session. South Asian women participants were randomly allocated to either a fact-based (n=40) or story-based intervention (n=38). Participation inclusion criteria were: 18 years of age and over, self-identifying as South Asian, being able to read and speak English fluently, and living in the GTA.

Each session began with a comprehensive review of consent and confidentiality followed by the administration of a questionnaire about (a) knowledge of basic concepts of sexual health and safer sex and (b) attitudes and perceptions of HIV/AIDS and sexual health.

Next, as part of the intervention, participants received sexual health education tools, which included either fact sheets about HIV and STI prevention developed by local public health authorities or tailored stories developed by South Asian women living with HIV and/or ASAAP staff. Once participants were able to sufficiently review and engage with the materials, the same questionnaire was administered post intervention. Finally, several focus groups were conducted to gain an in-depth view of the participants' experiences post intervention. Data collection, administration of health education tools as well as focus group facilitation were all conducted in English.

The focus of this paper is on the qualitative data gathered through focus groups. In more detail, after each intervention workshop, a facilitated discussion covered three areas: (a) What did the participants learn and what new information was gained, (b) Did the material provide culturally relevant information and (c) What recommendations or changes to the material provided would they make?

The audio-recorded focus group transcripts (i.e., facilitated discussions) were transcribed (pseudonyms assigned), grouped by session type (fact sheets or stories) and coded using NVIVO to identify common themes. The themes identified from both types of sessions were also compared to offer a more nuanced analytical discussion.

FINDINGS AND DISCUSSION

Our findings contribute significantly to the dearth of literature on storytelling and South Asian women and HIV prevention (Wong et al., 2019). In this section, findings from thematic analysis of the transcribed focus groups are presented by examining cultural relevance of both modes of delivery. Overall, our findings indicate that storytelling is an effective strategy for adult sexual health education (Lee et al., 2016; Robillard et al., 2017). In particular, our results affirm that culturally competent curriculum planners are able to ensure culturally relevant material (Bowman, 2012; Dana & Allen, 2008; Ladson-Billings, 1995), as evident from the sessions in which participants identified the stories as more culturally relevant than the fact sheets.

Also, the parasocial contact hypothesis proved to be a useful approach because findings support its assertion that vicarious contact with peer educators (leaders) improves the dissemination and internalization of educational materials pursuant to sexual health (Jernigan et al., 2016; Perse & Reuben, 1989; Schiappa et al., 2005). And the woman participants who are the story listeners bonded with the stories and their characters (i.e., nonthreatening learning) leading to deeper sexual health learning (Bandura, 2002; Singhal & Rogers, 1999). Specific key findings are now presented with attendant discussion.

Themes Pursuant to Cultural Relevance of Fact Sheets

Although participants agreed that the sexual health information contained in the fact sheets was useful for the South Asian community, the general consensus was that the communication approach of the fact sheets was more detached and did not allow the women to culturally relate to it even though it may have provided information. Participants felt that the storytelling format was easier to follow and relate to.

> I think for me it was very good, pictures would definitely help . . . But I think just as it is . . . it was very good for me. FS4

> I think also if some examples are given to certain information like if you're talking about this entire information… if one example is given then sometimes people would be able to relate and understand a bit better, I feel like. FS3

Another concern was difficulty with accessing the information. Many participants considered the specific language and terminology used in the fact sheets to be inaccessible and not culturally relevant. This finding even held for English terms with the English-speaking audience. Participants also recommended changing the fact sheets so that they accommodated native South Asian languages.

> I just felt like it was just like this big wall of info and like I feel like if I didn't know anything beforehand it would just be totally alienating. FS2.

> Having it in, you know, the various languages would also help to reach out to larger populations. FS4

> I agree with all my group mates it is more good for everyone if it's being translated in other languages too so that everybody should know about this in detail right, some there are scientific terms and . . . terminologies there so we don't know that in-depth but if that is translated in different languages that is more easy for us to understand. FS11

Many participants commented on the lack of sociocultural context of the fact sheets. Specifically, participants discussed the shortcoming of providing information without addressing the stigma and shame associated with HIV or sexual transmitted infections in the South Asian community. They felt that they could use more culturally relevant information to offset denials or inadvertently shaming others. While these topics were taboo for them, they also recognized the need to address them for health reasons (Luhar, 2017).

> I think handing a community of women that don't ever talk about sexual health a fact sheet isn't necessarily the best strategy. They may not understand a lot of the information that's in there and they might be too embarrassed to take the piece of paper home and read it. FS2

Themes Pursuant to Cultural Relevance of Storytelling

Overall, participants deemed the storytelling approach to be relevant to their community, useful for friends and families, and relatable to their lives. The stories seemed particularly effective in enabling participants to emotionally connect with people living with HIV and relate to sexual health issues for a chronic disease -- similar to Greenhalgh et al.'s (2011) findings.

> We want to share with our kids and family, my other members, it's easy, and it's like a disease not a shameful anything. S6

> My mind is changed about those persons. They are not a different kind of people; they are like us, all of us. Anyone can go through this phase so just respect all of them. Even I feel we should not discourage or we should not be shameful of other people when you get to know that he or she is having an HIV. S4

> Like so many people who have these STIs, they don't like to speak about this to anyone but they, they showed the courage and they spoke to us, they wrote it and then they give the message to us, that's really, really helpful to us. S3

Many participants felt the stories were culturally relatable and appropriate. Moreover, the use of storytelling engaged women in critical reflection and analyses of facts presented. In some cases, the actions of the characters in the stories led to a discussion of culture itself and what this

means in a cross-cultural and or intergenerational context. Women referenced particular aspects of the stories or characters in subsequent discussions suggesting their retention of details and the need and/or want to know more about the topic (Greenhalgh et al., 2011). The following comments illustrate this finding of cultural relevance.

> It's very good. When I was reading the story, I think that 'this is, is this condition with me what can I do that time.' This [story approach] was very good. S4

> In some situation, if we put ourselves in that criteria . . . maybe we think that if we, we are in the same situation [as in the story] what will we do, so that's a better thing to learn. S1

While most participants appreciated the hope that was engendered through the story approach (see quote below), some participants felt that the stories were at times "too positive" in that the outcomes ultimately involved acceptance and support from families or self. They felt that this may not be reflective of reality. Those who have had more difficult experiences of family isolation or abandonment may feel further isolated in thinking that "others have made it and I haven't." In the future, the stories may have to reflect this possibility because unmindful interventions that do not take into account trauma during learning can be counterproductive and harmful (Greenhalgh et al., 2011; Remer, 2011).

> The stories and the conclusions and all you know it gave us a motivation that life doesn't end - we can still live happily and lead a very healthy life. S4

> When it comes as a story we really feel like, the person means these things can happen to anyone . . . we are healthy today and tomorrow who knows . . . they were living life like us but one day happened like they had to face something. S3

Study Limitations

Due to budget limitation, we could not afford language interpretation during the focus groups. As previously indicated, participants in this study were fluent in English, however accommodating South Asian languages and materials is the next relevant step in reaching women not fluent in English. A related issue is the need for longer time for some interventions due to participants' comfort and reading speed with English, possibly resulting in participant fatigue. Although this does not take away from the trustworthiness of the data collected and our study findings, accommodating South Asian languages may be needed in future research design to offset this limitation.

Finally, the study was rooted in building community capacity and employed peer leaders to facilitate the sessions, which is one of the key strengths of this study. Although all 8 peer leaders received standardized 4-day-training as peer research associates, have varying styles of facilitation can be a limitation. Thus, although the questions and structure of the sessions were the same, differences in probing and group guiding were possible. This can present a challenge for this particular aspect of the research design. Nevertheless, given the significant role that peer leaders play in facilitating culturally relevant sexual health material as well as reducing stigma associated with HIV in the South Asian community, parasocial contact initiated through a peer leader model remains to be the most fitting study design.

CONCLUSIONS

This pilot study examined the effectiveness of using storytelling versus fact sheets to promote sexual health knowledge among immigrant South Asian women in the GTA. Findings confirm

that although participants found the fact sheets to be informative, they were not culturally relevant. The educational sessions using stories were judged to better meet this criterion with many participants feeling the information was relevant to their community, useful for friends and families, and relatable to their lives.

This study filled a gap in the literature about effective strategies to promote sexual health and HIV prevention among South Asian women. Learning through stories is deeper relative to static fact sheets. While both played a role in increasing information about HIV and STI prevention, culturally relevant stories had a higher impact on reducing stigma towards people living with HIV. Health educators and other practitioners working with immigrant communities need to draw on cultural competence as they design culturally relevant educational material and interventions, particularly in the area of sexual health and HIV prevention. The results of this study also paved the way for future research focusing on other immigrant populations.

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ADULT EDUCATION AND THE STATE: A REVIEW OF LITERATURE

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ABSTRACT

In this literature review, I analyze how the concept of the state is defined and used in empirical adult education research articles. Findings are in three themes of 1) systems of governance in adult education, 2) governmentality and contention, and 3) research challenging whether the state boundaries are blurred in the adult education literature. I discuss implications of the findings in comparison to theoretical approaches toward the state in adult education.

Keywords: state theory, literature review, system, governance, governmentality, globalization

INTRODUCTION

Despite the discourses on individualized forms of lifelong learning, adult education is still a key mechanism to find ways to address social problems such as economic inequality, erosion of democratic institutions, and sustainability for humans and the environment. In addressing these social problems that involve multiple actors and contexts, the state is one of the key components (Mulaj, 2019). Reflective of this aspect, the state has been one of the main units of analysis for adult education research and practice. One can often find reports or studies on adult education practices in a specific country that aim to address social problems (e.g., Cilasun, Demir-Şeker, Dincer, & Tekin-Koru, 2018; Ngozwana, 2017).

Scholars have engaged in extensive discussions on theories of the state in relation to education in general, as well as specifically in the field of adult education. Although theoretical discussions on the state in relation to adult education have deepened, many authors who have written empirical studies in adult education have not been as explicit with their definitions of the state. This leads to the research question for this paper: "How is the concept of the state utilized and defined in empirical studies that discuss the state in relation to adult education?" Through this process, I seek to understand the characteristics of the state as it relates to adult education.

THEORETICAL DISCUSSIONS ON THE STATE IN ADULT EDUCATION

There have been theoretical discussions on the definitions of the state in relation to adult education. On the one hand, the state can be understood according to how it is internally organized and how it makes room for adult education. For example, Jarvis (1993) outlined various facets of how the state operates, including policies, bureaucracy, democratic citizenship, and the legal system for the rights of citizens, where each focus could lead to varying engagement of the state in adult education activities. Moreover, adult education scholars have often referred to Gramsci to analyze the state. By locating the civil society as part of the state as Gramsci did, entities such as political parties can be recognized as key spaces for adult education (Holst, 2002). These policy-making processes are also related to various actors other than the state, such as international organizations such as UNESCO or social movements with which the state increasingly seeks to establish "partnerships" (Torres, 2011).

On the other hand, the concept of the state itself is challenged from several fronts, including postcolonial and globalization theories. Postcolonial theories have opened up discussions on diaspora, migration, and transnationalism where the focus is on new approaches towards the "minimal self" rather than the citizen which had been associated with the state (Premnath, 2003). From this perspective, scholars have studied anti-colonial movements that critique the state because of its relation to imperial and capitalist hegemony (Kapoor, 2011). Globalization scholars have also debated whether the concept of the state holds up in the face of the proliferation of global neoliberalism: neoliberals have argued that the role of the state has decreased with the advent of international organizations and multinational corporations (e.g., Horman & Marshall, 1994; Ohmae, 1990) whereas socialists critique that there has been an overemphasis on globalization as a qualitatively 'new' phenomena (e.g., Allman, 2001; Weiss, 1998; Went, 2000).

In sum, theoretical approaches towards the state that have been discussed in adult education can be categorized into two levels of 1) defining the state's relations with its internal structures, and 2) understanding whether the concept of the state is suitable in the current context.

METHODOLOGY

While considering the theoretical approaches to the state in education, this research paper conducts a systematic literature review on empirical research articles that discuss the state in relation to adult education.

Data: Four academic journals published in English were initially selected for this purpose to understand international discussions on this topic: *Adult Education Quarterly* (AEQ), *International Journal of Lifelong Education* (IJLE), *Convergence*, and *the Canadian Journal for the Study of Adult Education* (CJSAE). Within these journals, articles were selected and filtered by the researcher based on whether they contain keywords related to the state (nation-state, government, federal, policy) in their abstracts and I read through the selected articles to filter that mention the state only marginally. As a result, 30 articles from AEQ, 145 articles from IJLE, 48 articles from *Convergence,* and 20 articles from CJSAE. In order to highlight relatively recent manifestations of the state, I seek to analyze 30 years, from 1990 to 2019. The time frame of the analysis in the current proceeding paper is limited to 20 years, from 1990 to 2010. I plan to review articles published until 2019 as I develop this research into further publication in the future.

Analytic strategy: I used reflexive thematic analysis, which includes the researcher actively engaging in the data in order to identify themes as analytic outputs (Braun & Clarke, 2006). Reflexive thematic analysis is distinguished from those that focus on reliability that assume themes as inputs, and also from codebook approaches (Braun, Clarke, Hayfield, & Terry, 2019). I initially started with reading and summarizing the articles and additionally documented how each article engaged with specific aspects of the state, which became codes such as funding, law, policy, accreditation, framing of problems, unit of analysis, etc. After coding all the data, I perused through the codes to identify patterns and organize codes into themes.

FINDINGS

I identified three main themes: 1) systems of governance in adult education, 2) governmentality and contention, and 3) research challenging whether the state boundaries are blurred in the adult education literature.

Systems of Governance in Adult Education

A large body of the literature comprises of attempts to outline the overall system of adult education within a state (e.g., Jacobsen, 1994; Kawanobe, Yamada, Tanaka, & Kajita, 1995; Kulich, 1995; Kumar, 2004; Maruatona, 2006; Park, 2002; Payne, 2006). Contrary to how some globalization scholars have challenged the state as a unit of analysis (e.g., Horman & Marshall, 1994; Ohmae, 1990), empirical approaches have paid continuous attention to the state, especially in relation to building a system of governance for adult education. However, what is characteristic of the state in adult education systems compared to formal education systems is that it does not assume the role of the sole or main provider of education. Adult education does not have a shared curriculum as in formal education. Moreover, providers of adult education range from community centers, NGOs, to higher education institutions. Building a system amidst these variances means that the state works through measures such as funding (Benavot, Huang, & Cervero, 1993; Hering, 1997), accreditation and recognition of learning outcomes (Dyke, 1996), or bureaucracies (English & Irving, 2008). These measures lay the groundwork for state policies to 'nudge' various agencies in a certain direction while gradually weaving them into a more cohesive system, making the state an 'enabler' rather than a provider (Walker, 2008). Whereas Duman and Wilson's (1996) point that certain agendas of government officials can lead to abrupt changes in the adult education system shows discrepancies existing between the concepts of the government versus the state, a majority of articles have shown a tendency to use the two concepts interchangeably. Establishing a state system often leads to a shared prioritizing of certain values such as 'foundational skills' or 'transition to workplace' (Chapman, Gaff, Toomey, & Aspin, 2005) or to a relative negligence toward directions such as radical adult education (Park, 2002). Thus, what is observed through systems of governance in adult education are the inherently political, but widely accepted, interpretations toward the definition of adult education within the boundary of each state.

Contrary to Jarvis's (1993) approach where he called for a politics of adult education by analyzing the state, it appears that authors writing articles on systems of adult education rarely identify political ideologies. However, I argue that this tendency is tied to the specific way that the state operates in the contemporary era: the mechanisms that the state uses are extremely volatile and can be tailored for multiple purposes. An important theme which shows this tendency is 'decentralization.' With the state assuming the role as an 'enabler' of adult education in various countries, it is no wonder that decentralization has become an important topic in discussions around adult education systems (e.g., Hawley, Sommers, & Meléndez, 2005; Polder, 2001; Rivera, 1997; Sawchuk, 2007). Yet, its political implications are multi-faceted. On the one extreme, decentralization can involve the government, NGOs, and private actors working together to devise participatory approaches to overcome remnants from colonial histories (Gboku & Modise, 2008). On the other extreme, it can also be a part of neoliberal forces of individualizing the responsibilities of learning rather than addressing structural issues underlying material conditions (Walker, 2008). The volatile purposes of mechanisms that the state uses, such as decentralization, heightens the benefits of

understanding the political dynamics and areas of contention behind a seemingly similar approach by the state.

Governmentality and Contention

The concept of governmentality captures how systematic measures such as funding or bureaucracy are not only externally imposed, but unwittingly enforced by the very actors involved in adult education. Foucault (1991) conceptualized governmentality to explain the process of governing that is aligned with the self-governing of individuals even at the localized levels. The fact that the concept describes *how* power is exercised even to each individual level fits well with increasingly decentralized tendencies in the system. Whereas approaches toward systems of adult education have continued from the 1990s to the 2000s, a focus on governmentality emerges in the literature in the 2000s. Most representative cases of governmentality are where states shifted away from providing welfare by individualizing the responsibilities of welfare through learning (Glastra, Hake, & Schedler, 2004; Sandlin, 2004; Walker, 2008). It can also operate through state-level regulations on what constitutes scientific research in adult education (St. Pierre, 2006), bureaucratic requirements (English & Irving, 2008), qualification frameworks (Boshier, 2001), as well as official discourses for adult education throughout the country to maintain competitiveness in the global economy (Lee & Young, 2003) or for local development (Loureiro & Cristóvão, 2010). Governmentality is enforced by rationalizing and framing adult education for specific purposes.

However, I find that the relatively flexible and wide range of adult education can make governmentality less of an all-encompassing regime of power, and more of an area of contention. Decentralized approaches may, on the one hand, enforce governmentality, while on the other hand, make spaces for contention against such attempts. For example, Sawchuk (2007) documents how the government started using advanced technologies so that information can be managed through a help desk system that is not under public control and outsourced to private companies. Contrary to being subsumed under this design, the workers found ways to work around it and built localized knowledge so as not to completely lose their control. Another example includes a citizen group in the United States which constructed their own "fugitive knowledge" about how environmental hazards were impacting the community to argue against "official knowledge" promulgated by the state agency (Hill, 2004). These examples show the ways in which attempts were made by the state to frame procedures or contents toward a certain direction did not 'persuade' the individuals to internalize them but actually resulted in the individuals contesting them. Some scholars also highlight how researchers and practitioners involved in adult education recontextualize or resist rationalized discourses by the state rather than merely reproducing them (English & Irving, 2008; Loureiro & Cristóvão, 2010).

I argue that the fact that governmentality operates through rationalizing certain directions makes room for contention in fields such as adult education where the purposes of education are debated and the systems and procedures have not been as centralized. Furthermore, I propose that this characteristic of the state in adult education makes it an appealing topic to analyze through a Gramscian approach. While research articles reviewed in this paper have shown the construction of localized knowledge against official discourses, the extent to which localized knowledge does or does not transform discourses by the state has not been clearly articulated. Whether and how the resistance against governmentality can build up to a "war

of position" in a Gramscian (Gramsci, 2000) sense will be a useful analytic framework, but has yet to be explored in the journal articles reviewed for this paper.

Are State Boundaries Blurred?

Globalization as a context can blur the boundaries as many more people move, migrate, and interact with each other across state borders. Yet, states do not remain non-responsive to such phenomenon. Attempts to assimilate migrants or refugees in the name of 'multiculturalism' have existed since the 1980s. Barriers such as language and stereotypes as well as mainstream education institutions being favored for funding instead of community-based organizations which work with these populations show that educational approaches work to enforce a certain boundary despite the physical boundaries being blurred (Milburn, 1996). It often leads to such education being biased towards the economy and the workforce and less on helping migrants and refugees build ties and social capital (Morrice, 2007). Even for immigrants with high-level qualifications, countries rarely move beyond being 'tolerant' to immigrants as credentials and experiences from abroad are not recognized (Andersson & Guo, 2009). Using Foucault's concepts from governmentality, these approaches work through technologies of self as immigrants seek to supplement their learning and show a willingness to adjust to the state requirements (Han, Starkey, & Green, 2010) as well as through technologies of power through examinations and requirements (Andersson & Guo, 2009). Thus, while globalization as a context can blur physical boundaries, state boundaries are rearticulated and enforced through notions of 'citizenship.'

Of course, there is an increasing tendency for certain adult education practices or policies to take place across the state boundaries. Historical cases include folk high schools inspiring Eastern Europe and Baltic states to undertake similar approaches in each country (Kulich, 2002), or UK-Germany binary relations for adult education after WW1 (Friedenthal-Haase, 1993). NGOs and international organizations have facilitated this process, such as UNESCO and World Bank funding literacy education (Wickens & Sandlin, 2007), an international organization based in Germany working in Guinea for literacy education programs and national literacy surveys (Hildebrand & Hinzen, 2004), or an interstate coordinating committee for adult education in Eastern Europe (Malitikov & van de Coevering, 2002). However, these approaches do not bypass the state as a whole. Rather, they operate through the state showing variations as a policy is implemented across several countries (e.g., Kulich, 2002) as well as funding sources in international organizations colluding with neocolonialism tied to Euro-centered values (e.g., Wickens & Sandlin, 2007).

Even in conflict or post-conflict areas where the physical boundary of the state has been challenged, adult education agendas can be tied to state-related agendas. Shalhoub-Kevorkian (2008) document how Palestinian women living in Occupied Palestinian Territories seek to engage in educational opportunities as part of them building a nation together while Israeli authorities actively seek to repress such activities. Whereas this case shows an example where there are conflicts around the state, adult education is also a debated topic in post-conflict areas. Alvi-Aziz (2008) discusses women's education in post-Taliban Afghanistan and criticizes the lack of emphasis by the state and NGO agencies to reflect the needs of women in educational practices. These examples show that, even where actual functions of the state have been challenged, adult education can be a part of efforts to build the state rather than blurring the state as a whole. Overall, the blurring of state boundaries through globalization, NGOs/international organizations, and conflicts does not necessarily result in

state boundaries blurred in adult education. Rather, actual practices show that adult education reconstructs, contextualizes, or operates through states.

DISCUSSION

I will discuss the implications of empirical studies as they relate to the two categories identified in the theoretical literature: 1) defining state's relations and its internal structures, and 2) understanding whether the concept of the state is suitable in the current context.

Empirical studies show a wide range of implications on how the state operates. Many studies elaborate on mechanisms specified by Jarvis (1993) such as policies, bureaucracy, citizenship, and the legal system. While these mechanisms can be described in a 'neutral' way, comparing various research articles show that certain values are prioritized through these mechanisms and thus are inherently political. I argue that this is tied to the volatility of certain mechanisms, such as decentralization, to be utilized for varying purposes. The framing of adult education for specific purposes is tied to the concept of governmentality where people self-internalize these purposes. People resisting against these 'rationales' makes adult education a possible site of contention, whereby I find that a Gramscian framework will be valuable in analyzing the phenomena.

Even though the concept of the state has been debated by postcolonial and globalization scholars in the theoretical literature, the state as a unit of analysis still remains evident in empirical studies analyzed in this review. State boundaries are rearticulated through notions of 'citizenship', which have been critiqued by many scholars. International organizations and NGOs, related to the expansion of globalization, tend to work through the state rather than bypassing it. Contrary to theoretical approaches that have doubted whether the state is a viable concept, I find that the state still remains a main unit of analysis and that adult education is involved in rearticulating the concept of the state even when it is challenged.

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BUILDING INTERCULTURAL MATURITY: INFORMAL AND INCIDENTAL LEARNING AMONG VOLUNTEERS IN ADULT ESL CONTEXTS

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ABSTRACT

This empirical paper describes the preliminary results of a mixed-methods study about the relationship between informal and incidental learning among volunteers in adult ESL and their intercultural maturity.

Keywords: Adult ESL, informal and incidental learning, intercultural maturity, Global Perspective Inventory

INTRODUCTION

Adult English as a Second Language (ESL) is a field where "full-time positions are rare, resources are scarce, and turnover is high" (Crandall, 1993, p. 497). Part-time instructors and volunteers have played a major role in providing instructions in a variety of settings, including federally funded adult education programs, local education agencies, community colleges, community-based organizations, private institutions and other types of institutions (Eyring, 2014). Volunteers represent over 80% of the staff that work in community-based adult education programs (Tamassia, Lemmon, Ymamoto, & Kirsch, 2007). Volunteers who are willing to teach with minimal or no compensation fill an important gap in adult ESL because they cater to a growing population that cannot afford expensive classes but need English as a life skill (Henrichsen, 2010). Despite the adult ESL learners' growing instructional needs, adult ESL in nonacademic settings (as different from programs for international students) remains an understudied area (Mathews-Aydinli, 2008). Moreover, there has been very little research that focuses exclusively on educators and their practices, although they make a substantial contribution to adult ESL and adult literacy (K. Perry, 2013; Ziegler, McCallum, & Bell, 2009).

McGroarty (1993) argues to ensure the instruction is culturally and linguistically compatible for adult ESL learners, both learners and teachers need to engage in "ongoing mutual discovery and adaptation" (p. 6). That is, the adult ESL classroom is a learning forum for both volunteers and adult learners. While much research has been conducted on immigrants' experience in adult ESL, there is relatively little study on how educators may have changed in any way as a result of encountering immigrants (Shan & Butterwick, 2014). Given the limited training adult ESL programs can offer to volunteers and the low knowledge transfer from training to practice (Belzer, 2006a; Schlusberg & Mueller, 1995), informal and incidental learning can be a useful theoretical lens to explore how volunteers learn on the job and make meaning of their experience. Thus, the purpose of this study is to understand the informal and incidental learning activities experienced by volunteers in adult ESL settings and the impact on their development of intercultural maturity (King & Baxter Mangloa, 2005).

LITERATURE REVIEW

Informal and incidental learning in adult ESL

Marsick and Watkins (1990) defined informal and incidental learning by contrasting them with formal learning:

> Formal learning is typically institutionally sponsored, classroom-based, and highly structured. Informal learning, a category that includes incidental learning, may occur in institutions, but it is not typically classroom-based or highly structured, and control of learning rests primarily in the hands of the learner. Incidental learning is defined by Watkins as a byproduct of some other activity, such as task accomplishment, interpersonal interaction, sensing the organizational culture, trial-and-error experimentation, or even formal learning. Informal learning can be deliberately encouraged by an organization or it can take place despite an environment not highly conducive to learning. Incidental learning, on the other hand, almost always takes place although people are not always conscious of it. (Marsick & Watkins, 1990, p. 12)

Informal and incidental learning provides a broader theoretical lens to explore learning associated with volunteering, since training is not always available or applicable in these contexts. Findings from the first Canadian survey of informal learning practices showed that those who volunteered through organized community work devoted four hours on average to volunteering related informal learning (Livingstone, 1999). An overarching finding from the literature is that informal and incidental learning is the principal way through which volunteers learn in adult ESL contexts. Like teachers in any setting, adult ESL teachers learn from their own experience in and out of the classroom. Adult ESL teachers' on-the-job learning falls into three main categories: learning through teaching (Belzer, 2006b; Kim, 2005; K. Perry & Hart, 2012; K. Perry, 2013; Stewart, 2015), learning from others with ESL experience or expertise (Abbott & Rossiter, 2014; K. Perry & Hart, 2012; K. Perry, 2013), and self-directed education (K. Perry & Hart, 2012; K. Perry, 2013; Ziegler et al., 2009). They gain new skills and knowledge related to classroom instruction, acquire new values, expand their understanding of the immigrant experiences, and become more aware of their own role in the community and society. Their learning is beneficial not only to themselves but also to the clients they serve, the organizations they work for and even the community they are a part of. However, it is equally important to note that not all volunteers learned the same thing as a result of their experiences. Volunteers have varying motivation and learning capacities, which also interact with interpersonal and organizational factors in the learning environments. Without intervention or critical reflection, it is possible for volunteers to deepen their unexamined assumptions and prejudice, which will affect their work performance and hurt the population they serve (Erickson, 2012).

Intercultural Maturity as the outcome of informal and incidental learning

The developmental model of intercultural maturity developed by King and Baxter Magolda (2005) is selected to focus on the desired informal and incidental learning outcomes among volunteers in adult ESL contexts. Drawing primarily from Kegan's (1994) adult development model, the model of intercultural maturity presents a holistic perspective on an individual's capacity of "understanding and acting in ways that are interculturally aware and appropriate" (King & Baxter Magolda, 2005, p. 573). The model is comprised of three dimensions of development as well as their interconnections. The cognitive dimension focuses on one's meaning making system. The intrapersonal dimension focuses on one's development of identity and beliefs and how they govern one's behaviors. The interpersonal dimension

focuses on one's relationship with others and capacity to interact in different social situations. Based on this holistic view, The model of intercultural maturity measures "the developmental complexity that allows a learner to understand and accept the general idea of difference from self without feeling threat to self enables a person to offer positive regard to others across many types of difference, such as race, ethnicity, social class, gender, sexual orientation, and religion" (King & Baxter Magolda, 2005, p. 573).

Although the concept of intercultural maturity has never been examined in relation to volunteering in adult ESL settings, cognitive, intrapersonal and interpersonal outcomes have been empirically linked to this volunteering experience. Volunteering in a multicultural and multilingual setting is linked with positive effects on cognitive outcomes such as expanded knowledge about multicultural issues and social justice, a greater appreciation for diversity and multiculturalism, and a higher awareness of prejudice and stereotypes. (Einfeld & Collins, 2008; J. A. Perry, 2013; Primavera, 1999; Shan & Butterwick, 2014). Such new knowledge often interacted with volunteer's pre-existent values and dispositions and provoked reflection and self-examination (Duguid, Mündel, Schugurensky, & Haggerty., 2013). Volunteering in adult ESL settings provides a rich forum for an individual to examine one's identity, privilege, and role in the society (Einfied & Collins, 2008; J. A. Perry, 2013). Research has also shown that volunteers developed empathy, trust, respect and commitment to social change as a result of involvement in social issues and interactions with diverse individuals (Einfied & Collins, 2008; J. Perry, 2013; Shan & Butterwick, 2014).

METHODOLOGY

This paper is a part of an explanatory sequential, mixed-methods study (Creswell, 2014) that examines the relationship between informal and incidental learning and intercultural maturity among volunteers in adult ESL contexts. As the study is still currently in progress, this paper only included a preliminary analysis of the quantitative data. In the quantitative portion of the study, a survey was used to assess the participants' participation in informal and incidental learning activities and their level of intercultural maturity. Informal and incidental learning were measured with items adapted by the researcher based on the Learning Practices Audit (Watkins, 2019). Intercultural maturity was measured by the Global Perspective Inventory (Braskamp, Braskamp, & Engberg, 2014). Participant's demographic and organization information was also collected. In the qualitative portion of the study, data will be generated through interviews informed by the Critical Incident Technique (Flanagan, 1954).

Participants

Approximately 100 adult ESL/literacy programs located in a Southern U.S.A state were contacted. The programs contacted included church-based programs, technical colleges, literacy-based programs, libraries, immigrant and refugee resettlement agencies, and community or minority serving organizations. Fifteen programs participated in this study. A total of 342 adult ESL teachers were asked to respond to the survey. In addition, the survey invitation letter was sent to the members in the state TESOL Association – Adult Education interest section.

Instrument

The instrument of this study consists of 27 items measuring the teachers' participation in informal and incidental learning, 32 items measuring their level of intercultural maturity and 8

items of demographic information. All items were in 5-Likert scale. The instrument fully adopted 32 items measuring the level of intercultural maturity from the Global Perspective Inventory (GPI), and adapted 26 items from the Learning Practices Audit (LPA). The survey was administrated and distributed through Qualtrics, an internet-based survey administration software.

Data preparation

A total of 114 responses were recorded by Qualtrics. Twelve responses were removed due to partial completion. One completed response was removed because the participant identified his/her teaching context as in South America. One hundred and one completed responses were used for analysis.

DATA ANALYSIS

A total of 101 responses were used for this study. The participants were predominately white (n=89, 88.1%). Over half of them have been teaching for over three years (n=60, 59.4%). Most of the participants identified themselves as volunteers (n=68, 67.3%). For organizations hosting adult ESL programs, close to half of the participants taught in a church or other religious organization (n = 45, 44.6%).

Mean comparisons were conducted to understand the mean LPA and GPI differences among groups. The mean LPA of the sample was 3.36. The mean GPI of the sample was 4.21. Independent t-test was conducted to determine if there was a difference in mean LPA or GPI based on role and race. Paid instructors scored significantly higher on LPA than those who were volunteers ($t(99) = 3.295$, p = .001). There was no statistically significant difference of mean GPI between paid instructors and teachers. No statistically significant difference of mean LPA or GPI was found between teachers who identified as white and teachers who identified as other race. To determine if mean LPA and GPI differed based on teacher's years of experience, a one-way ANOVA was conducted, comparing mean LPA and GPI scores for teachers with less than 1-year experience, 1~3-year experience and over 3-year experience in adult ESL. There was a statistically significant difference of mean LPA between teachers with different length of experience($F(2,98) = 4.246$, p = .017). The mean LPA of teachers with less than 1-year experience was statistically significantly higher than teachers with over 3-year experience. No statistically significant difference of mean GPI was found.

An analysis of the LPA data revealed the informal and incidental learning activities that teachers in the adult ESL contexts frequently engaged in. Mean scores of six items on the LPA were higher than 4. The activities teachers frequently engaged in were "learning from teaching my class" ($M = 4.63$, $SD = .674$), "learning from reflecting on what worked and what did not" ($M = 4.43$, $SD = .853$), "learning from mistakes" ($M = 4.39$, $SD = .800$), "learning from my students in the classroom" ($M = 4.25$, $SD = .910$), learning from feedback from my students ($M = 4.15$, $SD = .984$), and learning from trying new things ($M = 4.63$, $SD = .930$). These six informal and incidental learning activities were frequently experienced by both paid instructors and volunteers.

A principal component analysis with a Varimax rotation was used to identify the underlying factors measured by the 27 items in LPA. An examination of the Kaiser-Meyer Olkin measure of sampling adequacy suggested that the sample was factorable (KMO= .820). When loading less than 0.5 were excluded, the analysis yielded seven factors (Eigenvalues > 1), explaining

a total of 70.971% variance. Initial Eigenvalues indicated that the first three factors explained 33.9%, 10.7% and 7.764% of the variance respectively. Factor 1 (9 items) was labelled as "Learning from and with other ESL educators". Factor 2 (6 items) was labelled as "Learning from experience in the classroom". Factor 3 (3 items) was labelled as "Learning online".

Correlational analysis was conducted to examine the relationship between informal and incidental learning and intercultural maturity. Specifically, regressions were conducted to determine if the items grouped into the 7 factors extracted from the factor analysis were significant related to the degree of intercultural maturity as determined by GPI. There was a statistically significant relationship between learning from the experience in the classroom (Factor 2) and the mean GPI (F (1, 99) = 9.810, p = .002). The mean Factor 2 score can explain 8.1% of the GPI variance.

To understand if contextual factors moderated the relationship between the participation in informal and incidental learning activities and the degree of intercultural maturity, a hierarchical multiple regression was conducted. Organization support did not appear to strengthen the relationship (b = 1.206, t = 1.625, p > .05).

DISCUSSION AND RESEARCH DIRECTIONS

The preliminary analysis of the data has revealed some interesting findings and offered some guidance for research in the next phrase. First, the study confirmed that informal and incidental learning is a principle way through which adult ESL teachers acquired their knowledge and expertise. The six items identified as the most frequently experienced activities can form an informal and incidental learning circle (Marsick & Watkins, 2014). Such learning happens in the larger context of the teaching work ("I learn from teaching my class") and is often triggered by an unexpected incident (I learn from mistakes). Teachers then engage in a series of learning activities that might eventually produce a new approach to teaching ("I learn from reflecting on what worked and what did not", "I learn from trying new things"). The interaction with students plays an important role in such learning ("I learn from my students in the classroom" and "I learn from feedback from my students"). The analysis also revealed that mean LPA was subject to teachers' role and their years of experience. Paid instructors are more likely to engage in informal and incidental learning activities than volunteer teachers. This is an interesting find because Ziegler et al. (2009) have found that paid instructors and volunteers mastered about the same amount of knowledge on teaching adult literacy. These seemingly contradiction in results might stem from the implicit hierarchy embedded in the concepts of formal, nonformal, and informal learning. Surveys employing the language of formal education (e.g., learning and subject) are likely to discourage participants to report informal and incidental learning (Duguid, Mündel, & Schugurensky, 2013; McGivney, 2006). Another interesting find from the analysis is that less experienced teachers are more likely to engage in informal and incidental learning activities than experienced teachers. In a systematic review of 74 studies on teachers' informal learning in schools, Kyndt, Gijbels, Grosemans and Donche (2016) found that the literature is in disagreement about whether novice or experience teachers experience more informal learning activities. They concluded that novice and experienced teachers have different learning needs and might be driven to different informal learning activities. Adult ESL teachers' role and year of experience can become the variables that inform the participant selection for the qualitative phrase.

Second, the low variance of GPI as explained by LPA seems to be inconsistent with previous research where volunteering in adult ESL was found to have a positive effect on enriching intercultural competence (e.g. Einfeld & Collins, 2008; J. Perry, 2013; Primavera, 1999). However, it might also suggest that GPI measures intercultural maturity more like a trait than a state. Teachers, and especially volunteers might not choose this work in the first place if they have not already processed certain level of intercultural maturity that motivated them to engage in intercultural interaction. Interviews might be able to provide more data on how volunteers make meaning of their intercultural experience in the adult ESL contexts. Nevertheless, GPI was able to provide a profile of adult ESL educators, a population has never been studied using this instrument. GPI is primarily used in studying college student's experience. Until now, over 120,000 students, staff, and faculty in over 200 institutions have completed one version of the GPI (Braskamp et al., 2014). A comparison between each subscales of GPI from the sample to the established national mean can also enrich our understanding of the adult ESL teacher population.

Third, organization support did not appear to strengthen the relationship between teachers' participation in informal and incidental learning and their intercultural maturity. The low moderating effect might be a result of the small sample size. To collect sufficient quantitative data, the recruitment of participants will continue and move towards a national sample. The next step will be recruiting participants through major national TESOL and Adult Education organizations in the United States. Due to the outbreak of Covid-19, schools in the United States have suspended face to face instruction and transitioned to online instruction. Online instruction might be an even bigger challenge for adult ESL teachers because many adult ESL programs operate with limited budget and do not use instructional technology as frequently as schools in K-12 and higher education. The data used in the preliminary analysis were collected prior to the Covid-19 outbreak in the United States. As the data collection continues, we might see some changes in scores on organization support and LPA as adult ESL programs might need to assume a bigger role in supporting the teachers and teachers might take more initiative in exploring instructional technology and experimenting alternative approach to deliver instruction.

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EXPLORING THE CONTEXTUALIZATION OF WORKPLACE SPIRITUALITY IN STARTUPS

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ABSTRACT

This study explores how spirituality in workplaces is contextualized in South Korean startups. With the unprecedented development of technology, new small-sized ventures, so-called startups have emerged as the major drivers in today's global market (Schwab, 2017). The disruptive changes that startup creates in the market imply the growing needs of both organizations and individuals to be more adaptive to the given changes. Backing up these trends, an increasing amount of new consumers' needs is fulfilled through innovative breakthrough, possibly only temporarily, at the expense of tremendous stress that individual employees at startups suffer from. Nonetheless, to survive through the volatile market, secure the competitive edge of the fast-paced industry as well as to create an inclusive work environment, numerous startups emphasized entrepreneurial orientation as well as team spirit. Here, entrepreneurial orientation means the ideation and implementation of new ideas as well as the exploration of new business opportunities. Additionally, team spirit refers to team members' attached feelings to commit themselves to their team's shared goal. The emphasis on the spiritual dimension of entrepreneurship and teamwork aligns with the "spiritual movement"(Ashmos and Duchon, 2000). Based on the paradigm shift in organization science, which leads to the empowerment of individuals by prioritizing employee's work-life balance, spirituality in workplaces has gained much attention in the early 2000s. This movement aims to make the workplace more inclusive so that spirituality enhances individual employees' well-being, highlights their self-existential meaning in workplaces, and deepens the understanding of interconnectivity with others (Karakas, 2010; Houghton, Neck and Krishnakumar, 2016). Despite the debate over defining spirituality, a plethora of empirical studies have substantiated the positive effect of spirituality at workplaces, especially regarding the link between spirituality and performance/productivity (Giacalone and Jurkiewicz, 2003; Duchon and Plowman, 2005; Rego, Cunha, Souto, 2007; Petchsawang and Duchon, 2012). As the efforts that South Korean startups have exhibited to link this 'spirit' discourse to their productivity aligns with the aforementioned spiritual movement in workplaces, this study is designed to seek an answer to the fundamental question around this matter; does the emphasis on 'spirit' positively influence the perceived productivity in South Korean Startups? To corroborate this link, this study explores the mediating effect of team spirit in the relationship between entrepreneurial orientation and the team's performance towards the South Korean startups. Based on the analysis of 240 responses from 66 startup teams, this study concludes that team spirit fully mediates the positive association between entrepreneurial orientation and team productivity. The conclusion also suggests the organizational development strategy to build a more inclusive workplace for startup employees.

Keywords: Startups, Team Spirit, Workplace Spirituality, South Korea

INTRODUCTION

Based on the exponential technology development, successful startups are deemed as the main drivers of the economic growth and diversification in that the success of startups leads to new job creation (Decker et al., 2014). To reinforce this chain of innovation, South Korean government has actively invested in promoting startups since 2013 (Debanes, 2018), which brought mixed responses from the startup ecology; although the number of newly established startups was 108,874 as of 2019, the proportion of startups which sustained their business for longer than five years are only 27% (STEPI, 2019). This means that the startup economy in South Korea, despite its robust state innovation policy, needs further exploration in terms of its sustainability.

The literature on startup's success has mostly focused on what contributes to the survival of startups (Kamm & Aldrich, 1991; Kim & Choi, 2017; Lee & Noh, 2014; Lee & Nam, 2018, Stam & Elfring, 2008, Witt, 2004; Yoon & Hwang, 2007). What is notable is that the focus of entrepreneurial variables has moved from individual entrepreneurial activity to team performance or the characteristics of the entrepreneurial team. Moreover, according to the previous studies on startup survival in South Korea, the success of certain small businesses relied much on the operational performance of business incubators. Nevertheless, little effort has been given to delve into what makes start-up teams successful and sustainable; what team factor(s) contribute to their business sustainability?

More to note, the startup economy discourse in South Korea has put disproportionate emphasis on innovation (Debanes, 2018). The government sponsorship has recently focused on upgrading R&D sectors of high-tech startups, promoting the value of innovation; this aligns with the venturing spirit for the new millennial cohorts, asserting the importance of new possibilities, adaptations, and sustainability (Cho, 2018) in order to flourish in the age of innovation fully. This assertion of venturing spirit goes back to the workplace spirituality movement, which was popular in the early 2000s in the U.S., in which individuals' agency was foregrounded for their enhanced self-understanding, and ultimate self-actualization (Nadesan, 1999; Pawar, 2009). Although the definition of spirituality has been debatable among the researchers (e.g. Ashmons and Duchon, 2000; Giacalone and Jurkiewicz, 2003), the relevance of spirituality to the employee's well-being has been explored in diverse angles, including how spirituality promotes individuals' meaning-making of their life, deepens the interconnection with other individuals (Karakas, 2010). Moreover, according to Nadesan, the "entrepreneurial views of subjectivity" is promoted through the workplace spirituality, which espouses the constant needs for individuals' adaptation to a newly designed workplace (p.4). In this sense, the innovative spirit discourse that South Korean startups have exhibited share commonality with the American workplace spirituality movement, in that both emphasizes the entrepreneurial discourse. That is, both the South Korea startup economy discourse and the American workplace spirituality connotates the excessive emphasis on the venturing spirit; entrepreneurs being constantly adaptive to the ever-changing business environment.

According to Short (2019), there has been a paucity of literature, regarding human resource development in small and medium-sized enterprises (SMEs) due to the informality of workplace learning as well as the heterogeneity of the enterprises. That is because workplace learning in SMEs does not take place in the form of formal training, but through daily activities, it is practically difficult to capture the dynamics embedded in these social interactions. Moreover, the sizes, resources, or infrastructure of the SMEs are different

according to the maturity of the business, which exacerbates the practical difficulty of categorizing the SMEs as one homogenous group.

Thus, this study brings the discourses around team research and workplace spirituality together to explore the dynamics of South Korean startups, particularly in connection with the workplace spirituality. According to Pawar (2009), workplace spirituality has been deemed from different perspectives, including individual's spiritual experience at the workplaces or the organization's practices promoting individuals' spiritual experience. Moreover, Karakas (2010) outlined three perspectives of workplace spirituality – i.e. employee well-being, sense of meaning and sense of community. From these understandings, we can assume that the workplace spirituality in South Korean startups are mostly connected to the sense of community among team members as the South Korean startups are a team-sized enterprises (Korea Startup Ecosystem Forum, 2016), and given the majority of employees being Millennials (Cho, 2018), the meaning of work has been sought in connection with their team spirit. That is, the workplace spirituality discourse, particularly regarding the interconnection among team members has been actively adopted to enhance their productivity in South Korean startup economy discourses. Thus, this paper will mainly focus on the dimension of sense of community, and how this dimension of workplace spirituality accounts for the percolated effects of team spirit toward team productivity. In particular, the authors delved into the mechanism by which the team spirit – the team members' attachment to their shared goals – mediates the entrepreneurial orientation of team members and the perceived performance of the team.

The research question that this paper aims to explore is as follows:

Does team spirit mediate the positive relationship between entrepreneurial spirit and the perceived performance of South Korean startups?

METHODOLOGY

Research design and research participants

The fundamental purpose of this study is to corroborate the mediating effect of team spirit in the relationship between entrepreneurial orientation and team performance in Korean startup companies. The target population of this research is startup companies. Startup companies mean the economic agent which drives its business based on the innovative idea using new technologies and engages in high-risk-high-return market with the support of external investors. Although startup companies may not be required to be legally defined, according to the South Korea Support For Small And Medium Enterprise Establishment Act, startup companies, or business startups, mean new small or medium enterprises which engage in business less than 7 years since its formation. Moreover, it should be noted that whether the company has received their investment from external financial sources such as via government funds or venture capitals at least once since their formation is an important criterion for the firm to be a startup business (Korea Startup Ecosystem Forum, 2016).

Thus, the target population of this study is startups, which have commenced their business for less than 7 years and been funded by government or private capitals. Based on the statistical report of startup business published by the Ministry of SMEs and Startups in 2017, the number of startup companies whose age are less than 7 years is around 440,868. Among them, only 1.6 % have received investment from government or venture capitals, which

enumerates around 7,053. As the information regarding the investment is generally confidential, it is hardly possible to know the list of companies which have ever got investment. However, there have been published several web sites and reports with regard to startup investment. For instance, Platum(2017) annually publishes the investment trends report on startups based on the accessible information on startup investments and M&A's. According to the report, the total number of investments targeted upon startup is 242 in 2017. Considering the statistical sampling, the sample to represent such population will be 130 for 7% precision or 81 for 10% precision where confidence level is 95% and p=0.5 (Israel, 1992). As a result, the target number was 81 teams. However, after the data collection, a total of 255 responses from 71 teams were collected (response rate = 4.89%).

Research instruments

The research instrument contained questions regarding individual, job characteristics and the variables of the model including entrepreneurial orientation, team spirit, and team performance. 5-point Likert-scale was used for all the variables. Unlike the entrepreneurial orientation questionnaire and team performance questionnaire, the team spirit questionnaire was translated into Korean by the researcher and examined by five specialists, who were proficient in both English and Korean. Moreover, to ensure the validity of the instrument, confirmatory factor analysis was conducted for the entrepreneurial orientation instrument, and the team performance instrument, whereas both exploratory factor analysis (EFA) and confirmatory factor analysis(CFA) were conducted for team spirit instruments.

Entrepreneurial orientation is measured by using questionnaires developed by Kim (2016) based on the questionnaire developed by Lassen et al. (2006), Covin and Slevin (1986), as the previous study was towards a similar type of populations (i.e., venture companies locating at business incubators). The questionnaire included a total of 18 items, 6 items for each three construct – proactiveness, risk-taking, autonomy. The overall reliability of the questionnaire was .893.

Team spirit instrument was developed by Jaworski and Kohli (1993) and translated by the researcher. After getting feedback from five specialists, one reverse item was removed, which in turn made a 6-item questionnaire. The results from EFA – the cumulative variance of .66, the KMO test of .880 – showed the validity of the translated instrument. The reliability of questionnaire was .678.

Team performance instrument was developed by Hochwarter et al. (1999) and later translated by Kim and Kim (2014). The 4-item questionnaire was proven to have a decent reliability (Chronbach's a = .803).

RESULTS

Validating the Multi-level analysis

As the ground notion on the field of social sciences, the research on team behavior should consider the aggregation bias and contextual fallacy (Ostroff, 1993; Park, Kim & Choi, 2003). That is, within the context of team-level research, the level of measure and level of analysis do not coincide. So the correlation or coefficient should be inferred in a different manner but in general, majority of team research often aggregate individual responses to draw the group or team response.

In this study, to reduce such kind of bias, the r_{wg} index was utilized to aggregate the individual responses. The r_{wg} index indicates the within-group similarity of agreement and is calculated by comparing the variability of a given variable within a specific unit with the expected variance. The value of r_{wg} index ranges from 0 to 1 and if r_{wg} index is lower than .07, it means that the aggregated individual responses don't indicate the collective response of the unit. Following this criterion, a total of 5 teams were removed, which left 240 responses from 66 different teams for the final analysis.

Demographics of Respondents

More than half of participants identified as men (n=166; 69.16%), and the remaining 74 (30.84%) identified as women. Most participants age less than 34(n=150; 62.5%), among which participants aging less than 24 accounts for 15.67% (29 respondents), 25-29 were 37.85% (70 respondents) and the remaining 54 were 30-34 years old (29.19%). Participants whose age ranges from 35 to 39 were 9.73% (18 respondents), and respondents more than 40 were 7.56% (14 respondents). This demographic results show that the majority of employees working at startups are less than 34-years-old, reflecting the fact that startups have rather homogeneous populations compared to other businesses. With the regards to the level of education, the majority of respondents have responded to hold a bachelor degree at university or college, which consisted 76.66% (163 respondents). In terms of the type of industries in which their startup teams are engaging in, the highest frequency was software development/ IT(49.17%). The second highest frequency was service industry(11.25%). With regards to the team age, about 38%(n=42) of 66 teams have operated their business less than 3 years. The remaining 24 teams identified their team's duration as more than 4 years, less than 7 years.

Before exploring the positive effect of entrepreneurial orientation on team spirit, correlation analysis was conducted. The correlation chart of 3 variables is shown in the Table 1. all of the correlation relationships among variables were statistically significant with the p-value less than .001.

After confirming the appropriateness of data for simple regression analysis – checking multicollinearity using variance inflation factor (all lower than cut off of 5) – simple regression analysis was conducted between entrepreneurial orientation and team performance (B = .112, p =.221); the result shows that there exists no statistical significant association between entrepreneurial orientation and team performance. However, team spirit was shown to form a positive association between team performance (B=.355, P<.001).

Table 1. Correlation among variables.

	1	2	3	4	5	6
1. Team Performance	1.00					
2. Entrepreneurial orientation	.42**	1.00				
3. Proactiveness	.49**	.87**	1.00			
4. Risk-taking	.23**	.84**	.73**	1.00		
5. Autonomy	.45**	.87**	.78**	.68**	1.00	
6. Team spirit	.44**	.78**	.78**	.61**	.76**	1.00

**p<.001

To explore the simple mediating effect of team spirit on the relationship between team performance and entrepreneurial orientation, simple mediation analysis was conducted, setting team spirit as a mediator respectively. Additionally, to examine the mediating effect, bootstrapping method given 95% confidence interval was utilized to statistically infer the indirect effect of mediator. The mediating model was built using lavaan package in R, and further examined my model using SPSS Process macro's level 4 model.

The figure 1 shows the simple mediation model where team spirit mediates team performance and entrepreneurial orientation. According to the result, the F statistics of the model was statistically significant (30.91). Furthermore, team spirit has a full mediating effect in the entrepreneurial orientation and team performance relationship as the main effect(c'=.180) between entrepreneurial orientation and team performance identified statistically insignificant (LLCI and ULCI being -.014, .371) whereas the indirect effect(ab=.207) turned out to be statistically significant (.067, .333). The total effect(c=.387) also proved to be statistically significant as well (.232, .513). The total variance of the simple mediation model through team spirit was .21(p<.001).
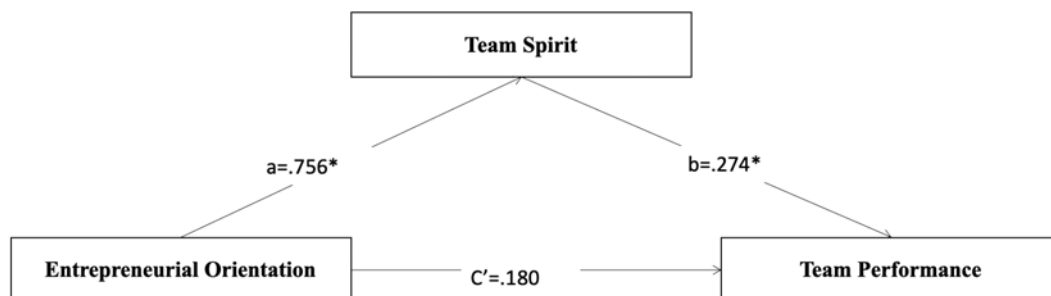

Figure 1. Simple Mediation of Team Spirit.

CONCLUSIONS

The hypothesized mechanism by which team spirit mediates the positive association between entrepreneurial orientation and team performance was corroborated by the result. Moreover, team spirit fully mediates the relationship between entrepreneurial orientation and team performance. The full mediating effect of team spirit indicates multiple significances, considering the parallel between the U.S. workplace spirituality movement in the early 2000s and the contemporary innovation discourses of South Korean startup economy.

The full mediating effect of team spirit signifies the mechanism by which individual's entrepreneurial subjectivity links to the team performance. According to Nadesan (1999), the discourse around workplace spirituality highlights the entrepreneurial subjectivity in connection with its potentiality for actualizing self within the unprecedented work environments. That is, because entrepreneurial subjectivity seeks strategies to adapt to the newly configured workplaces by being proactive, taking risks, or fully enacting one's autonomy in the process of decision-making, individuals would find their way to enact their authentic self – although the notion of authentic self is contestable. The discourse espouses the individuals' self-actualization, which brings forth the need to align their individual needs with the organizational values. By linking their individual values with their organization's value, individuals can fully thrive in the workplace, which will ultimately help them finding their existential meaningfulness at work (Kyle, 1995). The full mediation of team spirit definitely substantiates the effect of the workplace spirituality discourse; because team members are obliged to follow the team's values, their entrepreneurial subjectivity coincides with the team performance.

However, it should be noted that still, the effect shows the discursive effect of workplace spirituality discourse; although the mechanism was corroborated by using a quantitative method, there still remains a contestable space in which whether this sort of language is only appropriated for the management or such practices are practically enacted in the workplace. As aforementioned, the ubiquity of workplace learning and the heterogeneity of SMEs provides a practical limitation on capturing the authenticity of how practices are operating in the workplace (Short, 2019). Moreover, the workplace spirituality has been under criticism in the face of misappropriation (Lips-Wiersma et al., 2009). That is, the emphasis of self-actualization in the workplace can be led to the control mechanism in which individuals prioritize their work identity over anything else. Moreover, individuals might be treated as one instrument to the organizational goal.

The prevalent work ethics illustrated by the previous study on the young founders of startups in South Korea (Cho, 2018) depicts this misappropriation of workplace spirituality. Young entrepreneurs who are invested by the government sponsorship are selected by their entrepreneurial performance, which imposes much value on "innovation", "breakthrough", "social responsibility," or so. This prominence over the innovation-like discourses percolates within the startup team, as shown by the rigid work environment; individuals are expected to prime their work over anything else (Park, 2017). To keep pace with the innovation-like discourses, individuals in the startup teams are forced to work hard.

Thus, to further investigate the contributing factors for sustainable startup business development, more exploration deserves attention, especially regarding how spiritual turn is enacted in the startups. As this study illustrates how the mechanism by which the

entrepreneurial subjectivity links to the team performance, more investigation toward the actual practices would be necessary.

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PROCESS AND OUTCOMES OF ADAPTIVE TRAINING TRANSFER: DEVELOPING A RESEARCH MODEL

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ABSTRACT

Current research on training transfer has paid less attention to the adaptive nature of training transfer. Empirical evidence has just begun to uncover the complex mechanisms comprising adaptive training transfer. Thus, this study aims to identify a conceptual framework and its components of adaptive training transfer and specify those factors significantly influencing the process. Building on the work of Smith, Ford, and Kozlowski (1997), this study attempts to describe diverse facets of adaptive training transfer and identify how underlying factors such as adaptive training design and trainee characteristics influence employee's learning and performance outcomes during the adaptive training transfer process. Also, this study illustrates the process through which adaptive training design activities result in adaptive transfer and performance. The training adaptive design strategies include three components: learning principles, conditions of practice, and training methods. Implications for HRD practices and future research are discussed.

Keywords: Adaptive training transfer, adaptive training design, adaptive learning outcomes, adaptive performance outcomes.

INTRODUCTION

Organizations' competitiveness depends on organizational members' know-hows and the extent to which their application of new learning to their jobs and tasks. When job requirements are stable with routine tasks, individuals' competencies focused on certain procedures are highlighted. However, as many countries transit to a knowledge-based society, jobs become more cognitively complex and demanding and require individuals to adapt to dynamic tasks. At the same time, such job environment necessitates individuals to become more adaptable and agile in conducting required tasks (Wrzesniewski & Dutton, 2001). Therefore, the changing nature of the modern work environment has increasingly shifted training professionals' attention toward the development of adaptive competencies of adult workers, which emphasizes not only their subject expertise but also flexibility to adapt it to changing circumstances (Bell & Kozlowski, 2009). In order to meet this changing job need, it becomes a key competency for adult workers to learn and understand how to transfer learned skills to novel problems requiring new solutions. Furthermore, while the skills required in the job settings are changing rapidly, organizations have limited resources and time to catch up with those changes through formal training. Therefore, workers are asked to be responsible for their own learning through informal and self-directed learning and applying new learned skills to task situations through adaptable competencies (Keith & Frese, 2005).

In complex and changing work situations, training designers are expected to develop programs to help workers cope with less predictable and ill-defined tasks or problems. However, existing research on transfer of training has paid less attention to adaptive nature

of training transfer addressing this issue. In the industrial/organizational psychology field, only a few empirical evidences now have begun to uncover some of the mechanisms of adaptive training transfer process, but not in its entirety. Thus, identifying the conceptual framework and process of adaptive training transfer is in great needs to apply it to various training and development activities within organizational settings. Building on the work of Smith, Ford, and Kozlowski (1997), this study attempts to expand the notion of adaptive training transfer and identify how adaptive training design factors and trainee characteristics influence adaptive learning outcomes and adaptive performance outcomes in organizational settings. This study also aims to specify training design considerations and strategies to facilitate trainees' learning and training transfer for less-structured jobs. Drawing on a review of related literature, this study presents a conceptual research model that identifies the factors significantly influencing adaptive transfer of training.

METHODOLOGY

In developing the research model for adaptive training transfer, this study adopts two methods: critical literature review (Torraco, 2005) and citation analysis (Mercurio, 2015). For critical literature review, seminal articles on adaptive training transfer will be searched and reviewed in order to establish the foundational framework of the study. We will also use citation analysis approach (Mercurio, 2015) to identify the developmental and evolving trends of adaptive training transfer studies over time. Citation analysis is considered a useful method to reveal meaningful relationships and interactions about theoretical concepts among different researchers and at the same time hereditary development of such concepts in social science (Lucio-Arias, 2008). Through citation analysis, it is expected to identify related researchers and articles about adaptive training transfer and create a theoretical framework including the conceptual structure, training design strategies and outcomes of adaptive training transfer, and individual differences in adaptive training transfer.

RESULTS

Adaptive training transfer and adaptive performance

Adaptive training transfer is focused on the development of conceptual knowledge along with procedural knowledge, which is presumed to result in adaptive training transfer. This notion is consistent with the work of Baroody (2003), who argued that adaptive expertise involves the integration of conceptual and procedural knowledge. For comparative purpose, analogical training transfer resembles near transfer and adaptive training transfer shares some common characteristics with far transfer. However, while far transfer focuses more on the situational factors in which training transfer occurs in workplace settings different from training settings, adaptive training transfer emphasizes the flexible aspect of individual's cognitive ability obtained from a training. That is, adaptive training transfer emphasized the adaptability, versatility, and willingness of individual trainees in applying conceptual and procedural knowledge in dissimilar settings, which are critically needed, when confronted with foreign or diversified situations, in overcoming obstacles during the transfer process. From a practical viewpoint, as Keith and Frese (2008) noted, adaptive training transfer tends to be in great need for future workforce because workplace employees will encounter more complex decision making situations and not all potential problems and solutions can be taught during training.

Adaptive performance is the final outcome of successful adaptive training transfer. Pulakos et al. (2000) contributed to the notion of adaptive performance by developing a taxonomy of adaptive performance. Their research shows that the eight dimensions of adaptive performance include: (a) handling emergencies or crisis situations, (b) handling work stress, (c) solving problems creatively, (d) dealing with uncertain and unpredictable work situations, (e) learning work tasks, technologies, and procedures, (f) demonstrating interpersonal adaptability, (g) demonstrating cultural adaptability, and (h) demonstrating physically-oriented adaptability.

As an ultimate outcome of adaptive transfer of training, adaptive performance is a broad type of performance outcome as it focuses on a wide range of improved competency areas that today's employees may need to equip in order to successfully handle the complex nature of changing works and tasks situations. In this vein, adaptive performance is closely connected to the practices of adaptive transfer of training that stress trainees' ability to apply learned capabilities to novel and global task situations (Noe, 2008).

The framework of adaptive training transfer process

Based on our integrative review of literature, we developed a framework of the adaptive training transfer as shown in Figure 1. As illustrate in the figure, the framework is composed of four main domains and multiple sub components for each domain including: adaptive training design (contents based on learning principles, conditions of practice, and training methods), adaptive learning outcomes (cognitive learning outcomes, skill-based learning outcomes, and affective learning outcomes), adaptive transfer outcomes (job crafting and adaptive performance) and, trainee characteristics (self-efficacy, goal-setting, cognitive ability, motivation to learn, and motivation to transfer) affecting the adaptive transfer process of training.
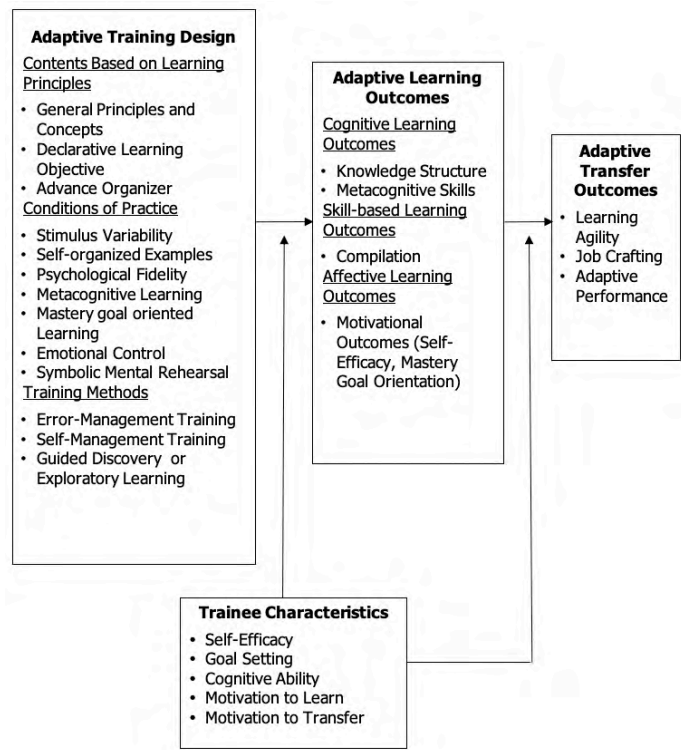

Figure 1. A conceptual framework of adaptive transfer process.

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CONCLUSIONS AND DISCUSSIONS

Implications for practice

One of the most frequent cited problems in training literature is the application of learned knowledge and skills to the trainees' job settings (Holton & Baldwin, 2003). This kind of transfer failure is not a question of the level of learning but a matter of training not applied at all. There are a number of reasons for training not being applied such as low level of learning, not applicable learning content, lack of opportunities for transfer, or low motivation to transfer (Baldwin & Ford, 1988; Broad & Newstrom, 1992; Burke & Hutchins, 2007; Lim, 2001; Noe, 2005). In addressing this kind of issue in training transfer, various methods of adaptive training design for adaptive transfer illustrated in this study are believed to be resourceful. First, our proposed adaptive training design strategies are useful guidelines for trainers and instructional designer to adopt for planning, development, and delivery of training for effective transfer. For example, in developing transferrable training programs, instructional designers need to consider if (a) content of the training includes general principles that can be applied for various task procedures and settings; (b) prescribe declarative learning objectives for the trainees; and (c) introduce appropriate advance organizers at the beginning of the training. In order to make training activities result in more adaptive training transfer, integrating activities throughout the training design will be effective such as stimulus variability, psychological fidelity, and mastery-oriented learning to name a few. Emerging theories of brain-based learning reveal that emotional control and metacognitive learning becomes more critical as the human brain is influenced to a great degree by individual's emotional state and the degree to which he or she control their emotion (Taylor & Marienau, 2016).

In measuring learning outcomes after a training, it is critical to differentiate the varying levels of adaptive learning outcomes (cognitive, skill-based, and emotional) as the aspects of adaptive training transfer will be determined and influenced by the different types of learning outcomes. As proficient practitioners, training or instructional designers need to contemplate on what types of adaptive learning outcomes will lead into more specific applications in individual job or task settings. Traditionally, cognitive and skill-based learning transfer has been dominantly measured by HRD practitioners. These days, focusing on emotional factors is an emerging trend of adaptive training transfer studies because their effect on individual trainees' attitudes and motivation is significant to their adaptive performance, especially in the service related industry (Jensen, 2008; Pillay, 2011).

Finally, we believe it is more strategic to link adaptive training transfer and job crafting. While adaptive training transfer is a good framework to facilitate application of learned knowledge and skills in task situations, job crafting becomes a critical outcome aspect of adaptive training transfer through flexible and voluntary work environment so altogether they instigate extended transfer of learning resulting in enhanced adaptive performance. Therefore, the ultimate performance outcomes of adaptive training transfer can be best achieved through the intimate alignment and cooperation among HRD, OD, and HRM functions within an organization.

Implications for research

For further discussion of our review of adaptive training transfer framework and its components, on important research question to be asked is, "What is the best adaptive

training design for employees to cope with rapidly changing job requirements and novel situations not encountered in the training program?" In order to answer this question, future research should investigate the construct of adaptability and adaptive transfer as proosed by Smith et al. (1997). Although a few studies (e.g., Pulakos et al., 2000) have attempted to identify the notion of adaptive performance, more efforts are needed to find the conditions of adaptive training transfer. In conjunction with the process of adaptive training transfer, as no research has been conducted so far, it will be a worthwhile task to investigate the construct of the proposed framework through future research.

Based on current literature, it is found that research has been mostly focused on training methods and conditions of practice in terms of training design. Research investigating learning principles is relatively limited when compared with conditions of practice and training methods, as Baldwin and Ford (1988) noted. Even though many studies stressed the importance of learning principles in training, empirical evidence is still limited.

In addition, while several researchers have emphasized the importance of training design factors to achieve adaptive training transfer, empirical research is lacking (Park, Lim, & Lee, 2018). Because the majority of training design research has focused on a behavioral approach for the study (Ford et al., 1998), future research should focus on a cognitive-based approach for investigating the effect of training design on adaptive training transfer. Increased emphasis on cognitive-based approaches will also test the proposed framework presented in this study. Also, for conducting a future research, it is necessary to consider the nature of the adaptive training transfer and the work task for adaptive performance. That is, the work task for the study should be chosen after clear operationalization of adaptive training transfer depending on the degree of novelty in the task.

Trainee characteristics are another area to be investigated in research on adaptive training transfer. In addressing this area, future research needs to focus on the interaction effect between training design strategies and individual differences on adaptive training transfer. As Baldwin and Ford (1988) noted, there is a critical need for the development of a research perspective that attempts to understand the relationships of trainee characteristics and training design for adaptive training transfer. As a result, optimal matches between trainee characteristics and training design can be found. As Bell and Kozlowski (2008) indicated by examining the effects of training design elements (exploration, training frame, emotional control) and individual differences (cognitive ability, trait of goal orientation, trait of anxiety), adaptive learning outcomes and adaptability significantly influenced by the interaction between training design and individual difference. Therefore, facets of aptitude-treatment interaction (ATI) need to be further examined.

Future research should investigate the effect that content based on general principles and declarative knowledge has on adaptive transfer. Research examining the influence of content on adaptive transfer of learning is relatively scarce when compared with training conditions or training methods. Hinds et al. (2001) showed that conceptual or abstract knowledge taught by expert instructor is more likely to enable trainees to better transfer their understanding to the new tasks or new problem situations. As shown in this research, it is likely that content emphasizing general principles and declarative knowledge has an impact on adaptive transfer.

As for the time frame of measurement, immediate measurement after training cannot measure the true extent of transfer. Unfortunately, we do not know what time frame is

optimal for measuring adaptive training transfer after trainees return to their workplace. Future research is needed to find the appropriate time interval for measuring adaptive training transfer upon completion of a training program. In addition, for adaptive training transfer to be effectively measured, measurements should be made at several intervals. As Baldwin and Ford (1988) presented, the measurement of far (adaptive) transfer can be wrong if transfer is measured three months after training but learned capability could be demonstrated in much longer time frame after completion of training.

Finally, data collection sources are another measurement issue. Current research on transfer has usually employed a self-report method for measuring transfer. However, for effectively measuring transfer, various sources for collecting data should be included in research, such as peers, supervisor, subordinates, or customers. If future research collects data through triangulation, the research findings would be much valid.

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"I AM THE NEW GENERATION": BURMESE REFUGEES ON LIFE TRANSITIONS, EMERGING ADULTHOOD & HIGHER EDUCATION

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ABSTRACT

This qualitative research study explores how nine Burmese emerging adults transitioned into higher education, while also negotiating their adult and cultural identities, and transitioning from refugees to U.S. citizens. Through the theories of life changes and transnationality, this paper discusses how refugee emerging adults navigate between their own culture and local culture in order to navigate local society. Research findings conclude that despite challenges, many Burmese refugees are finding success in higher education as they transition from high school to emerging adulthood and from refugees to U.S. citizens.

Keywords: Burmese refugees, emerging adults, life transitions, refugees in higher education

INTRODUCTION

According to the U.S. Department of State (2018), more than 109,000 Burmese refugees have resettled in the United States since 1975. Representing 15 distinct ethnic groups, Burmese refugees are part of a wide band of displaced persons that have resettled in the U.S in the last 15 years (Gilhooly & Lee, 2016). Forced to flee their homelands due to armed conflicts and the fear of persecution, many Burmese families spent up to 20 years in Thailand refugee camps waiting for resettlement (Mon, 2010). Their stories are important, yet their narratives have been minimally documented.

While the educational experiences of refugee children in general have been widely studied, minimal studies have focused on emerging adult refugees wishing to pursue higher education in the United States (Ramsay & Baker, 2019). To highlight this issue, this empirical study focuses on Burmese refugee emerging adults pursuing higher education whose stories offer a unique perspective on the experiences of first-generation college students navigating the complex transitions of adulthood.

The focus of this qualitative research study is two-fold. First, this study focuses on emerging adulthood, a concept Arnett (2000) describes as the developmental period of individuals within the age range of 18 to 25. Second, this study explores refugees in higher education. Joined together, this research examines the identity reconstruction of Burmese refugees as emerging adults simultaneously experiencing three transitional phases in their lives: transition into higher education, transition into adulthood, and transitioning from refugee to U.S. citizenship. Through in-depth, semi-structured interviews, this study seeks to answer the following research questions:

1. What experiences do Burmese refugee emerging adults have when transitioning into institutions of higher education, transition into adulthood, and transition from a refugee to U.S. citizen?

2. How do Burmese refugee emerging adults participating in higher education reconstruct their identities as they transition into adulthood?

For this study, the authors draw on two theoretical frameworks. The first perspective looks at the transitional contexts of life events and utilizes life course theory to examine the impact of these changes on human development (Elder & Johnson, 2002). Second, this study utilizes a transnational lens to examine immigrant and refugee youth's non-linear, dynamic, mixed, and fluid culture and learning experiences. By blending the nuances of life course theory and transnationalism, this research explores how one group of Burmese emerging adults navigate the transitional experiences of higher education, adulthood and U.S. citizenship.

REVIEW OF LITERATURE

This study adopts a transnational theoretical framework in adult education. The term immigrant and refugee emerging adults are socially, politically, and culturally constructed. Based on that construction, immigrant and refugee emerging adults' knowledge and skills are unrecognized and devalued (Guo, 2009). Through exploring their experience and learning activities, we suggest that an exploration on transnationality of refugee emerging adults' identity, experience and knowledge is needed.

Yet current literature on the migration of Asian refugee emerging adults suggests that this population may face significant social, cultural, and economic challenges which can affect their experiences of resettlement, employment, well-being, civic engagement and identity reconstructions (Bajaj & Suresh, 2018; Shields & Lujan, 2018).

Research pays attention to refugee young adults formal and informal learning and their transitioning to higher education. Selimos & Daniel (2017) investigated how newcomer young adults understand their experiences of schooling and construct identities in Canada. They found that schools play roles as sites of "both inclusion and exclusion in ways that produce ambivalence in immigrant and refugee youth with respect to their sense of social inclusion and belonging to community life" (p. 90). Only a few studies focused on immigrant and refugee young adults and their learning and transition in college and higher education (McWilliams & Wesley Bonet, 2016; Tienou-Gustafson, 2018).

In addition to examining the learning that occurred in school settings, recent scholars have begun to examine the role of non-educational settings play in providing immigrant emerging adults support for integrating to the local society and community. For example, Wilkinson, Santoro, & Major (2017) explored the role of church in immigrant and refugee youth settlement and informal learning. They investigated the invisible level of socialization and capital building occurring through the informal learning practice. For these refugee ~~young~~ adults, the factors affecting their transition into their new society include assimilation, trauma, and support from agencies, community organizations and parents.

Still other researchers study youth transitions into adulthood. Denice (2019) writes, "At the same time that individuals are making decisions about college, they are also transitioning into other adult social roles" (p. 243). Harcourt, K. T. (2014) uses a life course perspective to study significant life events as contexts of development and change. Elder, Johnson & Crosnoe (2003) define life course theory as a framework guided by five general principles - life-span development, agency, timing and place, timing, and linked lives – that explain life transitions through the development of shared relationships shaped by individual experiences and life choices. Due to its focus on life changes and their impact on human development, Hartcourt (2014) argues that life course theory is ideally suited for subgroups of populations who are considered at risk.

Finally, the years immediately following high school and extending through the late twenties represent a crucial period shaping individuals' educational careers (Elman & O'Rand, 2004). Literature reveals that this transitional time represents a crucial period in adult development of emerging adulthood (Elman & O'Rand, 2004). At the same time that individuals are making decisions related to their education, they may also transition into adult social roles in other domains of their lives (Lee et al., 2018), which in turn may shape their educational trajectories (Denice, 2019).

METHODOLOGY

Qualitative research methods (narrative and focus group interviews) were used to analyze information on the transitional experiences of one subset of resettled refugees. Using a representative sample of nine Asian refugee emerging adults, an ethnographic approach sought to understand the negotiation of adult identities and the transitioning into emerging adulthood. This study is based on eight semi-structured interviews plus one focus group consisting of nine participants. Of the nine participants, all were Burmese ethnic minorities that were resettled as children into the U.S. from refugee camps in Thailand. All interviewees were women residing in one central Texas city and currently enrolled in higher education. Their ages ranged from 18 to 22, classifying them as emerging adults as defined by Arnett (2000).

Interviews were completed between August 2019 and September 2019 and lasted approximately 30 minutes. The focus group took place after all interviews were conducted. It lasted approximately one hour and included all interviewed participants plus a friend that also met the study criteria. Data for this study were transcribed manually by the researchers and analyzed utilizing Dedoose, an online qualitative research tool used to organize and analyze data.

FINDINGS

Findings for this study reveal how nine Burmese emerging adults simultaneously handle transitions of three life experiences. The first part of these findings explores the question, *what experiences do Burmese refugee emerging adults have when transitioning into institutions of higher education, into adulthood, and into U.S. citizenship?*

On transitioning to higher education

To explore the question, what experiences do Burmese refugee emerging adults have when transitioning into institutions of higher education?, we asked participants to describe their educational journeys into higher education.

To put them at ease, we started by asking participants questions about their experiences in coming to the U.S. Many talked about their sadness at leaving their friends in the refugee camps, the thrill of their first plane ride, their initial distrust of western food, and their excitement at arriving in a land with bright lights and fast cars. One participant described her college as a world of flat concrete, explaining that when she lived in a refugee camp and walked outside in the mornings, she "had a choice of walking up or down. . . . the camp was on a hill. In America, I was amazed because I was walking on flat concrete. . . . today, I walk on college concrete."

Almost all the participants noted that they had only met other Burmese people before coming to the U.S. When asked to describe their interactions with other people in their college classes, one interviewee felt her experiences as a newly arriving refugee entering a U.S. elementary school helped prepare her to interact with people of so many nationalities in college. She described her first experience in a U.S. classroom in a newcomers' ESL student as:

> My class alone was already very diverse, people who were from Africa, Iraq, Iran. . . . although we didn't understand each other's language, we knew where we were coming from. We already had that common ground. We were refugee.

Other participants described feelings of insecurity and shyness when initially placed in U.S. public school classrooms, something many of them still struggle with when they enter their college classrooms. "I don't really meet people in college. I go in class and I sit in the front, so I just do my work and after class, I leave . . . I'm too shy." As the interviewees pondered their transitions, it was clear they were hopeful about where they were going in their quest to reconstruct their social identity. After reflecting on the different people she's meeting in college, one student explained that "you all want to be successful. I think it's really challenging seeing different people that all want to strive to be better and that you just want to be one of them."

On transitioning to emerging adulthood

To explore the question, *what experiences do Burmese refugee emerging adults have when transitioning into adulthood?,* we spoke to participants about their feelings on being described as emerging adults and the challenges and successes they faced in that role as it also was part of their reconstructed identity.

To introduce this subject, we first asked participants if they felt more like a child or more like an adult. Many spoke of feeling like they lived in between two worlds - at home, they felt like children, yet when they were at college or at work, they felt like adults. One admitted to feeling like an adult at a young age when she was tasked with trying to interpret between her mother and their caseworker.

All participants felt that the weight of responsibility increased with their status of emerging adulthood. While all expressed happiness at feeling more independent, others were less enthusiastic. For example, one participant spoke of walking outside of her apartment to ride the bus with her friends to get to high school compared to taking two buses by herself to get to her college campus. Another explained, "in college, you have to be independent. . . you have to do everything by yourself. You cannot depend on anyone."

Most felt the responsibility of enrolling in college. Both during individual interviews and collectively in the focus group, participants expressed an understanding of the importance of attending college and a desire to please their parents and make them proud. Many of the participants' parents are employed as factory workers and dishwashers that work hard to provide for their families. Study participants contrasted these jobs with jobs attainable as college graduates. All nodded in unison when, during the focus group, one participant stated, "After high school you either go to college, or you go to Tyson University."

Others struggled with basic life skills such as budgeting and time management. Several expressed dismay at not having enough time to complete assignments. Some struggled with buying books. Still others struggled with understanding unfamiliar material, explaining that

they had to translate what they read from English to their native language. In describing this process, one participant explained, ". . . if I read a paragraph or a passage, I have to read it repeatedly to understand one passage. But other kids, if other American reading, they just get it like the first time"

Interestingly, those that balanced both work and school often struggled less with juggling homework assignment and work responsibilities than those who only took college courses. One full-time college student with a part-time job said it was all about keeping your own schedule, noting, "In college you have, you have more free time basically. Either you use it wisely or you don't use the time wisely. If you use your time, manage your time wisely, you will become successful."

Some participants struggled with reaching out for support when needed. For food, shelter and other basic needs, participants relied on their families for support. But for preparing for and enrolling in higher education, they had to figure it out for themselves or rely on outside support. "Honestly, it was so difficult . . . my parents couldn't help me," commented one participant. Some sought help through church volunteers, mentors and friends.

On transitioning from refugee to U.S. citizenship

For many of these Burmese emerging adults, one important step in reconstructing their cultural identity involved their transition from refugee to U.S. citizen. To explore this issue, we asked the question, *what experiences do Burmese emerging adults have when transitioning from a refugee to citizenship?* According to the U.S. Citizenship and Immigration Services, refugees living in the U.S. must apply for permanent residency after one year and can apply for citizenship after five years of legal entry (www.uscis.gov). Children under 18 years of age automatically qualify for citizenship once their parents pass the naturalization process. Because many of the participants' parents struggled with illiteracy, the burden fell on them to apply for citizenship on their own.

While some found the naturalization process difficult, others felt the process was almost too simplistic. One participant expressed disappointment at being asked to identify the colors of the flag. Another stated that while she understood that refugees like her parents would possibly have difficulty with the naturalization exam, she expressed disappointment in the test, explaining:

> This is an American test . . . becoming a U.S. citizen is important. So, in my head it should be more challenging . . . and you should put work into (knowing the answers to) the questions . . . because becoming a citizen is very important.

Out of the seven participants, six had recently passed both the verbal and written portions of the citizenship exam and were naturalized. One student's exam date was still pending, and two others were granted citizenship as minors. Of the participants that passed, all expressed pride in being able to proclaim themselves U.S. citizens. When asked how it felt to pass the exam, one participant stated, "I feel like my opinion matters now that I can vote . . . I can actually participate in, be a part of . . . be a change."

Part of the naturalization process involves the option to apply for a name change, a topic of much-discussion topic among Burmese refugees as they begin the naturalization application process. Some participants chose to keep their names for various reasons, including the uniqueness of the name and the familial connections they held. Some believed that while most Americans are unaccustomed to hearing Burmese names such as Thu or Say, their

given names connected them to their roots. One participant explained, "I feel like if I have that name, I won't forget about my culture, my heritage." Another agreed, stating:

> I had this name for 21 years and my name says a lot about myself . . . even though I don't have anything from Thailand where I was born, my name is still there with me. It will always be me.

On the other hand, other participants chose to change their names *because* of its uniqueness*.* One participant chose to change her name in favor of a nickname she preferred because every time she was asked to spell her name, people would write it down, then give her a quizzical look and say, "I think there's a typo here." Another changed her name because her first name was the same as her middle name, something common in Burmese culture but unusual in America. All agreed that changing a name was a personal choice and that they supported each other's individual right to choose their own course of action regarding their name preferences.

While proud of their new American citizenship, all participants expressed pride in their native heritage. Being a refugee was part of who they were, they all agreed. "I am part of America but . . . I will always be a refugee," one participant stated. Another agreed, saying, "Refugee is what brought me to where I am now . . . will always be a part of me and I want to continue telling stories about who I was or who I am."

CONCLUSIONS

Participation in higher education can be daunting, especially for first generation college students. For Burmese refugees simultaneously transitioning into higher education, into adulthood and into U.S. citizenship, this issue can be even more complex. Participants of this study arrived from Thailand refugee camps as children and learned to navigate private and public spaces in their adopted country with the assistance of resettlement workers, teachers and local volunteers. The interviewees talked about their experiences as young refugees resettled in the U.S., their educational journeys that led them to higher education, the transitional phases into adulthood, and the uniqueness of their culture. Our research findings conclude that numerous difficulties await resettled refugees working to reestablish their lives in a new country. Yet, despite these challenges, many Asian refugees are finding success in higher education as they transition from high school to emerging adulthood and from refugees to U.S. citizens.

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BRIDESHEAD REVISITED. RAYMOND WILLIAMS, ANTONIO GRAMSCI AND AN EMANCIPATORY ADULT EDUCATION.

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ABSTRACT

In this time characterised by the policies and practices of Lifelong Learning, it could be important to 'revisit' some authors that can enlighten us on how to recuperate an emancipatory adult education, valuable for people and communities to elaborate critical thinking about their daily life. In this direction, Raymond Williams and Antonio Gramsci offer us some interesting ideas. Even though both thinkers lived in different countries and in different historic moments, they hold some common points related to a definite view of adult education. I am going to focus on three: the role of the educator, the notion of hegemony and the culture(s).

In the conclusions, I will reflect on the contribution of these two thinkers to break the hegemonic view that seems to have dispatched adult education to a marginalised niche of useless things. Reflecting on their contributions, mostly related to the role of the educator and the notion of culture as the core of adult education, it could be possible to recuperate the emancipatory power of adult education.

Keywords: adult education, culture, educator, hegemony.

> *Her autumnal mist, her grey springtime, and the rare glory of her summer days – such as that day – when the chestnut was in flower and the bells rang out high and clear over her gables and cupolas, exhaled the soft vapours of thousand years of learning.*
>
> (Evelyn Waugh, Brideshead Revisited)

INTRODUCTION

A spectre is hunting Europe: the spectre of Lifelong Learning. It is not a theory, not a new knowledge; it is a whole corpus of policies, regulations and practices developed that has reduced the rich European tradition of a diverse adult education, to learning only focused on providing some skills to an individual considered only as a worker and consumer. From the Memorandum of Lifelong Learning (EU, 2000), the education to achieve a rich and productive social life, to become a citizen, for becoming a person, have been lost in the mainstream of the necessities of manpower for private companies. Perhaps, it could be interesting to reflect and try to establish links between the growing significance of fascist parties in Spain, Italy, Germany, etc, the increase of xenophobia, the negation of the Holocaust, and the abandon of an education that enables people to undertake and understand the challenges of a changing society.

One of the major characteristics of Lifelong Learning is related to the shift in the main objectives of the educational policies. In the Memorandum (EU, 2000) one of the goals was defined as "promoting active citizenship and promoting employability [as] equally important and interrelated aims for lifelong learning" (EU, 2000, p. 4). Seven years later, the document 'It is always good time to learn' affirmed: "A key element of the agenda proposed in Lisbon

[the document previously cited] was the promotion of employability and social inclusion through investment in citizen's knowledge and competences at all stages of their lives" (EU, 2007, p. 2). Language is a form of hegemony and it is possible to analyse how words such as citizenship, education or educator – now we are practitioners, counsellors, etc. – are not present in the documents referring Lifelong Learning. On the contrary, we witness the use of an entrepreneurial language in the field of education. New words such as investment, skills, competences, are now present in the discourse. As Lima (2000) states:

> In education, managerial speeches have been occupying the position which was previously assumed by educational theories and pedagogical thinking, building narratives of managerial type that legitimise a new social order based on the market and in the private and productive sectors, in the economic competition, and in the client-centred management (p. 243).

Two more ideas seem to be important to define the current state of adult education in Europe. On the one hand, policies and practices of Lifelong Learning have reduced the diversity of adult education – that is one of its characteristics (Lima & Guimarães, 2011, Gelpi, 2004). The last affirms:

> Adult education in Europe seems to have progressively forgotten its history made of fighting, resistances and creativity, and have transformed it into an instrument of power only used for individual development and the logic of the market (Gelpi, 2004, p. 153).

On the other hand, it is important to stress that the aims of education are now situated in the labour market. As Dewey ([1916] 1995) pointed out, learning and teaching are not mere resources. The aims of the education must be in the education itself and not outside.

Finally, I am always using the concept of emancipation in a collective meaning (Inglis, 1997). There is not emancipation in an individual way, but only using the 'dangerous pronoun' (Sennett, 2000) and changing 'I' for 'us'.

EXPLORING RAYMOND WILLIAMS AND ANTONIO GRAMSCI

In this scenario, and taking into account an educational model that is shaping the whole thought on adult education, it could be important to revisit some of the key ideas of these two thinkers and reflect on their contributions to (re)consider adult education as a tool for emancipation.

I am going to focus on three concepts: the role of the educator, and the concepts of hegemony and culture(s) as elements that help the creation of a social consensus. In some ways the three – overall the last two – are interconnected. After this, I will try to point out some ideas that can recuperate an adult education committed to the development of people and communities. First, I am going to present a short review of the life of both.

Raymond Williams was born in Pandy, Wales in 1921. He was an adult educator, university teacher and novelist. In fact, his most famous novel, 'Border Country', is a kind of autobiography. His father was a railway worker - a signalman. He attended classes from elementary school to university. After he served in the British army, he became a staff tutor and worked for the Workers Educational Association (WEA) until he joined the University of Cambridge where he became Professor of Modern Drama. He died in 1988.

Antonio Gramsci was born in Sardinia in 1891. This was a rural environment marked by a high level of illiteracy and superstition. Gramsci went to Torino to study in the University and he joined cultural and worker movements. Torino was – in that moment – the most important industrial city in Italy, and the birthplace of the working-class movement in the country,

because of FIAT. He experienced the Russian Revolution and the defeat of the working class in Italy. Reflecting on this defeat, Gramsci edified his political theory. He was incarcerated by the fascist regime and died, after being released from prison, in 1937.

The Educator

According to Gramsci, there are two different types of intellectuals. 'Traditional intellectuals' – for instance, priests, but also teachers - are intellectuals "employed in the service of the dominant forces" (Coben, 1995, p. 42). They represent the traditional world of the landlords and the rural society. A second category are the 'organic intellectuals' defined as required to establish the most favoured conditions to expand the thinking of their social class. The 'organic intellectual' is a master in organising social life.

Here, it is important to clarify that, even for Gramsci, every person is an intellectual, but only some of them have this role in society. This people, with the role of intellectuals, are persons that are renovating both the social and physical world, and building a new conception of it.

Two powerful ideas emerge. On the one hand, if every person is an intellectual, this means that everybody can reflect and understand the surrounding world. Second, is the fact that the 'organic intellectual', as mentioned above, shaping the world and, in some ways, builds the meanings through which people perceive this world. Giroux (1990) – among others - has developed the notion of the educators as 'transformative intellectuals' that is linked to democratic schools. One of the aims of this 'transformative intellectual' is for potentiating the students to critically interpret the world, and change it

In 'An open letter to WEA tutors', Raymond Williams starts affirming that his work as adult educator "has been a good job, but always, as for most tutors, it has been more that a job" ([1961] 1993, p. 222). This 'more than a job' is to maintain "the organisation of social justice, and the institutions of democracy" (p. 223). To achieve this social justice in the background of democracy, people "should be highly educated" (p. 223).

In connection to Gramsci's affirmation that every person is an intellectual, and referring to WEA, Williams considered that adult education "stands for an educated democracy, not for a newly mobile and more varied elite" ([1961] 1993, p. 223). In some ways, Williams also believed that every person is a philosopher, holding knowledge.

> I have discussed D.H. Lawrence with working miners; discussed method of arguments with building workers; discussed newspapers with young trade unionist; discussed television with apprentices in training [...] I have learned as much as I taught (Williams, [1961] 1993, p. 224).

Hegemony

If adult educators are 'organic intellectuals' helping to both build and critically analyse the surrounding environment, it is important to say something about the building of the representation of this world, and how this construction sculpts the mentality of common people: this is the role of the hegemony. According to Williams (1977),

> Hegemony is then not only the articulate upper level of 'ideology', not are its forms of control only those ordinarily seen as ´manipulation' or 'indoctrination'. It is a whole body of practices and expectations over the whole of living: our senses and assignments of energy, our shaping perceptions of ourselves, and our world (p. 110).

Hegemony is always a process, and this idea of process allows us to add and confront other different processes that also shaping our perceptions in a different way: the emergent and alternatives hegemonies, usually called counter-hegemonies.

Important here is the fact that individuals "always take part in a specific social group, precisely that one where people are sharing a same approach of both thinking and acting" (Gramsci, 1974b, p. 365). Thus, the process to build an hegemonic thought means to create a concept of life, choose a sphere of activity, and "participate actively in the creation of the history of the world" (Gramsci, 1974a, p. 62). Gramsci considered that hegemony means a permeation in society of an entire system of values, attitudes, etc., that have the mission to support the dominant power relations in each historic moment (Burke, 1999, 2005).

The most important derivation from the idea of hegemony is that, for Gramsci – but also for Williams – politics is a form of pedagogy: "Take the power without violence is only possible when the proletariat have finished the work of technical preparation and social education, that it would be the revolutionary method" (Gramsci, 1977 p. 111).

Culture(s)

It could be considered the major concept in either Gramsci's or Williams' works, and it is very connected to hegemony. In fact, I think that it is the central concept to an adult education that aspires to walk alongside people, in the pathway towards emancipation. According to Williams, we have to talk about cultures in plural. Quoting Herder, he stated: "Is then necessary [...] to speak of 'cultures' in the plural: the specific and variable cultures of different nations and periods, but also the specific and variable cultures of social and economic groups within a nation" (1985, p. 89).

According to Gramsci (in Manacorda, 1977) hegemony is a form of cultural direction, "ruling by consent and not simply through force" (Mayo, 2010, p. 22). Hegemony could be observed in a very clear manner in the case of language that I already mentioned in the introduction. In this sense, it can be affirmed that culture(s) and hegemony are closely connected to the building of a democratic society. As Williams (1984) affirmed: "If man [sic] is essentially a learning, creating and communicating being, the only social organization adequate to his nature is a participating democracy" (p. 118).

Gramsci differentiated between low and high culture and considered that low culture could be a form of domination. As Diaz Salazar (1991) states,

> Folklore, understood as an idea of the world and of the life of common people in society, is made singular because of its opposition and counter-opposition to the 'cult', 'official' and hegemonic idea of a specific society, and because of its non-systematic, contradictory and politically disorganised character (p. 153).

Another concept common to both authors is popular culture. Diaz Salazar (1991), following Gramsci, considers that "Popular culture is the starting point for the development of a new political awareness […]. This process demands an appropriate pedagogy, and also demands to consider the progressive elements of the culture, and the creative popular soul" (p. 160). Ultimately, as Williams affirmed, "Popular culture [...] presenting knowledge in generally accessible ways" (1985, p. 23).

Finally, Gramsci differentiated between common sense and good sense. 'Common sense' holds contradictory elements. But, in Gramsci's conception, also contains elements of 'good

sense' in a distorted and fragmentary view of the world. It is a conception of the world, which is developed and absorbed uncritically (Borg, Buttigieg & Mayo, 2002).

CONCLUSIONS

I will focus on two major ideas to delineate Williams and Gramsci's contributions for an emancipatory adult education.

Culture is the core of adult education. The problem, sometimes, is that popular culture, the culture that common people hold, could be more an element of alienation than liberation. This is the case of the magical awareness described by Freire (1970): a system of beliefs that maintain people in a state of alienation, and does not allow them to explain the surrounding world. Gramsci considered that popular culture is, sometimes, full of superstition and, for that, does not let people create an alternative hegemony. It has to be distilled from these elements of superstition.

In this direction, the concept of criticism drawn on by Williams could be a response to elaborate a new culture, starting from the culture of common people. According to Williams, criticism is a conscious reaction "including, as often necessary, positive or negative responses, a definitive practice, in active and complex relations with its whole situation and context" (1985, p. 86). As Welton (1982) states, it is the possibility to think about the things beyond the simply collection of data. In this sense, it is important not to forget that culture is a symbolic structure that enables people to understand and to be situated in the world (Geertz, 1987). According to Cole (2008), the most important lesson for educators, deriving from Williams' thought, is their deep and continuous emphasis that he placed upon culture as both a constitutive element of society as a potential means for organising social transformation.

Against the hegemonic idea – due to the policies and practices of Lifelong Learning – that the educator is simply an accompanying person, like the slave in the ancient Greece, it is compulsory, and urgent, to recover the notion of an educator that helps and support people. Freire (1984) said that we can differentiate between different kinds of educators only by the use that they do of a slide projector. The concept of 'organic intellectual' is very useful here. First because, as Williams affirmed, organic as itself, "indicated certain kinds of relationship" (1985, p. 227). Second, because he or she is a person that elaborates the ideas of their social group. Intellectuals are not neutral, they address important issues concerning private and social life and they choose some options and not others in a process plenty of aesthetic elements. In this direction, I would like to remember Paul Lengrand:

> The only fruitful thing that an educator can do for adult learners consists in facilitating them some tools, and positioning the adults in situations in which they can, through the elements of their condition, through their daily life, from their struggles, and from their success and failures, build a personal knowledge and reflection (1973, p. 20).

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ENCOURAGING LITERACIES OF COMPASSION AND HOPE: WORKING TOWARD GLOBAL CITIZENSHIP EDUCATION

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ABSTRACT

Uncertainties in the world today have furthered awareness that we are citizens of a larger world community (Hall, 2002) Different cultures, traditions, languages, and lifestyles are interconnecting and creating a learning climate that is dynamic and evolving. Education can play a critical role in helping learners develop a world view that is inclusive and expansive. This qualitative study uses narrative inquiry to explore the adult literacy educators' conceptions of significant personal learning from a global citizenship education (Gce) framework. Working toward global citizenship education challenges literacy educators to create an evolving curriculum that helps adult learners connect their own personal experiences to wider global events and experiences. Relationship building is key; in addition, learning is connected to different lenses that include a personal and psychological lens, a social, cultural, environment and historical lens, and a creative and artistic lens.

Keywords: Global Citizenship Education; Adult Literacy; Creative Learning; Transformative Education

INTRODUCTION

Education is a starting point for developing communities of inclusion and for growing a world community that is rooted in life-sustaining values. Zaidi (2017) writes "living together requires a sense of learning together, learning from each other, and for each other" (p.3). Global Citizenship Education (Gce) is informed by critical pedagogies, transcultural and transformative learning theories, multicultural education, curriculum studies, and global citizenship studies (Noddings, 2005; Magro & Honeyford, 2019; Kornelsen, Balzer, & Magro, in press). O'Sullivan (2002) writes that "we are living in a period of the earth's history that is incredibly turbulent and in the epoch in which there are violent processes of change that challenge us at all energy levels imaginable. The pathos of being the human being today is that we have it within our power to make life extinct on this planet" (p. 9.). Too often, he writes, education "has been compromised by the vision and values of the market" and "in a world economy governed by profit motives, there is no place for the cultivation and nourishment of the spiritual life" (p.10). A visionary education would embrace a new path and encourage a reverence for all life and an openness to variety and difference. Transformative learning involves "a deep structural shift that dramatically and permanently alters our way of being in the world." (p.11).

Perspectives of Global Citizenship Education may offer a more nuanced and promising pathway toward the kind of visionary change that O'Sullivan asserts. Noddings (2005) connects global citizenship with holistic learning that emphasizes "capacities of the mind" and "capacities of the heart" (p.23). Empathy and awareness can be encouraged through self-observation and an observation of the dynamics of power and relationships in the larger world. Trans-global communication and peaceful coexistence can be strengthened through experiences in reading, writing, imagining, and travel. Global Citizenship, notes Schattle

(2008), is first and foremost a way of thinking that is more open and expansive. Awareness, empathy, and an appreciation of difference are critical skills that are needed if cultural misperceptions and misunderstandings can be resolved. Schattle's(2008) insights highlight the importance of integrating social and emotional literacies as a way of connecting personal experiences to social, cultural, and historical contexts (both locally and globally). Edugyan's (2016) observations of home, identity, and belonging speak to the multi-layered complexities that frame discussions of global citizenship:

> I do not think home is a place, only. Nor do I think belonging is the most important of our possibilities, long for it though we might. I believe home is a way of thinking, an idea of belonging, which matters more to us than the thing itself. Where we are, who we are, who we are with: these are so intertwined as to be inseparable. What we owe to ourselves we owe to others…We owe it to each other to struggle to see past those differences which separate us (p.32).

How can educators create a classroom climate that encourages belonging, meaning, and diversity? How can individual and collaborative learning increase an awareness about issues of global importance? Greene (1995) writes that literacy learning from a transformative perspective involves "transcending the given" and "entering a field of possibilities." (p.111). Teaching within the context of global citizenship involves considering new possibilities for adult learners to image, create, and become involved.

METHODOLOGY

Five educators from various adult secondary learning centres participated in this study. Adult secondary educators' perspectives of significant personal learning within the context of global citizenship education (Gce) are explored. Specific teaching and learning strategies, curriculum choices, as well as beliefs about the importance of encouraging global citizenship education are highlighted by adult literacy educators who teach English language arts, media studies, psychology, history and world issues, and biology. The semi-structured interviews that lasted between 1-2 hours. The interviews were tape-recorded and transcribed. Some examples of interview questions included: What does being a global citizen mean to you? What skills are needed to work toward global citizenship education? How important is it for you to help your students find connections between the texts they are reading and local and global events? Is it important for you as a teacher to encourage emotional literacies? Can you describe some of the texts and/or learning projects that encourage significant personal learning and global awareness? I also took notes and collected artefacts that included curricula and assessment instruments that the educators provided.

FINDINGS

The educators in this study emphasized the importance of empathy, compassion, and intercultural understanding in working with diverse adult learners. Significant personal learning is linked to self-awareness, motivation, self-efficacy, and creativity. Some educators reflected on their experiences teaching overseas, personal travel or living for extended times in another country, and working with adult learners who have diverse cultural backgrounds. One teacher had lived in Korea for several years; another teacher taught English to adult learners in China. They spoke of a willingness on their part, to learn more about another culture; they were curious and sought to move beyond the Canadian school system. Schattle (2008) writes that "global citizenship as cross-cultural empathy, for many individuals, blossoms especially after they walk in the shoes of an outsider and still cultivate a genuine

sense of belonging" (p.50). The adult educators also spoke about the meaning of citizen and then world citizen. Teaching for global citizenship education involves teaching more creatively and intentionally, with a focus of local and global issues. Creative teaching involves disrupting rigid subject boundaries and integrating disciplines in new and imaginative ways (Morell, 2002).

Ariel, a history and English teacher at a large adult learning centre in Winnipeg, explains that "innovation is being original in the way you teach. Significant learning is taking an idea and turning it in some way into your own creation." She encourages her students to be researchers and investigators. The classroom becomes a creative space where students can broaden their perspective of the world, and then think of ways to activate positive changes:

> History and human geography are very much linked to transformative thinking---you need to understand the past if you are to move forward in your future. History is not dead. I try to inspire my students to be investigators, ethnographers, and archeologists. I am hoping they can see cause and consequence, continuity and change and a historical perspective can provide this….my students created amazing projects that integrated art, photography history, biography and dramatic scripts.

Global Citizenship Education (Gce) is connected with helping students broaden their understanding of the world. "We have to find concrete ways to help our students improve their own lives and then move beyond his to improve their communities." She described her interest in integrating the UNESCO pillars of learning in her teaching: learning to do, learning to know, learning to be, and learning to live together. These learning pillars are connected to literacy components such as responding personally and critically to texts, clarifying and extending ideas, and celebrating communities. In a theme-based unit "Perspectives of War," Ariel's students examine the nature of war from different voices that include the voice of a child, a soldier, and a mother whose son and husband were killed in way. Reading books like Ishmael Beah's(2007) *A long way gone: memoirs of a boy soldier* and *I, Rigoberta Menchu* (2010) can also encourage a greater awareness of human rights and democracy, voices of children in way, soldiers, the struggle against oppression, and pathways toward peace.

Erin, a Grade 12 geography, English, and media studies teacher highlighted a photograph exhibit that was organized by her class. Collectively, her students read Rachel Carson's *Silent Spring,* wrote individual reviews, and then consolidated their learning with a project called a "Sense of Wonder." The project highlighted environmental awareness and planetary sustainability. The adult learners presented their final project in a photographic essay that featured a montage of visual images and photographs that each student collected. The photographs represented the "wonders of nature" that they observed in their own neighborhoods. Erin emphasized the importance of authentic learning projects as a way to tie global, local, and personal themes together. "The quote that best sums up my approach to teaching is from Gandhi who said that each person must become the change that we want to see in this world." Erin emphasized that adult learning opportunities should be more self-directed, exploratory, and creativity. Learners can be encouraged to create new styles and genres of communicating in multi-modal ways. Topics can be studies from personal, philosophical, artistic, imaginative, and socio-cultural and historical frames. The integration of place-based learning, art, photography, film, and texts that reflect current and global events can provide a foundation where a range of skills can be further developed.

Reflections of Personal, Cultural, and Historical Events through Arts-Based Pedagogies

Global Citizenship Education encourages critical perspectives taking and an openness to new or different narratives. Lauren, an English, media studies, and psychology teacher at a smaller adult learning centre in the north end of Winnipeg, emphasizes the importance of storytelling, art, and dialogue to encourage a climate of engagement and learning. World issues and history are connected to English and film studies. She explained:

> Global citizenship education to me involves teaching for positive change in some way. Learning is a process that does not force a person to think in a particular way. I connect learning to challenge, engagement, and creativity. I want my students to bring their authentic voice and view into the learning context. Have an open mind and be true to yourself. I also share my personal journey with my students and this helps break down hierarchical relationship. This semester we have explored personal memoirs, poetry, art, and Indigenous myths of creation. Topics like mental health, food and nutrition, and building a life are also brought into discussions and projects.

Lauren and her class recently visited the Winnipeg Art Gallery to view Kent Monkman (2017) art exhibit, *Shame and Prejudice: A Story of Resilience*. The class had an opportunity to write about the way a particular painting impacted them. Why did this painting provoke a particular emotion? Monkman's work is particularly relevant as critical narratives about settler-Indigenous relationships are revisited. Drawing on the artistic traditions of Rembrant, Caravaggio, Rubens, Picasso, and Munch, Kent Monkman's artistic panoramas tell a powerful narrative depicting 300 years of Indigenous life-pre and post contact with European settlers (Buscaramurty, 2017). The systematic destruction of Indigenous languages, cultures and ways of knowing, the forced separation of children from their families, the troubled legacy of residential schools, land confiscation, the decimation of the buffalo, missing and murdered Indigenous girls and women, racial profiling and mass incarceration are presented in vivid artistic murals and displays. For Monkman (2018), art is not necessarily an object of beauty that should inspire; art can also provoke and challenge taken for granted assumptions about people, places, and cultures. Johnson (2019) writes that Monkman`s art is a form of public pedagogy that can "unsettle" educational practices. She writes that "unsettling is an ongoing process that involves both personal and social transformation" (p.32). Seeing an art work can be a catalyst to perspectives taking and understanding new ideas. Reflecting and writing about Monkman's art has the potential to enrich adult learners' knowledge of their own personal and collective histories.

Social Justice Begins at Home

While cities can be important sites of innovation and change, they can also be sites of concentrated poverty, racism, and violence (Sassen, 2007). Adult literacy educators are working with learners who have experienced trauma, financial hardship, and family fragmentation. An exploration of global ideas and themes might be first rooted in understanding local communities and the people who live there. Sarah, an English and history teacher at a small community-based adult learning centre in Winnipeg inner city, spoke of the need for educators to see the "big picture" of learning from a sociological, cultural, and psychological angle. Sarah emphasized the importance of understanding the way education and achievement are perceived by family, peers, and others. "When you decide to make a change in your life, your friends and family may see this as a threat and they may discourage the person from pursuing their goals." By providing a motivational and supportive environment in the adult learning centres, Sarah hopes that students can begin to realize their goals in more self-directed and confident ways. Cumulative levels of stress and poverty,

Sarah notes, is part of the 'puzzle' that would explain why we still have many adult learners who are left out of the job market, higher education, and resources that would lead to a healthier life.

Sean, a world issues and English teacher at a large applied arts and technical college in downtown Winnipeg, connected his role as a teacher to that of a challenger and researcher. He connects global citizenship education to teaching from a social justice lens. Over 50 languages (other than English) are spoken by the students in his college and an appreciation if cultural diversity "is essential to effective teaching, from his view. Literacy is a dynamic practice that challenges learners to investigate different experiences, histories, cultural backgrounds, and spaces. Sean encourages his students to welcome difference, identify contradictions, and search for a synthesis or reframing of past and current situations. Using varied genres and styles, his students work on projects that explore patterns of discrimination and prejudice across cultures and historical periods. He explained:

> I connect Global Citizenship Education with forms of social justice. Social justice to me involves identifying the hypocrisy and contradictions in our society. My students can see these contradictions. We still live in a have and have not society. Why? I want my students to investigate this question. The protagonists in novels like *Night* by Eli Wiesel and the post-apocalyptic story in *The Road* by Cormac McCarthy involve young adults facing a society with arbitrary rules. The young person in these novels is the outsider. These texts are disrupting, but in a positive way. The "word" is a microcosm of the human world. We use language to express emotion and if I can help my students develop self-awareness and self-expression, I feel that I am making a difference.

Reading Simon Wiesenthal's (1998)*The Sunflower* can encourage perspective taking, Sean noted. The question can be explored: "A dying Nazi soldier asks you for forgiveness. What would you do?" The second half of the text challenges the students to read the responses given by well-known thinkers, politician, and philosophers. In his classes, learners are introduced to creative learning approaches such as life history writing, storytelling, formal, presentations, and interviews. Sean highlights the value of an ethnographic approach to literacy learning that can encourage learners to gain valuable insights into other cultures. Arias(2008) writes that "ethnography puts students in the position to see themselves as products of culture, within the context of cultural signs. Ethnography also encourages students to question truths about human nature, continually asking students to be aware of their subjective and objective selves" (p.2).

DISCUSSION

Miller (2006) writes about the need to extend the curriculum field to develop a more inclusive and interdisciplinary "worldwide" curriculum that would attend to transnational dynamics and that impact education such as "the globalizing economy, the diminishing power of nation states and national borders, the expansion of new technologies, and media, and so on"(p.96). These ideas and events can be explored in timely ways through fiction and non-fiction texts that have an international and universal scope. Christianson (2000) writes that when students can move beyond reading texts as "ends in themselves" their minds become more open to critically reading and examining societies from "cartoons to immigration laws to the politics of language" (p. vii). Theories of transformative learning highlight interconnections between cognitive, affective, imaginary, and kinesthetic realms of knowing and learning processes can be catalysts for significant personal and social change (Mezirow and Associates,2001; Taylor, 2008).

Creative dimensions of transformative learning processes involve self-awareness, reflection, dialogue, exploring new perspectives, and then acting on new ideas (Magro, 2019; Sternberg, 2003). Mezirow (1991) highlights the role of the educator as an "empathetic provocateur, guide, and role model, a collaborative learning who is critically self-reflective and encourages others to consider alternative perspectives" (p.261). A response-based cultural studies approach to literacy learning can open up doors to global citizenship education. Cultural studies encourages an exploration of thematic curriculums where culture, social structures, and historical circumstances are explored with personal and local events that impact learners every day (Carey-Webb, 2001). The educators in this study hope to create a learning climate that is exploratory, experimental, and creative. Learning is both self-directed and collaboration; it is dynamic, cyclical, and taps into emotional, spiritual, cognitive, and imaginative domains of learning (Magro, 2019).

CONCLUSION

Freire (1997) wrote that "knowledge emerges only through invention and re-invention; through the restless, impatient, continuing hopeful inquiry human beings pursue in the world, with the world, and with each other" (p.53). Literacy learning as a lifelong journey of understanding the word and the world (Freire, 1997) is critical in a discussion of Gce. Literacy learning involves "reading the world in spaces and social relationships" between individuals and others (Giroux, 1993 p.360). The unique socio-cultural and political context of the 21st century requires innovative literacy programs that mobilize the talent and potential of all adult learners, particularly those who may be underserved or marginalized. We are interconnected through language knowledge, and culture, and new opportunities and challenges require learning and innovation. While none of the educators teachers a specific course in global citizenship education, their teaching practices reflect Gce dimensions. Collectively, the educators in this study suggest that learning strategies such as project based inquiry, an exploration of international texts, and specific arts-based pedagogies can encourage awareness, empathy, and creativity. Alternative sites of learning that include art galleries, service learning opportunities, and field trips are potential new spaces for thinking and reflecting. Exploring learning processes from the viewpoint of adult literacy learners could also inform innovative literacy programming. Further research into interdisciplinary curriculum development education might also provide new pathways for encouraging Global Citizenship Education.

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WHAT CHARACTERISTICS ACCOUNT FOR WHO PARTICIPATES IN ADULT BASIC EDUCATION AT VANCOUVER ISLAND UNIVERSITY? A CASE STUDY OF POLICY AND PRACTICE

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ABSTRACT

The purpose of this paper is to provide a critical examination of how policy, power and context contributed to and conditioned who participated in Adult Basic Education (ABE) at Vancouver Island University (VIU) in British Columbia from 1995 to 2015. Findings illuminate how actor thinking is influenced by broader governance structures, and how these influences need to be considered to create alternative solutions to longstanding participation problems.

Keywords: Adult Basic Education, context, governmentality, participation, perceptions, policy, power, neoliberalism.

INTRODUCTION

Access to and participation in adult education (AE) has been of interest to educators, governments and policy makers for decades. Education policy now focuses on global competitiveness through human capital, while regulation of social welfare is secondary (Gibb & Walker, 2011). While AE is part of Canada's investment portfolio, neoliberalism has become influential in shaping AE's purpose and its supporting policies. Ensuring economic return on AE allows governments to set boundaries and regulate how education is made available, for whom, and what people will learn (Rubenson, 2009), and relationships between government and institutions have transformed to serve markets and labour needs (Bowl, 2017). Even though participation in BC's AE is a priority for labour improvement, people who never graduated from high school are accessing it in fewer numbers. Adult Basic Education (ABE), a program originally created for non-graduates, is experiencing this trend at Vancouver Island University (VIU), leaving this researcher to question why this is the case.

LITERATURE REVIEW

Historically AE was rooted in aspirations of nation building, particularly in relation to economic possibilities. Early AE studies considered participation from an individual, psychological standpoint and evolved towards a sociological approach that integrated attitudes, motives, barriers and life experiences with broader social/cultural contexts and political frameworks in ways that informed perceptions (Kondrup, 2015).

Employment status was identified as a major determinant of participation, as several studies showed that welfare regimes were linked to structural conditions in ways that affect participation (Boeren, 2011, 2016; Desjardins, 2013, 2015; Desjardins & Rubenson, 2013; Escudero, 2018, Green et al., 2015, Hovdhaugen & Opheim, 2018; Lee, 2018; Lee & Desjardins, 2019; Massing & Gauly, 2017; Roosmaa & Saar, 2017; Rubenson & Desjardins, 2009). Although time constraints, finances, mismatches between supply and demand, and structural barriers contribute to low participation rates, progressive national policies can help individuals overcome barriers through complex matching processes involving individuals, learning institutions, regulating governments, and other players.

Desjardins (2017) proposed that structural and policy frameworks underpin Adult Learning Systems (ALS) by responding to political, economic, social and cultural forces. Therefore, micro (socio-demographic attitude), meso (institutional structural conditions), and macro level factors (political parameters) should be examined to understand participation (von Hippel and Tippelt, 2010). ALS actors are part of powerful decision-making bodies that moderate structure, purpose and availability of AE through policy and practice; these actors, particularly at the local level, have important perspectives missing from other studies.

Investigating AE participation through a policy lens requires an examination of discourse to reveal how knowledge, values and power regulate contexts and social conduct (Foucault, 1980; Troyna, 1994). How actors make meaning as part of the structures in which they live and work is at the heart of discourse analysis and is fundamental for understanding AE participation.

METHODOLOGY

This qualitative study is a nested case, as it links one program in one institution to the broader Canadian and British Columbian policy context from 1995 to 2015. Policy text is best understood as a social act and a product of the socio-political and historical context in which it exists (Johnson, 2011), so data sources included 12 AE policy documents; over 100 federal, provincial and VIU contextual documents related to the provision of ABE; and 18 interviews with micro and meso policy decision-makers and implementers (ABE instructors, staff, and administrators at VIU; provincial government representatives responsible for ABE; non-profit representatives who refer people to ABE; indigenous education representatives who refer people to ABE).

The question 'What characteristics account for who participates in Adult Basic Education at Vancouver Island University?' underpinned this investigation. Several semi-structured open-ended questions were used to identify policies, contexts and experiences, and consider participant understandings. The data was examined according to historical information, political/governance structures, policy analysis, contextual analysis, and participant understandings. Foucault's (1972, 1984) historiography, archaeology, and genealogy helped with investigating how the rules changed over time, who was allowed to speak and in what capacity, and how knowledge legitimized rules for participation at the local level, while forms of governance were considered to locate the rules and formations of power (Foucault, 1980). Gee's (2004, 2011a, 2011b) tools for engaging in critical discourse analysis (Significance, Practice, Identities, Social Relationships, Politics, Connections, and Sign Systems and Knowledge) were also used.

FINDINGS

Historical, political, social, and economic conditions and powerful ideologies created the contexts for various policies that emerged and changed over time. ABE's purpose and how it was prioritized shifted as government changed and as VIU (then Malaspina) transformed into a full university. With the transition came a new mandate, new funding and accountability requirements, altered internal values, and different relations with the economy. These contextual changes integrated with policy in ways that impacted ABE participation.

Three key policy areas were fundamental: governance policy, funding policy and social policy. Governance policy included an amendment to the University Act which placed institutional

control with the government, despite university status. This amendment framed VIU's governance and power structure, and important funding decisions stayed with government. The Act also named VIU an 'open access' university, even though competitive entrance processes resulted and a new university culture enforced psychological barriers for ABE students. The social value that a 'university' represents created a prestigious environment, sought new student markets (especially international), expected research grant funding, and desired more autonomy (Levin, 2017; Office of Education Planning, May 1, 2005). ABE students were afraid of what others thought of them in this environment. One study participant lamented that, "they can't do their times tables and they're going to come to a university? Forget it!"

Funding policy was also challenging for VIU. As the Ministry "directed Malaspina to increase its overall production of full-time equivalents with no increase in the grant" (Malaspina Executive, January 15, 2003), VIU was forced to find additional revenue. The lifting of the provincial tuition freeze was helpful, but not for students, and block funding caused some programs to suffer more than others. ABE was one such program, as tuition quadrupled and fees increased 657.5% from 1995 to 2015. As one study participant observed,

> The Ministry made no objection to transferring some of the FTE counting from ABE classes to more broad based courses ... Some colleges, in their pursuit of ... universities, downgraded is probably too mild a term for what they did for ABE. (QQ)

Over a twenty year period, provincial tuition policy changed five times, and even though the Adult Basic Education Student Assistance Program (later changed to Adult Upgrading Grant) was available to assist with costs, strict qualifying criteria required students to divulge that they lived below the poverty line. The grant had to be claimed as income, while tuition and fees could not be claimed as expenses.

Social policy, a third policy area impacting participation, had 'work first' ideology. Income Assistance (IA) policy did not allow full time studies, and part-time participation required a Ministry approved plan. The provincial government created the Essential Skills framework to add private training, which then competed with the public sector for Labour Market Assistance (LMA) funding. LMA programs were short (3 to 12 weeks) and job specific (i.e. building service worker) to return people to work rather than educating them more broadly. Similarly, Employment Insurance (EI), which was controlled federally, encouraged return to work through provincial training – provided EI clients created an action plan, found the courses they needed, made arrangements with providers, and possibly contributed financially. This was challenging for under-educated people. Since EI was available for less than a year, training opportunities for under-educated were limited. EI, like IA, de-emphasized ABE and required clients to seek participation permission.

DISCUSSION

Findings suggest that what ABE was, what it would become, and who would participate in it were framed by processes that were deeply embedded in historical, organizational, economic, political, and social contexts.

Governance and Power

As a new university, VIU narrowed ABE's purpose to transitioning learners to university programs, a purpose not all learners were interested in. The University Act revealed

government was instrumental in this shift as it folded ABE into the Act and named it part of the 'access' provision. This change exposed a neoliberal assumption that under-educated people would magically participate in education.

Rationalization for change was legitimized federally through public sector efficiencies and cost cutting strategies. This view permeated to the provincial level where educational standards, improved outcomes, and additional accountabilities were imposed. Interference could be seen in budget letters and decision making powers placed on VIU's Board of Governors. Normative power was used to structure problems and solutions in ways that actors would not question (Hajer, et al, 2003), revealing a 'positive unconsciousness of knowledge' (Foucault, 1980, p. 106) whereby actors were collectively subjugated and controlled through various forms of rationalization and institutionalization (Locke, 2004). Power was provided to ABE faculty, but they were not deeply invested in the process because they had not previously taken active roles in interpreting policy or participating in governance. They did not 'do' policy – policy did them (Ball et al., 2011). This is similar to Maguire and colleagues' (2011) findings, as actors dealt with daily priorities and remained distant from what was happening at higher levels of government.

Funding and Power

Drawing attention to inefficient systems allowed governments to rationalize funding decreases while increasing accountability requirements. Prestige drove VIU's behavior as it became more hierarchical and entrepreneurial, which created a trade-off between equity in the form of opportunity to access, and efficiency in the form of program and student selectivity (Checchi, 2006). Malaspina's former open admission policies were no longer prioritized in an environment that emphasized merit, academic abilities, and individual accomplishments. This loss of social responsibility was disguised in symbolic commitments to ABE, and accountability and efficiency expectations pushed VIU into what Foucault refers to as a state of governmentality where the government used faculty and administer aspirations for university status to propel the institution towards a new logic.

The new university structure meant a culture shift was inevitable (Levin, 2017), and VIU had to choose where funding would be allocated. While competition, prestige, and fewer resources created instability for ABE, survival meant a redefined institutional role that attracted a different student population.

Failing Social Policy and Power

Dominant discourse shows BC shifted from a social welfare focus to a market driven focus (Davies & Bansel, 2007). At the heart of this transformation was a neoliberal agenda where the federal government downloaded its responsibility to provincial governments. Next to funding policy, IA and EI policies were named most often as deterring participation. Street bureaucrats (frontline workers) decided if policy criteria were met (Lipsky, 1980), as they interpreted policies and helped adults access economic, social, and cultural capitals (or not). This gave frontline workers incredible power, for under-educated individuals did not know what questions to ask, where to find support, or where to get financial help. Without access to forms of capital, the marginalized were stumped before they started (Ball, 2003).

Stigma and Power

An institutional name change brought certain social values, prestige, and a place for 'higher' learning not formerly part of the 'college' culture. Inevitably, the word 'university' changed the institutional status in terms of who VIU was and what it was for. Academic achievement and research, values bestowed on universities, and academic prestige privileged opportunity over equity. For some, VIU's new identity became a place 'up on the hill', disengaged from the broader community. The term 'up on the hill' was used several times by study participants, even though the institution's physical location never changed. 'Ivory Tower', representing distinction and 'higher' worth, was also used. These terms portray a position of snobbery and intellectual superiority – traits consistent with individualism in a neoliberal framework. The suggestion that VIU was an ivory tower meant ABE was not accessible to people who did not fit the high achievers prototype. Interestingly, this prestige perspective was also framed by ABE instructors who pointed to the 'other' (other VIU programs or instructors) as being 'up on the hill' in their 'ivory tower'. This suggests an understanding of the context and that ABE instructors, too, felt marginalized in the new environment despite the fact that they were part of it. Braun et al. (2011) propose this is because they were positioned to see, understand and experience policy activities from 'where' they were as policy actors – in this case, closer to the bottom of the hill and unimportant compared to university faculty and programs.

Insider perspectives showed commitment to education's value and worth but lacked reflection on why education had not worked for everyone. Spolander et al. (2014), Whitty (1997) and Ahl (2006) claim assumptions about education place dispositional problems as the individual's responsibility, and these assumptions are unchallenged in education policy frameworks that are layered with neoliberal values. Whitty (1997) adds that many educators have become disengaged from wider social movements, creating a disconnect between the way insiders and outsiders think about education, a point alluded to by Quigley (1987, 1990, 1992) and Fingeret (1983). Study participants who worked at Malaspina/VIU for more than twenty years and some external participants added VIU's environment was not conducive to creating a sense of belonging or supporting self-esteem for adults with lower educational levels. On the contrary, the university environment set adults up to feel ashamed about their inadequacy. Further, under-educated people do not have the competencies to engage in decoding processes necessary to consider opportunities (Lesley, 2018, p. 26).

Finally, ABE instructors felt stigma too. The way faculties were organized into subgroups created concentrated relations that reproduced class structure within VIU (Frank & Zhao, 2005, p. 220). ABE was 'preparatory' for something else, but other Faculty programs had their own ends, signifying a hierarchy with ABE as 'lesser' than. The geographic location of ABE, which was 'down' the hill, physically positioned ABE instructors and students on a lower level, adding to stigma. The pervasiveness of this type of control made it difficult for ABE faculty to enact power bestowed on them as a Faculty because they knew their actions had to be approved by Senate, the highest academic power dominated by university faculty and administrators who were not concerned about what happened 'before' university.

IMPLICATIONS AND RECOMMENDATIONS FOR PRACTICE

Governmentality, funding, and power account for who participates in ABE at VIU. Socio-political positions of governance impact participation in profound ways, as neoliberal ideology underpinned changes to the rules on how to support people and these changes set the stage

for other policy makers to similar changes. Free markets and competition created neo-liberal thinking at all governance levels, and individuals had to look after themselves. This reproduced class structures and inequality for students and stakeholders within a bound, underfunded system. Provincial social policy replicated federal ideology by requiring those most in need to prove themselves worthy of support, and 'work first' expectations hampered advancement. A new university, without new funding, became a microcosm of the state where free markets and accountability measures required programs to prove themselves worthy of investment. ABE, the least desirable in the program group, had to adapt, and clients who had not graduated from high school were left behind. Power existed, but actor agency was hindered by normalized perspectives on the restrictive power of policies. Opportunities to challenge and change the situation do exist, but a change in thinking is required.

Recommendations for Further Studies

To deepen understanding of what accounted for who participated in ABE at VIU, other perspectives should be examined to broaden local level findings. One missing perspective is that of social policy actors. Reflections from their experiences with interested learners would add a valuable perspective. Another area for investigation would be other VIU actor perspectives. Their views on ABE participation would corroborate or challenge perspectives already provided. Engaging in a comparative analysis of various organizations that offer AE programming for low skilled adults is another are that could deepen understanding of participation. Finally, an important perspective to investigate is that of non-participants. Collecting information from interested learners facing participation barriers could be enlightening.

Recommendations for Policy and Practice

Several recommendations that emerged in this study should be carried out by government, VIU, ABE, and other stakeholders. First, the provincial and federal governments should endeavor to create targeted policies for adults who never graduated to assist them with overcoming barriers. Government should also increase funding for both students and VIU, and assist with coordinating policies so people are better supported. VIU and ABE should endeavor to leverage faculty from various departments to build a network that focuses on social policy issues. ABE should also consider program redesign to better support the needs of students. It can use governance structures to educate other faculty about ABE and advocate for marginalized learners. VIU should also reconsider re-establishing its off-site location for ABE delivery. Finally, participant groups should endeavor to nurture relationships that create 'power with' rather than 'power over' so that support can be enhanced for adults who never graduated from high school.

CONCLUSION

Institutional systems, labour market systems, and welfare systems are inextricably linked, so actors must coordinate policies if increased participation for under-educated adults is to occur (Saar et al., 2013). Learning from other's experiences, particularly at micro and meso levels, can help educators see how power enables and disables. Power is present in policy frameworks, but educators must understand how power affects thinking. Educators are in positions to question norms and make changes within their own structures; by engaging in

critical reflection and challenging assumptions about educational policies and practices, schools and social structures, and governance systems, educators can break out of hierarchical structures that reproduce class and free themselves (and their colleagues) from structures that bind them. This is a call for reflexivity and conversation, and for actors to pay acute attention to how discourse conditions thinking based on what is said, what is assumed, and what is overtly missing from discussions. If actors can challenge themselves to be policy change agents at the local level, broader systems can be influenced to create a different world where all citizens are cared for and have access to knowledge and skill development.

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ILLUSTRATE/FORWARD NO LONGER: PARADOXICAL COMPLICATIONS OF OBJECT AND PLACE IN AN ARTS-INFORMED ENQUIRY INTO ADULTS' INFORMAL LEARNING

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ABSTRACT

According to recent research carried out in Nova Scotia, Canada, material object interactions variously foster adults' informal learning in public places. Through an arts-informed research lens complemented by a new materialist perspective, I examined material objects from four public place sites for their affordance for adults' informal learning; selected objects were represented artfully in drawing and sculptured forms. Findings revealed categories for direct, indirect, and symbolic interactions with intra-actively composed material objects leading to adults' informal learning; furthermore, it was found that adults rarely recognize informal learning opportunities in public places, and that imperceptible materialities have a part to play in expanding the breadth and depth of adults' informal learning.

Keywords: Arts-informed, new materialism, material objects, informal learning, public places

INTRODUCTION

In the panoply of hammocks, bridges, computers, birdhouses, lights, garden tools, and installation art found in public places located in Halifax, Nova Scotia, adults' informal learning thrives. This is one of the findings of research exploring material object interactions fostering adults' informal learning in Halifax's public places. Participants listed items in public places that show how informal learning can occur directly, indirectly, or symbolically as a result of material object interactions; with this understanding comes opportunities to connect to narratives and knowledges differently materialized.

I make use of this article's space to frame new materialist-material objects in public places as sensuous influences grounding an analytic framework of direct-indirect-symbolic categories fostering adults' informal learning. Research results reveal that interactions with material objects are not consistently recognized as capable of supporting informal learning, and that material objects' symbolic capacities make it possible to access imperceptible, emplaced knowledges.

BACKGROUND

David Abram introduces his book *The Spell of the Sensuous* by recalling encounters with rural Balinese villagers who treated local sorcerer-magicians with both reverence and suspicion. Abram concluded that magicians were so regarded because they traditionally resided at the "spatial periphery of the community" (Abram, 1996, p.6), representative of their belonging "at the edge of the community, mediating *between* the human community and the larger community of beings" (Abram, 1996, p.6) or 'nonhuman entities' consisting of plants, animals, winds, weather patterns, and landforms. In participating with a world that comprises more than people – that is, a more-than-human world – we enrich our capacity for understanding.

Ninety years earlier, John Dewey proposed education reforms in which learners benefitted from integrating experiences with education, asserting that such experiences were inseparable from settings in which they occurred: "experience is of as well as in nature. It is not experience which is experienced, but nature, stones, plants, animals, diseases, health, temperature, electricity, and so on. Experience thus reaches down into nature; it has depth" (Dewey, 1929, p.4a). Dewey charged educators to acknowledge that experiences leading to learning encounters were materially resonant:

> [Teachers must] not only be aware of the general principle of the shaping of actual experience by environing conditions, but that they also recognize in the concrete what surroundings are conducive to having experiences that lead to growth. Above all, they should know how to utilize the surroundings, physical and social, that exist so as to extract from them all that they have to contribute to building up experiences that are worth while. (1938, n.p.)

My research enquiry did not emerge from this enfolding of informal learning into the physical world; rather, gaps between adults' informal learning process and various materialities indicated that this connection exists and characterizes knowledge production. Which is not to claim that a book display, or a garden hoe, or a duck, or a campfire-scented scarf apparates knowledge on its own; however, research participants' experiences demonstrate that these objects in interaction were instrumental in causing understanding to emerge.

METHODOLOGY

I used an interpretivist qualitative research design to investigate how adults can be supported to learn informally in public place settings. I approached this enquiry through arts-informed research, which encourages "alternative (to conventional) processes and representational forms of inquiry" (Cole and Knowles, 2008, p.59) conducive to shaping information-gathering and research representation through multiple elements and points of connection. In addition to interviews and a focus group, I employed artful information-gathering methods to consider how various organic and inorganic material object interactions in public places could affect adults' informal learning processes.

To localize participants' informal learning experiences in public places, I selected four sites in Halifax, Nova Scotia, Canada. The free, generally accessible, and multi-purpose use sites comprised the downtown Halifax Central Library, an urban garden called Common Roots Urban Farm, Shubie Park municipal park, and an evening art festival called Nocturne: Art at Night. Posters displayed in these sites and distributed by site administrators resulted in recruitment of 6 adult participants (four women and two men) who were intentional visitors to one or more sites and who were willing to share their experiences verbally and by way of "handmade drawings of maps." During semi-structured interviews eliciting overall impressions of informal learning, public place, and artful research, participants were also invited to draw meaningful emplaced material objects on blank site maps using crayons, markers, and pens. The focus group held at a community art studio permitted participants to make use of studio materials in recreating 3D models of one emplaced material object of their choosing. These activities yielded 11 hand-drawn maps across the 4 sites featuring 65 material object drawings and 3 three-dimensional models, in addition to interview and focus group transcripts.

I found a serendipitous methodological allowance for materiality in Cole and Knowles' 2008 chapter on arts-informed research, in which they realized that "qualitative research methodologies resulted in research representations wrung dry of life—of emotion, of

sensuality, of physicality" (p.57). Researchers instead ought to "explicitly ground … processes and representational forms in one or several of the arts" (Cole and Knowles, 2008, p.59); for me, representation combining informal learning's material objects with art works emerged in hanging kinetic sculptures known as mobiles. With them, I gained a complex representationality aligned with the handmade bird feeders, interactive art installations, and participatory gardening workshops participants noted as aiding their informal learning.

I list the material objects participants recognized as supporting their informal learning, and use a new materialist perspective to situate these as intra-actively composed. I explain the analysis of material objects into categories permitting different interaction types and revealing symbolic possibilities for understanding through embodied means.

DISCUSSION

I asked participants to identify meaningful material objects within these sites; the resulting list characterized material objects as external (compared to internal), tangible items composed of matter and thereby taking up space (Bagley, 2016, n.p.). Size, number, and placement were irrelevant; objects were both organic and inorganic and located within or meaningfully adjacent to the site.

The list of material objects did not immediately reflect informal learning; instead, examples emphasized vibrant diverse materialities. The complete list is as follows: a shelter, a view, artworks, a canal, information signs, segues, hammocks, garden beds, seating, walking routes, trails, supplies, insect sounds, lighting, crickets, photographs, gardening, bulletin boards, books, computers, maps, displays, food, kayaks, graphic design, volunteers, social media, circular spaces, city streets, edible plants, percussive noises, water tank, planters, toolshed, canteen, office space, pathways, hose, stage, pamphlets, compost pile, wooden structures, traffic, architecture, café, recording studio, stairs, lamps, bike stands, camp cooler, installations, projections, leafblowers, TVs, bridges, visitor centre, birds, animals, duck pond, dam, washrooms, locks, picnic area, and oars.

I categorized material objects by the learning-related interactions to which they equitably contributed with participants: "To define another being as an inert or passive object is to deny its ability to actively engage us and to provoke our senses" (Abram, 1996, p.56). Physicist Karen Barad explains this intertwined atomic behaviour in new materialist conceptualizing as "(entangled 'parts of') phenomena (material-discursive intra-actions) that extend across (what we commonly take to be separate places and moments in) space and time" (2011, p.32). Reading participants' material object recollections within new materialist perspectives "asks the researcher to pay close attention to what it is that things *do* with us, not merely what they *mean*" (Hood and Kraehe, 2017, p.33), in order to move beyond analysis of significance towards intra-active affinities.

Mindful of this approach, I grouped material objects by interaction type, which produced different manifestations of informal learning. Some material objects – books, maps, walking routes, artworks, bulletin boards and volunteers – produced a **direct learning** interaction, in which the material object offered knowledge immediately upon its encounter. A greater number of material objects permitted an **indirect learning** interaction: edible plants, lighting, a compost pile, architecture, and a visitor centre were useful as resources that could activate separate or unrelated understanding of a secondary nature.

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The third category – **symbolic** – is abstract and therefore difficult to fathom, in particular as interactions involving material objects realized in public places. Symbolic learning interactions include walking routes, seating, locks, circular spaces, a shelter, city streets, bridges, and so on, where associations of meanings produces informal learning. For instance, Malcolm Knowles advocates environments for adult learning in which "adults feel at ease. Furnishings and equipment should be adult-sized and comfortable; meeting rooms should be arranged informally and should be decorated according to adult tastes" (1980, p.46). One participant whose work meetings are often held at Halifax Central Library finds in its movable chairs and tables "lots of little nooks and crannies where you can meet with people, quietly or more out in the open … even though we were in a meeting and having a private conversation, it didn't feel like anyone was eavesdropping, but we were still part of it." The capacity to suit the setting to their needs makes for adults a welcoming space for learning, and it is this perception of reception that forms a symbolic association of learning in place.

Along with a sense of welcome, material objects in public places can evoke visitors' comfort. One avid outdoorswoman participant sees amenities as meeting needs for well-being: "For … a successful outing, you have to connect things together. Having some amenities definitely makes a difference: a washroom, a changeroom, benches to sit on…" In this example, informal learning does not result from places to rest, nor does understanding arise from stopping to rest; however, acknowledging how these material objects allow for time and relaxation in public place permits leisurely conversation or introspection that brings forth other types of understanding.

Certain challenges accompany these object categories; the fluidity of interactions and objects themselves can overlap and afford multiple outcomes. For instance, the Common Roots Urban Farm's garden beds are useful for direct informal learning – through learning how to pull weeds or covering the bed with warming straw over winter – as well as indirect informal learning – by understanding how soil pH can affect certain flowers or vegetables yet to be grown. Another participant interested in Shubie Park's information signs about local foliage offered an indirect comparison with Canada's West Coast plant life, and that knowledge produced for her a symbolic connection with her new home in Nova Scotia after emigrating from British Columbia. Interactions need not be restricted to one category alone.

In addition, it can be difficult to predict a timeframe in which acquired knowledge is recognized, due in part to informal learning's lack of formal organization and perceived outcomes (OECD, 2019). This research permitted self-directed informal learning, in which the learner consciously seeks information to meet goals (Schugurensky, 2000, p.4), which can be revealed instantly or over time. One participant considering that people may be moved to look up what species of ducks are resident in Shubie Park found that to be "one of those weird things that people do … without actually planning or thinking about it. But [engaging with objects in places] totally is a method – like, a learning opportunity." Instantaneous discovery and gradual acknowledgement are both realizable through self-directed informal learning, so that informal learning may yet result from material object interaction in public places. Other research findings address the likelihood of informal learning in public places, and informal learning implications through symbolic associations.

FINDINGS

Research revealed that people do not expect informal learning to occur through public place interactions with material objects. Participants acknowledged that, unless information-finding motivated their outing – "a lot of the time I go in [Halifax Central Library] with intention; I'm looking for A, B & C. I know how to find A, B & C, based on the information that's provided [there]" – informal learning was not acknowledged as a pursuit or a goal in public places: "I could be out walking the dogs, and something happens, that lightbulb moment. But I don't know how you would build a space to encourage that."

This finding was surprising for two reasons: first, that resources and descriptive materials erected in public places may be presumed to impart informal learning. This self-directed informal learning opportunity is common in historically meaningful sites: Parks Canada's commemorative plaques "are inscribed with a bilingual text describing the historic significance of the subject" (2020). If plaques in public places do not supply adults' informal learning, or the recognition they do so only arises in intentional self-directed learning instances, then such resources do little to foster an environment conducive to emergent informal learning in public places.

Secondly, adults' difficulty in learning informally through material object interactions departs radically from historical formal childhood education process. Childhood education practice often consists of students receiving information by way of teachers demonstrating principles with the aid of material objects: "We understand these objects as knowledge objects because they embody the knowledge that has to be learned. The objects themselves unveil a phenomenon and are at the centre of attention" (Kalthoff and Roehl, 2011, p.457). With discursive markers of education generally absent from public places, and with adults historically familiar with the role of knowledge transmission recipient, material objects in public places may not lend themselves to interpretation as informal learning supports.

The other notable finding is that symbolic material object interactions offer a potent connection to emplaced narratives that may not be visually perceptible. A new materialist lens that entwines realized physicality with immaterial resonance produces a fused sensibility that material objects are manifest links to un-visual presences, and that these presences linger with/in places. Shadows of events, people, and things that went before are enmeshed with what is now: "The past is never closed, never finished once and for all, but there is no taking it back, setting time aright, putting the world back on its axis. There is no erasure finally. The trace of all reconfigurings are written into the enfolded materialisations of what was/ is/ to-come" (Barad, 2010, p.264). Material object interactions are the means to envision those traces, and allow a communion with stories perhaps paved over in the world.

In this respect, the public places where material objects appear transcend meanings of 'local' and 'site':

> places, in fact, are always constructed out of articulations of social relations (trading connections, the unequal links of colonialism, thoughts of home) which are not only internal to that locale but which link them to elsewhere. Their 'local uniqueness' is always already a product of wider contacts; the local is always already a product in part of 'global' forces, where global in this context refers not necessarily to the planetary scale, but to the geographical beyond, the world beyond the place itself. (Massey, 1995, p.183)

The material objects in public places with which adults interact to learn informally are imbued with more than pragmatic utilization in producing knowledge; they are representatives of the

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more-than-human world that enfolds time and space in reaching towards materialities for understanding: "We are hunting for modes of absence which, by their very way of being absent, make themselves felt within the sensuous presence of the open landscape" (Abram, 1996, p.212).

These findings illuminate possibilities for reconceptualizing adults' informal learning: first, that learning through material object interactions advantages adults informally, permitting a wealth of opportunities for public art, tactile displays, participatory forms of civic engagement, and events and festivals featuring interactive and exploratory components. Alternatively, there are grounds for an educational paradigm shift that gradually introduces young adults to learning settings distinct from formal environments, in order to develop self-directed learning skills and expand possibilities for knowledge acquisition.

Findings also imply that cognitive traditions of dualism and structural binaries must be equally met with exploration into materialities, from which can grow new literacies, sites and modes of understanding, and capacities for non-academic sectors to participate in adults' informal learning. There is also thereby tacitly endorsed the quality of change: in the shifting awareness that informal learning is possible through material object interaction, that learning manifests over time, and that places have differently discernible impressions of transformation in which people, objects and their entwined emplaced histories are gone but palpable nonetheless.

CONCLUSION

The presence of a sign, display, artwork, structure, or tool in public places does not signify interactions that result in informal learning. Some material objects are evident in their direct informal learning capacities, while others may generate informal learning indirectly; some material objects even engender symbolic interactions. These connections resonate with Abram's sorcerer-magicians living at the edge of civilization who dwell in the "continually adjusted awareness of the relative balance or imbalance between the human group and its nonhuman environ" (Abram, 1996, p.8), noticeable in Halifax's public places through a wealth of material objects available for interactions to support informal learning.

Adults seem only rarely to recognize that informal learning in public places is possible through material object interaction, introducing opportunities to change customary emplaced material objects meant to induce informal learning, or to redesign learning settings distinct from classroom environments.

Material objects connect with public places' stories, persons, and objects that remain resonant, if invisible, to expand knowledges' breadth and depth. No longer only theoretically understanding materialities, adults can access traces of imperceptible presences through unfettered interactions with material objects and develop their awareness of enmeshed constituent human/more-than-human perspectives enriching their informal learning.

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DISRUPTING ADULT EDUCATION PROGRAM PLANNING: CREATING A SPIRALS MODEL OF EMERGENT PLANNING FOR CREATIVE, CONNECTED CHANGE

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ABSTRACT

The field of adult education program planning has been challenged to move away from its linear, prescriptivist roots in technical rationalism; however, progress towards more responsive approaches to planning has been slow. Unlike many areas of adult education scholarship, program planning models have not been informed by the emergent ontology of complexity theory nor have they attended to the applied practice of emergent planning within design thinking which complements complexity theory. The purpose of this theoretical and model building paper is to examine the opportunity for complexity theory and design thinking to offer an emergent model of adult education program planning. This research and model building was performed with the use of visual prototyping tools, including sketching, mind-mapping, and story-boarding. The focus on creativity and emergence in this paper responds to suggestions that traditional linear plans for achieving pre-ordained objectives neither accurately reflect the reality of change nor offer an effective approach to planning. Rather, the concept of emergent planning taps into recent trends within adult education to make planning more interactive (Caffarella & Daffron, 2013), context responsive (Cervero & Wilson, 2006; Sork, 2000) and creative (Sork, 2010). The Spirals Model of Emergent Planning, proposed in this paper, draws on theoretical and empirical literature on complex planning and is a contribution to efforts at transforming adult education program planning.

Keywords: Emergence, program planning, complexity theory, design thinking.

INTRODUCTION

Adult education scholarship and practice have begun to move away from modernist ways of knowing to embrace a variety of philosophical perspectives and voices. However, the field of adult education program planning has been slower to make this move as evinced by the underrepresentation of critical, feminist, postmodern, and other viewpoints in the field (English & Mayo, 2012). Program planning theory "has been built largely on a foundation of technical rationality, and this limits its usefulness for understanding and guiding the complex, indeterminate nature of practice" (Sork, 2010, p. 159). In order to address this problem and to answer calls from within adult education program planning for a greater diversity of theoretical perspectives in the field, this research study explores the emergence-oriented perspectives of complexity theory and design thinking which provide an alternative orientation for adult education program planning and strive to answer the following questions: How can an understanding of complex adaptive systems and the role of self-organization, adaptation, attractors and disruption in complex change provide a more fruitful ontological basis for program planning? How can emergent planning approaches provide an answer to calls within the field for more creative, context-responsive, and connected program planning models? This study proposes a complexity-informed program planning model called the Spirals Model which presents six principles for emergent planning: attend to context,

connect, disrupt, iterate, be playful, and be creative. Ultimately, this study suggests that emergent processes, such as those found within complexity theory and design thinking, can fruitfully inform program planning by making the planning process more relational, playful, and responsive to change.

METHODOLOGY

I have undertaken a theoretical study and model building exercise through a review and thematic analysis of theoretical texts and empirical research on emergent planning drawn from adult education and other planning fields. I utilized emergent tools including arts-based practices and creative inquiry. This study explores complexity theory together with design thinking because of the pattern in adult education scholarship (Fenwick, 2013; Lange, 2015) of melding complexity theory with varied perspectives in a multi-referential web consistent with the ethic of transdisciplinarity (Alhadeff-Jones, 2012; Lange, 2015). As an approach arising from practice, design thinking honours the dialogic relationship of the theory/practice pair (Morin, 2008).

BACKGROUND

Understandings of complexity spring from complexity science informed by biology, computer science, mathematics, and physics. Complex adaptive systems, the study of which is central to complexity theory, are driven by the actions of the individual elements within them. These actions are governed by multiple overlapping and sometimes contradictory mechanisms, including recursive feedback among components, that allow them to act reciprocally upon one another in nonlinear, dynamic webs of interactions (Kauffman, 1989). Kauffman asserts that, as such complex systems achieve autocatalysis (self-generated change), emergent features result. Emergence holds that as systems adapt and transform the resultant states are not predictable or fully explainable by the sum of the system's parts (Waldrop, 1992). Self-organized systems evolve, sometimes in sudden and innovative ways, resulting in dynamic states far from equilibrium. Self-organizing systems continually exchange energy and matter with the environment yet remain relatively steady (Prigogine & Stengers, 1985). Self-organization and adaptation do not occur when systems are at or near equilibrium, rather, a certain level of disruption which creates the zone of fecundity characterised as the "edge of chaos" (Waldrop, 1992) is required to prompt change. Complexity theory stands in contrast to traditional atomistic and reductionist approaches to scientific inquiry that seek totalizing rules (Capra & Luisi, 2015).

The dialogic approach and stress on emergent change within design thinking make it relevant to the work of complex-informed planning. Design thinking springs from practice in traditional design fields. Design thinking is distinct from other forms of problem solving characterised by a solution focused approach involving defining the solution and the problem reciprocally, taking a systems perspective, utilizing both logical and creative processes, iterating, and fostering emergence throughout the design process (Dalsgaard, 2014; Lawson, 2006). Amongst popular and theoretical treatments of design thinking one of the central elements consistently identified is iteration (Cross, 2011; Dalsgaard, 2014). Iterative design processes are sensitive to feedback and change throughout the design process in a manner linked to the sensitivity to feedback within complex systems (Snyder, 2013). Design thinking offers practical applied means of emergent planning including varying forms of prototyping such as

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sketching, model building, or roleplaying (Cross, 2011) and serious play – playful processes with significant ends.

Adult education planning models have been critiqued for failing to sufficiently address many of the key aspects of complexity and design, including connection and creativity, though they have not been identified as such. Cervero and Wilson (2006) point to ongoing calls in the programming planning literature for more attention to the contexts for planning. Sork and Caffarella (1989) admonish scholars in the field that contextual realities may be so influential as to render planning theory immaterial. Cervero and Wilson (2006) conclude that this confirms "the inability of planning theory to articulate any particular understanding of how context works" (p. 23). Despite Lindeman's early calls (1926) drawing attention to the importance of creativity and beauty in adult education these aspects of the field have not been sufficiently explored. Knowles (1970) exhorted planners to consider adult education as an art form and consider the physical space of instruction, among other elements. However, despite the decades that have passed since adult educators first took up the call to increase creativity and artistry in the field, Sork (2010) notes that the aesthetics of planning have received little attention and that creativity in general has not been treated thoroughly.

The failure of planning theory to be appropriately connected and creative may be linked to the underlying technical rational basis for educational planning. In fact, Sork (2010) has explicitly critiqued conventional models of planning as being "incompatible with current understandings of the complex context in which planning occurs" (p. 159). It could be argued, then, that educational planners, like other Western thinkers, have fallen prey to what Capra (1996) described as a crisis of perception, a view of the world that is inadequate in the face of its complexity (cited in Semetsky, 2012, p. 54). As Semetsky suggests, the technical rational practice of planning based on predetermined outcomes, set activities, and existing knowledge leaves little room for emergence and results in rigidity instead.

Some in adult education have begun to embrace complexity theory and design thinking's conceptualization of reality as fluid, interconnected, and holistic. Tisdell (2011) asserts that a complex view of our discipline may help adult education overcome some of the challenges of what she suggests is a dwindling state of practice. Alhadeff-Jones (2012) identifies the use of complex approaches as a partial remedy to both overgeneralization and fragmentation produced, in part, by the formal institutionalization of knowledge. Other adult education scholars have embraced the richness of complexity theory as a way of deepening understandings of topics such as experiential learning (Fenwick, 2006) and transformative learning (Lange, 2015). Karpiak (2000) made a rare connection between program planning and complexity theory which "challenges us to plan in ways that more closely align with human action and interaction and less with machine-like, behaviouristic principles" (p. 40). While Karpiak offers an intriguing insight into the promise of complex planning, her brief treatment of complexity informed planning was primarily a prompt for others to pursue its promise rather than a thorough treatment of her own.

Design theorists have treated the planning of educational endeavours through a design lens (Banathy, 1991; Buchanan, 1992; Nelson & Stolterman, 2012) arguing that all educational planning is a design undertaking (Buchanan, 1992). While practitioners and scholars in education generally have utilized design thinking (Chance, 2010; Crichton, 2013; Scheer et al., 2012), the field of adult education has not. Where design thinking is treated in relation to adult learning, it tends to be in areas with a tenuous relationship to the field. Chance (2010)

comes closest to treating design thinking in relationship to adult education program planning when she presents it as an approach to planning in higher education, preferable to the traditional linear models. In this study, I will be doing the preliminary work of explicitly linking design thinking approaches with adult education practice.

TOWARDS EMERGENT PLANNING

Complexity-informed planning is always contextual so there can be no set prescription for how planning practice should work. There are, though, key principles when it comes to a complex approach to planning: attend to context, seek connection, disrupt, iterate, be playful, and be creative. These are mapped on the Spirals Model of Emergent Planning (Figure 1) as a reminder that these are not linear steps but principles to be considered and applied recursively throughout the planning process.

The Spirals Model of Emergent Planning
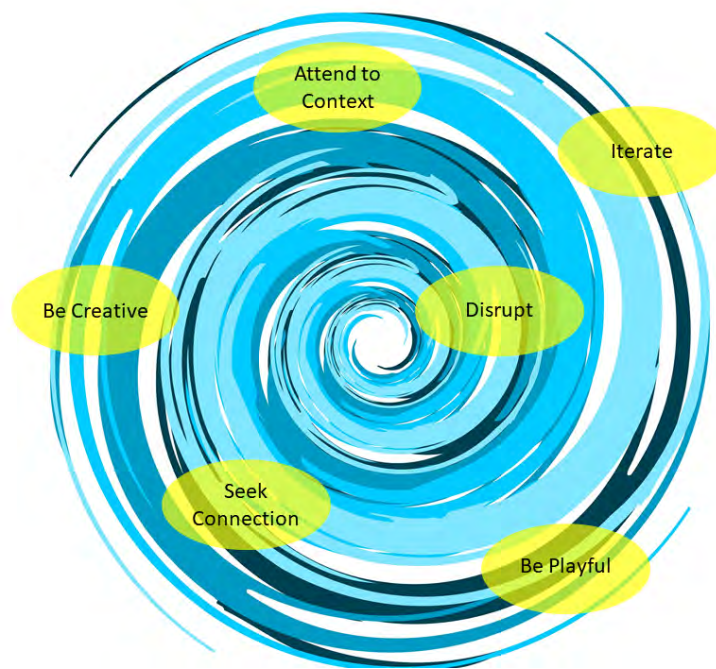
Figure 1. The Spirals Model of Emergent Planning

Attend to Context

While frameworks exploring context are not uncommon in education (Davis & Sumara, 2006), they are often bookended by the individual learner and society. Emergent planning practices encourage planners to consider context from the extreme macro end of the spectrum, such as the transpersonal level and the ecological level down to the most micro-levels of DNA and chemical structures. Context exists on a spectrum from applied or physical context, such as the physical environment or physical interactions amongst people, to much more abstract levels of context such as spiritual context or cultural knowledge.

Visually representing context in a fluid rather than linear way can be important and mind-mapping tools can assist in this process. Mind-maps can be low tech, created on whiteboards or paper. Online tools can also be found which help with mind-mapping. Another tool for connecting to educational context is by extending the learning outside of the walls of the institution. In fostering connection to learners' larger contexts, community projects strengthen connections and allow for the flow of feedback between learning system and environment, allowing the learner's context to impact the process of program formation.

Seek Connection

Connection is at the core of the functioning of complex adaptive systems. Lange (2015) identifies relationality as an important emerging concept and argues that relationally situated perspectives help to move beyond dualistic thinking. This idea is shared by other complexity theorists with an interest in education who have identified dichotomous conceptual pairings and explored the way that dialogical processes inherent in complexity can help conceive of these pairings as simultaneities, processes that operate concurrently (Davis & Sumara, 2006; Morin, 2008).

Planners should work both inside and outside of the planning process to build and strengthen connections with learners, instructors, staff, stakeholders and community members. Complexity-informed planning stresses the importance of organizational structures and communication practices that reduce hierarchical organizational control and siloed work groups, ensuring that all members of a learning community have maximal opportunities to interact with and influence each other. As Davis and Sumara (2006) assert, planners can also promote opportunities for ideas, technologies, and approaches to interact and intermingle. Two broad strategies for creating connection emerge within the emergent planning literature: collaborative planning in which members of diverse groups are consulted or asked to collaborate on the design of programs (Kershner & McQuillan, 2016; Snyder, 2013) and the use of small cohort groups of diverse individuals in planning and learning (Sanford et al., 2015).

Disrupt

The intermingling of ideas, technologies, and approaches discussed above promises to be effective in occasioning change in complex systems, at least partially through the disruptive influence of diversity. Complexity theory reveals the power of attractor states that function to pull practice back into familiar patterns. It is only through the power of disruption that we move beyond these attractor states to a new pattern of behaviour. Planners need to remember that, despite good intentions, we cannot foresee or dictate where change will take us. Rather, if we promote disruptive change, the process may be challenging, but newly emergent states may serve us better than any we might have deliberately planned.

White and Levin (2016) suggest that when using perturbations to promote disruption in an educational setting: "each perturbation must have a purpose other than just creating instability" (p. 75), such as promoting learner success, and "perturbations must be designed with the purpose of breaking down resistance" (ibid). Planners should focus on identifying and promoting bottom up patterns of disruption rather than on personally trying to trigger disruption. The popular story of an architect who designed a campus but waited a full year to install sidewalks which he placed where the "desire paths" (those worn in the grass by foot traffic) had formed can provide a model of how planners can function. By being attuned to

emergent patterns of change, planners can help to disrupt formal institutional practice towards emergent patterns beneficial to learners, pushing the system to the point of bifurcation and ultimately enabling the establishment of new attractor states more in line with learner needs.

Iterate

Whatever planning process educators choose to undertake, it should be approached iteratively with the intention to circle back and revisit past decisions as the system provides feedback. It is necessary to dialogically address seemingly dichotomous concepts and integrate them in our work. Planners need to move from reflection to action and theory to practice and back again and use the momentum created by this movement to hold the two together without flattening out their contradictory power.

Design thinking provides a dynamic framework for iterative planning. Within various design fields there exist strategies for planning and implementing in an iterative manner. Design approaches to planning in the human services field (Hanington & Martin, 2012), for example, behavioural mapping, parallel prototyping, rapid iterative testing and evaluation, as well as heuristic evaluation can be used across disciplinary boundaries And, rather than approaching courses with a predetermined course of action, planners can assist facilitators and learners in developing emergent guides for course learning.

Be Playful

The skills necessary for and nourished in the act of play are particularly well suited to functioning in a complex planning environment. The ability to be spontaneous and take direction from one's intuition are central parts of playful activity often excluded from the workplace. As adults, we have been trained towards the predictable, structured, and socially acceptable. When we are constrained by cultural norms, unnecessary or outdated institutional policies, or by our own fear of failure, however, we are less likely to be innovative and insightful. Therefore, we often need to do something deliberately in order to create space where play is possible (Proyer, 2014). Prototyping tools and strategies employed in design can promote a playful attitude (Hohmann, 2006). Modelling with clay, building with Lego, and role-playing may help us move beyond self-consciousness. In addition, role-playing can be useful as a strategy in educational planning. Engaging in playful processes within the context of interdisciplinary teams or collaborative groups can have the added benefit of building strong connections.

Be Creative

While playfulness is a mode of being, creativity incorporates actual acts of creation, the bringing into being of something new and valuable. Unlike other planning models, design thinking stresses the role of the individual planner's unique perspective (Considine, 2012) which is complemented by complexity theory's focus on the integration of the subjective perspective of the researcher (or planner) into the change process (Morin, 2008). Not every planner needs to possess the same strengths and abilities, rather, like an expert designer, skilled planners should recognize and build upon their own strengths.

There are many strategies that can be used to encourage planners to be more creative, the most important of which involve participation in hands-on creative and artistic undertakings. Welsh and Dehler (2012), for instance, use sketches to connect with stakeholders during

planning. Colucci (2007) discusses the creation of images as a way to creatively gather input from others. In order to mitigate the discomfort some individuals may have with sketching and drawing, individuals could also use photography or digital image creation tools to express their perspectives.

CONCLUSIONS

The six principles of emergent planning point planners towards a new way of planning educational activities. These principles, and the emergent perspectives from which they spring, prompt us to embrace ambiguity and see the role of the planner in education as one of facilitating change. Asking planners not to engage in planning, the very activity at the core of their professional identity, is likely to provoke resistance and confusion. But, rather than viewing resistance and confusion as a problem, complexity theory presents it as an opportunity. The disruption caused by complex understandings of planning, while unsettling, may offer a rich soil from which dissipative structures and emergent re-ordering can spring.

To foster emergence, planners need to use all the tools at our disposal - we must strengthen connections amongst diverse elements of educational systems, and purposefully introduce disruption and contradiction. We should attend to logistical aspects of planning with the understanding that they are not like pieces of a completed puzzle, locked into place, but more like the indeterminate, alterable helium balloons of Karpiak's (2000) imagining. Planners must question institutional policies and processes that pull us towards behaviour that separates planning from implementation, for example, the primacy of pre-determined learning outcomes, or the need for detailed syllabi or curriculum prior to the outset of a course. Planners also need to identify processes that allow us to implement new, but not yet fully developed programs in order to learn from doing.

The utilization of emergent planning practices allows us to respond to Sork's (2010) call to recognize the indeterminacy and artistry in planning by approaching it as if it were improvisational theatre. In improvisational theatre we can glimpse the heart of play which is exemplified by the attitude of "yes, and…", an improv rule that insists that no matter what another participant suggests about reality, we must say yes and expand upon it. When we as planners integrate a "yes, and…" ethic into our planning we are truly making room for "the outburst of an idea, an inspiration, a problem or a chance" (Karpiak 2000, p. 40).

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GLOBAL LEARNING COMMUNITIES THROUGH MEANINGFUL ONLINE INTERACTIONS

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ABSTRACT

Creating community amongst the diverse and globally dispersed learners in distance education is imperative for successfully facilitating online learning which has the potential for feeling very isolating. One way to develop community is through optimally structuring discussion boards in order to promote student engagement and to foster meaningful interaction between students. This process of properly implementing discussion boards in the online classroom is supported by the literature and the authors' various scholarship and experience, all of which maintains the potential for properly implemented discussion boards to serve as a tool for promoting community. This session will encourage dialogue among participants regarding their experiences with a global learning audience and their successes and challenges in creating meaningful online interactions and community. The intent is for participants to gain an understanding of the importance of online community, share related issues, and to gain tangible approaches to successfully engage an online learning audience comprised of a globally diverse set of learners.

Keywords: distance education, online community, global learners

INTRODUCTION

Online education creates the opportunity for learners from across the globe to learn together and from each other, but creating a global community of learners is not easily achieved when learners are geographically dispersed. Due to online learners participating from wherever they may be located rather than together in one space, learning can potentially feel very isolating. Thus, creating an online community is extremely important for a successful student experience, as learning is a social enterprise. One way to create a community that supports all learners, who potentially have very diverse experiences and backgrounds, is by engaging participants in meaningful interactions.

BACKGROUND

Literature supports that when properly implemented, discussion boards can be instrumental in promoting community in online learning (Kasl & Yorks, 2016; Block, Udermann, Felix, Reineke, & Murray, 2008; Clark-Ibanez & Scott, 2008; Bender, 2003; Misanchuk, Anderson, Craner, Eddy, & Smith, 2000). But, in order to utilize discussion boards as a tool for engaging learners, instructors need to ensure they are optimally structuring discussions for the promotion of community in the online classroom. Having students engage in collective activities and/or discussions with meaningful interactions creates a common objective and thus initiates community. The literature on this topic has clearly established that five aspects contribute to creating opportunities for meaningful interactions and the development of community in the online learning environment. These include (1) the prompt/activity, (2) expectations and guidelines for interactions, (3) incentives for participation, (4) instructor facilitation and guidance, and (5) the tone of interactions (Brown, 2001; Clark-Ibanez & Scott,

2008; Hoey, 2017; Kasl & Yorks, 2016; Misanchuk, Anderson, Craner, Eddy, & Smith, 2000; Palloff & Pratt, 1999; Zhou, 2015).

DISCUSSION

These proceedings briefly introduce, for contextual purposes, details on these best practices as drawn from the authors' research, (Gebhardt & McKenna, 2019; McKenna, 2018; McKenna, Gebhardt, & Altringer, 2019), their Framework for Online Design, Instruction, and Evaluation, and from other existing literature on the topic (cited above). Each of the five aspects that contribute to creating discussions that promote meaningful interaction and the opportunity for community building between online learners has the opportunity to be "optimally" or "sub-optimally" structured. Research found that how discussion board activities were structured had a significant impact on the extent and manner of meaningful interactions that occurred in the online discussions.

Table. 1. Discussion Board Structure for Promoting Global Community.

Element of Discussion Board Structure	*Sub-Optimal*	*Optimal*
(1) Prompt	Non-thought provoking, closed-ended, and only one correct answer.	Thought-provoking, open-ended, and many correct answers.
(2) Expectations and Guidelines	No expectations and guidelines given. OR Expectations and guidelines are minimal or over-rigid with respect to interaction.	Expectations and guidelines are provided. AND Expectations and guidelines promote interaction and are purposefully ambiguous.
(3) Incentives for Participation	No incentive for actively participating and initiating interactions.	Active participation is encouraged through grade enhancement and/or encouragement.
(4) Instructor Facilitation and Guidance	Instructor guidance is completely absent from discussion. OR Instructor presence is overwhelming and hinders student-to-student interaction.	Instructor guides the discussion by instigating interactions between students, keeping the discussion on topic, and emphasizing main themes.
(5) Tone of Interactions	Discussions are too informal resulting in a less rigorous and stimulating discussion. OR Discussions are too formal resulting in the alienation of some students.	Tone is inclusive of all students AND Discussions are casual yet stimulating, resulting in a discussion that is engaging and accessible to all students.

CONCLUSION

The authors' research found it necessary to create participation expectations that were intentionally ambiguous. When expectations detailed specific requirements (ie. number or length of posts) the interactions were not meaningful, but perfunctory posts that were autonomous and hindered the desired student-to-student interaction that led to community development due to a collective pursuit or shared objective. Ultimately when student-to-student engagement is improved, the inclusion of both social/personal content and a personable/casual tone both increase. In addition, it was necessary for the instructor to be less visibly engaged in the discussions in order for student interactions to be at the forefront and for students be more reliant on their student-to-student interactions for success. Finally, instructors need to model and support the meaningful interactions they desire students to display. Ultimately, increasing student engagement leads to more meaningful interactions and these communications assist in a greater degree of community in the online classroom. Optimally structuring discussions is one way to support community building for the diverse global learners that comprise our online learning environments.

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NEOLIBERAL MARKETISATION AND THE FRAGILE ARTS OF POST-COLONIAL EDUCATION: REFLECTIONS ON A CANADIAN STUDY ABROAD PROGRAM IN MEXICO

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ABSTRACT

Over the month of May 2019, I taught a course entitled "Mexico: Social Issues and Justice" to twenty-two students enrolled in a Canadian university. The course involved students between nineteen and forty-six years of age, and was delivered entirely in Mexico. Conceptualized as an anti-colonial effort to facilitate learning by students in the fields of social work and sociology, this course became a fascinating laboratory in which neoliberal individualism and market-oriented student identities helped produce distinctively neo-colonial behaviours. In this paper, I take an auto-ethnographic approach to describing my experiences as an educator on a study abroad program, and I encourage reflection concerning challenges that neoliberal marketisation presents for educational projects oriented to social justice.

Keywords: higher education, neoliberalism, cross-cultural education, social justice.

INTRODUCTION

During May 2019, I taught a course entitled "Mexico: Social Issues and Justice" to twenty-two students enrolled at the University of Calgary. This study abroad program provided a particularly interesting opportunity to reflect upon the impact of neoliberal marketisation on educational processes, because in addition to the Canadian participants, there were ten Mexican participants, all of whom were enrolled as social work students at a prestigious, public university in Mexico City, where no tuition fees are charged to students.

Of the various teaching and learning strategies employed in this study abroad program, all students were expected to spend three days and three nights in a "homestay" with Indigenous families in rural Mexico. I assigned two or three students to stay with each family, in most cases in pairs that involved one Canadian and one Mexican student. However, citing a variety of reasons primarily focused on health risks and insects, nine of twenty-two Canadians (and no Mexicans) left their Indigenous host families prior to the third night. The process of this mass withdrawal constituted a demonstration of neo-colonial privilege that would have been comically ironic if not for the angst caused to the Indigenous families who had opened their homes to our students.

In this paper, I interpret the unexpected outcomes of this homestay experience not in terms of the idiosyncratic self-understandings of the students involved, but rather in terms of structural differences between Mexican and Canadian student cultures. The Canadians had paid a substantial fee to participate in the program, and when they felt uncomfortable or at risk they believed they had an individual right to abandon the homestay. The Mexicans paid no fee, and they believed they had a collective responsibility, to their university and their classmates, to remain with their host families despite the discomfort.

CONTEXT: THE PROGRAM AND ITS STUDENTS

The "Mexico: Social Issues and Justice" program was a collaborative endeavour, planned and delivered by two faculty members of the Department of Sociology and the Faculty of Social Work at the University of Calgary, along with three colleagues from the National School of Social Work at the National Autonomous University of Mexico (UNAM). Canadian students spent three-and-a-half weeks in Mexico, with sixty percent of that time spent in Mexico City, and forty percent spent mostly in the city of Puebla and a rural area known as Cuetzalan. Mexican students joined the Canadians for a one-week stay in Cuetzalan.

Within this study abroad program, Canadian students took two degree-credit courses. *Social Issues in Mexico* focused on topics relating to political economy, gender, inequality, crime, migration, popular culture, and social movements. *Inter-Cultural Practices* focused on relations between Indigenous and non-Indigenous peoples, along with the knowledge and skills required to collaborate cross-culturally in the quest for social justice. Mexican students received credit for participating in a community-based practicum as part of a social work course focused on Indigenous peoples.

The overall study abroad program involved six pedagogical strategies:

1. Lectures from two University of Calgary professors, eight professors affiliated with Mexican universities, and two members of staff from an international NGO.
2. Field trips to three NGOs (working with refugees, street children, and victims of domestic violence), two Indigenous co-operatives (whose work focused on agriculture and tourism), two public hospitals (one of which was a children's hospital), and urban neighborhoods emblematic of privilege and marginalization.
3. A three-night homestay with Indigenous families in Cuetzalan.
4. Regular small group debriefing meetings and full-class sharing circles.
5. A small group project, in collaboration with students from UNAM, focused on sustainable development goals relating to health, gender, education, peace, and the environment.
6. Visits to two museums (the National Museum of Anthropology and the Museum of Memory and Tolerance), two archaeological sites (Teotihuacan and Cholula), two fee-paying cultural events (Lucha Libre and Folkloric Ballet), and two urban heritage sites (Puebla and Xochimilco).

Of the twenty-two Canadian students, sixteen studied social work, nineteen were female, twenty were undergraduate students, and sixteen were under thirty years of age. All ten Mexican students were undergraduates in social work, two were male, and three were over thirty years of age. Canadian students paid a program fee of just over $5,000 to participate, while UNAM students paid no fee, as Mexican taxpayers, through a block payment made by their university, covered the costs of their participation.

Both Canadian and Mexican students reported significant learning outcomes from their participation in the program. For the Canadians, these focused on knowledge regarding social issues in Mexico, skills pertaining to cross-cultural practice, personal growth from challenging experiences, and network building from making friends with other students in the program. For the Mexicans, learning outcomes focused on knowledge regarding Indigenous communities in rural Mexico, along with cross-cultural skills and personal growth. While learning outcomes are not the focus of this article, Fig. 1 presents a synopsis of one aspect of

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the learning accomplished by the Canadian students. At the end of the group study program, I asked each student to write down three words that summarized Mexico to him or her. The results demonstrated that – despite the challenges that are the focus of this paper – students went home with an understanding of Mexico that was more nuanced, holistic, and sympathetic than that with which they began the program.
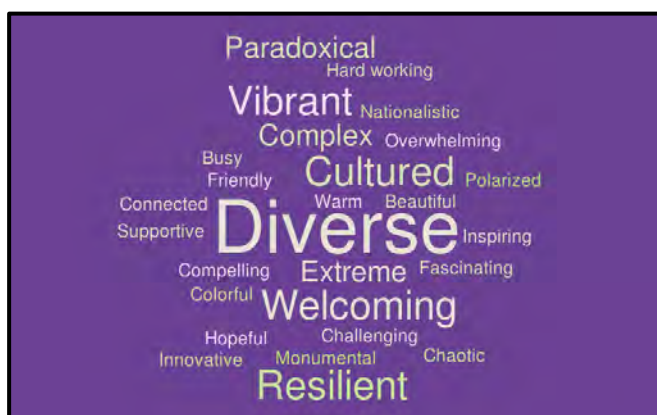

Figure 1. Word map of Canadian students' synopses of Mexico.

RESULTS: UNEXPECTED OUTCOMES FROM A HOMESTAY EXPERIENCE

Within the overall study abroad program, this paper focuses on the homestay experience – those three days and nights in which Canadian and Mexican students lived with local families in three municipalities in Cuetzalan. The goal of the homestay was to provide students with a short experience of cultural immersion, thereby giving them an opportunity to learn about the daily lives of Indigenous people in rural Mexico. A number of Canadian students had expressed great enthusiasm about the homestay component of the study abroad program, as it would enable them to learn about the lived realities of Indigenous people in Mexico.

All Mexican students undertook the Cuetzalan homestay in partnership with a Canadian student. Given the fact that Canadians outnumbered Mexicans in the program, twelve Canadians went to their homestay families with one or more other Canadians. Of the fifteen host families, ten hosted one Canadian and one Mexican, three hosted two Canadians, and two hosted three Canadians. Prior to arriving in Cuetzalan, the Mexican and Canadian students had met one another at two sessions held on the main UNAM campus in Mexico City. Those sessions provided an opportunity for all students to introduce themselves, to chat together informally, and to form small, thematic groups for collaborative projects that they would undertake after returning from Cuetzalan.

We arrived in Cuetzalan on a Monday afternoon. That evening, we stayed at a hotel run by an Indigenous women's cooperative. The members of that cooperative produced a variety of handicrafts, handmade clothing, and organic food and cosmetic products that were sold through the hotel. Further, members of the cooperative occasionally organized homestay accommodation for tourists wishing direct experience in small Indigenous communities. Fifteen members of the cooperative hosted our students, in return for a modest fee.

On the Tuesday morning, the leaders of the Indigenous women's cooperative made a presentation regarding the history, accomplishments, and ongoing challenges of the cooperative. Following that presentation, the fifteen cooperative members who were hosting

our students introduced themselves, and we matched each member with the students whom they would be hosting. In a festive spirit, the students then departed with their host families in two mini-buses that served as our mode of transportation. The homestay families lived in three rural communities, each of which was between twenty and thirty minutes away from the city of Cuetzalan, where our hotel was located.

We expected all students to spend from Tuesday through Thursday with their families, and return to the hotel on Friday morning for a visit to an Indigenous cooperative focused on agricultural production and marketing. As such, I was surprised to receive a telephone call on the Tuesday evening, from a pair of Canadian students who wanted to return to the hotel immediately due to concerns about the presence of chickens and cockroaches in the home in which they were staying. I told them that I would not bring them back to the hotel that night, but that I would visit them in the morning to discuss their concerns and make a decision regarding their accommodation for the subsequent two nights. On the Wednesday morning, I met with the students and their host family. The students had not slept much, as they were highly anxious about the presence of cockroaches on the walls and floors (despite having mosquito nets to enclose the space above their beds). They were adamant about leaving their homestay immediately, and my co-instructor told them that this would be fine. The host family was obviously quite concerned about what had transpired. They had done their best to comfort and console the students involved (despite a language barrier), and they told me that they had previously received tourists in their home without incident or complaint. I assured them that they should not feel badly about the students' early departure, and explained that the students were having difficulty adjusting to all of the differences between their homes in Canada and the environment in Cuetzalan.

My co-instructor and I had intended to spend the Wednesday visiting as many of the students as possible. Over the course of the day we visited most of the students, and relocated a further four Canadians back to the hotel in the city of Cuetzalan. One student had been ill prior to leaving for her host family, and had safety concerns that appeared to be contributing to a deteriorating state of health. Her Mexican partner moved to a nearby family that was hosting two other students. The three other Canadians who returned to the hotel that day had been staying together with a family who owned a general store in their small town. These three students returned because of their perception that the mattresses on which they had slept had bedbugs, and because they were concerned about the risk of food-borne illness. None of them had bedbug bites, and none of them had gastro-intestinal issues. Nevertheless, I could not convince them to stay. Interestingly, despite having been hosted by one of the wealthiest families in the community, one of the students from this trio complained, as a rationale for an early departure, that she did not wish to engage in "poverty tourism."

On the Wednesday evening, my co-instructor and I received numerous text messages and telephone calls from students concerned about various aspects of their homestay experience. On the Thursday, we completed another round of visits to almost all of the students. In one of the communities, three students, each of whom had a Mexican student partner, elected to return to the hotel rather than complete their third night with a homestay family. One had concerns relating to cleanliness and personal safety, one had health concerns, and one had been ill prior to leaving for the homestay experience, and appeared to be getting worse. The students had been in touch with one another to coordinate their communication, and were

waiting together for the arrival of my co-instructor and me. As such, we arranged their return to the hotel and continued visiting other students.

It total, nine of twenty-two Canadian students, and no Mexican students, ended their homestay experience prior to the third night. In addition, a group of three other Canadians required substantial persuasion to remain with their family, principally due to concerns about the risk of bedbugs. For each homestay family whose student(s) departed early, I did my best to explain that the students' decisions to leave reflected challenges in adapting to conditions that were different to those of their homes. I told each family that they could keep the full amount of the honorarium that they had been paid, thanked them for opening their homes to our students, and apologized for any inconvenience or stress caused by the students' early departure. For each Mexican student whose Canadian homestay partner departed early, I arranged for them to join another host family (so that every student stayed with at least one other student), and apologized for the inconvenience being caused to their homestay experience. Nevertheless, it was clear that both the families and the UNAM students considered the early departure of the Canadian students to be an inappropriate and troubling act. Amongst other things, the host families were concerned about the students and about their own status in the cooperative, and the Mexican students were concerned about the distraction caused to their efforts to learn from their host families.

It is important to keep in mind that sixty percent of the Canadian students did remain with their homestay families for the full three days and nights. Those students subsequently reported a range of outcomes that demonstrated significant learning and, in several cases, personal growth. Some students learned the difference between the scarcity of economic resources and "poverty," while others learned about the depth of social capital and the strength of interpersonal relationships and connection to the environment that characterized the families and communities with whom they stayed.

CONCLUSIONS: A CONVERSATION ABOUT NEOLIBERAL MARKETISATION

This homestay experience in Cuetzalan illustrated the fragility of efforts to provide post-colonial education focused on social justice. On the one hand, as the preceding paragraph indicates, the homestay experience led to rich learning on the part of some students. On the other hand, the homestay experience was a demonstration of neo-colonial privilege within an educational program that had intended to be post-colonial in orientation. In a program dedicated to learning about social issues and justice, we created a spectacle in which our Mexican hosts and partners witnessed "rich Canadians" calling up their professors on fancy cell phones and being chauffeured away from Indigenous families and communities in air-conditioned coaches. We tried to provide an opportunity for students to learn in solidarity with those in less privileged positions in another country, and ended up having those students demonstrate the unrelenting nature of privilege. Rather than live three days in conditions in which Indigenous people live their entire lives in Mexico, forty percent of our students cited various risks in prematurely terminating their participation. The risks cited – bedbugs, cockroaches, the presence of live poultry in homes, personal safety, the potential for food-borne illness, and the perceived lack of adequate sanitation – did not lead to illness or physical harm to any of the students. In the end, students encountered no bedbugs on themselves or their belongings. Nevertheless, the perception of such risks led students to make decisions that their Mexican hosts and counterparts found regrettable.

There are many ways of interpreting why Canadian students, and not their Mexican peers, left their homestay families early. The Canadian students themselves asserted that I had not properly prepared them for the experience, that conditions in some of the homes were not acceptable, and that Mexican students were more accustomed to living conditions such as those in the homestay families. The Mexican students perceived the Canadians who left their homestay families as selfish and pampered. In terms of the socio-demographic characteristics of the Canadian students, the only variable that correlated with the decision to leave early was age. Students over the age of thirty left their homestay families at a higher rate than did students under thirty. Since the Canadians could not speak Spanish, and the host families could not speak English, a language barrier was likely a contributing factor.

I hypothesize that fundamentally different student cultures actually led to the stark difference between Canadian and Mexican responses to the same discomforting experience. At the AEGT 2020 conference in Vancouver, I will engage participants in a discussion of the following cultural themes that help explain what took place in Cuetzalan – themes with which conference participants may have experience in different contexts: (1) individual rights versus collective rights, (2) consumer identities versus student identities, and (3) privilege versus solidarity. In each of these pairs of concepts, neoliberal patterns of thought would emphasize the first rather than the second. I will share my reflections about what transpired in Cuetzalan, and ask AEGT 2020 participants to contribute their experiences and thoughts about the relationship between neoliberal marketisation in higher education and the possibilities and constraints for teaching and learning about social justice.

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[None provided]

ASSOCIATION BETWEEN LITERACY SKILLS, LANGUAGE USE, AND ONLINE HEALTH INFORMATION SEEKING AMONG HISPANIC AMERICANS

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ABSTRACT

Online health information is underutilized among Hispanics with low English proficiency in the U.S. This study examines the association between a unique measure of general English literacy, language use, and online health information seeking among Hispanic adults. Data for Hispanics ages 25 to 65 (N = 700) come from the 2012/2014 Program for International Assessment of Adult Competencies (PIAAC). Binary logistic regression models were used to predict online health information seeking as a function of literacy skill scores (0 – 500 points) and primary language use (Spanish vs. other). Literacy (Odds-Ratio = 1.012, $p < 0.001$) was a positive predictor, while speaking Spanish at home (Odds-Ratio = 0.352, $p < 0.01$) was a negative predictor of online health information seeking. Literacy skills and language use appear to be separate contributors of online health information seeking among Hispanic adults. Adult educational research and practice should consider literacy skills and English language use as separate and important predictors of online health information seeking among Hispanics in the U.S.

Keywords: Social determinants of health, Latinos, eHealth, digital divide

INTRODUCTION

The Internet is a common source of health information (Jacobs, Amuta, & Jeon, 2017). Using the Internet for health information can improve patients' engagement and competence with health decision-making (Jacobs et al., 2017; Tonsaker, Bartlett G, & Trpkov, 2014). For instance, the Internet may complement other sources of health information by exposing consumers to a broader knowledge base of medical conditions, preventative strategies, and treatment options (Jaccobs et al., 2017; Tonsaker et al., 2014). While there are several potential benefits for using the Internet for health information seeking, there are also concerns about the quality of information available (Tan & Goonawardene, 2017; Tonsaker et al., 2014). However, despite being a potential source of misleading information, the Internet is generally considered a valuable source of health information when used in conjunction with other sources (e.g., health care providers) (Jacobs et al., 2017; Peña-Purcell, 2008; Tan & Goonawardene, 2017).

While the Internet may serve as an important information source, it may also help propagate inequalities in access to health information, particularly among racial/ethnic minorities and other vulnerable populations (Choi & Dinitto, 2013; Kontos, Blake, Chou, & Prestin, 2012; Nguyen, Mosadeghi, & Almario, 2017). Indeed, there is substantial evidence of a 'digital divide' in the use of the Internet for health information (e.g., Peña-Purcell, 2008; Kontos et al., 2012). The lower use of online platforms for health information by those of low socioeconomic status (e.g., educational attainment), older adults, immigrants, individuals with limited English proficiency, and racial/ethnic minorities is well documented in the United

States (U.S.) (Bjarnadottir, Millery, Fleck, & Bakken, 2016; Brown, Lopez, & Lopez, 2016; De Jesus & Xiao, 2012; Gonzalez, Sanders-Jackson, & Emory, 2016).This digital divide particularly affects Hispanics --- one of the fastest growing ethnic groups in the U.S. (Gonzalez et al., 2016). Despite a recent increase in the use of the Internet (Brown et al., 2016), Hispanics in the U.S continue to be less likely to use the Internet for health information than other racial/ethnic groups (De Jesus & Xiao, 2012; Peña-Purcell, 2008). This trend has been largely attributed to factors associated with Hispanics' relative lower English-language proficiency (Berland et al., 2001; Bjarnadotti et al., 2016). Estimates suggest that 73% of Hispanics speak a language other than English at home, presumably Spanish, and only 31% report speaking English very well (U.S. Census Bureau, 2015).

Internet health information seeking requires the skills necessary to locate and assess the credibility of information sources (Jacobs et al., 2017). Berland and colleagues (2001) report that the comprehension of most web-based health information, both in English and Spanish, requires a high reading level, sometimes collegiate. Since 50% or more of online information is in English (Web Technology Surveys, 2019), English literacy is highly relevant to online health information seeking. However, measures of general English literacy skills (i.e., reading comprehension) have been widely understudied among Hispanic adults and, more specifically, research has rarely pulled apart the unique contributions of English literacy skills from self-reported everyday language use (i.e., Spanish vs. English). A better understanding of the association between literacy skills, language use, and online health information seeking has to potential to improve health education initiatives designed to reach Hispanic Americans.

METHODOLOGY

Data

Data come from the U.S. public use files of the 2012/2014 Program for the International Assessment of Adult Competencies (PIAAC), a collaborative effort by Organisation for Economic Co-operation and Development nations (NCES, 2019). The PIAAC is designed to assess a range of competencies and includes sophisticated measures of general literacy (see the section below for more details). The PIAAC uses a complex sampling method to provide nationally representative data. The present study focuses on Hispanic adults between the ages of 25 and 65 (N = 700), life stages where formal education and initial literacy skill development has generally taken place.

Measures

Outcome-*Internet use for health information.* In PIAAC, the respondents were asked "how much information about health issues do you get from the Internet?" The original response categories were none, a little, some, and a lot. Given the skewed distribution of responses, we dichotomized this variable as 1= some & a lot or 0= none & a little.

Predictors-*Literacy skills.* We use PIAAC's assessment of literacy skills as an indicator of respondents' English literacy. PIAAC defines literacy skills as "understanding, evaluating, using and engaging with written texts to participate in society, to achieve one's goals, and to develop one's knowledge and potential" (PIAAC Literacy Expert Group, 2019). PIAAC assesses English literacy skills based on participants' performance on a set tasks ranging in difficulty. For instance, a task low in complexity may ask respondents to access and identify information from a text, such as identifying how many cups of flour are instructed in a recipe, or the start

time for a movie. More complex tasks may require that respondents integrate and relate different parts of a text, such as identifying implied cause-effect relationships or drawing assumptions of equivalency from different written texts. Based on the performance on these tasks, a set of ten plausible values are statistically estimated. Literacy skills range from 0 to 500, with higher values indicating greater literacy skills. A more detailed description of the literacy assessment is published elsewhere (PIAAC Literacy Expert Group, 2019). *Language use*. Speaking Spanish at home serves as a proxy for respondents' use of the Spanish language in everyday life. We dichotomized language most often spoken at home to reflect whether a respondent spoke Spanish at home (1= Spanish at home or 0= English and other language).

Covariates- We coded sex as 1= female and 0= male and age in five-year intervals (e.g., 25–29). Based on a skewed distribution of educational attainment, we dichotomized education as 1= postsecondary education or higher (i.e., associate, bachelor's, and graduate degree) vs. 0= less than a postsecondary education (i.e., high school diploma and less than high school). Income was recorded based on quintiles (1–5: lowest income to highest income). In the PIAAC, the income question was administered only to those who were employed; to avoid missing values in income, we assigned non-employed (both unemployed and out of labor force) to the lowest income quintile. A dichotomous measure denotes whether a respondent had health insurance (i.e., 1= insured or 0= uninsured). We dichotomized self-rated health as 1= good health (excellent, very good, good) or 0= poor health (fair, poor) because of the low number of fair and poor health responses. Finally, we include a measure of nativity to indicate whether respondents are 1= U.S.-born or 0=foreign-born.

Analysis

We computed weighted descriptive statistics for all variables by online health information seeking and by Spanish language use. We then used the IDB Analyzer version 4.0.14, developed by the International Association for the Evaluation of Educational Achievement (IEA), to estimate binary logistic regression models of Internet use for health information as a function of literacy skills scores and language spoken at home. The IDB Analyzer is software that creates macro programs that incorporate plausible values, sampling weights (SPFWT0), and replicate weights (SPFWT1-SPFWT80) for common statistical packages (IEA, 2017; NCES, 2019). We constructed a set of unadjusted models to establish baseline associations, and then included all covariates in a fully adjusted model. We conducted additional sensitivity analyses in which we used a series of literacy skill levels (i.e., 6, 5, 3, 2 levels) provided by the PIAAC and OECD, rather than a continuous literacy skills score (range 0-500). Results from these sensitivity analyses were consistent with our initial findings and therefore not included, but available upon request. We determined the predictive accuracy of models using the area under the receiver operating characteristics (ROC) curve (Swets,1988). As a general guideline, a ROC curve between .70 to .90 represents appropriate model accuracy (Swets,1988). We carried out all analyses using SAS version 9.4 and used a *p*-value of 0.05 as criterion for statistical significance (SAS Institute Inc, 2013).

RESULTS

Table 1 presents weighted descriptive statistics for the analytic sample by Internet use for health information. Approximately half (48%) of respondents are 39 years or younger, a large proportion (42%) are in the lowest income and have less than a postsecondary level of

education (80%). Most (59%) have health insurance, report good health (78%), and are not born in the U.S (73%). A majority (n= 476) of respondents report using the Internet for health information seeking. While the average literacy score for the entire sample is about 229 out of 500, those who report using the Internet for health information have, on average, higher literacy scores than those who do not (249 vs. 197; t = 10.51; df=699; p < 0.001).

Table 1. Weighted Descriptive Statistics for Hispanics Ages 25 to 65 Years Old by Internet use for Health Information

Variables	Full sample	Internet use for Health Information		No Internet use for Health Information
	(N =700)	**(n=476)**		**(n=224)**
Literacy skills (0-500), M (*SE)*	228.565 (3.38)	249.377 (3.261)	***	197.382 (4.610)
Language use at home, % *(SE)*				
Spanish	52.894 (3.261)	37.642 (3.469)	***	75.723 (3.967)
Other	47.106 (3.261)	62.358 (3.469)		24.277 (3.967)
Age-group (years), % *(SE)*				
25-29	17.016 (1.534)	23.785 (2.081)	***	6.872 (1.969)
30-34	15.572 (1.233)	19.141 (2.166)		9.973 (1.829)
35-39	16.761 (1.485)	14.956 (2.445)		19.466 (2.265)
40-44	11.691 (1.091)	10.955 (1.624)		12.794 (3.330)
45-49	12.495 (1.292)	11.652 (1.965)		13.759 (1.721)
50-54	10.930 (1.530)	10.646 (2.263)		11.357 (1.863)
55-59	8.509 (0.953)	5.819 (1.280)		12.540 (2.123)
60-65	7.126 (1.067)	3.047 (0.979)		13.238 (2.537)
Income quintile, % *(SE)*				
1st quintile	41.902 (2.919)	38.175 (3.073)	***	47.445 (4.481)
2nd quintile	23.139 (2.182)	20.339 (2.064)		27.304 (4.046)
3rd quintile	15.744 (2.019)	16.852 (2.338)		14.097 (3.195)
4th quintile	10.860 (1.588)	14.358 (2.400)		5.657 (2.083)
5th quintile	8.355 (1.231)	10.276 (1.914)		5.496 (1.523)
Gender, % *(SE)*				
Female	51.650 (1.249)	53.495 (1.930)	n.s.	48.885 (3.372)
Male	48.350 (1.249)	46.505 (1.930)		51.115 (3.372)
Education, % *(SE)*				
Postsecondary	19.601 (1.088)	28.852 (1.855)	***	5.747 (1.713)
Less than postsecondary	80.399 (1.088)	71.148 (1.855)		94.253 (1.713)
Health insurance, % *(SE)*				
Health insurance	59.279 (2.828)	65.720 (3.331)	***	49.627 4.729)
No health insurance	40.721 (2.828)	34.280 (3.331)		50.373 (4.729)
Health Status, % *(SE)*				
Good health	77.976 (1.639)	84.708 (1.963)	***	67.888 (3.276)
Poor health	22.024 (1.639)	15.292 (1.963)		32.112 (3.276)
Nativity, % *(SE)*				
U-S. born	44.193 (2.255)	54.610 (2.967)	***	28.585 (2.870)
Foreign-born	55.807 (2.255)	45.390 (2.967)		71.415 (2.870)

Table 2 presents weighted descriptive statistics for the analytic sample by language use. A majority (n=371) of respondents report speaking Spanish at home. Furthermore, those who report speaking Spanish at home have, on average, lower literacy scores than those who do not (202 vs. 259; *t*=-13.04, *df*=699; *p* < 0.001).

Table 3 presents estimated odds ratios (OR) for weighted binary logistic regression models predicting Internet use for health information. In Model 1, literacy skills are a statistically significant predictor of using the Internet for health information (OR = 1.020, *p* < 0.001). A one-point increase in literacy skill score is associated with 1.020 times odds of reporting Internet use. Model 2 shows a statistically significant negative association between speaking Spanish at home and using the Internet for health information (OR = 0.194, *p* < 0.001); speaking Spanish at home is associated with 0.194 times odds of using this source of health information. Both associations remain significant in Model 3, where both predictors are included. A fully adjusted Model 4 shows that literacy skills and language use remain statistically significant predictors of Internet use even after accounting for covariates.

Table 2. Weighted Descriptive Statistics for Hispanics Ages 25 to 65 Years Old by Language use at Home.

Variables	Full sample	Spanish Use at Home		Other Language Use
	(N =700)	(n=371)		(n=329)
Literacy skills (0-500), M (*SE*)	228.565 (3.388)	201.816 (3.631)	***	258.626 (3.053)
Internet use for health info, % (*SE*)				
Uses Internet	59.974 (2.168)	42.662 (2.837)	***	79.358 (2.938)
Does not use Internet	40.026 (2.168)	57.338 (2.837)		20.642 (2.938)
Age-group (years), % (*SE*)				
25-29	17.016 (1.534)	11.512 (1.371)	***	23.218 (2.814)
30-34	15.572 (1.233)	12.413 (1.225)		18.792 (2.415)
35-39	16.761 (1.485)	19.279 (2.348)		13.956 (2.150)
40-44	11.691 (1.091)	11.522 (2.241)		11.897 (1.555)
45-49	12.495 (1.292)	12.076 (2.113)		12.983 (2.563)
50-54	10.930 (1.530)	13.608 (1.868)		7.939 (1.779)
55-59	8.509 (0.953)	9.461 (1.542)		7.452 (1.610)
60-65	7.126 (1.067)	10.130 (1.866)		3.763 (1.382)
Income quintile, % (*SE*)				
1st quintile	41.902 (2.919)	45.341 (3.564)	***	38.033 (2.985)
2nd quintile	23.139 (2.182)	28.907 (3.218)		16.822 (2.437)
3rd quintile	15.744 (2.019)	15.204 (2.747)		16.361 (2.788)
4th quintile	10.860 (1.588)	7.110 (1.602)		15.003 (2.748)

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5th quintile	8.355 (1.231)	3.437 (0.947)		12.781 (2.389)
Gender, % *(SE)*				
Female	51.650 (1.249)	53.865 (2.271)	n.s.	49.097 (2.657)
Male	48.350 (1.249)	46.135 (2.271)		50.903 (2.657)
Education, % *(SE)*				
Postsecondary	19.601 (1.088)	12.793 (1.880)	***	27.143 (2.483)
Less than postsecondary	80.399 (1.088)	87.207 (1.880)		72.857 (2.483)
Health insurance, % *(SE)*				
Health insurance	59.279 (2.828)	48.938 (3.366)	***	70.836 (4.666)
No health insurance	40.721 (2.828)	51.062 (3.366)		29.164 (4.666)
Health Status, % *(SE)*				
Good health	77.976 (1.639)	71.275 (2.506)	***	85.470 (2.046)
Poor health	22.024 (1.639)	28.725 (2.506)		14.530 (2.046)
Nativity, % *(SE)*				
U.S-born	44.193 (2.255)	13.947 (2.384)	***	78.216 (3.004)
Foreign-born	55.807 (2.255)	86.053 (2.384)		21.784 (3.004)

Note: Literacy skills score was estimated using ten plausible values. Sampling and replicate weights were applied.Sample sizes are the unweighted values. *** $p < 0.001$ (based on t-test or chi-square tests) n.s. = not significant; M=mean; SE = standard error.

Table 3. Weighted Binary Logistic Regressions of Literacy Skills and Language use Predicting Internet use for Health Information Seeking in   Hispanics (N = 700)

	Model 1 OR (SE)	Model 2 OR (SE)	Model 3 OR (SE)	Model 4 OR (SE)
Literacy skills (0 – 500 points)	1.020 (0.002) ***		1.016 (0.003)***	1.012 (0.003)***
Spanish use at home (vs. other)		0.194 (0.042)***	0.400 (0.108)***	0.352 (0.119)**
Age group (by 5-year interval)				0.789 (0.045)***
Income (quintile)				1.019 (0.120)
Female (vs. male)				1.425 (0.385)
Postsecondary education (vs. less than)				3.938 (2.063)**
Health insurance (vs. no insurance)				1.359 (0.395)
Good health (vs. poor health)				1.375 (0.416)
U.S.-born (vs. foreign-born)				0.659 (0.255)
Area under the ROC curve	0.739 - 0.766	0.668	0.756 - 0.777	0.790 - 0.804

Note: Models predict the use of the Internet for health information seeking (i.e., 0 = no internet use, 1 = use of the internet). A one-unit increase represents a one-point increase in literacy skills score (range 0 - 500). Estimates were calculated using IDB Analyzer (Version 4.0.14), and plausible values and full sample replicate weights were applied. Range of area under the ROC curve provided for models that used individual plausible

values for literacy skills. OR = odds ratio, SE = standard error, ROC curve = Receiver Operating Characteristics curve. **$p < 0.01$, ***$p < 0.001$.

DISCUSSION

This research examined the independent associations of English literacy skills and Spanish language use for online health information seeking among a nationally representative sample of Hispanic adults in the U.S. Findings suggest that greater English literacy skills are associated with the use of the Internet for health information seeking, whereas speaking Spanish at home is negatively associated. These findings have important implications for the scholarship on adult education and learning in an era in which the Internet is an increasingly common source of health information (Jacobs et al., 2017).

Our research suggests that lower English literacy skills among Hispanic adults can serve as a barrier towards using online platforms for health information seeking. Similarly, using Spanish as a primary language in the home appears to be an additional barrier to Internet use for health information. These findings highlight important within-group differences; Hispanic Americans with low English literacy skills and those who predominantly use Spanish in the home may be an even greater risk of being impacted by a digital divide and being left behind as we transition into a digital era. Given the projected increase of Hispanics in the U.S. (Gonzalez et al., 2016), adult education interventions should focus their attention towards culturally relevant English literacy skills development and the promotion of English language in order to address health information disparities in this population. Moreover, online health information developers and providers can implement alternative methods to disseminate health information (e.g., translation, audio/visual tools) to Hispanics with low English literacy and those who predominantly speak Spanish, considering the two as distinct barriers to online health information seeking.

There are limitations worth noting. First, the cross-sectional nature of this analysis limits inference of direction and causal relationships between literacy, language use, and online health information seeking. Yet, our analyses reflect the theoretical propositions put forth in previous research on education and learning. Second, our measure of language use is limited to self-reported language most spoken at home. Future studies could use a more robust measure of language use (e.g., fluency, frequency) in order to more accurately capture language use in everyday life. Third, while we control for socioeconomic status (e.g., education, income), future studies should consider Internet access as a potential barrier to health information seeking. Finally, findings from our study can only be applicable to the general Hispanic adult populations and should not be extended to specific sub-groups (e.g., Mexicans, Puerto Ricans, Cubans).

Implications for Adult Education

Our research suggests that poor English literacy skills and Spanish language use can limit Hispanics' use of online health information. These findings illustrate potential avenues (i.e., literacy skill development, promotion of bilingualism) to focus educational efforts towards reducing health information disparities by race/ethnicity in a digital era. Adult education research and practice should consider literacy skills and Spanish language use as separate and important predictors of online health information seeking among Hispanics in the U.S. Literacy skills and language use should continue to be studied in relation to formal education,

and as indicators of socioeconomic and behavioral outcomes (e.g., employment, health) beyond health information seeking.

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MOVING BEYOND MYOPIA: QUEER PEDAGOGY IN GLOBALIZED ADULT EDUCATION

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ABSTRACT

Recent interpretations and applications of queer pedagogy in adult and higher education have been helpful at evolving critical gender and sexuality studies into queer theory. Queer pedagogy, as an educational philosophy and practice, is informed by queer theory. Several conceptualizations of queer pedagogy have been suggested over time, across a variety of educational contexts. The purposes of this exploration are to: (1) provide a brief overview of queer pedagogy and its relevance in adult education, and (2) suggest some potential new directions for queer pedagogy in light of globalization. We draw on bodies of literature in queer studies in education and adult education to frame our theorizing for a global queer pedagogy.

INTRODUCTION

Queer pedagogy should not be considered irrelevant to cisgender straight-identified educators. Along with pedagogies of feminism (Crabtree, Sapp, & Licona, 2009; Nicholas, Penny Light, & Bondy, 2015), critical theory (Giroux, 2011; Wink, 2011), and holistic education (Miller, Irwin, & Nigh, 2014; Ricci & Pritscher, 2015) queer pedagogy has emerged in adult education as a way to deconstruct normativities and question status quo on gender and sexuality. Nevertheless, queer pedagogy continues to exist mostly on a pedagogical periphery (Gedro & Chapman, 2009), with very few scholars advancing the field and demonstrating its relevance to adult education more broadly. We aim to shift the tide here and, in light of globalization discourses that are now claiming space in adult education through issues such as migration and neoliberalism, we aim to 're-view' how queer pedagogy can be useful in adult education. To that end, we offer this paper in hopes that it: (1) provides a brief overview of queer pedagogy and its relevance in adult education, and (2) suggests some potential new directions for queer pedagogy in light of globalization. As demonstrated below, we will draw on bodies of literature in queer studies in education and adult education to frame our argument.

QUEER PEDAGOGY

Queer pedagogy, as an educational philosophy and practice, is informed by queer theory. Recent interpretations of, and applications within, queer pedagogy in adult and higher education have been helpful at evolving critical gender and sexuality studies (e.g., Allen, 2015; Seal, 2019). As a foundational principle, Bryson and de Castell (1993) suggested almost three decades ago that queer pedagogy can be referred to as "education as carried out *by* lesbian and gay educators, to curricula and environments designed *for* gay and lesbian students, to education for everyone *about* queers, or to something altogether different" (p. 298, italics in original). Since then, a proliferation of queer identities has claimed queer space, including in education. Those include but are not limited to bi and trans-identified educators.

Several conceptualizations of queer pedagogy have been suggested over time, across a variety of educational contexts. Such education involves teaching against a heteronormative status quo (Britzman, 1995), exploring performativity (Kopelson, 2002), and deconstructing heterosexually-oriented educational spaces (Alexander, B., 2005). However, while teaching "against" wields power in the socio-political context in which education is enmeshed, there are limitations of its utility. Bryson and de Castell (1993) explain, for instance, that taking anti-homophobia as an ethical or pedagogical orientation does not necessarily lead to safer spaces for queer students and teachers (see also Potvin, 2020). Being "anti" anything is a position against a social prejudice but it is not explicitly "pro" what we would call deep inclusion. More than merely adding LGBT identities to the curriculum and then showing examples of homophobia and heterosexism (Allen, 2015), deep inclusion would address straight privilege in pedagogy (and the broad inability and refusal to acknowledge it, much less address it), heteronormative practices that go unaddressed that support heteronormativity, and pedagogy that is sex-positive, gender-diverse, and identity-inclusive. Deep inclusion, beyond mere diversity, is assertive, insistent, and even pushy when it needs to be. It means that educators who are marginalized by their sexual or gender identities actualize their agency by taking space and presence in pedagogical contexts (see, for instance, Allen, 2015; Potvin, 2017). Taking a 'beyond-anti' approach in pedagogy means that adult educators consider what safer spaces can actually look like and how to enact their potential and possibilities.

A general pattern of social prejudice is that the targeted group tend to be burdened with educating the group with the lion's share of social power. Racialized people, for instance, tend to bear the weight not only of white supremacy and the effects of racism, but also with educating white people about whiteness (DiAngelo, 2012). In a parallel way, Britzman (1995) raises the argument that queer subjects become burdened to 'solve' the problem of homophobia among straight people. She adds that thinking about pedagogy begins with consideration of how *knowledge* is a problem for leaders and their teachers, especially when particular ways of knowing are steeped in ignorance, entitlement, and bias. In other words, straight privilege underscores how many straight-identified people in the world remain ignorant about how sexual and gender minorities cannot take legal or social rights for granted and, in most places across the globe, must continue to fight for basic human rights (Brettschneider, Burgess, & Keating, 2017). A queer pedagogy rethinks and moves beyond duplicating such limited knowledge by exploring spaces of marginality and liminality occupied not only by queers, but other marginalized subjectivities as well. Luhmann (1998) concurs with this premise, and suggests that queer pedagogy needs to build upon the mere inclusion of queer content into curricula, which tends to incite worries about student reaction and, instead, promote a pedagogy that facilitates new understandings of relationships that emerge through queer critiques of knowledge. For example, queer pedagogy may mean "searching out texts to read queerly", and remaining steadfast and unapologetic in introducing these texts (Rumens, 2017, p. 237). What this means is to adopt texts that are not necessarily queer-focused, but represent queer sexualities and genders as a matter of course. A queer pedagogy, according to Luhmann, explores limitless identifications and examines the conditions that facilitate learning. From such proliferation, Jonathan Alexander (2005) suggests that queer pedagogy becomes "working queerness in the writing classroom should be an invitation to *all* students – gay *and straight* [sic] – to think about the 'constructedness' of their lives in a heteronormative society" (p. 375, italics in original).

Adult education scholars have also explored queering/queer pedagogy. Earlier work by Brooks and Edwards (1999), for instance, focused on heteronormativity in pedagogy and challenged adult educators to defuse masculine/feminine and hetero/homo binaries in the classroom and workplace, disrupt normalizing and marginalizing forms of social regulation, and confront dominant and static constructions of sexuality and gender. Grace and Hill (2001) also explore a radical, emancipatory queer pedagogy to transgress learning spaces, build on queer knowledge, and engage queer political activities for social transformation. Grace (2001) additionally suggests that autobiography can lead to queer knowledge, culture, and identity being visible and present in pedagogy, calling heteronormativity into question and interrogating its status as "normal" and thus, largely invisible. Vicars (2016) states that describing one's story can be a useful, yet risky, pedagogical tool, adding that educators, in telling their stories of engaging queer pedagogy, engage in a "refusal to be pinioned by the weight of professional roles, one that rigidly delineates student from teacher, private from public" (p. 24). On the point about risk, Allen (2016) describes queer pedagogy as realizing the limits of non-normative sexualities, political disagreements, hostility, and understanding that universities do not want their instructors to 'rock the boat' too much, and in fairness, instructors want to keep their jobs.

Seal (2019), relates Baizerman's work on challenging the status quo in social work education to heteronormativity and writes, "people often have a powerful belief in normalcy, and in the permanent nature of their personal trouble and problems and constructions such as heteronormativity" (p. 258-9). Beliefs construct a "hegemony of the normal" (p. 259), whereas through queer pedagogy, normative assumptions need to be viewed as a "failed hypothesis" (p. 259), rather than as a basis for fact. Normalcy becomes therefore an elusive and impossible concept, even for the queer subject. Similar to earlier work by adult education scholars, Seal (2019) suggests that queer pedagogy is about interrupting heteronormativity and perceptions of each other in the higher education classroom, which can lead to power diffusion, equitable treatment, and a realization of the "humanity in all of us" (p. 259).

Such humanist ideas fly in the face of those who radically set themselves apart from the norm, including disavowing the moral guidepost of respectability that pervades LGBT activism. One example would be the battle for marriage equality, where "same as" is the organizing politic of legal rights for queers. Queer activism favours disruption of normative status quos that foster privilege but stop short of calling it out. In a similar way, queer pedagogy, with its connection to critical pedagogy, is about troubling fixed and traditional roles in the classrooms, according to Seal (2019). Such roles might include those who are the learners and the learned, pedagogical relationships, and 'experts' or 'decision-makers.' As Seal explains, the instructor should also experience a change of consciousness or transformation along with the students so that learning is a mutual experience. This approach also rethinks pedagogy as looking for new insights, rather than offering strategies (Allen, 2016; Kumashiro, 2002). For example, Allen positions safety in the classroom as being a "fantasy", and argues that "a 'truly' queer pedagogy might embrace a lack of 'safety' in the pedagogically productive, dislodging it from its negative connotations for learning" (p. 767).

Analyses of queer pedagogy make unique contributions to the scholarly literature. First, since queer theory has tended to ignore the broader context of intersecting social problems, there is risk for queer pedagogy to sustain them. The effects of colonialism is a case in point. According to Smith (2013), decolonizing queer pedagogy involves studying the ways that

students inherit colonial histories of heteronormative expansion and domination and questioning the ways that institutions contribute to settler colonialism. Second, a creative example of queer culture can be located in Kopelson (2002), who puts forth a "queer performative pedagogy" that draws queerness from the margins of pedagogical practice to a more centered place, without losing its defiant edge. As mentioned earlier, such pedagogy challenges heteronormativity through strategies such as artistic expressions of non-normative identities and behaviours. Third, Johnson (2007) constructs a "gender queer pedagogy" that explores how gender is made synonymous with sexuality and sex, teaches about gender-non-conforming students in schools, and unpacks gender regulation and gender identity-discrimination in educational contexts. Each of these perspectives extends queer pedagogy into creative and critical realms, hoping to dismantle normative underpinnings of 'pedagogy' and 'knowledge.'

QUEER PEDAGOGY IN 21ST CENTURY ADULT EDUCATION

Neither queer theory nor queer pedagogy are an island, yet decades of activism would suggest a pattern of myopic self-interest. Advancing to 2020, we assert that queer pedagogy must shift from a self-focus to a global one. We queers must, as it were, lift our collective eyes outward beyond our own self-regard. It is no longer tenable to advance queer self-interest without making clear alignments and coalitions with other marginalized and oppressed people of the world, including but not limited to racialized, Indigenous, religious, class, and disability groups and communities. Doing so would be to actualize the concept and theory of intersectionality. Crenshaw (2016) coined the term in 1989 "to deal with the fact that many of our social justice problems like racism and sexism are often overlapping, creating multiple levels of social injustice" (para. 11). Simply put, many people are oppressed in multiple ways that queer theory has failed to adequately address. Queer pedagogy within a broader scope would at least attempt to build a coalitional politics with other marginalized groups.

Queers in so-called developed countries have no reason to feel complacent or smug about rights that have been won in western countries like Canada. On one hand, the mobility of queer identities made possible through discourses and conduits of globalization enhance queer presence but action leads to reaction. With enhanced visibility and legal gains comes pushback, sometimes violently so. Anti-queer campaigns are underway, for example, in Chechnya (Human Rights Watch, 2019, eastern Europe (Walker, Davies, & Tait, 2019), several countries in Africa (GlobePost, 2019), and other jurisdictions. Fervent nationalism and motherland Christianity have led to "lgbt-free zones" implemented across Poland in addition to violence at Pride marches and festivals (Canadian Broadcasting Corporation, 2019). Religious fervency, which also underscores anti-gay rhetoric in Canada and the U.S, combined with a disavowal of western "influence," fuel much of the hostility, resulting in an influx of queer asylum seekers fleeing their own countries (*Envisioning LGBT human rights,* 2016). These political campaigns are bent on stigmatizing, torturing, imprisoning, and killing sexual and gender minority lives across the globe. Meanwhile, progress to transform schools as welcoming places for queer youth is uneven at best, in the U.S. (Dwedar, 2016) and other locations that purport to be "developed."

Clearly, the drive to confront and contain such conspicuous and brash homophobia is not solely on queer shoulders. In light of the contexts of dangerous fervency, we argue that a *global queer pedagogy* is now paramount in adult education classrooms (and other classrooms as well) not just for the sake of queer students and faculty, but for bridging and

making relevant queer content, identity, and presence in all pedagogical spaces and for building across difference. The implications of a queer pedagogy for the development of adult education theory and practice are a proliferation of sexuality and gender identities across mainstream pedagogical practice. The underlying foundation is to challenge the stability of identity and interrogate the dominance of "LGBT" identity-categories in Western adult educational practice and problematize or affirm newer terminologies (e.g., see Mizzi & Walton, 2017). As Brooks and Edwards (1999) point out, a queer pedagogy for global awareness opens possibilities for addressing what we refer to as a "conspicuous normalcy" that replicates stasis and stigma. A global queer pedagogy explores the notion that sexual subjects are not a product or produced only through social movements or the local politics of identity, but emerge from the relationships between various globalized organizations, including those that value adult education as a goal. Building on foundational principles of queer pedagogy, it is significant at the current time to apply queer critiques of power, history, contact, and belonging to pedagogy practices in globalized adult education.

An example of a global queer pedagogy can be located in my (Robert's) undergraduate course on sexual and gender diversity in schools and community. The emphasis on 'community' is purposive, as it moves past discussions based on what is taking place in hallways and classrooms of schools and envision community members and agencies as being influential. The course begins with a global outlook. The point here is to examine Indigenous sexualities worldwide, and how they are affected by colonialism. It then bridges to Two-Spirit experiences and onward into a more contemporary Canadian context and concludes with a discussion of transnational sexualities, that is, persons with same-sex sexualities and gender differences that cross borders into Canada as immigrants, refugees, students, and so forth. Focusing on transnational sexualities allows for discussions on the intersectionality of human rights, sexuality, neoliberalism, and global mobility. 'Going global' seems inevitable, given the seemingly unstoppable advance of globalization, where identities and spaces converge through virtual (online learning) and in-person (student and faculty mobility) exchanges. Queer pedagogy should be critical of these developments.

A global queer pedagogy should also expand beyond "LGBT" categorizations or cisgender/transgender binaries to include various sociocultural understandings of sexual and gender difference. Concomitantly, this view also demonstrates how western understandings of sexual and gender diversity continue to act as a boundary marker that determines the extent of this inclusion effort (Mizzi & Walton, 2014). When attention is given to sexual and gender diversity in various cultural spaces, the default response is to imprint a social script that fixed this diversity into "LGBT" categorizations. There is a missed opportunity in learning about different terminologies or social contexts, and how this categorization practice came to be. A global queer pedagogy disturbs the boundaries set up by western agencies when it comes to sexuality and gender, and challenges their dominance.

A global queer pedagogy also exposes queerness more broadly, without concentration on sexual or gender diversity, heteronormativity, or sexual regulation that is sometimes necessary. There are conditions in which certain identities and practices are rendered subversive, normative, or illegal, yet there are also underlying tones of resistance, agency, and subjectivity in the movement for acceptance and inclusion of these identities. Examples of queer subjects along this regard are people who are homeless or are refugees. The pedagogical focus is to understand the forces that continue to regulate and bind certain

identities to the periphery, explore how such relegation is sustained, and develop insights and strategies towards social emancipation as deep inclusion.

CONCLUSIONS

In sum, we propose a queer pedagogy that includes discourses of globalization and expands beyond self-interest to a broader social inquiry. In light of the ongoing marginalization, torture, and murder of sexual and gender minority lives across the globe, a global queer pedagogy also positions human rights and global activism as paramount and draws linkages to colonialism, racism, and sexism, among other forms of violence. Embedded in this global view are principles of deep inclusion, interrogation of straight privilege, and applications of queer critiques of power, history, contact, and belonging. A global queer pedagogy disturbs the boundaries set up by western agencies around "equity", "diversity", or "inclusion", works across differences in identities and contexts, and challenges heterodominance.

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THE 'QUALITY ISSUE' IN SWEDISH MUNICIPAL ADULT EDUCATION

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ABSTRACT

In order to scrutinise how quality is enacted in Swedish adult education (MAE), this study consists of observations of the Swedish School Inspectorates SSI's quality audit and school inspectors' interviews with school actors from six different municipalities. The analysis identified three different dimensions of quality (Ball, et al., 2012). The first dimension of quality focused the questions of how adult education is organised as it varies a lot between the municipalities, ranging from organising it by themselves, to outsourcing it through tendering private companies. The second dimension of quality that was identified concerned the implications for the different forms of course design and the impact of either distance teaching or classroom teaching. The third dimension of quality regarded enrolment to the MAE, where questions of how often students should be enrolled during the school year in relation to how flexible the organisation is, are emphasised. Drawing from the three different dimensions that were identified in the sample, it is argued that the question of quality in adult education often is left out in the conversation between the school inspectors and the school actors as much attention instead is drawn to questions that regard the pre-requisites of the education. The result of the study can provide insights for how quality is enacted in different settings of MAE, and thus have significance for the international discussion of adult education in contemporary time.

Keywords: flexibility, individualisation, municipal adult education, Sweden, quality

INTRODUCTION

In recent years, the quality in adult education has become an increasingly important topic in Sweden. As a consequence of a rapidly changing society, many adults need to re-qualify their skills in order to be prepared for the labour market. Additionally, it requires a well-developed adult education system where the need of uneducated or less educated persons would be met. However, the Municipal Adult Education (hereby MAE) has over years been criticised for its inefficiency to satisfy individual's need for more skills as well as to fulfil labour demands, (Bjursell, Chaib, Falkner, & Ludvigsson, 2015) not least in the media, where the topic is debated frequently.

The medial debates concern, among other things, frauds, the lack of qualified teachers as well as the quality of the overall adult education (for more information, see the Swedish newspapers DN-debate and Sydsvenskan's article series about frauds in Swedish adult education). Further, the MAE has also been criticised for its lack of capacity to fulfil students' needs, especially when it comes to students with little or no former education. The need for a more developed local systematic quality work at both municipality level and school level is also emphasised. In a report from the Swedish School Inspectorate (hereby SSI), specific development areas are stressed, such as lack of relevant documentation, shortcomings when it comes to individualisation as well as the challenge to prepare students for entering the labour market and prepare them for the transition to further studies (Skolinspektionen, 2018).

As an implication of the increased need for audits and quality controls in the MAE, the Swedish School Inspectorate is auditing and inspecting schools, by commission from the state. The agency's role in the shaping of the quality concept is actualised since they interpret national policy in order to conduct their inspections. As quality in education is a controversial issue, there are many different views of what quality are and how it should be achieved. At the same time, it is hard to question the concept since it is so charged with positive meaning and also is closely linked to school development as well as goal- and result steering (Bergh, 2010, 2015). In these different contexts of school inspection and local systematic quality work that is carried out, both at the responsible authority level by the municipal and at a branch level by the school, all of these diverse actors become active in terms of translating national policy. Previous studies have focused school inspections, evaluations and quality in education. However, no previous research has been found that focuses quality at different settings of school inspection and adult education in Sweden. To contribute to further knowledge, this study will explore how policy is enacted in adult education.

THEORY

According to Ball, Maguire, Braun, Hoskins, and Perryman (2012), policy enactment could be studied as a process of interpretation that includes different actors and different contexts, thus dismissing the idea of policy enactment as an event that is tied to a specific moment. Since the study scrutinises how quality is enacted at different setting of adult education, the perspective of policy as a contextualised process opens up a space to scrutinise and analyse these processes in a more depletive way. When it comes to the definition of policy enactment, it '…explore ways in which different types of policy become interpreted and translated and reconstructed and remade in different but similar settings, where local resources, material and human, and diffuse sets of discourses and values are deployed in a complex and hybrid process…' (Ball et al., 2012, p. 6). Basically, Ball and his colleagues is positioning themselves against the many studies that describe policy as an implementation of values form a top-down-perspective.

Another way of outlining policy within this theoretical framework includes the view of policy as something that 'create circumstances in which the range of options available in deciding what to do are narrowed down or changed, or particular goals or outcomes are set' (Ball, 1994, p. 19) instead of seeing policy as a document that explicitly stipulates what to do. This point of view is closely linked to questions of power and discourses, where policy is described as 'a certain economy of discourses of truth' (Foucault, 1980, p. 93). Hence, the difference within this specific framework of enactment is that power is perceived to be executed at all levels, in contrast to a top-down perspective.

In this study, the phenomenon of quality is studied as something that is being enacted at different instances. The enactment includes both sayings and doings of various school actors and inspectors, as well as artefacts in form of documents. Here, questions are also raised about materiality, specific to the local context such as, for example, the budget, the school premises, the staff, the school's reputation etc. (Braun, Ball, Maguire, & Hoskins, 2011). The concepts that are used to describe this is referred to as contextual dimensions and are the following: 'situated contexts' (premises, school history, etc.), 'professional contexts' (values, policy management, etc.), 'material contexts' (staffing, budget, technology), external contexts (School inspection reviews, support by representative of the municipality authority etc.). The

strength of this perspective is that it is rooted in local practice and provides an opportunity to investigate what happens in the complex relationships between the various policy actors.

Additionally, the language becomes important since it is the actors' translation and interpretation of the "quality policy" that is in focus (Ball et al., 2012). As the policy translators may interpret the concept in different ways because of their diverse identities, experiences and backgrounds, their reading of the documents will vary. Therefore, it becomes important to include the contextual aspects of the enactment process, a part that often is left out according to Ball and his colleagues. In this study, the context will be incorporated in the design since the empirical material includes different settings of local enactment at different levels. Within this theoretical framework, the complex process of policy enactment is described as 'messy' as several different (and sometimes contradictory) policies can figure simultaneously in the same practice in a form of 'policy soup' (Braun, Ball, & Maguire, 2011).

From this perspective, policy is seen as something that does not explicitly talk about what should be done but rather creates conditions for what can be done by narrowing or changing goals (Ball, 1994). Here, too, the view of policy comes as something that will solve problems, usually by writing policy text based on laws and guidelines (Braun, Ball, Maguire, et al., 2011). Based on this understanding of the concept, the authors argue that a broader and more complex understanding of policy is needed. Policy becomes here as part of a process and something that is interpreted and "enacted" in different ways and in different places in, for example, a school.

METHODOLOGY

In this study, one of the SSI's quality audits in adult education has been scrutinised. More specifically, the meetings between the audited school actors and the SSI's school inspectors have been observed and recorded. The school actors were: representative for responsible authority, principles, teachers and study- and career advisers. Additionally, some documents from the SSI, such as interview guides and matrixes that were used during the quality audit, have been included in the study. The audit focused individual customisation and flexibility in the MAE. Other policy document that also were included in the study are two reports about Swedish adult education from the Ministry of Education.

Altogether, 30 different municipalities that where selected by the SSI with a stratified selection, took part in the audit. The stratified selection where used by the SSI as a way to make sure that the sample represented "the reality" in Sweden as it is today. In other words, this included both large and small municipalities that organised their MAE in different ways. Of those 30 municipalities, I was granted permission to accompany the school inspectors in 6 different municipalities, thus providing 6 different sub-settings to study. The 6 municipals were chosen together with SSI in order to provide a sample of large and small municipalities in Sweden. The settings also vary in the way that the municipality organise adult education, ranging from provided under the municipality's own direction, arranged in collaboration with other municipalities or being outsourced through tendering based procurement. The teaching is both online (at distance) and at the school.

The observations of the SSI's quality audit were initiated in May 2018 at a process-meeting at the School inspections office were informal access to the field were given and then formally confirmed by mail later on. Observations of the SSI's thematic audits in form of interviews

with school actors were then carried out between August and October 2018. Regarding the way the observations were carried out, Duranti (1997) describes two different ways of participating as a researcher, namely passive or complete. A passive participation suggests that the researcher tries to blend in as much as possible and a complete participation implies that the researcher becomes an active participant in the setting. Since both ways have their advantages and disadvantages, it is suggested that the researcher switches between these modes.

During the school inspectors' interviews with school personnel, the participation was passive, providing an opportunity for taking fieldnotes and thinking of questions to ask during the brakes. On the brakes and on lunch-time and transport distances, the participation was complete. On the one hand, providing an opportunity for asking questions, but on the other hand making it harder to take fieldnotes.

RESULTS

The analysis illustrates how quality in adult education is enacted in relation to three different themes. Namely, the organisation of the MAE, the course design and students' continuous enrolment to the education. In relation to the organisation, 'the heterogeneous student group' is a commonly used concept in policy that is described as part of the challenges of adult education (Ministry of Education, 2018:71; Ministry of Education 2019:06; SSI, 2019). In relation, students' decreasing goal attainment and throughflow is pointed out as "quality deficiencies" in the MAE. Thus, stressing the need for an education system in need of increased quality. The solution to the 'quality issue' is described as flexibility and individualisation (Ministry of Education, 2018:71). In this Official report, it is stressed that the MAE needs to be flexible, based on what society requires and the needs of the students. However, there is no clear definition of what flexibility or individualisation mean. One definition of individualisation is 'the student's ability to choose educational support, teaching materials, educational forms, and forms of knowledge reporting" (Ministry of Education, 2018:71, p. 379). This definition can be considered to somehow relate to the concept of flexibility as they both seems to target the organisation of the education.

The analysis illustrates that the concepts of flexibility and individualisation are enacted in different ways at different levels. For example, the curriculum for adult education stipulates that flexibility 'can be about the place for the implementation of the education, time, rate of study, form of study and ways of learning" (Swedish National Agency for Education [SNAE], 2017, p. 6). But, the effects of the demand for increased flexibility in the organisation can sometimes be unexpected. This is highlighted during the SSI's quality audit where two School inspectors interviews a principal from one of the audited municipalities. In this context, the concept of flexibility, that is formulated as a "solution" at policy level instead becomes a "problem" at the local school. Here, flexibility is equated with continuous intake and the requirement for frequent start of courses where students should preferably be enrolled and begin their teaching within one week. When the School Inspectorate ask the principle about pupils' opportunities for individualised and flexible teaching, the answer becomes that, 'it is almost too flexible'. The system is described in terms of 'too flexible' as the continuous enrolment makes it hard for teachers to adapt the education as the student group is changing every week.

The same theme is brought up in the SSI's interview with a representative for the municipal authority in another municipality that was included in the audit. Here, the representative for the municipal authority contends that there is a risk that the classroom teaching disappears completely at the municipality. This is due to the economic issues as the classroom-based education can not be financed without a certain number of students. As many of the students choose distance education instead and 'it does not become so flexible quite suddenly', as all the teaching becomes distance based and the choice disappears. Once more, flexibility is linked to material and organisational conditions in the form of finances and what kind of teaching that seems to be profitable and affordable for the municipality.

Another 'challenge' that one of the representatives for the municipal authority formulates in one of the School Inspectorate's interviews is to 'attract students'. Here, competition between schools within the municipality is described as a problem which in turn makes it difficult to get the budget together. This can be linked to what is labelled as 'situated contexts' in relation to the difficulty of 'attracting' students to education, but also to 'material contexts' because it relates to the school budget (Braun, Ball, Maguire & Hoskins, 2011). In effect, the shortage of students and the shrinking budget lead to reduced flexibility for the students at the local school level.

During another interview with a principal, she says that 'there are many students in the school who need a lot of support'. This could be interpreted as an expression of the "heterogeneous student group" that was described in the policy documents. The "solution" to the "problem" is, at policy level, about increasing quality through flexibility and individualisation. Based on this, the policy is then implemented in the task of auditing the quality of education that the School Inspectorate receives from the Ministry of Education. The School Inspectorate then interprets the assignment as they formulate and carry out the systematic quality audit. During the audit, a further interpretation of the policy takes place at within meeting that the process entails between school actors and school inspectors. Additionally, there is also an interpretation process that each individual school actors participates in, while each school in each municipality interprets and translates policy into practice in its own specific context.

In sum, the understanding of and the "solution" to the "quality issue" is interpreted at each instance and that the different interpretations are all interconnected. It is thus not a hierarchical order but rather a circle or a 'soup', since the policy that underpins the School Inspectorate's mission has in turn been interpreted and formulated as part of a national and international context. When it comes to the second issue of questioning policy issues that deal with the underlying assumptions behind what is described as a problem, it also relates to the national and international context as well as discourses around employability, neoliberalism and marketing. In relation to these discourses, the image of the "heterogenous student group", the "newly arrived", the "low educated" and those 'who are far from the labour market' is presented as part of a larger "problem" and where education becomes the "solution" in the form of making the alleged group employable.

CONCLUSIONS

In sum, the analysis has illustrated how the concept of quality is left undefined in adult education policy and in the meeting between School inspectors and school actors. Instead, quality is brought up in relation to the different themes that concern the organisation of the

MAE, the course design and the continuous enrolment. Additionally, the analysis highlights that concepts that are brought up in policy as a "solution", sometimes is described as "problems" at the local school.

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ADULT EDUCATION AND SOCIAL CLASS

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ABSTRACT

This symposium examines the role of class in relation to recent adult learning and lifelong education policies and practices and the changing nature of its contexts. Each presenter explores how class shapes a specific area of adult education practice and their own role as practitioners.

Keywords: Social class, adult education policies and research, classroom practices, climate, environment, race, gender, neoliberalism, academic capitalism, graduate programs, university access

INTRODUCTION

Social class is a major determining factor of accomplishment in most educational, employment, and social arenas; still one of the best predictors of who will achieve success, prosperity, and social status. Yet, class can be both difficult to define and to discern. Some regard it as a descriptive category; others as more a dynamic relationship between different groups of people divided along axes of power and privilege. Whatever the perspective, class can really only be empirically examined through its consequences or outcomes. Fortunately, education is so central in the functioning of advanced industrial societies that it offers fertile ground for the investigation and analysis of class. Education closely influences personal and social development, both in the technical and economic spheres, but also in the wider arenas of emancipation and democracy.

Specifically, adult learning and education affects how people, individually and collectively, experience social, cultural and economic forces and shapes their abilities and dispositions towards transforming these forces. Because of this, adult learning and education has always been a site of struggle between those with the power to define and promote what constitutes legitimate knowledge and those excluded from such decision-making. Whatever its particular focus, approach, or clientele, adult learning and education is an essentially political project. The struggles for power--who has it, how they use it, and in whose interests--lie at the heart of the adult learning and education enterprise and are closely related to issues of social class. Ideas about class influence the goals and purposes of education, its forms and approaches, where and when it takes place and who participates in it. Further, class not only affects these elements, but also shapes how we think about them.

Adult learning and education are generally intended to ameliorate the personal and social disadvantages created by circumstance and background. It is also integral to movements of,

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for example, workers, women, and social justice activists. However, although its history bears testament to some remarkable educational achievements, too often adult learning and education merely serves to clarify or, worse, exacerbate existing disadvantages. It is also often 'invisible' if it occurs outside of formal institutions. So, it's not surprising that social divisions and the tensions they bring about are seen as critical issues in adult learning and education. In fact, the literature of adult education contains several trenchant analyses of the educational approaches, structures, and activities that perpetuate and, in several cases, challenge the silence and invisibility of marginalized and disenfranchised groups. Unsurprisingly, this literature is also permeated with regular exhortations to consider class, race and gender (and more latterly, age and sexual orientation) as prime markers of social division.

Yet, in comparison with its counterparts, the study of social class has been relatively under-explored by adult educators, particularly in North America. Although there exist several insightful analyses of social class in other areas of educational endeavour, it has not similarly engaged scholars of adult education. Apart from London (1963) and Nesbit (2005) there has been little concerted or systematic treatment of the issue. Of the most recent comprehensive introductions to adult education in North America (Merriam & Cunningham, 1989; Wilson & Hayes, 2001; Kasworm, Rose, & Ross-Gordon, 2010), only the latter lists class or social class in its index despite several of the earlier handbook chapters being clearly informed by such ideas. Also, recent searches of the ERIC database combining the descriptors 'adult education' with
'gender', 'race', and 'social class' produce totals of 1986, 821, and 326 hits respectively. Assuming that the number of references roughly correlates with research interests, why do researchers acknowledge class significantly less than its counterparts? Why is class so underrepresented in social and educational theory? Why is class ignored as the elephant in the room (hooks, 2000)?

To consider such concerns, this symposium examines the role of class in relation to recent adult learning and lifelong education policies and practices and the changing nature of its contexts (such as increasing austerity, a rise in national populism, and climate and environmental issues). Of course, class is understood, adult education is practiced, and its contexts vary around the world. The symposium highlights this diversity by involving participants from several different countries and with diverse perspectives. Each presenter explores how class shapes a specific area of adult education practice and their own role as practitioners and offers suggestions and strategies for developing more class-based perspectives. Specifically, they cover the areas of policy and research, classroom practices, climate and environmental issues, how class intersects with the related vectors of race and gender, how neoliberalism and academic capitalism are shaping adult education graduate programs and access to higher education more generally.

Access to Post-Secondary Education, Mediation, and Class Contradictions (Sara Carpenter)

Following campaigns by UNESCO and the OECD in the 1990s that emphasized 'lifelong learning' and access to postsecondary education, researchers in adult education identified a lack of infrastructure within university systems worldwide to admit or accommodate 'non-traditional learners,' arguing for the continued need to address issues of equity and access extended beyond the 'traditional' pathways of post-secondary transition from secondary

school (Schuetze & Slowey, 2000, 2002). Research on the transition of adult and 'non-traditional' learners to university-level degree programs argues that success is complicated by barriers at the point of admission and specific challenges to retention and success (Hardin, 2008; Wyatt, 2011). Further, research also indicates that diploma and college certificate programs may no longer be relied on as a gateway to access a four-year university degree (Wheelahan, 2016). While historically research on post-secondary access has focused on financial barriers (Finnie, Wismer, & Mueller, 2015), clearly the problem of post-secondary access raises complex questions about the relationship between education and class.

In revisiting the question of class and education in our historical moment, I am particularly interested in taking up the dialectical, historical, and material relationship between ideology, education, and class. Marxian analysis of class and education is plagued by both a determinist, structural analysis and the 'relative autonomy' position, both of which Rikowski (1997) has interrogated quite well. These discussions emphasize the ways in which our education systems mirror, or are determined by, the capitalist class relations in society and these social reproduction theses are difficult, at a very abstract level, to dispute. However, in emphasizing a more dialectical reading of ideology, education, and class, I am asking to think through this problem in a different way.

In taking up the question of access to postsecondary education, I am grounding my thinking in the assertion that class relations, specifically within capitalism, are constituted by a dialectical contradiction between labor and capital. By dialectical contradiction I mean not a formal contradiction in logic, but rather a conflict located in our social reality between two phenomena who are mutually constituted (Allman, 2010). To then say that labor and capital constitute a dialectical contradiction and that this relation is a class relation means, of course, that class is understood not simply as status, culture, income, or quarentile, but as a lived reality of the negation of labor by capital. This fundamentally means that when we talk about class, we are talking specifically about the constitution of class contradictions. Marx, in his analysis of capitalism, often uses the language of *mediation* and *form* (e.g. the value form or form of value) to describe the constitution of dialectical contradictions. In his usage, the concept of form "is the surface appearance or manifestation of a dialectical contradiction" (p. 39). However, form is not only the outward manifestation of a contradiction, but also forms "appear to us in our immediate experience of capitalist relations- they mediate or move between, and also stand between, ourselves and their relational origin" (p. 39). From the standpoint of adult education, we can then begin to think about the ways in which access to post-secondary education expresses the contradiction between labor and capital. Of course, people's access is curtailed by this contradiction. However, I argue, it is equally important for us to ask questions about how the ideology of access mediates class contradictions, that is how it obscures or negates our ability to understand the living reality of class contradictions.

What provision is available to low-educated adults? (Ellen Boeren)

Participation rates in adult education across the globe demonstrate that those with the lowest levels of educational attainment, those without a job or those employed in elementary occupations are significantly underrepresented (for a comprehensive overview on the topic see Boeren, 2016; UIL, 2019). This observation can be explained through a number of different lenses. Low educated adults are more likely to feel disengage with education and training because of their negative learning experiences in the past. They might feel more reluctant to invest in education and training because reaching high levels of knowledge and

skills will be time-intensive and economically costly. They might be unsure about the cost-benefit balance they might get out of their initial investment.

While individual characteristics can partly explain why certain groups of adults do not participate in adult education, it is important to highlight that – in the developed world – most of the current participation takes places in work-related settings. UNESCOs Recommendation on Adult Learning and Education (RALE) distinguishes between literacy and basic education, continuing and vocational education and training, and popular and liberal education. Previous research on GRALE 3 data revealed that especially in Europe and North America, countries define adult education in close connection to vocational education (Boeren & Howells, 2019). Adult education and training are being presented as a means to enhance innovation and increase economic competitiveness. But what does this situation mean for adults who are low-educated, out of employment or labour market active but employed in elementary jobs that typically require low levels of skills?

The European Horizon 2020 project ENLIVEN explored this issue and started from the assumption that adult education is not solely an individual responsibility, but can only take place if adequate provision is available to these learners. Focusing on Europe, we investigated the types of education and training available for low-educated adults and analyzed whether countries have existing providers operating within the presented types of provision.

A documentary analysis was undertaken consulting documentation on education and training providers as defined by the European Commission – CEDEFOP, Eurydice – OECD and UNESCO. We investigated the categorization of adult education in leading surveys such as PIAAC, the Eurostat Adult Education Survey, Labour Force Survey and the Continuing Vocational Training Survey. The academic literature has been screened for existing typologies. As a result of our documentary analysis, we decided to focus on seven types of provision:

> (1) basic skills and basic education,
>
> (2) second chance education at upper secondary levels,
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> (3) post-secondary VET,
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> (4) apprenticeships,
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> (5) training that forms part of Active Labour Market Policies,
>
> (6) workplace or job-related learning and
>
> (7) personal or social learning.

The European countries that took part in this exercise were England, Scotland, Belgium, Austria, Spain, Italy, Estonia, Slovakia and Bulgaria. Unsurprisingly, countries with very low participation rates in adult education for low-educated adults have poor levels of provision in these categories. This mainly applied to the Eastern and Southern European countries. Austria and Flanders scored higher on initiatives such as post-secondary VET and apprenticeships while the UK has a rather broad level of provision available, but also reduced levels of state involvement making participation more of a private investment to make.

Overall, our review highlighted that at a time where most education and training for adults takes place in the workplace, tailored provision for the most vulnerable adults in society is needed in order to help them access adult education.

"Class" in Intersectionality (Shahrzad Mojab)

The concept of 'intersectionality' shares a similar origin story to many of the powerful analytical tools in feminist theorizing. Its genealogy, while often traced to a landmark paper by Kimberle Crenshaw, is also contextualized as emerging from black feminist organizing of the 1970s. Some even pull the thread back further to black women's writing from various struggles in the late 19th century, such an anti-lynching campaigns, and communist organizations in the first half of the 20th century, introducing concepts such as 'trilogy' or, in the case of Claudia Jones, 'super exploitation.' These genealogies make an error in positioning the concepts of intersectionality, trilogy, and super exploitation as being the same, when in fact they are quite different analytically. However, all of these concepts do describe the same problem: from the standpoint of women, particularly those racialized as non-white, the experience of class exploitation is differentiated by relations of gender, race, ability, and sexuality. In fact, experiences on the basis of race, gender, ability, and sexuality become essential aspects of how a class relation of exploitation is actually lived.

It is important to note that the theorization of 'intersectionality' in many ways runs parallel to the development of Marxist feminist theorizing more broadly. In the decades since, the concept of intersectionality has been seen as an antidote to this problem and as a way to construct knowledge of lived experience, identity, and systems of oppression. We have argued that the emergence of intersectionality as a concept also has to be read against the de-materialization of feminist theorizing in the 1980s and 90s (Mojab & Carpenter, 2019). An important impact of the de-materialization of feminism was the re-theorization of class as a cultural phenomenon and form of oppression on the basis of identity.

Here is my key argument (based on Mojab & Carpenter, 2019): I do not view social reality or 'society' as a 'thing,' 'structure,' or 'system' that exists outside of people and determines their activity or thought. Rather, I understand our social lives as a historically evolving form of social organization, by which I mean human activity and modes of consciousness. From this standpoint, we can examine history as a series of different formations of social organization; these social organizations are not benign or neutral in any way. They constitute forms of social organization, we call *modes of production*, which are historically specific. In this way, we understand capitalism as a mode of production. We also believe that social relations of race, gender, sexuality, class, and colonialism existed prior to the rise of capitalism, but in the emergence of capitalism these relations became integral aspects of the expansion and consolidation of the capitalist mode of production. The transformation of these relations into capitalist modes of patriarchy and racism are results of this historical process.

One of the critiques of intersectionality is that it is a liberal ideology because it obscures class. I think this is an underdeveloped argument, however it is worth asking to what extent the concept is ideological in construction in that it builds knowledge from within an abstraction and, unfortunately, remains inside that abstraction. To the extent that intersectionality obscures these contradictions, it requires further consideration and interrogation. At this level, the debate over intersectionality provides us with a necessary caution; as educators and scholars we must take seriously the reality it is meant to describe, because it is that reality that must be taken up as a project of revolutionary learning.

Social Class and adult education policies (Kjell Rubenson)

Adult education scholars addressing inequalities in adult education rarely engage with social class. This is particularly true of North America but, judging from key journals, it has also been the case in most parts of the world. The lack of interest may seem curious as social class remains one of the best predictors of social, economic and cultural capital and participation in adult education (Nesbit, 2006). There are two main developments explaining this paradox. First, is what Beck (1992) has called the individualization process that accompanied the evolution of the present risk society, and the second factor is the globalization thesis and its impact on the research focus. As Beck and Beck-Gernsheim (2002, p. 30) observe, while structure of social inequality has displayed a surprising stability, questions concerning inequality gradually stopped to be perceived and politically handled as a class question. Instead, it has been discussed in terms of various at-risk groups (e.g. the disabled, older adults, migrants, ethnic minorities, refugees, women etc. Further, as comparative adult education policy research increasingly has come to abandoned its traditional "methodological nationalism" and instead embraced the globalization thesis with its focus on transnational governance and the inevitability of economic, political and social convergence (Rees, 2013, p. 200), interest in social class further diminished.

However, as economic and social inequalities have grown over the last three decades, particularly in the USA, several economists and political scientists, see e.g. Piketty (2013) and Stiglitz, (2018), are drawing attention to the implications of the changing balance in the power of workers and capital. While recognizing the impact of globalization, these scholars see the growing market power of the corporations as the major force driving today's galloping inequalities. Stiglitz (2018) argues that what has occurred is a matter of choice: a consequence of our policies, laws and regulations. These choices have resulted in reduced equality of opportunity as the less well-off are increasingly finding it difficult to access social services, including ALE. This can be understood in the context of the so-called Power Mobilization Theory (Korpi, 1983) that is gaining a renewed interest (Jones and Rothwell, 2019). Korpi (1998, p.54) suggests that the level of bias in how the state functions can vary considerable between countries and is a reflection of the distribution of power resources in these countries and thus that politics can be expected to matter, e.g. for the distributive processes in society. Thus, not unexpectedly, Hooghe and Oser (2016) found a strong correlation between union membership and social expenditure in OECD countries. Similarly, Eidling (2015, p.182) noted that a decline in union density has resulted in a dramatic rise in income inequality, "and has weakened the ability of working-class Americans to shape their lives at work and to engage politically as citizens". Looking at the other side of the coin, Rubenson (1994) argues that it was the strength of organized labor, with its close ties to the Swedish ruling Social Democratic party that had forced the state to develop far-reaching distributive policies in adult education. In this perspective we can understand the present national and supra national policy discourse on adult education, with its strong emphasis on the economic role of adult education but with little concern for how it might contribute to strengthening civil society and address the democratic deficit, as a result of the power balance between capital and labor.

Learning in/through climate crises (Shirley Walters)

Poor and marginalized people are most at risk as fossil fuels heat the planet at paces and scales never before experienced. Extreme weather patterns, rising sea levels and

accelerating feedback loops are commonplace. Numbers of environmental refugees are increasing and low-lying countries are vulnerable. Some argue we are on an ecocidal path of species extinction. Governments and international platforms like the Paris Climate Agreement deliver too little, too late. Most states continue on carbon-intensive energy paths, with devastating results.

Fossil fuels aren't the sole driver of climate change – there is industrial agriculture and deforestation – but they are the biggest and dirtiest. They require sacrificial people and places: people whose lungs and bodies can be sacrificed to work in coal mines, whose lands and water can be sacrificed to open-pit mining and oil spills in 'national sacrificial areas'. As Naomi Klein (2017) argues, there must be theories of 'othering' to justify sacrificing entire geographies where people who lived there are understood to be so poor and backward that lives and culture don't deserve protection.

Ecofeminists (e.g. Salleh 2017) argue for inseparable connections amongst capitalism, patriarchy and ecological breakdown. Ecofeminism expresses an 'embodied materialism' that subverts the Eurocentric view placing Man over and above Woman and Nature. Embodied materialism focuses on recognition of othered labor produced by women, indigenous people and peasants, whose caring work and productive energies are discounted and minimized by dominant economic and social systems. Experiences of those populations must be at the center of politics if there is any hope of confronting the violence and brutality of global capitalism. Learning towards climate justice challenges dominant class, 'race', gender, geographic power relations.

With this framing, I offer illustrations from experiences from the worst drought in Cape Town's history. All four million citizens were affected, facing prospects of Ground Zero when taps would run dry. There were moments when Capetonians felt camaraderie and togetherness which is rare and fragile; other times class, 'race', gender and geographic divides were stark, causing anger and frustration at blatant social-ecological injustices.

Thabo Lusithi (2019) is an environmental activist who informs, advocates and educates poor and working-class communities towards environmental justice. He describes general perceptions of water crises amongst communities. The drought provided opportunities to educate people to understand water as a complex interrelated and living system, not just about 'water coming from taps', but this was inadequately done. He insists that class perspectives are crucial for appropriate communications, education and implementation strategies.

Amanda Gcanga (2019) is from rural Eastern Cape, studying in Cape Town. She knows about gendered nature of household water in both rural areas or communal taps in cities – it's 'women's work'. Issues of water and sanitation are deeply personal and political (Govender 2016) with women and girls at times being sexually assaulted, walking to toilets and taps outside their homes.

Learning in/through climate crises requires forging relationships of solidarity, through political struggle across social divides to challenge oppressions, and encouragement of citizens' agency through collective actions to foster systemic change for social-ecological justice. (Burt et al 2020).

How class shapes adult education graduate programs in the United States (Jeff Zacharakis)

The field of adult learning and adult education has a long history of working toward a more equitable civil society. This foundation was built during the Progressive Period by the likes of Jane Addams, John Dewey, and Eduard Lindeman. These early adult educators held the belief that a vibrant democracy requires the full engagement of all citizens to create a civil society.

Whereas today there remain many arenas where progressive adult education occurs, including community action groups, new social movements, and even some governmental agencies that strive to raise the forgotten out of poverty, it is university programs where neoliberal values flourish. Education is no longer a vehicle for self-exploration and improvement, nor a process through which individuals are nurtured as developing, knowledgeable, and well-rounded citizens; rather than conceptualized as a public good, education has become a personal good for self-enrichment (Ball, 2012; Zacharakis & Holloway, 2016).

Neoliberalism is shaping adult education in ways that our forefathers would never have imagined. Adult education faculty today are in the business of recruiting students who pay tuition. Rhoades and Slaughter's (1997) explanation of academic capitalism and Bagnall's (1999) thesis of open marketeering explain how adult education has evolved into a turbo capitalistic venture (Finger & Asun, 2001) where only entrepreneurial faculty and universities will survive.

As Rhoades and Slaughter (1997) point out, not-for-profit higher education institutions are not simply suppliers in this market they are "active players in the marketplace" (p. 13). They are not passive victims of neoliberalism—they are part of the problem. This is further complicated by their funding mechanisms, which is reliant on public monies, tuition and research grants.

Keddie (1980) reflecting on adult education in the U.K. forty years ago argued that it is much like the rest of education in that its primary role is to help individuals fit into the economic system in order to live a better life without upsetting the status quo. In doing so, education has evolved into an object of personal capital that is necessary to achieve economic success. Adult education, in particular, is configured as a consumer good that is valued and funded in relation to its economic worth (English & Mayo, 2012). Arguably, today in the U.S. class structures are reproduced and reified in the neoliberal structures of university adult education programs.

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THE POTENCY OF INFORMAL LEARNING ON EMPLOYEE ENGAGEMENT AND ORGANIZATIONAL COMMITMENT

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ABSTRACT

Why do individuals perform knowledge work on behalf of organizations? Moreover, what spurs an individual's organizational engagement and commitment during this lived experience of performing knowledge work on an organizations' behalf? In this quantitative study, we sought to explore the potency of learning—specifically, informal learning—on satisfaction, work engagement, employability, and organizational commitment.

Informal learning is rapidly emerging as the preferred learning mode in the workplace, especially in learning-oriented organizations and knowledge-based firms as a potent countermeasure to the ever-shortening shelf life of workers' employability both within and outside the firm. However, institutional ambivalence towards the recognition of informal learning and the implementation of systems and structures to facilitate its use are pervasive. This ambivalence is due to the current inability to measure, quantify, or otherwise account for informal learning to meet employer needs, as well as the current inability to assess the efficacy of informal learning, as well as translating informal learning experiences into perceptions of realized value both within and outside the firm.

We demonstrated, through the use of structural equation modeling and the consideration of three discrete samples, that the perceived importance of informal learning has a significant and positive effect on employability, organizational commitment, and work-related curiosity, while controlling for age, gender, and level of education. These findings demonstrate the potency and efficacy of informal learning as a viable workplace activity which fosters work engagement, employability, and organizational commitment, and likely, in turn, firm performance.

Keywords: Informal learning, workplace learning, work engagement, organizational commitment, work-related curiosity.

INTRODUCTION

We explored the potency of learning – specifically, informal learning – on an individual's engagement and commitment to their organizations. Although commensurate findings occur in academic research (Manuti, Pastore, Scardigno, Giancaspro, & Morciano, 2015) and professional practice (Jennings, Overton, & Dixon, 2016) regarding the potential value informal learning can provide in fostering sustainable competitive advantages, firms in the aggregate are reluctant to allocate resources to encourage informal learning among their employees. The following as illustrative examples: Reading articles, watching videos, listening to conversations among coworkers/supervisors, observing coworkers' / supervisors' behaviors, networking with professional peers outside of the work environment, and ad hoc experimentation with new techniques or practices while performing work.

What explains the disparity between what the extant research explicates and learning and development practitioners espouse regarding informal learning, and why are organizations

still allocating most of their resources to formal workplace learning activities? Van Noy, James, and Bedley (2016) offer two observations from their literature review regarding workplace learning that likely prevent employers from more actively promoting or funding informal learning initiatives. The first is the current inability to measure or quantify informal learning to meet the needs of the employer. The second is the current inability to assess informal learning's efficacy, as well as translating informal learning experiences into perceptions of realized value both within and outside the firm. Addressing the latter, "workplace learning cannot be investigated as a separate process, which has nothing to do with the wider social and economic context – characterized by a changing meaning of work, knowledge, learning – that in part shapes and drives what we think of as, or want for, workplace learning" (Manuti et al., 2015: 2). Stated differently, workplace learning must be investigated as a fundamental, core process of the firm, which has everything to do with the broader and social-economic context – influenced by and influencing the changing nature of work, knowledge, and learning which informs and motivates what we think of as, and want from, workplace learning. Reconciling the distinctions between the individual and organizational needs and perspectives across formal and informal workplace learning efficacy could better inform organizations concerning their long-term learning and development strategy. In turn, the firm realizes improved performance, and the employee realizes increased employability.

The purpose of this research was three-fold: First, to determine to what extent informal learning fosters an individual's perceived employability and its concomitant effect on an individual's organizational commitment. Second, to elucidate the mechanism through which informal learning fosters employability and organizational commitment. Third, to determine to what extent does the perceived importance of either formal learning or informal learning influence an employee's work engagement, employability, or organizational commitment.

METHODOLOGY

Survey Administration
We collected data using three identical online "mirror" surveys (deployed through Qualtrics) to three different target populations during six weeks.

Participants
Participants were individuals currently employed at a variety of firms (i.e., for-profit/not-for-profit, public/private, large/small, and across sectors) representing varying levels of age, demographics, tenure and expertise. Target population #1 was the lead investigator's professional network (PN); target population #2 was a technology firm's corporate headquarters (TF); target population #3 was obtained through a Qualtrics panel (QP).

Procedures
We chose structural equation modeling (SEM) as our analytical method for the following reasons. SEM is a comprehensive statistical approach for testing a theoretical network of relationships between variables (Rigdon, 1998), as well as relationships between and among both observed and latent variables (Hoyle, 1995). And, SEM allows for testing hypothesized patterns of both directional and non-directional relationships between and among the observed and latent variables (MacCallum & Austin, 2000).

Survey Measures

In order to evaluate our hypothesized model consisting of three independent variables, one mediator variable, and two dependent variables, all three surveys included both previously validated scales from the literature, as well as two new scales developed explicitly for this study.

Importance of Informal Learning (IIL)

We used a modified version of Lohman's (2005) informal learning scale, where informal learning can refer to "activities people initiate in work settings that result in the development of their professional knowledge and skills" (Cofer, 2000; Lohman, 2000).

Importance of Formal Learning (IFL)

Similar to our IIL scale, we also used another new scale for measuring the importance of formal learning activities, developed at the same time as the modifications above to Lohman's (2005) informal learning scale.

Curiosity (CUR)

For curiosity, we used the work-related curiosity scale (Mussel, Spengler, Litman, & Schuler, 2012), based on the conceptualization of epistemic curiosity, described as a "desire for knowledge that motivates individuals to learn new ideas, eliminate information-gaps, and solve intellectual problems" (Litman, 2008: 1586).

Employability (EMP)

We used the 11-item Self-perceived Employability Scale (Rothwell & Arnold, 2007), where employability is defined as "the ability to keep the job one has or to get the job one desires" (p. 25). This succinct definition is inclusive of both the current and potential future states of the individual, and the job one desires can be both within the current organization or elsewhere.

Work Engagement (WE)

We used the nine-item version of the Utrecht Work Engagement Scale (UWES) (Schaufeli, Bakker, & Salanova, 2006; Schaufeli, Salanova, Gon Alezro, & Bakker,2002; Seppälä et al., 2009). Schaufeli et al. (2002) define work engagement as a "positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption" (p. 74).

Organizational Commitment (OC)

We used the nine-item organizational commitment scale (Huselid & Day, 1991; Vandenberg & Scarpello, 1994), which is a shortened version of the original 15-item organizational commitment questionnaire (Mowday, Steers, & Porter, 1979). Although both the shortened (nine-item) and original (15-item) versions used a seven-point Likert scale (where 1 = strongly disagree and 7 = strongly agree), we used a five-point Likert scale (where 1 = strongly disagree and 5 = strongly agree).

Demographic Characteristics

The demographic characteristics of our final sample, both collectively and by each mirror survey, can be found in Table 1. Regarding gender, there were more female participants

(53.13%) than male participants (46.87%) collectively. The QP survey yielded the youngest, least experienced, and least educated sample from among the three mirror surveys.

Table 1. Participant Demographics

Gender	QP	PN	TF	TOTAL
Male	88 (47.83%)	36 (40.45%)	26 (55.32%)	150 (46.87%)
Female	96 (52.17%)	53 (59.55%)	21 (44.68%)	170 (53.13%)
TOTAL	184	89	47	320
Age (years)	**QP**	**PN**	**TF**	**TOTAL**
≤ 30	37 (20.11%)	3 (3.37%)	2 (4.25%)	41 (12.80%)
31 – 40	44 (23.91%)	19 (21.35%)	17 (36.17%)	78 (24.37%)
41 – 50	48 (26.09%)	36 (40.45%)	17 (36.17%)	99 (30.94%)
51 – 60	44 (23.91%)	24 (26.97%)	7 (41.18%)	74 (23.12%)
61 – 70	8 (4.35%)	7 (7.86%)	4 (8.51%)	19 (5.94%)
71+	3 (1.63%)	0 (0.00%)	0 (0.00%)	3 (0.94%)
TOTAL	184	89	47	320
Current Job Title	**QP**	**PN**	**TF**	**TOTAL**
Intern	6 (3.26%)	0 (0.00%)	0 (0.00%)	6 (1.88%)
Entry Level	34 (18.47%)	0 (0.00%)	1 (2.13%)	35 (10.94%)
Analyst / Associate	39 (21.20%)	18 (20.22%)	24 (51.06%)	81 (25.31%)
Manager	41 (22.28%)	9 (10.11%)	17 (36.17%)	67 (20.94%)
Senior Manager	6 (3.26%)	18 (20.22%)	5 (10.64%)	29 (9.06%)
Director	10 (5.43%)	24 (26.97%)	0 (0.00%)	34 (10.62%)
Vice President	2 (1.09%)	5 (5.62%)	0 (0.00%)	7 (2.19%)
Senior Vice President	2 (1.09%)	0 (0.00%)	0 (0.00%)	2 (0.62%)
C-level Executive (CIO, CTO, COO, CHRO, etc.)	11 (5.98%)	4 (4.49%)	0 (0.00%)	15 (4.69%)
President or Chief Executive Officer	0 (0.00%)	5 (5.62%)	0 (0.00%)	5 (1.56%)
Owner / Self-employed	33 (17.93%)	6 (6.74%)	0 (0.00%)	39 (12.19%)
TOTAL	184	89	47	320
Level of Education	**QP**	**PN**	**TF**	**TOTAL**
Less than high school degree	3 (1.63%)	0 (0.00%)	0 (0.00%)	3 (0.94%)
High school graduate (high school diploma or equivalent including GED)	33 (17.93%)	0 (0.00%)	0 (0.00%)	33 (10.31)
Some college but no degree	42 (22.83%)	2 (2.25%)	0 (0.00%)	44 (13.75%)
Associate degree in college (2-year)	23 (12.50%)	1 (1.12%)	0 (0.00%)	24 (7.50%)
Bachelor's degree in college (4-year)	61 (33.15%)	30 (33.71%)	23 (48.94%)	114 (35.62%)
Master's degree	17 (9.24%)	31 (34.83%)	22 (46.81%)	70 (21.87%)
Doctoral degree	4 (2.17%)	24 (26.97%)	2 (4.25%)	30 (9.37%)
Professional degree (JD, MD)	1 (0.54%)	1 (1.12%)	0 (0.00%)	2 (0.62%)
TOTAL	**184**	**89**	**47**	**320**

RESULTS

Although an unabridged description of our SEM analysis is beyond the scope of this paper, the full write-up can be found in Niederpruem (2017), "The Potency of Informal Learning in Paid and Non-Paid Work: A Mixed Method Study." The Final Model / Results (direct effects; standardized estimates) can be found in Fig. 1, and the results of hypotheses testing (structural model; direct effects) can be found in Table 2.

Standardized regression weights; ***p < 0.001; **p < 0.01; *p < 0.05
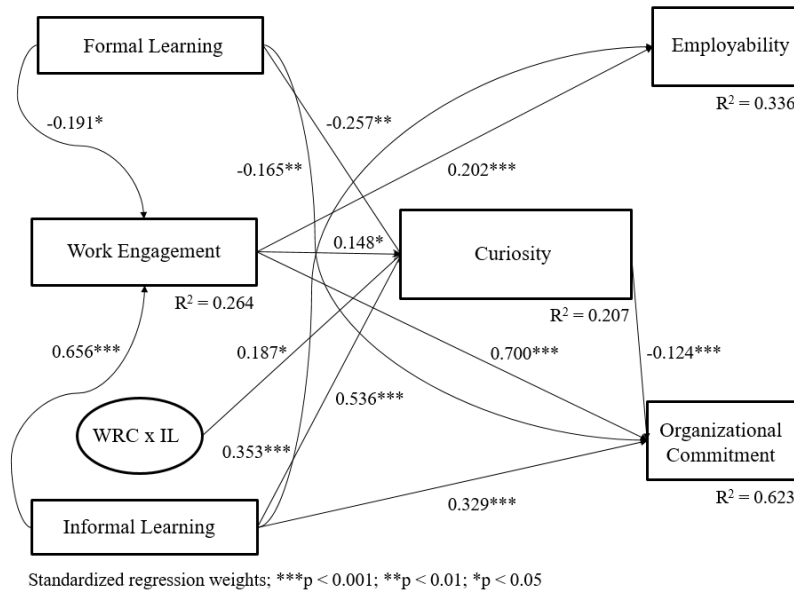
Figure 1. Final Structural Model / Results (direct effects; standardized estimates).

Table 2. Results (structural model; direct effects)

Hypotheses (direct effects)	Estimates (unstandardized)	Estimates (standardized)	Hypothesis Supported?
H1a: IFL → EMP	0.055	0.078 (ns)	No
H1b: IFL → OC	-0.148	-0.165**	No (effect is **negative**)
H1c: IFL → CUR	-0.168	-0.257**	No (effect is **negative**)
H1d: IFL → WE	-0.161	-0.191*	No (effect is **negative**)
H2a: WE → EMP	**0.170**	**0.202***	**Yes**
H2b: WE → OC	**0.749**	**0.700***	**Yes**
H2c: WE → CUR	**0.115**	**0.148***	**Yes**
H3a: IIL → EMP	**0.462**	**0.353***	**Yes**
H3b: IIL → OC	**0.549**	**0.329***	**Yes**
H3c: IIL → CUR	**0.651**	**0.536***	**Yes**
H3d: IIL → WE	**1.021**	**0.656***	**Yes**
H4a: CUR → EMP	0.081	0.075 (ns)	No
H4b: CUR → OC	-0.170	-0.124***	No (effect is **negative**)
Controls:			
Age → EMP	-0.001	0.015 (ns)	--
Age → OC	-0.002	0.023 (ns)	--
Gender → EMP	0.021	0.015 (ns)	--
Gender → OC	-0.048	-0.026 (ns)	--
Education → EMP	-0.001	-0.002 (ns)	--
Education → OC	-0.022	-0.036 (ns)	--

***p < 0.001; **p < 0.01; *p < 0.05

Legend: IFL = importance of informal learning; EMP = employability; OC = organizational commitment; CUR = curiosity; WE = work engagement; IIL = importance of informal learning

DISCUSSION

Our research demonstrates that an individual's perceived importance of informal learning has a significant and positive effect on their employability, organizational commitment, and work-related curiosity, while controlling for age, gender, and level of education. These findings demonstrate the potency and efficacy of informal learning as a viable workplace activity which fosters work engagement, employability, and organizational commitment, and likely, in turn, firm performance. Surprisingly, and counter to our original hypotheses, our research also demonstrates that an individual's perceived importance of formal learning has a significant and negative effect on both their work-related curiosity and organizational commitment (again, while controlling for age, gender, and level of education).

Our research also demonstrates that work-related curiosity serves partially as the mechanism through which all three of our independent variables (the importance of informal learning, work engagement, and the importance of informal learning) all significantly influence organizational commitment. We also found that work engagement strengthens the relationship between the importance of informal learning and work-related curiosity.

We were surprised at the small, yet significant, negative influence of formal learning on both work-related curiosity and organizational commitment. It may be that the influence of the other constructs render formal learning as not only less important than informal learning, but also as having a small yet significant, negative effect, for two reasons as discussed below.

First, it is likely that our other independent variables (work engagement and informal learning) "crowd out" the influence of formal learning, as we hypothesized. Alternatively, that both work engagement and informal learning are more important determinants than formal learning is of work-related curiosity and organizational commitment. This is important because of the potential practice implications: Human resource and learning & development professionals should not avoid or otherwise discourage formal learning for employees, and instead, promote and encourage the development of structures and systems at the organizational level, and behaviors and activities at the individual level, that facilitate or promote informal learning.

Second, informal learning is likely to rely more on an individual's intrinsic motivation and urge for autonomy, where the learning experiences are more under the control of the individual and relate better to the individual's needs. Alternatively, formal learning is more likely to be pursued because of extrinsic motivators, including: 1) The employer suggests or requires it, 2) the profession suggests or requires it, /requires it, 3) both #1 and #2 also likely have the potential for subsequent rewards and recognition (perhaps even the perception of increased employability) attached to their pursuit and/or attainment, and 4) the artifact, such as a certificate or degree, that has additional signaling power to an individual's organization or wider professional community of practice. This interpretation is supported by the positive and significant paths to work-related curiosity and work engagement by informal learning, and the negative and significant paths to those constructs for Formal Learning. These differences between intrinsic and extrinsic rewards point to the relevance for informal learning as it relates to Self-Determination Theory (Ryan & Deci, 2000).

Concerning informal learning, in considering two different professions (public school teachers and human resource professionals), significant differences were found for which informal learning activities each group pursued (Lohman, 2005). Specifically, teachers pursued more interactive activities, while the HR professionals pursued more independent activities. This suggests that activity type (as well as the extent to which these given activities are pursued) for informal learning are contingent on the profession.

Concerning employability, Van der Heijden, Boon, van der Klink and Meijs (2009), found that employability is influenced by a mix of both formal and formal learning, asserting that "human resource development strategies that focus exclusively on enhancing informal on-the-job learning should also not be encouraged" (p. 33). Our findings counter these results, in that formal learning had no effect on employability, whereas informal learning had a significant positive effect on employability.

Concerning employee engagement, both Albrecht (2010) and Bakker (2011) demonstrated positive relationships between workplace learning and work engagement, but neither study delineated between formal or informal workplace learning. Bakker, Demerouti, and ten Brummelhuis (2012) also found that workers who were highly engaged (work engagement as an antecedent) were more likely to pursue active learning strategies while at work. We intended to explore informal learning as an antecedent to work engagement and other factors (such as work-related curiosity, employability, and organizational commitment). Our interest in engagement is informed in part by Gallup's "State of the American Workplace" report, which describes the worldwide employee engagement crisis. Despite the facts that highly engaged employees reap numerous benefits to organizations, Gallup reports in their most recent 2017 report, that only 32% of U.S. employees are engaged, and only 13% of international employees are engaged.

We can argue the opposite – that disengaged employees are not satisfied, are not committed to the organization, are more likely to be absent or leave, are less productive, and also less creative and innovative. For these reasons, we asserted that engagement influences employability, work-related curiosity, and organizational commitment. Furthermore, we also asserted that informal learning positively influences work engagement. Our results suggest that organizations should align a commitment and investment in sustainable informal learning to all other organizational priorities to positively impact work engagement, which in turn, strongly influences an individual's commitment to the organization.

CONCLUSIONS

Our findings contribute to both scholarship and practice (both for the organization as well as for the individual).

Contributions to Scholarship

First, we added empirical research regarding informal workplace learning to the extant literature, heeding the call of researchers (Manuti et al., 2015; Van Noy et al., 2016) for robust quantitative research. Second, we improved the ability to measure and quantify the phenomenon of informal workplace learning, again, by heading the call of researchers (Van Noy et al., 2016) by making available two new scales, the importance of formal learning scale and the importance of informal learning scale, adapting and extending the work of Lohman (2005). Third, we demonstrated the potency of informal learning, not only as a viable

workplace activity, but also where the primacy of informal learning, through the mechanism of work-related curiosity, fosters organizational commitment. Four, through the use of SEM, we demonstrated causal relationships between informal learning, work-related curiosity, employability, and organizational commitment. Five, our findings demonstrate that the overt seeking out of preferential learning modes for individuals, especially those learning activities of an informal nature, can lead to increased employability and organizational commitment. In this regard, it may be that the theory of structuration (Giddens, 1984) provides an apt lens for consideration of informal learning in the workplace. We can consider how systems are conceived, co-created, and/or produced over time through interactions of its situated agents and their environs (i.e., structures as rules and resources), where both affordances and constraints are brought to bear.

Contributions to Practice

From the practice perspective, our research findings can better inform organizations with respect to their talent recruitment strategy (i.e., seeking out individuals with a "hungry mind," for example), their long-term learning and development strategy in general, as well as their strategy for allocation of resources overall and in particular, for employee training and development. In this regard, our modified Lohman (2005) informal learning scale and new formal learning scale can be considered "knowledge products" for use by practitioners in any industry. Knowledge products can be considered "meaningful, highly focused information resources that impact outcomes" (Roberts, 2014: n.p.). Although knowledge products can be physical artifacts, they are often differentiated from physical artifacts in as much as their value is realized more so by the information that they carry, and less so by the physical material(s) that comprise the artifact as a carrier of this information (Taylor, n.d.). While neither scale was developed with a specific industry or organizational type, we believe they are agnostic with respect to industry, and could even be applicable in a higher education setting.

Finally, our research findings can help inform and empower individuals regarding the importance for adopting a learning mindset, primarily in order to stoke curiosity and satiate hungry minds, and secondarily, for validating informal learning as an efficacious strategy to facilitate maintaining and improving their employability over time, regardless of whether they are focused on their current employer or a future employer.

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WOMEN'S PARTICIPATION IN THE IMPLEMENTATION OF MILLENNIUM DEVELOPMENT GOALS IN EKITI STATE, NIGERIA: THE ROLES OF ADULT EDUCATION AND LESSONS FOR SUSTAINABLE DEVELOPMENT GOALS

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ABSTRACT

The implementation of Millennium Development Goals (MDGs) in Nigeria received concerted efforts from governments at all levels. The government embarked on several programmes and projects such as financial empowerment and free health programmes among others to achieve the MDGs. However, the end-point assessment of MDGs revealed a poor performance of less than 45% success in most goals targets. This was due to several factors. This study provided insight into reasons that limited the success of the MDGs. It investigated the women's roles in the implementation of the MDGs. A descriptive survey was used to collect data. The result showed that there was lack of women awareness about programmes and role were not given to women in the MDGs implementation, thus their level of participation was low. It therefore, recommends that adult education practice in Nigeria should be inclusive and proactive to scale up women's education, awareness and empowerment for their inclusive participation in developmental programmes of on-going Sustainable Development Goals (SDGs).

Keywords: Awareness, participation, implementation, policy framework, adult education.

INTRODUCTION

The Nigerian government started the implementation of the Millennium Development Goals (MDGs) in 2004 with a policy framework named National Economic and Empowerment Development Strategy (NEEDS) to drive the implementation toward achieving the targets of the goals. As the federal government of Nigeria started the implementation, the state and local governments in Nigeria equally keyed into the implementation by domesticating the policy framework to State Economic and Empowerment Development Strategy (SEEDS) and Local Economic and Empowerment Development Strategy (LEEDS) respectively.

Specifically, in 2010, Ekiti state of Nigeria, towards achieving MDG 3 implemented financial empowerment programme under Conditional Cash Transfer Scheme (CCTS) to reduce poverty and inability to support girl' child education among women. The government was to eradicate the differences in gender enrolment and completion especially in primary school education. In the same vein, the state government operated free healthcare for pregnant women and children below 5years at designated healthcare facilities to achieve MDG 4 and 5.

However, in spite of efforts and resources committed to these programmes, MDG 3, 4 and 5 were not achieved as intended (Federal Government of Nigeria (FGN), 2015), thus problems like high rate of birth, female genital mutilation and high patronage of unskilled/untrained birth attendants by women, meant to be solved kept increasing. Poverty among the women

especially in the rural area of the state persists. Genital mutilation was equally on high side (United Nations Population Fund (UNFPA), 2016).

The low success recorded in the MDGs according to the Nigeria MDGs End-point Report 2015, which showed less than 45% success raises concern about women's participation in the implementation of the MDGs knowing well that women were central to all MDGs as well as its success. It therefore becomes important to unravel the factors that limited the success of the MDGs in Ekiti state of Nigeria.

Objectives of the Study

i. To find out how aware women were about the MDGs programmes.
ii. To establish the participatory roles played by women in the implementation of the MDGs.
iii. To ascertain the level of women's participation in the implementation of the MDGs.
iv. To find out factors that influenced women participation in the MDGs' implementation.

Research Problem

The failure of many developmental plans and projects is obvious in Nigeria and this has continually retard the development of the nation with problems like genital multination, high rate of birth and disparity in male and female children completion of primary and secondary school education among others. MDGs were not exempted as its targets were not met in Nigeria at the expiration of its implementation in 2015. This poses some questions on its implementation process whether community participation (especially women who were at the centre of the MDGs) were not adequate and factors responsible for this. This study therefore investigated women's participation in the implementation of MDGs in Ekiti state, Nigeria.

Literature Review: Awareness and participation in the MDGs

The task of meeting the yearnings of emerging and developing communities has put governments on their toes to put up social and economic plans such as MDGs that could cater for the need of the people especially at the rural communities in terms of access to basic social and economic needs (Durokifa and Abdul-wasi, 2016). It's been noted that government alone cannot provide all the needs of the communities and as well sustain it without active participation of the community which doubles as the beneficiary of developmental efforts (Anyanwu, 2002), thus, the need for active participation of community members in the developmental efforts from the planning to execution, motoring and evaluation for a meaningful development.

Participation in development activities for sustainable development requires community people to be part of development taking place in their domains. It's anchored on the need for people to be part of the solution meant to solve their various problems. Community participation supports and upholds local culture, tradition, knowledge and skills, and creates pride in community heritage (Lacy, Battig, Moore, and Noakes, 2002). This implies that when development project enjoys people's participation, the achievement thus becomes community heritage. It will be defended, protected and sustained. Therefore, the people especially at the grassroots cannot be left out in the matters that concern them; more importantly, women that constitute the larger percentage of the rural population (Fapohunda, 2011).

Prerequisite to participation is awareness. The level of awareness of an individual and community depends of the flow of information to them. The information at the individual's disposal influences their actions. Importantly is the accuracy and timely availability of information. As accurate information could produce positive reaction, wrong or distorted information could hinder participation. The direction of the flow of information is also important as people repose confidence and trust in some people than others. Especially in Nigerian communities where power brokers influences a lot of community members due to confidence repose in them. Information distortion from this direction could jeopardise developmental goals especially in any community with high percentage of illiterates. It thus becomes imperative to identify these categories of people and educate them through inclusive adult education programmes, on the need to give right information to their community followers.

Policy framework for implementation of MDGs

The Federal Government of Nigeria launched a policy framework called National Economic Empowerment and Development Strategy (NEEDS) in 2004, as a strategic plan to achieve the MDG targets. NEEDS was to lay the foundation for poverty reduction, employment generation, wealth creation and value re-orientation among others (Buba, 2010).

The institutional framework of NEEDs was meant to facilitate interaction between stakeholders and to ensure synergy in the implementation of the MDGs. However, the policy was replaced with Seven-point Agenda in 2007 immediately there was change of government. At this point many states governments were yet to understand fully the MDG programmes; so, projects were introduced and done at the pleasure of those at the helm of affairs (Aleyomi, 2013).

The Seven-point Agenda National Plan had its own focus and objectives of making Nigeria an industrial nation by 2015. The Seven-point Agenda provided another good basis for achieving the MDG objectives with many projects done in the areas of health, agriculture, empowerment, power, and energy among others. The plan was particularly aimed at developing Nigerian rural communities and reducing poverty level in rural areas through access to basic needs of life.

In 2010, the Ekiti State Government launched an 8-point agenda as a strategic developmental plan to meet the MDG objectives. This policy captured all the MDGs. However, most programmes and project were done to suit political interest of the state governing team thus lack a clear focus and were off-track. The problems which were to be solved thus remain unsolved till the expiration of the MDGs in 2015.

METHODOLOGY

A descriptive survey was used to collect data from a population sample of 1,026 from 9 out of 16 LGAs across the 3 senatorial districts of Ekiti state, Nigeria. Community leaders, market women, community health extension workers (CHEW), women artisans, pregnant women and nursing mothers were categories of women respondents. Questionnaire, focus group discussion (FGD) and key informant interview (KII) were instruments used for data collection. Simple percentage was used to analyse data. Contents of the FGD and KII were also analysed.

RESULTS AND DISCUSSION

The results showed that women were not truly aware of the MDGs programmes thus only few could identify the programmes of the MDGs and point to the roles played by women in the implementation of the MDGs in their areas under MDGs' empowerment, child health and maternal health programmes. This study equally showed that women were not given roles to play in the implementation of the MDGs which could have impact on their participation. Women only participated in the implementation process of MDGs by chances of been beneficiaries of some of the programmes with low percentage. This agrees with Aribigbola (2009) who had earlier submitted that strategic plan and policies for implementing MDGs lack conceptualisation and focus by the implementers and beneficiary on what to do and responsible for. Aleyomi (2013) averred that most state government did not understand fully how MDGs programmes and projects should be executed and thus introduced it at the pleasure of those in the helm of affairs and used to establish political tentacles. This turned a constraint as changes in government do drastically affect the project being undertaken to meet MDGs targets.

Table1. Level of Women Awareness about the MDGs Programmes

Items	SD (%)	D (%)	A (%)	SA (%)	Mean	SD
You are aware of MDGs programme?	45.2	20.8	16.8	17.2	2.70	.98
MDG programmes had been implemented in your area?	37.1	27.7	21.8	13.4	2.42	.97
Government free health programme for children/pregnant women and financial empowerment are MDGs programme?	45.5	26.6	15.5	12.4	2.55	.90
I heard of MDGs programme over the radio/television.	29.4	34.6	20.8	15.2	2.36	1.06
I was informed by Community health extension workers	41.7	22.8	26.6	8.9	2.03	1.02
I was informed by Community development officers.	45.4	27.2	18.9	8.5	1.91	.99
I was informed by women community leader.	47.1	30.6	14.7	7.6	1.83	.95

Table2. Participatory roles played by women in the implementation of MDGs empowerment, child health and maternal health programmes

Variables	Empowerment		Child Health		Maternal Health	
	Disagree (%)	Agree (%)	Disagree (%)	Agree (%)	Disagree (%)	Agree (%)
Attendance of community/town hall/village meeting, serving in committees are some roles played by women in the MDGs implementation process?	60.4	39.6	55.5	44.5	58.3	41.7
Women participated in the MDGs implementation process of identification of needs, planning, execution and evaluation of MDGs financial empowerment programme?	67.7	32.3	53.2	46.8	62.1	37.9
Women participated in MDGs implementation process by been beneficiaries alone?	33.4	66.6	67.7	32.3	39.6	60.4
Women were given specific roles in MDGs implementation policy strategy?	32.2	67.8	39.3	60.7	30.9	69.1
Attendance of antenatal, postnatal and coming to children immunization are some roles played by women in the MDGs child health implementation process?	-	-	24.0	76.0	22.7	77.3

Degree of participation	SD	D	A	SA	Mean	S.D
Pregnant women and nursing mothers who partake in the MDGs mother and child free health program are more than those who did not partake?	41.8%	32.2%	15.3%	10.7%	2.44	1.08
Women participated in the need identification/planning stage under MDGs programmes?	41.9%	23.0%	25.3%	9.8%	2.03	1.03
Women participated in the execution of MDGs programmes?	13.7%	22.4%	49.2%	14.7%	2.65	.89
Women participated in the evaluation stage of MDGs programmes?	42.6%	24.5%	25.5%	7.4%	1.98	.99
Women who benefitted/participated in MDG empowerment programme are more than 50%?	30.2%	42.3%	16.3%	11.2%	2.09	.96

The study equally showed low and poor participation of women as a result of not been given specific role in the MDGs implementation process with higher percentage of respondents disagreed to women participation in the empowerment scheme. This finding affirms the position of Deneulin and Shahani (2009) who observed that there was poor local participation in MDGs programmes. The participation of women by being beneficiaries alone in MDGs implementation is further revealed as women in the FGD submitted that government gave them no role in the implementation of the MDGs programmes. The FGD said:

> Government did not recognise us; we market women leaders in the implementation of MDGs. Especially the current government. In the last regime, we asked to contribute money so that they can borrow us money but nothing came out of it. We were not beneficiaries of the financial empowerment and did not perform any role. We only heard it on radio and that was the end of it.

At another session FGD participants said,

> We were invited to a meeting at Oye Ekiti where we were told about MDGs empowerment and other programmes under it but after the meeting we did not hear anything again till I am talking to you. So, we were not given any role in the implementation of MDGs whether, planning, execution, monitoring and evaluation or even participating as beneficiary.

However, one FGD session said, they only participated in the MDGs as beneficiaries without specific role. The FGD members said,

> All we know was that the then Governor came and gave us market women forms under MDGs and we were given five thousand naira monthly for twelve months and later one hundred thousand naira.

The qualitative and quantitative findings showed that women were not given any specific role in the implementation of the MDGs than to be beneficiaries. Equally the result is further strengthened as the KII respondent in all the senatorial districts could not point out the role given women in the MDG implementation than the fact that women were informed about MDGs. These findings negate Rifkin & Kangere (2000) position that people needed to be actively involved in making decisions about policies and development programmes which they would be beneficiary. The kind of participation recorded in this study; being beneficiary alone, is referred to by Arnstein (1969) as 'manipulation and therapy' in her ladder of citizen's participation - meaning no participation.

This study further revealed a number of factors that influence women's participation in the implementation of the MDGs through the qualitative method of enquiry of FGD and KII. The factors are Partisan politics, illiteracy, lack of interest for non-immediate financial rewards, socio economic status of the rural dwellers and lack of appropriate education on development.

It was revealed that implementer favoured their political associates in planning and execution of development plans instead of taking development to those who are really in need of it. This forms basis for neglecting community women leaders in planning and execution of development efforts. The rural communities sometimes display cold attitude because governments have been fooling and failing them for long. So many community people also believe much in financial gratification; thus they prefer to go on their business if their participation will not bring them immediate financial reward. The findings corroborate Aribigbola (2009) and Aleyomi (2013), who claim lack of clear focus, conceptualisation and understanding by both the implementers and beneficiaries of MDGs.

CONCLUSIONS

This study investigated women's participation in the implementation of millennium development goals in Ekiti state, Nigeria with a view to learn from the lapses in MDGs' implementation for better SDGs' implementation. It thus concluded that women were poorly aware of the MDGs programmes and roles were not given to women in the implementation of the MDGs other than to be beneficiaries thus, their participation in the implementation was very low with some factors playing critical roles in limiting women's participation in the MDGs and its success.

Recommendations

Base on the findings and conclusions of this study, the following recommendations were made;

1. Women awareness about developmental programmes should be sustained through inclusive adult education programmes in the rural areas
2. Roles should be given to women and it should be clearly stated in the implementation policy framework of developmental programmes such as the on-going SDGs.
3. Government at all levels should follow development programmes policy framework to the letter without to enhance women participation at all stages rather than being beneficiaries alone for increase women participation in the SDGs.
4. Women's participation in decision-making on empowerment, child and maternal health programmes should be encouraged to increase their participation.
5. Women's participation should be enhanced and strengthened through inclusive adult education for the women through the mass media.
6. Women leadership should be encouraged at all levels of government to increase women's morale and level of participation.

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CREATIVE SCHOLARSHIP: FOSTERING TRANSFORMATIVE AND CRITICAL LEARNING

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ABSTRACT

In 1990, Ernest Boyer (1990) theorised scholarship as existing across four planes, expanding our limited notion of scholarship – as discovery, integration, application and teaching. In this symposium, we reflect on creative forms of scholarship, where 'creative' is understood as acts of creation, in which we have engaged as adult educators and researchers in an effort to operationalize how adult educators and researchers might foster transformative and critical learning grounded in our experiences.

Keywords: creative scholarship, transformative learning, critical learning, critical pedagogy, arts-based pedagogies, arts-based research.

INTRODUCTION

All four of us have long been interested in and experimented with ways of enacting transformative and critical pedagogies in our teaching and research practices. We have worked in diverse settings trying out creative ways we can work with participants, including our classrooms and in community-based settings to engage participants intellectually, emotionally and often through the senses to cultivate creativity and acknowledge less dominant voices. In this paper we reflect on transformative and critical learning through various lenses grounded in our experiences, including postcolonial feminism, emotions and the experience of teachers, holistic engagement and experiential learning, and learner-driven content creation.

CAROLINA PALACIOS: TOWARDS EXCITEMENT IN EDUCATION THROUGH CREATIVITY, EXPERIENTIAL AND HOLISTIC PEDAGOGIES

For adult educators who strive to foster critical and transformative learning it can be challenging to operationalize principles of dialogue and praxis oriented towards cultivating critical consciousness (Freire, 1993) beyond discussions and small group activities designed to apply the material and question ideas and assumptions. In my own practice I have wanted to engage with learners in ways that make learning and teaching exciting, though this has come with some trepidation, as excitement in learning can be seen as disruptive to the assumed seriousness required of teaching and learning in higher education (hooks, 1994). Over the years I began incorporating arts-based pedagogies in to my classes. Arts-based pedagogies can be powerful (Butterwick & Roy, 2016a; Clover & Stalker, 2005; Clover & Stalker, 2007). They foster meaning-making and embody praxis, which is central to practice anchored in critical pedagogy; the arts are praxis (Walker & Palacios, 2016), simultaneously engaging learners and educators in reflection and action, and forging links between theory and practice (Freire, 1993). Likewise, engaging students not only intellectually, but also emotionally and through the senses is incredibly powerful (Walker & Palacios, 2016).

Some of the activities I have enacted in face-to-face classes include learners drawing or using modelling clay to capture the meaning of a concept or what it means to them (e.g. problem-

posing or banking education, globalization) and creating a collage or skit that depicts how an idea or theory is evident in our everyday lives (e.g. neoliberalism). In face-to-face graduate classes co-author Jude and I have co-taught, learners completed a creative artefact project, creating a myriad of artefacts, from mosaics, sculptures and raps to plays rooted in popular theatre, all shared in class through an exhibition. In the same class when we learned about the *arpillera* movement in Chile we created arpilleras, tapestries made by marginalized women. I also recreated a *peña*, a politico-cultural event with folk/protest music, poetry and food. While in on-line courses fostering creativity can be challenging, there are effective ways of integrating arts-based pedagogies. Video assignments create spaces for learners to creatively express their learning. I have included video options for individual assignments and sometimes a group creative artefact project, shared with the class in video form. Artefacts have included comic strips, mini-documentaries, news reports, poems and Instagram posts, among many more.

Recreating a peña is an immersive activity during which learners experience the event much as it would have unfolded. Until chatting with a colleague, Pierre Walter, about innovative pedagogies he has been using (Walter, 2019) I had never named the peña or arpillera workshop recreation an in-class "living history museum." Living history museums tell stories by recreating an historical setting where visitors are immersed in a different world, where they can talk with characters from the time period, touch artefacts, try foods, hear sounds or music, and participate in hands-on activities that invite them to "learn with their minds, hearts, hands, and bodies; they create, perform, play, and have fun as well (Anderson, 1984; Magelssen, 2007)" (Walter, 2019, p. 123).

While developing a course I taught in September 2019 I was inspired to not only recreate sites of adult learning and education as an in-class, teacher-lead activity as I had with the peña and arpilleras, but to incorporate site recreations as a learner-lead term project. Working in groups, learners chose a site, researched and recreated it in class towards the end of the term, along with submitting a written analysis. Because valuing each person and their contributions facilitates the creation of an open learning community (hooks, 1994) it was important to build relationships, trust and facilitation capacities to pave the way for the site recreations and for the potential for transformative learning (Walter, 2019). Throughout the term we did small group activities, many arts-based, learners facilitated an activity and I also did a site recreation prior to the learners' site recreations.

The sites learners recreated ranged from the Climate Strikes and a UBC Farm tour to a yoga class, among others. While it is cognitive learning that is often privileged, emotional and somatic learning is incredibly powerful (Walker & Palacios, 2016) and the creative spaces of site recreations enabled learners to engage participants intellectually, but also emotionally and through the senses. The group that recreated the Climate Strikes held a sign-making party before the march and showed a video they recorded when they marched in Vancouver, creating the feeling that we were marching with them as we chanted carrying our signs. The UBC Farm group took us on a tour complete with photos, cardboard bee hives they made, a video of the chickens clucking and samples from the apple orchard we all tasted. Each group also facilitated a discussion that debriefed and invited critical reflection on their chosen site and related issues.

Since each person is multidimensional and learns in many ways, to operationalize critical and transformative learning, adult educators need to engage the multidimensionality of learners

and enable them to express themselves and their learning in diverse ways. Arts-based and immersive pedagogies can be an entry point to dialogue and critical reflection. In the recent class learners noted they "loved the site recreations" because "the experience of learning in an environment I think is the best way to learn." We are often more receptive to communication in the form of creative expression, which can also enable insights in to lived experience (Butterwick & Roy, 2016b). When we made arpilleras, creating individual tapestries, but working alongside one another, it opened up casual communication that can then go deeper (Clover, 2016). One student expressed that they appreciated creating arpilleras "so that we can feel and understand the Arpillera Movement." Much learning can happen through immersive experiences and the arts via the act of creating and meaning-making (Clover, 2016). Arts-based pedagogies foster care for our fellow humans through "[a]rtistic and creative expression [as it] can enliven our empathy with others and build relations of solidarity" (Butterwick & Roy, 2016b, p.ix). The arts "are integral to what it is to be human" (Clover, 2016, p.5) and can, therefore, facilitate becoming more fully human (Freire, 1993). By tapping in to creativity, arts-based and immersive pedagogies we can collectively generate excitement in the classroom (hooks, 1994) and foster critical and transformative learning among learners and teachers.

NASIM PEIKAZADI: TRANSFORMATIVE ARTS-BASED APPROACH: TOWARDS A CONTEXTUALIZED AND ACTION-ORIENTED METHODOLOGY

My research with racialized migrant (of refugee and immigrant background) women in British Columbia is informed by a transformative arts-based approach. Transformative here refers to the impacts of movement in space, i.e. migration, on identity construction and meaning-making processes. It also refers to potential transformations that can occur, for the researcher, participants, and the community, through reflective and critical research processes. Aligned with Boyer's (1990) expanded view of scholarship, I argue and advocate for approaching community-based research as sites of (transformative) learning, versus merely data collection sites. I embrace the social justice aims of critical scholarship. I posit that transformation is more likely to happen through contextualized and nuanced understandings of identities--versus limited, stereotypical and/or hegemonic identifications of inherently diverse identities--in the intersection of race, ethnicity, religion, and gender. To this aim, I argue for the power of art and aesthetic reflection in providing spaces of nuanced and contextualized perceptions of human lives and identities, particularly within the complex context of contemporary migration.

An arts-based framework directs the methodological choices of my research, which aims to develop a nuanced and contextualized understanding of identity construction processes of migrant women to Canada from the Middle East and North Africa (MENA). Experiences of MENA migrants, in general, are located within a context which is replete with historical and new forms of colonialism and imperialism. These have been evident in the economic, political and social instabilities of the region manifested as military invasions (e.g. of Iraq and Afghanistan), civil wars (e.g. Syria), and economic sanctions (e.g. Iran and Yemen) particularly, since the early 2000's. Moreover, discourses of right-wing populism, anti-immigration, and Islamophobia have immensely impacted the lives of many migrants from the MENA region, given its majority Muslim population. That is, issues such as racism, exclusion and/or stereotypification and therefore identity formation of MENA migrants need to be viewed as entangled with epistemological roots of differences and within a transnational

context. Further, identity formation processes cannot be perceived fully in *dispossession* from the material realities of war, militarisation, and poverty (Mojab & Carpenter, 2011) surrounding the lives of many MENA migrants in the past few decades.

This study explores the power of art and aesthetics in developing nuanced and contextualized perspectives of these lives. According to Cole and Knowles (2008) the main purposes of arts-informed research is "to enhance understanding of the human condition through alternative (to conventional) processes and representational forms of inquiry" (p. 59). They continue by highlighting the power of art forms in reaching a variety of audiences through use of diverse languages for acquiring insights into "the complexities of the human condition" (p. 60). Others have argued for the potential of transformative learning through arts-informed pedagogies and its potential for social and individual change (Darts, 2004).

In my research, the use of arts and aesthetics is to enable a complex view of the meaning making processes of individuals, while taking the broader context of migration into account. Here, meaning making is viewed in a wider sense of learning in connection with personal, historical, socio-cultural and political living contexts. A transformative learning framework that recognizes learning as dynamic and responsive to individual needs (Eichler and Mizzi, 2013), becomes useful to inform our understanding of the participants' meaning making processes. Through this framework, learning in the context of migration is perceived as "technical-rational shift in perspective" and "inner change and identity work" as a result of a "dissonance" caused through relocation (Eichler & Mizzi, 2013, p. 88). However, this is to argue that reaching the innermost layers of an individual's perception of identity and belonging requires an approach that provides various opportunities for reaching such layers. Arts-based approaches are argued for enabling understanding complex human processes such as identity formation. A significant feature of the arts-based is connected to the potential of arts in generating emotions. Elliot Eisner (2008) has shed a light on this quality and the potential for creating an "evocative" (versus descriptive) form of knowledge through arts. According to Eisner (2008) "the arts in research promote a form of understanding that is derived or evoked through empathic experience" (p. 7). Cole and Knowles (2008) also declare arts-based as "evocative" and "accessible" approaches, while being "embodied, empathic, and provocative" (p. 61).

Arts-based approaches are also argued to acquire the capacity to problematize, engender questions and accentuate subtleties rather than seeking answers (Eisner, 2008). While the above features speak to the uniqueness of arts-based research in accessing what is not immediately available through other forms of research, the other aspect to highlight is its capacity to incite transformation. Cole and Knowles (2008) argue that addressing the complexity of the human condition is part of a larger project to shift from the prevailing paradigms that engrain the (epistemological) divides. In the case of MENA migrants such divides are manifested through discourses like Islamophobia and War on Terror, among others. Critical arts-based approaches can contribute to the creation of counter narratives to disrupt such discourses. Mouffe (2008) argues that arts-based approaches acquire the capacity to interrupt hegemonic processes and the potential to incite dissensus. This is beyond giving voice to those silenced, and speaks to the value of arts and aesthetics for development of a strong and creative democracy in a multicultural context (Houser, 2005).

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DAVE SMULDERS: CREATIVITY, CREATION, AND LEARNING

I teach a class called *Teaching Adults*, a third-year undergrad course that forms one of the core offerings of an adult education diploma at The University of British Columbia. This diploma program offers courses that encourage students to think about how adult education pervades their own world, working from the point of view of what Gordon Selman (1995) calls the "invisible giant," whereby adult education is at once everywhere but at the same time is often unnoticed or unrecognized. As instructors in this program, my colleagues and I strive to convey the idea that we are all participants in the world of adult education in multiple roles, as learners and educators, sometimes at the same time, in contexts that are both lifewide and lifelong. The course encourages students to see how they can contribute as educators.

In *Teaching Adults*, we look at teaching using Dan Pratt's model of 5 perspectives (Pratt, Smulders and Associates, 2016) and discuss what that means for anyone thinking about taking up an educational role in their lives. One of the benefits of this course that is of particular relevance to instructors is that we discover that we are all participating in some form as educators. Our students may be seasoned certified teachers whose day-to-day work is consumed by teaching or they may be swim coaches, math tutors, community activists and volunteers, family members shepherding their parents through new technologies, or generally helpers in their communities and workplaces whether working with one or many learners. One of our course goals is to let people know that helping, making the world a better place, and leading through teaching takes effort and energy, and we can learn how to get better at these things.

My thoughts on teaching and learning have changed over time since I first began teaching this course. First, becoming an instructor of *Teaching Adults* and becoming more familiar with the required text put me back in touch with Dan Pratt, the author of the textbook and the original instructor of the course. Through that re-acquaintance and friendship, I joined as a contributing author to the revised edition of the book. If there's one thing that sharpens the focus on a topic it is being compelled to literally write the book on it. Pratt's method for composing this particular book is a model for anyone wishing to contribute to the discipline while holding fast to the idea that good company plus thoughtful conversation equals good and enjoyable scholarship. This has been immensely rewarding for me as an educator. But why keep all that fulfilment to myself? Couldn't students benefit similarly by going through a production/teaching experience? In this class, collectively we do the work of producing roughly 4-6 versions of the original book.

Second, I realized that despite the title of the course, this is primarily a class about how we learn. As I discovered from teaching this course over several semesters is that university students struggle with the concept of learning and what it means to them. Transformative learning depends upon critical reflection of one's own beliefs and assumptions (Mezirow, 2009). Students, like the rest of us, develop conceptions of learning often based on experience and cultural influence (Heyes, 2018), and a lot of that experience derives from our time as institutional learners, from K-12 and onward to post-secondary environments. Sometimes our takeaways from these experiences harden into preconceived notions or unchallenged assumptions about learning. Sometimes, the feeling of learning gets lost in the noise of report cards and GPAs, university application and registration, and forward to grad/medical school applications. This not only creates external stressors on students that

challenge their well-being as learners, but it also, frankly, detracts from my own fulfilment as an educator. I think I understand how we got to this point and I recognize how the system works, but I also see the drawbacks, especially as this affects the learning experience. Understanding more deeply how we learn and in turn how we can support learning as educators is a powerful revelation (McGuire & McGuire, 2015). I know because students have told me this, and I believe them.

Unpacking assumptions around learning and teaching takes considerable time. It is an overarching activity within a course such as the one I have described. By the end of the course, there is still much to learn about learning. My intention is that this curiosity will grow and find its ways into other learning experiences of undergrads. Transformative learning, however, is rarely achieved on the short scale and often gets construed as mostly a positive, uplifting experience (Stachowiak, 2020). If we teachers are fortunate, we can play active parts in a much more substantive ongoing experience of transformation. The cycle of a 13-week semester is rarely a contained, complete instance of this. At best, I can act as a guide on that pathway, attempting to shine light along the way or point out various hazards one may encounter even when those hazards might be part of the environment we find ourselves in within a university third-year undergrad context. Employing strategies such as guided self and peer assessment or introducing tools like Brookfield's Critical Incident Questionnaire (Brookfield & Preskill, 2016) can draw students into a deeper inquiry of their own learning. In conversation with students and looking at evaluation feedback, I have realized that learning about learning is an underrated experience, yet it is motivational, it sparks continued curiosity and inquiry, and it deserves our attention, both as educators and scholars.

JUDE WALKER: 'BRAVE' TEACHING SPACES: THE COURSE TO CREATE

This paper centres 'creative scholarship.' In teaching, we are always creating, yet what makes a scholarship of teaching 'creative'? Here, I take up the concept 'creativity' as a *somewhat* subjective and embodied concept. What feels creative to me as a teacher may not feel as such to someone else. What becomes creative in the classroom may not initially be envisioned as a creative activity in the lesson plan; what feels creative to one learner is not for another. Yet I also include the qualifier "somewhat" as all four of us are talking objectively about a shift away from a traditional, transmission-based approach to teaching adults, or from more commonly-accepted and traditional forms of research, to something different. I argue that bravery and courage are key in this subjective and objective understanding of a creative scholarship of teaching.

In Brookfield et al.'s (2019) most recently published book *Teaching Race,* writing professor, Lucia Pawlowski (2019), advocates creating "brave space classrooms" through writing where students can take important risks to further their learning of race; Brookfield (2019) himself speaks about the importance of "failing well" as teachers of social issues (like race) by being willing to engage in and sustain difficult conversations with our students. This willingness allows for the creation of conversations and imagining of possible utopias (Freire, 1998) that would not happen otherwise. Inherent in bravery and courage in teaching adults is risk—risk of our ideas falling flat, of looking stupid, of not facilitating the aha moments we crave for in our students—and, underneath this, the risk of feeling shame, guilt, and falling into the trap of seeing ourselves as inadequate and lacking as educators.

I have been teaching adults for almost 20 years and have come to see teaching, in its ideal form, as the largely terrifying act of giving of oneself. As Parker Palmer (2007) astutely observed, it is an act of courage to be a teacher. To attempt to be present to the moment, to the other, to the small voice within oneself requires vigilant bravery and commitment. To teach authentically is to engage in reciprocal dialogue—of listening and giving of oneself (Freire, 1993). This is, of course, aspirational: teaching 'with heart' (*cor*, as the term courage connotes) is always partial, as we guard, to varying extents, those vulnerable and painful parts of ourselves we'd rather not see, let alone have others see. After 2+ decades of teaching, I still fall radically short of teaching with courage, authenticity, and creativity. There are certain pedagogies and approaches that now feel quite comfortable to me: asking critical questions, describing philosophical concepts, facilitating and sparking conversations in more reticent groups of people. But for *me* to be creative means engaging in deliberate experimentation with pedagogies and activities that are still unfamiliar and/or uncomfortable which then allow for creative and undetermined possibilities.

In recent years, and owing in part to my co-creation and teaching of a class on social movement learning with co-author Carolina (see Walker & Palacios, 2016), I have attempted to bring arts-based pedagogies into the university classroom—specifically, the visual arts. Here, I'm referring to having students draw, make collages, paint, use any form of visual representation (with new media and old). I have also attempted to bring in poetry and non-academic prose activities—however, these feel much more comfortable to me and the risk in this less given my general comfort with producing words rather than images. Imagery is amazingly powerful, as Dirkx (2001) has noted, in allowing us to tap into our psyche and unconscious and process ideas and learning—which has great transformative potential. These are clearly creative and powerful activities I have facilitated—students create, make meaning, reflect and dialogue about the ideas that emerge. Yet, I continue to struggle in my limiting psychological/personal meaning perspective (as Mezirow, e.g., 1991, would put it) around art, art-making, and as being a teacher of art. I cannot draw—or at least I label myself as such—and have not been able to break through my assumptions of myself as someone who "sucks at drawing" who is "not artistic," at least not in the visual arts. These beliefs about myself emerged from a judgmental schooling and teasing family environment where, as a child, my drawing and handwriting were the butt of jokes and produced quite debilitating shame (see also Walker, 2017). Facilitating these artistic activities, then, is a difficult and creative process for me—I struggle with the emotions of envy and shame as I witness my students' drawings (and their neat handwriting); I am thrust into the role of non-expert, as the 'weakest' learner in the class.

I write about this here as I believe it speaks to the creative process of becoming an educator—as Freire (e.g., 1993) would understand it. In other words, we are always, already in a process of becoming, in self-creation, in relation to our learners. I still hold myself back in the creative process, though I am attempting more recently to undergo the drawing/artistic exercises myself and all the discomfort they produce. Doing this creative work as an educator enables us to create more brave spaces for our students to also create. If teaching well is about the courage to show up (e.g., Palmer, 2007), this must mean in both our strengths and weaknesses, in an effort to foster learning and transformation in our students and courageously allow for the further creation of ourselves as adult educators.

CONCLUSION

All four of us have sought to transform our engagement with learners, with research participants, and with ourselves by engaging in acts of creation oriented towards generating critical and transformative learning spaces. Because the ways these pedagogies and practices get operationalized is not often clear, we hope that our experiments as teachers and researchers can be helpful for both new and seasoned adult educators committed to critical and transformative learning. Through our experiences we have learned that creation is replete with the potential for critical and transformative moments. As we re/create learning spaces and content so too the possibilities emerge for learners, teachers and researchers to re/create themselves.

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THIRD SHIFT LABOR OF ADVANCED-CAREER LEARNERS: GROWING THE ADULT EDUCATION FIELD

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ABSTRACT

This paper explores the literature on advanced-career adult learners pursuing graduate education on the "third shift", which begins after daily work and family obligations are completed (Kramarae, 2001, p. 3). The purpose is to explain the unique characteristics of these learners and the ways in which educators can offer support so they are successful and able to return to practice as adult educators themselves to grow the field of adult education.

Keywords: third shift, advanced-career, graduate education.

INTRODUCTION

There are significant obstacles that advanced-career students face. Distance education has provided a unique view of the "[m]any women [who] balance job, community, and heavy family responsibilities against their academic work" (Kramarae, 2001). Online courses allow them the opportunity to participate in asynchronous course assignments late at night, on their "third shift" after they have spent the day in the workplace and managed their family responsibilities from the end of their work day through late evening. The majority of online students are women (Gnanadass & Sanders, 2019); however, women also seek face-to-face opportunities to continue their education, which can add obstacles such as securing time off from work, handling difficult childcare arrangements, and juggling family tasks within an already constricted timeframe.

Despite facing significant obstacles, advanced-career learners in graduate programs have much to offer (Day, Lovato, Tull, & Ross-Gordon, 2011; Swain & Hammond, 2011; Willans & Seary, 2011). They bring vast life experience and real-world knowledge that may be lacking in younger students, including collaborative skills, a robust knowledge base, role model status, effective communication and group organization skills, high motivation, and often strong academic skills. Their unique perspectives can bring valuable knowledge and awareness of connections to the field. Advanced-career learners offer role-modeling in terms of excitement about and motivation for learning, a desire for generativity, good academic habits/skills, and resilience in the face of academic and life challenges. Faculty have described these adult learners as:

> more committed to their education, more focused, and harder working … more persistent, more tenacious, and more dedicated … [with] abilities to multitask, to juggle their many life roles … to devote themselves to study, [although] specific study skills and confidence in the classroom might be lacking. (Day et al., 2011, p. 79)

Advanced-career learners have a deeper understanding that perfection is not realistic or required, despite the challenges or fears they may experience (Scott, Burns, & Cooney, 1996).

There is a need to recognize the resilience and value to the learning environment of seasoned professionals entering doctoral study, to understand the challenges, and to assist them in

overcoming obstacles. This paper will explore ways in which doctoral programs can better support this population, including through advising practices, enhanced assessment, awareness of third shift learners' challenges, and flexible learning environments. Recognizing the "multidimensionality of learning - physical, cognitive, emotional" (Willans & Seary, 2011) is significant for adult education. There is potential to enhance adult education programs by acknowledging the value of advanced-career students in lifelong learning programs at the highest academic level.

ADVANCED-CAREER THIRD SHIFT LEARNER CHARACTERISTICS

The characteristics of advanced-career learners reflect "the world of work, community engagement, parenting, travel and other life experiences" (Willans & Seary, 2011, p. 120). They often represent varied views of lifelong learning and may have developed diverse coping strategies based on their schooling, work, and personal experiences. The emotions they face returning to school run the gamut from fear to a sense of empowerment. They may experience stress and disorientation, yet they may also find fulfillment in accomplishment (Hensley & Kinser, 2001; Willans & Seary, 2011). Their community and work experience may have enhanced their interpersonal skills and strengthened their ability to handle multiple tasks simultaneously. Their knowledge and skills accumulated over a longer lifetime can contribute to deeper and more diverse cross-generational learning, enriching the experience for others (Day et al., 2011; Ellis, 2013). Their academic motivations may be different than younger graduate students and this, coupled with their station in life, can add diversity to the program.

Advanced-career graduate students may offer perspectives that differ from traditional doctoral candidates. Their age influences their desire for generativity, and their experiences affect their level of resilience and persistence. Advanced-career learners returning to academic settings may have attained a comfortable constancy in their work and personal lives, yet they may also seek to avoid torpidity; "they need both change and stability for personal growth" (Willans & Seary, 2007, p. 120), reflective of Erickson's Generativity versus Stagnation stage of development (Erikson, 1950; Slater, 2003). For advanced-career learners, "family networks, peer relationships, relationships with teachers and commitment to learning represent components through which resiliency can be promoted. More specifically, strengths such as self-concept, self-control, cultural sensitivity, empowerment, social sensitivity and empathy provide important internal strengths" (Willans & Seary, 2011, p. 128). Persistence is needed to successfully complete graduate studies. Having the tenacity to continue through a doctoral program despite barriers is a significant factor for advanced-career learners (Fung, Southcott, & Siu, 2017). Having prior experience balancing work and family can be beneficial for these learners as they may rely on established family and colleague support networks. Work experience may also have provided skills such as the ability to prioritize, maintain determination, and recognize the benefits of their challenging endeavors.

CHALLENGES AND SUPPORT NEEDS

As with all doctoral students, advanced-career learners must be able to balance aspects of their lives including work, family, academics, and research in order to be successful. However, it is also important to be aware of the anxieties and needs specific to this population. Self-doubt is a significant obstacle for advanced-career learners, and social support from family, friends, and faculty is vital to alleviate debilitating stress (Carney-

Crompton & Tan, 2002; Fung et al., 2017; Quimby & O'Brien, 2006; Scott et al., 1996; van Rhijn, 2012; van Rhijn, Lero, Bridge, & Fritz, 2016). A lack of self-confidence is "one of the most common causes of anxiety for mature-age learners" (Willans & Seary, 2011, p. 133). It can be difficult to go back to school when one has been away from formal classroom learning and out of practice of analytical reading, writing, and studying.

Advanced-career learners face significant challenges in doctoral programs including a lack of familiarity with institutional practices and expectations, an uncertainty in how to approach social relationships with classmates who may be significantly younger, academic difficulties from rusty skills, inability to effectively access resources, and management of the multitude of life responsibilities outside of academic study (Kasworm, 2010; Michie, Glachan, & Bray, 2001; Perna, 2010; van Rhijn et al., 2016; Willans & Seary, 2011). Technology, academic research, and writing are areas where advanced-career learners may require specific support; flexibility in addressing challenges faced by these learners is important as it has an impact on retention (Ellis, 2013). These students can face the "bombardment [of] financial constraints, job and family commitments, confusing institutional practices and protocols, and a perceived or very real lack of family support" (Willans & Seary, 2011, p. 129).

Flexible funding resources can assist advanced-career learners facing limited financial resources due to the need to lessen work hours despite maintaining financial burdens. Part-time graduate assistantships, money for adjunct teaching, access to shared/used departmental texts, and information on the availability of scholarships, as well as advising on the application processes, can make a difference for some students. As advanced-career learners "struggle with accessing needed resources, supports, services, and flexible study options" (van Rhijn et al., 2016, p. 29), programs need to be attentive to these challenges.

Advanced-career learners need effective mentoring (Hansman, 2016, 2017; Malin & Hackmann, 2016; Paglis, Green, & Bauert, 2006; Schroeder & Terras, 2015). Programs should assess faculty member effectiveness not only in instruction, but also in advising (Schroeder & Terras, 2015). To retain advanced-career learners, programs need to ensure their social integration within the institution, and mentoring is important to the socialization process (Hansman, 2017; Malin & Hackmann, 2016; Paglis et al., 2006; van Rhijn et al., 2016). Doctoral students' perceptions of advising often reflects their personal relationship with their advisor and their participation in selecting an academic advisor; an effective relationship with an academic advisor is crucial for the success of doctoral students during their academic careers (Barnes, Williams, & Archer, 2010). Learners who complete their programs have "described more positive interactions with their dissertation chair than did noncompleters" (Barnes et al., 2010, p.36). A positive working relationship between academic advisors and advanced-career doctoral students goes beyond trivial advising such as guidance on completing paperwork, and it includes maintaining a quality mentoring relationship that is open, honest, and supportive. Advisors must also be accessible given the time constraints faced by advanced-career learners.

It is often difficult for advanced-career learners to balance "their multiple roles and responsibilities and [they can] experience social exclusion as non-traditional students, feeling that they are not understood by their peers or institutions" (van Rhijn et al., 2016, p. 29). One significant difficulty with multiple responsibilities is that diminishing time spent in one area in order to add the role of student without being able to eliminate another role makes it difficult for these students to achieve at a high level in all roles; "[b]eing a student took time

and energy away from other responsibilities (including families and paid employment) while those other responsibilities took time away from their school responsibilities" (van Rhijn et al., 2016, p. 38). Increased stress and exhaustion from taking on so many roles can make it difficult for students to succeed (Wheeler & Eichelberger, 2017). To effectively support advanced-career learners, programs need to examine policies and practices to ensure flexibility, they need to promote social support networks for students, and they need to offer needed financial aid (van Rhijn et al., 2016).

RECRUITING, RETAINING, AND GRADUATING ADVANCED-CAREER LEARNERS

While large research institutions may rely on their well-known status and wait for students to come to them rather than overtly recruiting new students, there are ways for adult education programs to successfully recruit advanced-career learners. Traditional recruitment approaches may reflect structurally steeped patterns that are difficult to change, yet targeted messaging, recognizing optimal recruitment windows, and promoting program aspects that are especially appealing to advanced-career learners can be beneficial (Wheeler & Eichelberger, 2017). It is important to reach out to these learners when they are most receptive to starting graduate study: when they recognize a need for greater knowledge and additional skills or when they are considering a career change. If a graduate program does not enroll part-timers who are already in the workforce, this may exclude a population that would be excellent potential candidates for doctoral study. The only advanced-career students would then be individuals who could afford to attend full-time, either by quitting their job or taking a leave of absence from work.

Targeting learners in the workforce, particularly those already employed in some capacity in the field of education, can be accomplished through professional development workshops, webinars promoted through professional and community organizations, contacts with research centers, communication with professional organizations, posting on professional websites and advertisements or article contributions to professional publications (Sutton, 2018; Wheeler & Eichelberger, 2017). Since advanced-career learners face challenges balancing life commitments, emphasizing online courses, flexible scheduling, part-time options, and funding resources can assure students that their academic study can be managed effectively. It is important to acknowledge that while obtaining tenure-track faculty positions may be the assumed goal for many doctoral students, it is not the only goal. These learners may also choose to undertake graduate study because they are interested in particular career moves; providing detailed information on the differences between practical and research degrees that affect employment opportunities can be helpful (Wheeler & Eichelberger, 2017).

While there are benefits for students, family members, work colleagues and society when advanced-career learners pursue graduate study, "not all who commence a late course of study complete it and many discontinue before graduation" (Scott et al., 1996). Mature students with non-traditional backgrounds, family responsibilities, and work obligations who are not fully integrated into the institution are more likely to drop out than younger students living on campus (Edirisingha, 2009). For programs to increase diversity by recruiting advanced-career learners, they must acknowledge the unique obstacles these students face and address them through program flexibility and strong mentoring. These students reported that:

> They felt unsupported by university staff and found that study made heavy practical demands, such as finding the time to get to the library or the computing centre…. [and] older participants' motives for return to study grew out of a desire to pursue learning for learning's sake in areas of personal interest. The experience of being forced to proceed lockstep through courses designed for school leavers was frustrating, as was the expectation that they would "toe the [lecturers'] party line 'rather than being able to read widely and pursue topics of personal interest." (Scott et al., 1996)

If adult education programs are interested in retaining valuable qualified advanced-career learners, they must prepare their faculty to work with these learners and provide means to overcome inaccessibility, skill deficits, financial barriers, stress, and weak advising (Rogers, 2018).

IMPACT ON THE FIELD

After completing adult education programs, advanced-career learners move on to successful second careers, which will grow the field of adult education. They may become faculty peers, or pursue adult education practice in the community. Advanced-career learners who go on to second careers as educators are often unacknowledged as valuable resources despite providing significant applications of previous work experiences and demonstrating the transformative nature of education (Harmon, 2018). Advanced-career learners also have an enhanced awareness of and perspective on social values and social justice aims. By pursuing graduate study later in life, advanced-career learners exemplify, through their own choices and actions, adult educators' goals "to help people take control of their lives, exercise some kind of self- determination, and develop the self-confidence to promote some kind of activism" (Brookfield, 2016. p. 27). They "do not go into adult education for money, prestige, status or an easy life" (Brookfield, 2016. p. 27), and can often clearly see the intersections of social justice issues because of their previous work and life experiences.

Kelly (2007) found that mature students were more anxious about world-related issues rather than personal circumstances; they "would likely worry more about the greater good of society and the environment as well as trying to improve the conditions of these aspects for future generations" (p. 22). Advanced-career learners might have children whose future is tied to these learners' desire to make an impact. Pursuing a doctoral degree offers these individuals an opportunity for personal growth that will enable them to make further contributions to society. Waitoller and King Thorius (2016) described how the commitment of the field of adult education to critically reflexive praxis affirms and strengthens the social justice goals. Through cultivation of advanced-career doctoral students, and considering their need for support to enhance their success, the commitment of the field to critically reflexive praxis (Waitoller & King Thorius, 2016) and social justice will be affirmed and strengthened.

Advanced-career learners are role models within adult education programs; they can be "exceptional students who are very motivated and who perform well academically…. mature age students [go] on to establish rewarding and successful careers. Benefits other than career ones [include] increases in ability and confidence and in adherence to liberal social values" (Scott et al., 1996, p. 233), significant again to social justice aims. Advanced-career learners can exemplify the value of doctoral study through their motivation to pursue it at this point in their lives, the excitement of learning, and the value of life experience as a contributor to academic learning. By proactively addressing their specific needs and targeting them not just for admission, but also for participation in research, service, and departmental activities, adult educators can add value to their programs (van Rhijn et al., 2016).

CONCLUSION

There are several areas of academic study that would benefit from the knowledge of advanced-career learners due to their vast life experience, real world knowledge from the field, prior collaboration on work related teams employing group organization skills, role modeling, peer relationships with faculty members, and enhanced understanding of social justice. As advanced-career doctoral students, we have first-hand experience with the value mature students contribute to adult education programs, and we understand the obstacles they must overcome.

Collaboration between advanced-career learners and traditional graduate students is a significant benefit for adult education. As a retired English teacher, Carol was able to assist international students and native speakers with weaker academic writing skills through peer-to-peer tutoring. As university employees, Dorca and Tulare were able to enrich collaborative relationships by bringing work knowledge and an awareness of connections to the field that younger learners did not have. Our collaborative endeavors in classwork and research demonstrated the knowledge and skills we have obtained through our life work; these projects were effective and mutually beneficial for all students within the program.

Despite our contributions to our adult education program, we faced significant challenges. Dorca and Tulare both worked full-time while taking courses, and it became challenging to manage without much program support and flexibility. While Carol, facing a challenging course, and Dorca, requiring more hours to complete academic work as a first-generation immigrant, had similar obstacles to overcome, they found that program support was uneven; one professor arranged for independent study while another refused to allow online participation in class when work obligations prevented easy access to campus. Inconsistency in advising proved to be problematic for us as advisors changed frequently. It was difficult to maintain positive mentoring relationships that would lead to effective preparation for the post-coursework process including comprehensive examinations, dissertation proposal planning, and dissertation writing. A mismatch of our interests and those of our advisors was challenging. Although Carol was fortunate to have an advisor who was open and encouraging despite a very different research background, this is often not the case for advanced-career learners. We also often felt we were forced to rely on a cohort of fellow doctoral students to secure the information we needed and find enthusiastic support.

Although there were barriers, we have contributed to the field of adult education through conference presentations, journal publications, collaborative research across different universities, online instruction, and bringing our new knowledge to our current jobs in higher education. Advanced-career learners can add value to doctoral programs if they receive the support they need to be successful. Advanced career learners who serve as role models in regards to motivation, academic habits, and excitement about learning enhance collaboration with younger students and contribute to the field of adult education both while doctoral students and upon graduation.

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A CHICANA FEMINIST EPISTEMOLOGY IN ADULT EDUCATION: A LITERATURE REVIEW

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ABSTRACT

The purpose of this literature review was to identify research in adult education literature that used a Chicana feminist theoretical framework. The review was conducted using the Elton B. Stephen CO. (EBSCO) database. Although a thorough review of the most notable adult education journals revealed a lack of scholarly articles using Chicana Feminist Epistemology (CFE), the authors were able to identify three themes within the literature that could aid in incorporating CFE into adult education research. Future implications of embedding a Chicana feminist epistemology in adult education research and practice can create well-rounded studies centered around authentic Latina experiences.

Keywords: Chicana feminist epistemology, adult education research, Chicanas/Latinas, settlement houses.

INTRODUCTION

The purpose of this literature review is to identify research in adult education literature that used a Chicana feminist theoretical framework. However, a thorough review of the most notable adult education journals revealed a lack of research using a Chicana feminist epistemology (CFE). Chicana feminist epistemology is a theoretical lens designed as a "response to the failure of both mainstream education research and liberal feminist scholarship to address the forms of knowledge and experiences Chicanas bring to educational institutions and research" (Calderón, Delgado Bernal, Pérez Huber, Malagón, & Vélez, 2012, p.514). The research questions that guided this literature review were:

1. How have adult education journals used a Chicana feminist epistemology framework to conduct research on Latinas?
2. How is Chicana feminist literature depicted in adult education?
3. What does adult education and Chicana literature state about Chicana feminist epistemology as a theoretical framework in educational research?

The journals reviewed were Adult Education Quarterly (AEQ), Adult Learning (AL), Adult Continuing Education (ACE), The Journal for Adult Development (JAD) and New Directions of Adult and Continuing Education (NDACE). The findings indicated a lack of research studies on Latinas which used a Chicana feminist epistemology framework. An expanded search into seminal works by Chicana feminist and Chicano authors resulted in research findings that included elements of adult education, with the Settlement House Movement of the early twentieth century (Ruiz, 2008; Sanchez, 1994).

METHODOLOGY

The key words and phrases used to search the adult education articles were *Chicana feminist epistemology*, *theoretical framework* or *conceptual framework*, *Chicanas*, *Latinas*, *adults* and *adult education*. The search was expanded to include *settlement houses* as a key phrase

given its predominance in the literature. The search yielded zero findings that used a Chicana feminist epistemology (CFE) framework and one article with underpinnings of CFE but no explicit statement of its use. The themes include the CFE in adult education journals, the interrelatedness of CFE to adult education and Chicana feminist theoretical framework in educational research.

RESULTS

A thorough review of research on Latinas from the most prominent adult education journals were lacking in the use of CFE. The first theme, where is the Chicana feminist epistemology in adult education journals, will discuss its definition and historical significance in education and how adult education authors incorporated unique elements in their research study. The second theme, Chicana literature and its interrelatedness to adult education, will review the role of adult education settlement houses and the role they played in lives of Chicana's and Latina's. The adopted definition for Chicanas in this paper is a woman that is a native or descendent Mexican that lives in the United States. Latina is defined as any woman that is a native or descendent from a Latin American country. The final theme, Chicana feminist epistemology in adult educational research, will explain how Chicana literature depicted the use of CFE in educational research and the possible implications of its use in adult educational research.

Where is the Chicana Feminist Epistemology in Adult Education Journals?

The philosophy of adult education brands itself in social justice and inclusion for every adult learner (Alfred, 2015; Guo, 2015). Its foundation was grounded by such scholars as Eduard Lindeman, Lyeman Brysan, Jack Mezirow and Malcolm Knowles, who popularized the term *andragogy* — the teaching of adult learners — in the U.S. (Brookfield & Holst, 2010). It is important to note that social justice and inclusion, and andragogy are ideologies that stemmed from Eurocentric male-centered perspectives. Which begs the question, where were the women in the field of adult education? Jane Hugo (1990), a prominent scholar of women studies in adult education, answered this question by stating that women were made invisible by the men founding the field of adult education. Although, historically, adult education acknowledged the need to challenge dominant ideologies, it lacked the visibility of women (Hugo, 1990). One could deduce that White women scholars, comparable to ethnic minority women such as Chicanas and Latinas, are also prone to exclusion. This helps explain why the sole article that mentions the concept of CFE did not mention the theoretical framework.

Chicana Feminist Epistemology Defined

Dolores Delgado Bernal (1998) can be credited as the first Chicana scholar to acknowledge the use of Chicana feminist epistemology (CFE) in educational research. She wrote *Using a Chicana Feminist Epistemology* in 1998 and it soon became a point of reference for other Chicana scholars. Delgado Bernal did not explicitly define Chicana feminist epistemology but instead led readers to understand its use as a theoretical framework in educational research. This influential piece deduced that Chicana episteme was not historically substantiated in the academy nor educational scholarship. She claimed *epistemological racism,* a term she borrowed from James Joseph Scheurich and Michelle Young (1997), was within "Traditional research epistemologies [that] reflect and reinforce the social history of the dominant race, which has negative results for people of color in general and students and scholars of color in particular" (p. 563). What Delgado Bernal explained can be the basis of the definition for CFE.

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Therefore, the definition of CFE is acknowledging Chicana's exclusive episteme in educational research through a myriad of their intersectional identities such as, their gender, race, class, ethnicity, sexuality and their lived experiences. It also contested the traditional research paradigms developed by Eurocentric, middle-class males by centering Chicanas/Latinas lived experiences at the forefront of the research study (Delgado Bernal, 1998).

The Lone Adult Education Journal

The Journal for Adult Development featured a piece that did not use CFE as their theoretical framework but discussed Latinas and their identity development surrounding *familismo* (Martinez, et al., 2012). Familismo as defined by Marin (1993) is having a close bond with nuclear and extended family enough to highly value its cultural worth. This concept is also highly coveted in educational research with Chicana feminist scholars. Martinez et al.'s (2012) conceptual framework, nevertheless, featured a pragmatist epistemological approach versus CFE.

Martinez et al. (2012) reasoned that their epistemological approach could effectively answer the research questions and the focus be on the findings. They alleged that "Chicana and Latina feminists have written about the impact of family on ethnic identity for decades (Anzaldua 1987; Barrera 1991). While valuable, these works tend to be more reflective in nature rather than research oriented" (Martinez et al., 2012, p. 192). We argue that their analysis of Chicana and Latina feminist-scholars was misconstrued. Their findings, however, are not disregarded because they are crucial for adult education misconstrued research on Chicanas/Latinas. We would like to recognize that CFE or the Chicana feminist method could be used in educational research such as their study.

Martinez et al. (2012), are correct about the reflexivity of the two Chicana authors, except, they employed a method during a time period where educational research was ready-made. Delgado Bernal and Elenes (2012) explain that "Chicana scholars draw on their ways of knowing to disrupt hegemonic categories of analysis, decolonizing methodologies, and expand our understanding of what it means to employ a CFE in the field of education" (p. 514). We challenge their statement because CFE frames research studies through the different intersectionalities of the participants and looks at ethnic identity development through concepts inherent to Chicana and Latinas.

Chicana Literature and its Interrelatedness to Adult Education

The field of adult education may not employ CFE, but Chicana feminists recognize its effect on the educational scholarship of Chicana and Latinas. For example, in the late 1800's, a host of settlement houses sprouted across the nation with a common goal of providing resources to help orient newly arriving immigrants (Arredondo, 2008). This included the establishment of Hull House, the first settlement house in Chicago. In the years after WWI, demographics shifted near Hull House, and as Mexican immigrants became the neighborhood majority, Hull House became a supporter of their cultural wealth and knowledge in the local area (Ruíz, 2006). Above all, Ruíz argued that Hull House should be remembered for the creation of educational programs designed to nurture the talents of Mexican women.

Adult Education Settlement Houses

In contrast to the Hull House in Chicago, further south of the nation in El Paso, Texas, the expansion of settlement houses did not display the same acceptance of Mexicans' culture

(Ruiz, 2006). The Rose Gregory Houchen Settlement House viewed Mexicans' culture and knowledge as problematic (Ruiz, 2006). The emergence of settlement houses and the movement towards Americanization during the late nineteenth century positioned immigrants as lacking the necessary skills to succeed in the U.S. (Muñoz, 2012; Ullman, 2010). The Americanization Movement upheld the ideology that by teaching English, and U.S. civics they could assimilate and fix the Mexican immigrant (Brantley, 2015, para. 2; Ruiz, 2006; Sanchez, 1994).

Muñoz (2012) and Ullman (2010) argued that the premise of settlement houses was to educate immigrants and assimilate them into the broader community. The ideology of Americanization surged around WWI when funding was made available by the government to assimilate many immigrants (Ullman, 2010). Ullman (2010) noted this time period in adult education as a "time when immigrants were frequently vilified and their loyalty to the nation was severely questioned" creating xenophobic stereotypes (p. 5). Regardless of the intentions of settlement houses, whether positive or negative, the role they played in adult education was significant in the lives of immigrants.

The Role of the Settlement Houses

Many of the educational programs created for immigrants in the U.S. also began during the boom of settlement houses (Muñoz, 2012; Ruiz, 2006; Sanchez, 1995; Ullman, 2010). In, "'Go After the Women': Americanization and the Mexican Immigrant Woman, 1915-1929", George J. Sanchez (1994) indicated that the Americanization of Mexican immigrant women became the answer to the mass immigration of that time period. Sanchez (1994) argued that Mexican immigrant women were believed to imbed a new American cultural value system into their home if they were the first to assimilate. Sanchez (1994) also argued that assimilationist practices could solve the ethnic issues Mexicans caused. Government officials, hence, chose Mexican women, whom they believed to be the holder and creators of cultural values in their homes and communities.

Chicana Feminist Epistemology in Adult Educational Research

The concept of Chicana feminist epistemology in educational research catapulted into the research academy after Sofia Villenas (1996) and Dolores Delgado Bernal (1998) wrote influential Chicana pieces (Saavedra & Perez, 2013). In these articles, they discussed CFE as the theoretical concept that guided their research in authentically investigating their ethnic and racialized communities. They spoke out about their role as researchers positioning them in a privileged standpoint. Delgado Bernal (1998), in addition clarified CFE as a theoretical framework that disrupted traditional research methodologies, methods and pedagogies of Chicana researchers, and educators.

Villenas' (1996) article posited the duality between researcher and community member. In "The Colonizer/Colonized Chicana Ethnographer: Identity, Marginalization, and Co-optation in the Field", she disputed her position as a privileged ethnographer. She stated that her research, situated in a predominantly Latino community, perpetuated the cycle of deficit thinking and "othering" instilled by academia. Villenas, thus, described herself as a "walking contradiction with a foot in both worlds" but reflection was the key to disassemble the multiple identities as a colonizer and colonized (p. 714).

Delgado Bernal (1998) in, "Using a Chicana Feminist Epistemology in Educational Research" disputed that educational institutions, research paradigms and liberal feminism were not

created equal. She explains that on the one hand, traditional educational research paradigms created by White male researchers, did not account for the intersectionalities such as, gender, race, ethnicity, social class, and sexuality of Chicanas and Latinas. While on the other hand, liberal feminism collectively encompassed the experiences of all women regardless of their differed experiences and identities.

Delgado Bernal (1998) and Villenas (1996) alternatively claimed that CFE allowed the dominant standard of traditional research to disrupt the exclusivity of White male academic scholars, researchers, and knowledge claiming of and towards indigenous, marginalized, gendered and Othered individuals. CFE, plainly stated, integrated the unique episteme of Chicana and Latina researchers into educational research. Delgado Bernal states that CFE also motivated Chicana and Latina scholars to become agents of change and deconstruct the traditional paradigms in educational research (Delgado Bernal, 1998).

Resisting erasure and silencing of Chicana and Latina voices by dominant White U.S. ideologies was challenging for Chicana feminists (Hurtado, 1998). Without CFE in educational research, Chicanas/Latinas lived narratives become invisible, subaltern knowledge production would stem from a White Eurocentric episteme and Chicana advocates would lose theories endorsing agency (Delgado Bernal, 1998; Delgado Bernal & Elenes, 2011; Delgado Bernal, Burciaga, & Flores Carmona, 2012; Delgado Bernal, Elenes, Godinez, & Villenas, 2006). The use of CFE authentically documents Chicanas'/Latinas' lived stories and reaffirms their ways of knowing that does not discredit their episteme (Preuss & Saavedra, 2014).

Implications for Use of Chicana Feminist Epistemology

Implications for future studies should take into consideration how CFE can be embedded into adult education research to acknowledge the diverse needs of the Latina population being educated. Adult education scholar-leaders should seek alternative ways of knowing and conducting research on marginalized groups to enhance the educational experience of diverse ethnic groups in adult education settings. The use of a Chicana feminist epistemology in adult education research, can create a well-rounded, student-centered educational Latina experiences. It can also ground the work on Latinas through analysis of the intersectionalities of class, race/ethnicity, sexuality, and gender. When this type of framework is integrated into adult education research studies, it allows for a decolonization of methodologies and alternate ways of knowing for both researcher and participants.

CONCLUSIONS

In conclusion, Chicana feminist epistemology as a theoretical framework in adult educational research could not be found in the adult education literature. It was, albeit, not surprising considering that the field of adult education historically was founded by White male scholars and often ignored their women counterparts. For example, Jane Adams pioneered the Hull House in Chicago, but she is one female among a plethora of White males in adult education. We propose that the field of adult education begin adapting subaltern ways of knowing and disrupt traditional, European, male centric educational research. Traditional theoretical frameworks cannot disrupt patriarchal, sexist and classist power imbalances that frameworks such as CFE can. If we want social change to happen in the world, we must start with how we research racialized and ethnic groups.

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LITERACY, NUMERACY, AND DIGITAL PRACTICES AT HOME AMONG NEET INDIVIDUALS IN GERMANY: HOW ARE THEY ASSOCIATED WITH FUTURE WORK AND SCHOOL?

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ABSTRACT

The following study explores the skill profile of German adults who are not in education, employment, or training (NEET) and examines an important source of their informal learning: literacy, numeracy, and digital (LND) practices at home. By analyzing data from the 2012 Programme for the International Assessment of Adult Competencies and the 2014 and 2016 longitudinal surveys in Germany, this study asks two primary questions: *1) How do assessed LND skills differ for NEET and non-NEET individuals in Germany and to what extent do level of LND activities at home account for this difference? and 2) How does the association between the probability of being NEET two and four years later and LND activities at home differ for individuals initially identified as NEET and non-NEET in 2012?*

Keywords: Germany, NEET, adults, informal learning, longitudinal research.

INTRODUCTION

The following study explores the skill profile of German adults who are not in education, employment, or training (NEET) and examines an important activity that may contribute to their informal learning: literacy, numeracy, and digital (LND) practices at home. The 2012 Programme for the International Assessment of Adult Competencies (PIAAC) includes a series of questions surrounding LND activities at home. They provide an opportunity to understand how people who are NEET engage in these activities. In addition, longitudinal surveys in Germany allow for insight into how these LND activities are associated with later employment outcomes.

Prior research finds that unemployed adults have lower assessed LND skills, even when accounting for prior education (Lundetræ et al., 2010; OECD, 2013). In addition, early NEET status is associated with later skill assessment scores (Barth et al., n.d.). Given their status, NEET individuals are excluded from the LND activities that take place within education and employment. Nonetheless, they may still engage in these activities at home, an informal avenue through which learning can take place (Livingstone, 1999; Scandurra & Calero, 2017). Prior research also indicates that these activities at home are associated with higher LND assessment scores (Hämäläinen et al., 2019; OECD, 2013).

The likelihood of being NEET also connects to structural inequalities, such as labour market conditions or unequal outcomes for specific groups (Bacher et al., 2017; Eurofound, 2016; Zuccotti & O'Reilly, 2019). While skill-based measures may be associated with the likelihood of becoming and remaining NEET, they cannot account for social barriers and historical circumstances. In Germany, overall unemployment decreased over the period we study (OECD, 2020a), although the NEET rate remained the same (OECD, 2020b).

Along with structural forms of inequality, it is also important to highlight the role of the person as "an actor endowed with agentic capacities" (Buchmann & Steinhoff, 2017, p. 2083) and recognize the importance of informal learning. Two theoretical frameworks provide insight into why LND activities at home matter for people who are NEET: practice engagement theory (Desjardins, 2003; Reder, 1994, 2016) and a socio-ecological model of agency (Schoon & Lyons-Amos, 2017). Individuals who are NEET are often framed as disengaged or excluded from learning; yet, activities at home may contribute to informal learning for this group and shape future outcomes.

In alignment with these perspectives, the following study asks two primary questions:

1. How do assessed LND skills differ for NEET and non-NEET individuals in Germany and to what extent do their average level of LND activities at home account for this difference?
2. How does the association between the probability of being NEET two and four years later and LND activities at home differ for individuals initially identified as NEET and non-NEET in 2012?

METHODOLOGY

Data

In round one of the PIAAC study, Germany surveyed 5,465 residents aged 16 to 65, irrespective of legal status or nationality. As one of the few countries to extend their PIAAC study longitudinally, the same individuals were re-surveyed three additional times between 2012 and 2016. With attrition over time, the sample diminished to 2,967 respondents by 2016. Along with excluding non-respondents, our analysis omits people who were retired in 2012, 2014, and 2016.

Variables

This study uses a standard definition of NEET status capturing people who were not employed or in education or training in the survey reference week. Appendix 1 provides a full description of all other indicators used in this study. Models control for select demographic variables including: gender; age group; immigration background; parental education; geographical region; and the number of books at home at age 16. Concurrent status indicators control for possible reasons why a person may have been NEET in 2012 (i.e., caregiving and illness status). For indicators where a large portion of respondents have missing information (i.e., parental education), we include a category representing these people.

This study also uses two types of skill-based variables: assessment scores in literacy, numeracy, and problem solving in technology-rich environments (PS-TRE); and a series of self-reported indicators that examine reading, numeracy, and information and communication technology skill-based activities at home (i.e., LND activities). The PIAAC assessment scores range from zero to 500, a standardized continuum representing cognitive ability level. The LND activities at home scales are based on background questionnaire items that asks respondents to self-report how often they engage in specific activities.

Analysis

After examining descriptive statistics, regression models with cross-sectional data first examine if assessment scores differ among people who are and are not NEET in 2012 and if including variables measuring LND activities at home reduce the overall difference in scores. Given that a continuous measurement scale represents assessment scores, ordinary least squares (OLS) regression offers an interpretable approach to examining assessment differences. The underlying equation is:

$$y_i \ (assessment \ score \ in \ 2012) = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \cdots + \beta_k X_k + \varepsilon$$

In this equation, the dependent variable y_i represents an assessment score in either literacy, numeracy, or PS-TRE. The model relates each assessment score to a set of explanatory variables, X_1 to X_k, such as NEET status and other control variables.

Next, logistic regression with the longitudinal data assesses how skill-based activities at home in 2012 are associated with being NEET in 2014 and 2016 among those who were and were not NEET in 2012. The dependent variable is NEET status in 2014 or 2016 and the underlying equation is:

$$Pr(NEET \ Status \ 2014 \ or \ 2016) = \frac{\exp(\beta_0 + \beta_1 X_1 + \beta_2 X_2 + \cdots + \beta_k X_k)}{1 + \exp(\beta_0 + \beta_1 X_1 + \beta_2 X_2 + \cdots + \beta_k X_k)}$$

In this equation, Pr is the estimated probability of being NEET taking into account all variables in the first stage of analysis and an additional variable representing NEET status in 2012. Separate models examine each type of skill-based activities at home. To facilitate interpretation, line graphs with confidence intervals report the average marginal effects (i.e., predicted probability). These describe the average expected difference in the probability of being NEET in 2014 or 2016 with a one-unit increase in each LND index score among individuals who were and were not NEET in 2012.

RESULTS

Sample Description

Table 1 provides descriptive statistics for the analytical sample. In 2012, 12% of the sample were NEET, a percentage that grew to 18% in 2014 and 2016. Of note, the higher NEET rate in later years is sample dependent and does not represent the total NEET rate in Germany. Although retired people are excluded from the analysis, across all three waves, a higher percentage of people age 55+ were NEET. Women and first-generation immigrants were also more likely to be NEET, as were individuals whose parent(s) did not complete post-secondary education (PSE) and who grew up with less than 25 books at home. In terms of the two concurrent status indicators, the majority of people on long-term disability or not working due to caregiving in 2012 were NEET in 2016, although their NEET percentage rate diminishes over time.

	NEET status in 2012		NEET status in 2014		NEET status in 2016	
	% NEET	Proportion of NEET	% NEET	Proportion of NEET	% NEET	Proportion of NEET
Total NEET	12.28	-	17.96	-	18.17	-
Age in 2012						
34 and younger	9.84	26.13	15.94	29.13	12.41	22.42
35 to 54	12.09	50.79	14.24	40.46	12.80	36.06
55 and older	17.95	23.08	33.83	30.41	47.30	41.52
Gender						
Male	8.29	34.15	13.21	36.87	14.48	40.17
Female	16.36	65.85	22.74	63.13	21.93	59.83
Immigration status						
3rd generation or higher	11.24	64.76	16.85	65.44	17.10	66.36
2nd generation immigrant	10.83	16.27	16.66	16.91	18.86	19.20
1st generation immigrant	21.54	18.96	26.40	17.64	23.95	14.44
Parental education						
Has PSE	8.94	25.89	13.15	25.27	13.10	25.41
No PSE	13.69	70.38	19.99	71.15	20.30	70.82
Missing information	35.27	3.73	41.48	3.58	51.08	3.77
# of books at home at age 16						
25 or under	19.10	33.45	26.68	33.88	27.97	33.51
26 to 100	11.19	30.56	16.94	31.62	16.57	30.69
101 or more	9.53	34.69	13.85	33.44	14.20	34.65
Missing information	68.83	1.30	72.71	1.06	91.41	1.15
Region in 2012						
East Germany	12.11	18.04	19.19	19.00	18.86	18.78
West Germany	12.32	81.96	17.70	81.00	18.02	81.22
Caregiving status in 2012						
Not working due to status	94.98	33.36	79.15	19.96	65.22	15.62
All others	8.56	66.64	15.06	80.04	16.03	84.38
Long-term illness/disability status in 2012						
Not working due to status	99.29	19.07	90.69	12.58	85.18	11.31
All others	10.18	80.93	16.10	87.42	16.52	88.69
N	2,791					

Note: German PIAAC and PIAAC-L microdata for all respondents, excluding those who were retired in 2012, 2014, or 2016. Following the recommended weighting strategy for the German PIAAC-L, the 2012 estimates include the PIAAC final and replicate weights, the 2014 estimates include the 2014 PIAAC-L longitudinal weight (i.e., spfwt0*bleib_14), and the 2016 estimates include the 2016 PIAAC-L longitudinal weight (i.e., spfwt0*bleib_16).

Table 2 provides descriptive statistics on the average scores for skill assessment and LND activities at home among NEET and non-NEET respondents. Compared to individuals who are NEET, people who are not NEET have higher scores in the literacy, numeracy, and PS-TRE domains, as well as the LND activities at home measures, across all three time periods. T-tests that measure the significance of this difference are all statistically significant.

Table 2. Skill assessment scores and LND activities at home assessment scores in 2012 among NEET and non-NEET individuals in 2012, 2014, and 2016.

	N	2012			2014			2016		
		Non-NEET	NEET	T-test	Non-NEET	NEET	T-test	Non-NEET	NEET	T-test
Assessment										
Literacy	2,791	281	249	***	279	249	***	282	254	***
Numeracy	2,791	285	242	***	283	245	***	285	251	***
PS-TRE	2,449	289	266	***	288	264	***	289	266	***
LND activities										
Reading	2,787	2.44	2.12	***	2.43	2.11	***	2.44	2.19	***
Numeracy	2,664	2.17	1.75	***	2.15	1.78	***	2.17	1.81	***
ICT	2,484	2.14	1.82	***	2.13	1.81	***	2.14	1.86	***

Note: German PIAAC and PIAAC-L microdata for all respondents, excluding those who were retired in 2012, 2014, or 2016. Following the recommended weighting strategy for the German PIAAC-L, the 2012 estimates include the PIAAC final and replicate weights, the 2014 estimates include the 2014 PIAAC-L longitudinal weight (i.e., spfwt0*bleib_14), and the 2016 estimates include the 2016 PIAAC-L longitudinal weight (i.e., spfwt0*bleib_16). Skill assessment means use all 10 plausible values. Significance levels: $p < 0.05 = {}^{*}$ $p < 0.01 = {}^{**}$ $p < 0.001 = {}^{***}$

OLS regression results

Tables 3, 4, and 5 examine how literacy, numeracy, and PS-TRE assessment scores differed among NEET and non-NEET individuals in 2012 once a model controls for socio-demographic factors (Model 2), concurrent status factors (Model 3), and the corresponding LND activities at home score (Model 4).

Table 3 demonstrates that, in Model 1 with no control variables, people who were NEET had average literacy assessment scores that were 31 points lower compared to those that were non-NEET in 2012. Socio-demographic indicators account for approximately one-third of this difference as shown in Model 2, while the gap increases slightly once Model 3 includes the concurrent status control variables. The difference between average NEET and non-NEET literacy assessment scores reduces only slightly In Model 4, which includes the indicator measuring reading at home in 2012.

Table 3: Regression results for literacy assessment scores in 2012.

	Model 1	Model 2	Model 3	Model 4
NEET status in 2012 (non-NEET)				
NEET	-31.10***	-20.16***	-23.54***	-20.32***
	(3.17)	(2.85)	(3.91)	(3.83)
Socio-demographic controls		*included*	*included*	*included*
Concurrent status controls			*included*	*included*
Index of reading at home				10.55***
				(1.34)
Constant	281.00***	271.02***	271.88***	249.12***
	(1.20)	(3.86)	(3.87)	(4.35)
Observations	2787	2787	2787	2787

Notes: German PIAAC and PIAAC-L microdata for all respondents, excluding those who were retired in 2012, 2014, or 2016. Estimates include final and replicate weights for 2012 and all 10 plausible values. Reference group in parentheses. Significance levels: $p<0.05 = {}^{*}$ $p<0.01 = {}^{**}$ $p<0.001 = {}^{***}$

Table 4 illustrates the corresponding approach to measure the difference in numeracy scores between individuals who were and were not NEET in 2012. Compared to literacy scores, Model 1 demonstrates a larger difference in numeracy scores, with average scores among NEET people over 42 points lower than non-NEET people. Again, Model 2 accounts for approximately one-third of this difference, with concurrent status control variables (Model 3) and the index of numeracy skills at home (Model 4) having a negligible effect.

Table 4. Regression results for numeracy assessment scores in 2012.

	Model 1	Model 2	Model 3	Model 4
NEET status in 2012 (non-NEET)				
NEET	-42.13***	-29.82***	-32.58***	-29.63***
	(3.42)	(3.22)	(4.04)	(4.14)
Socio-demographic controls		*included*	*included*	*included*
Concurrent status controls			*included*	*included*
Index of numeracy skills at home				10.95***
				(1.08)
Constant	287.02***	275.36***	276.43***	252.80***
	(1.28)	(4.40)	(4.45)	(4.88)
Observations	2664	2664	2664	2664

Notes: German PIAAC and PIAAC-L microdata for all respondents, excluding those who were retired in 2012, 2014, or 2016. Estimates include final and replicate weights for 2012 and all 10 plausible values. Reference group in parentheses. Significance levels: $p<0.05 = {}^{*}$ $p<0.01 = {}^{**}$ $p<0.001 = {}^{***}$

Table 5 demonstrates that the average difference in PS-TRE scores between people who were and were not NEET in 2012 is smaller compared to the difference in literacy and numeracy scores. Furthermore, once Models 2 and 3 control for socio-demographic and concurrent indicators, as well as the indicator measuring ICT activities at home in Model 4, the difference diminishes by one half.

Table 5. Regression results for PS-TRE assessment scores in 2012.

|	Model 1	Model 2	Model 3	Model 4
NEET status in 2012 (non-NEET)				
NEET	-21.99***	-14.10***	-10.94*	-9.04*
	(3.30)	(3.23)	(4.27)	(4.12)
Socio-demographic controls		*included*	*included*	*included*
Concurrent status controls			*included*	*included*
Index of ICT skills at home				11.46***
				(1.38)
Constant	290.55***	291.71***	291.79***	266.77***
	(1.28)	(3.74)	(3.77)	(4.50)
Observations	2358	2358	2358	2358

Notes: German PIAAC and PIAAC-L microdata for all respondents, excluding those who were retired in 2012, 2014, or 2016. Estimates include final and replicate weights for 2012 and all 10 plausible values. Reference group in parentheses. Significance levels: $p<0.05 = {}^{*}$ $p<0.01 = {}^{**}$ $p<0.001 = {}^{***}$

Regression results with longitudinal data

Along with demonstrating the difference in assessed literacy, numeracy, and PS-TRE scores among people who were and were not NEET in 2012, Tables 3 to 5 also indicate that LND activities at home are positively associated with assessment scores in all three domains. To understand the relationship between LND activities and the probability of being NEET, we graphically present regression results with longitudinal data that measure the relationship between these activities and the probability of being NEET in 2014 (Fig. 1, 2, and 3) and 2016 (Fig. 4, 5, and 6) among people who were (red line) and were not (blue line) NEET in 2012.
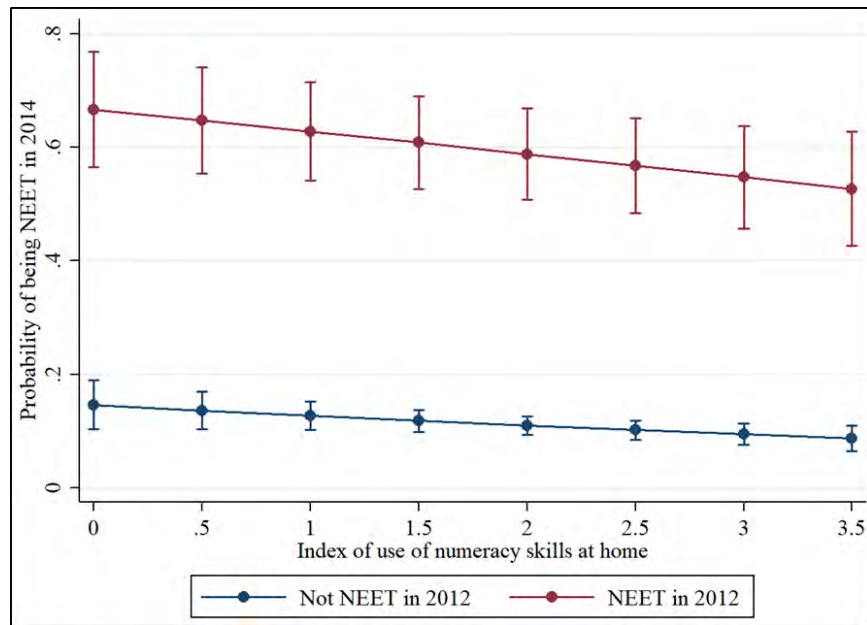
Fig. 1, 2, and 3 all demonstrate that people who engaged in higher rates of LND activities at home in 2012 have a lower probability of being NEET in 2014 compared to people who engaged in lower rates of these activities. This relationship is most pronounced and with less overlap in the 95% confidence intervals in Fig. 1, which measures reading activities at home. Not only are higher reading activities at home associated with a lower probability of being NEET two years later among people who were NEET in 2012, individuals who were not NEET in 2012 also have a lower probability.

Fig. 4, 5, and 6, demonstrate that the relationship between LND activities at home in 2012 and the probability of being NEET in 2016 is weak, with more overlap in the confidence intervals. While the relationship for individuals who were NEET in 2012 is inconclusive given their smaller sample size and the large margin of error it produces, those who were not NEET in 2012 and who did engage in high levels of reading activities at home in 2012 are less likely to be NEET four years later compared to non-NEET individuals with the lowest index score.
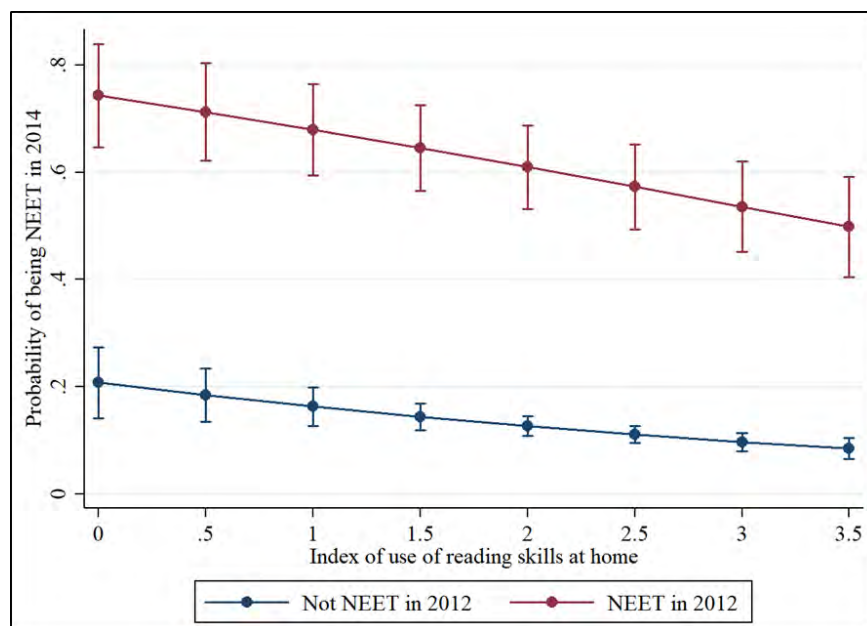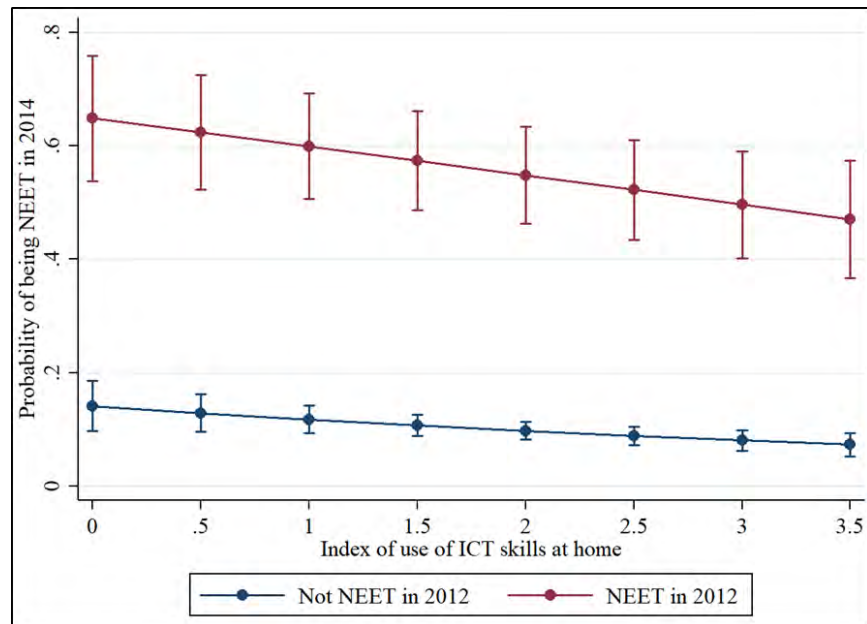

Notes: German PIAAC and PIAAC-L microdata for all respondents, excluding those who were retired in 2012, 2014, or 2016. Estimates include 2014 longitudinal weight. Conditional marginal effects generated from a logistic regression that controls for socio-demographic and concurrent control variables. N=2,787

Figure 1. Probability of 2014 NEET status by reading-based activities at home in 2012.

Figure 2. Probability of 2014 NEET status by numeracy-based activities at home in 2012.

Figure 3. Probability of 2014 NEET status by ICT-based activities at home in 2012.
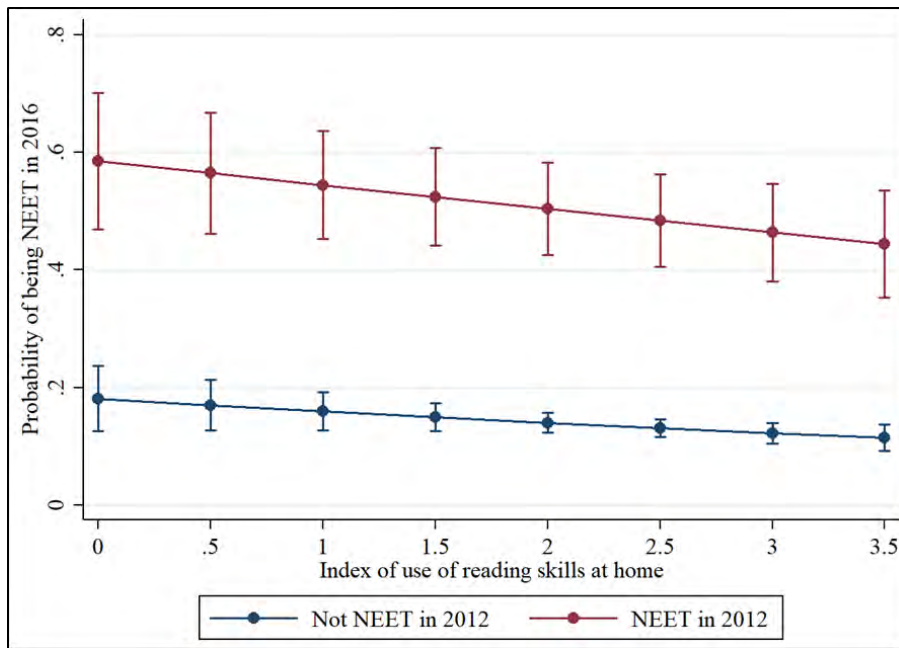
Notes: German PIAAC and PIAAC-L microdata for all respondents, excluding those who were retired in 2012, 2014, or 2016. Estimates include 2016 longitudinal weight. Conditional marginal effects generated from a logistic regression that controls for socio-demographic and concurrent control variables. N=2,787

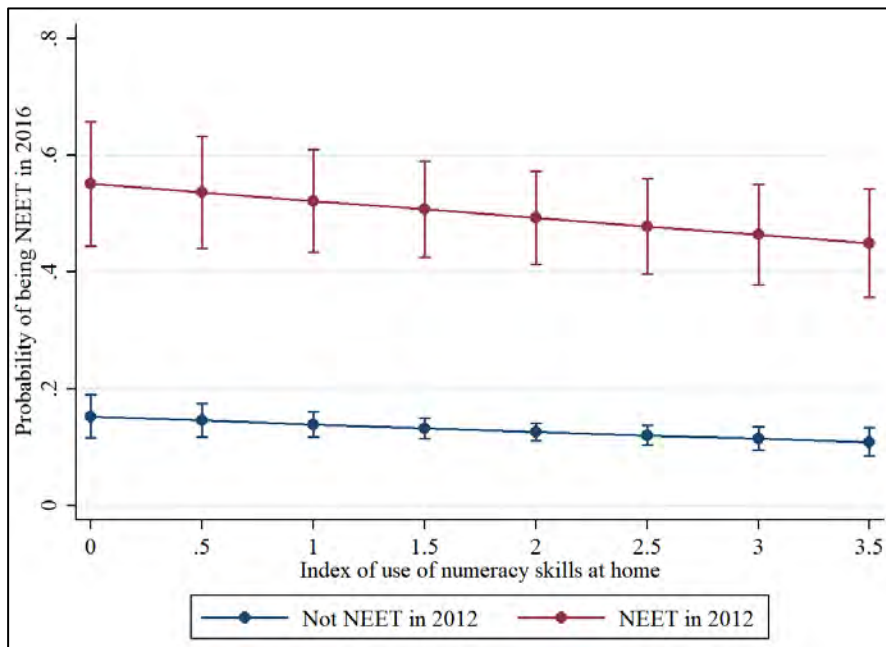*Figure 4. Probability of 2016 NEET status by reading-based activities at home in 2012.*

Notes: German PIAAC and PIAAC-L microdata for all respondents, excluding those who were retired in 2012, 2014, or 2016. Estimates include 2016 longitudinal weight. Conditional marginal effects generated from a logistic regression that controls for socio-demographic and concurrent control variables. N=2,664

Figure 5. Probability of 2016 NEET status by numeracy-based activities at home in 2012.

Notes: German PIAAC and PIAAC-L microdata for all respondents, excluding those who were retired in 2012, 2014, or 2016. Estimates include 2016 longitudinal weight. Conditional marginal effects generated from a logistic regression that controls for socio-demographic and concurrent control variables. N=2,484
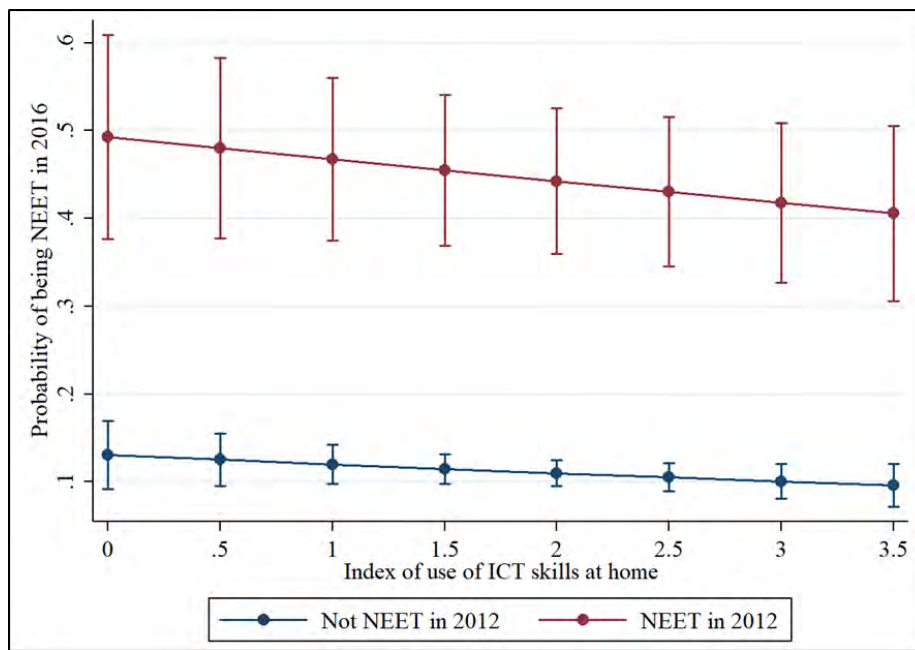
Figure 6. Probability of 2016 NEET status by ICT-based activities at home in 2012.

CONCLUSIONS

The results illustrate that skill assessment scores are significantly lower among NEET individuals compared to their non-NEET peers. At home, LND activities are not only associated with assessment level but partially account for why skill assessment scores differ between NEET and non-NEET people. Nonetheless, part one of the analysis is unable to determine if NEET individuals engage less with LND activities at home because they are NEET or if fewer activities at home are associated with an increased probability of being NEET.

To further understand the association between activities at home and NEET status, the final part of the analysis examines if LND activities at home are associated with a lower probability of being NEET two and four years later. The study finds that LND activities at home are partially associated with a lower probability of being NEET two years later. In addition, the association is stronger for non-NEET and NEET individuals who engaged in high levels of LND activities at home in 2012. Nonetheless, measures of LND activities at home have a weaker association and a greater margin of error with NEET status four years later.

Practice engagement in the social context of the private life at home is influential as conscious or unconscious expressions of agency. Aligning with the call to more deeply consider the importance of informal practices (Hamilton, 2006), this study demonstrates that LND activities at home are of cross-sectional and longitudinal importance. That is, they have an association with skill assessment scores, but do not fully account for the difference in these scores between NEET and non-NEET people. Yet, overtime, LND activities at home have a small and indicator-dependent association in reducing of becoming or remaining NEET.

Providing evidence to inform and strengthen education theory and practice (Evans et al., 2017), the present study demonstrates the multiple ways LND practices at home matter for

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NEET individuals. This study also aligns with concurrent German research showing that even adults with low literacy skills apply them in many ways, both at home and at work (Grotlüschen et al., 2019). A key intent of research in this area is to demonstrate the importance of informal activities among often overlooked adult learners.

Appendix: Description of Variables

Variable	Description	Coding	Original variable Name	Sample size
Socio-demographic controls				
Gender	Dummy variable: Comparing men and women.	0=men 1=women	gender_r (gender of respondent)	2,791
Age	Categorical variable: Age of respondents in 2012.	1=34 and under 2=35-54 3=54 and above	age_r (derived indicator of age in 2012)	2,791
Immigration status	Categorical variable: Immigration background of respondents.	1=3rd gen. or higher 2= 2nd gen. (mother/father born outside Germany) 3=1st gen. (born outside Germany)	j_q07a_t (father or male guardian born in country) j_q06a_t (mother or female guardian born in country) j_q04a (born in country)	2,791
Parental education	Categorical variable: Either mother/father (or female/male guardian) has PSE diploma at ISCED level 5 and above.	1=yes 2=no 3=missing	j_q07b (father/male guardian highest level of education) j_q06bca (mother/female guardian highest level of education)	2,791
Geographical region in 2012	Dummy variable: Respondent lived in East or West Germany in 2012	0=East Germany 1=West Germany	federal_state (16 states of Germany)	2,791
Books at home at age 16	Categorical variable: Self-reported number of books at home at age 16.	1=25 or less 2= 26 to 100 3=101 or more 4= missing	j_q08 (background – books at home)	2,791
Concurrent status controls				
Caregiving status in 2012	Dummy variable: Not looking for work due to looking after the family in 2012	0=no 1=yes	c_q03_03 (reason not looking for work – looking after the family)	2,791
Illness status in 2012	Dummy variable: Not looking for work due to long term illness in 2012	0=no 1=yes	c_q03_05 (reason not looking for work – long term illness)	2,791
Indices of LND activities at home				
Reading at home scale	Continuous variable: derived indictor of reading use at home	Range: -1.30 to 7.43	readhome (index of reading skills at home)	2,787
Numeracy at home scale	Continuous variable: derived indictor of numeracy use at home	Range: -0.51 to 5.60	numhome (index of numeracy skills at home)	2,664
ICT at home scale	Continuous variable: derived indictor of ICT use at home	Range: -0.77 to 4.84	icthome (index of ICT skills at home)	2,484
PIAAC assessed skills in three domains				
Assessed literacy skills	Continuous variable: derived indictor of literacy skills	Range: 80.11 to 443.36	pvlit1 to pvlit10 (literacy scale score – plausible values)	2,791
Assessed numeracy skills	Continuous variable: derived indictor of numeracy skills	Range: 40.32 to 448.83	pvnum1 to pvnum10 (numeracy scale score – plausible values)	2,791
Assessed PS-TRE skills	Continuous variable: derived indictor of PS-TRE skills	Range: 137.50 to 461.62	pvlit1 to pvlit10 (problem-solving scale score – plausible values)	2,449

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REVOLUTIONARY RESEARCH IN GLOBAL TIMES

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ABSTRACT

I am proposing a roundtable to discuss the challenges and possibilities of conducting research on adult education in global times marked by neoliberal-capitalism. I wish to engage participants in a discussion that speaks to the responsibilities of researchers situated in higher education. I hope to address the role of researchers in responding to the needs of researched communities and achieving social justice through revolutionary/critical praxis (Allman, 2007). The plague of neoliberal-capitalism permeates through individualism, deregulation, insufficient state funding and practices largely tied to economic imperatives as opposed to social movements (Spencer & Lange, 2014). The effects are adverse on research activities, mobilisation efforts geared towards systemic transformation and action-based research. Participatory action research tackles with unfavorable responses from research ethic boards in a neoliberal environment marked by the urgency to publish and produce single authored manuscripts for tenure and promotions (Kennelly, 2018). Researchers submerged in the politics of higher education must wrestle with rendering visible inequities, achieving professional goals and activating research in challenging contexts. More than ever, researchers are urged to engage in an adult education research agenda that centres on the co-operative creation of just, equitable and lively communities on local, national and international levels (Groen & Kawalilak, 2013). The participants will express the challenges facing research activities and move towards a conversation of radical praxis through the following questions: What is the role of researchers? How can higher education support research mobilisations? How can research be mobilised to achieve micro and macro change?

Keywords: Research, Neoliberal-capitalism, Participatory Action Research

SOCIO-POLITICAL CONTEXT: NEOLIBERALISM AND CAPITALISM

Neoliberal-capitalism are two distinct yet interwoven socio-economic relations. Neoliberalism hinges on the idea of a market society through the following measures facilitated by the state: (1) liberalization and deregulation of trade and finance; (2) privatization of public enterprises; 3) cuts to social services; 4) tax cuts; and 5) creation of entrepreneurial initiatives 6) and a conducive business climate (Harvey, 2005; Allman, 2001; Giroux, 2002; Olssen & Peters, 2005). The role of the state is reconfigured, and interventions are based on institutional frameworks favorable to individual liberty, and autonomy (Harvey, 2006; Harvey, 2005). Individualism is realised through the market because it is the most effective and efficient means of reproducing and diffusing this individuality (Sousa & Quarter, 2003). The state is a barrier to both individual and market autonomy, and state intervention is largely limited to economic imperatives (Sousa & Quarter, 2003; Harvey, 2005).

Capitalism is a mode of production and social relation based on the idea of a market society. According to Carpenter and Mojab (2017), capitalism is based on the following tenets: (1) divorcing the majority of humanity from other means of subsistence beyond the wage; 2) privatizing the means of subsistence through private-property relations; 3) automizing life into tiny elements and commodifying them; and 4) establishing social divisions in society that

correspond to one's labour within these processes of atomization, privatization and commodification. Under capitalism, humans attain subsistence from the market by purchasing commodified life goods and this process of exchange is possible through the money value form. The ability to meet human subsistence is related to class composition so that wealthier classes are the most privileged in accessing capital and commodities. Capitalism is based on relations of inequality due to process of commodification that hinge on income, and the global quest of profit accumulation (McLaren, 2010; Allman, 2001). Taken together, neoliberal-capitalism is based on individual responsibility for one's needs through market relations that are facilitated by the state.

NEOLIBERAL-CAPITALISM IN HIGHER EDUCATION

Market principles corporatize higher education (HE) under Neoliberal-capitalism. HE has been increasingly privatized through cuts to funding and tuition fee spikes (Kleinman, Feinstein & Downey 2013; Giroux, 2002). Privatization created a consumerist student-educator relationship where the former is a consumer of a commodified service for employment, and the latter is a service provider (Taylor, 2017; Bessant, Robinson & Ormerod, 2015). Funding cuts propel HE to engage in entrepreneurship and business partnerships, which emphasize on profits, efficiency, and competition (Giroux, 2002; Bessant et al., 2015; Olssen & Peters, 2005, p. 315). The economic shift on part of HE had influenced its governance model driving leadership towards the logics of business. Governance models in HE are based on hierarchal, top-down management styles that hinge on performance, quality assurance, revenues, just in time decision making, administrative bureaucracies and cost management (Bessant et al., 2015; Taylor, 2017). The corporatization of HE commercializes knowledge, and subsequently research.

KNOWLEDGE AND RESEARCH

Knowledge has been commercialized through processes of commodification. There is an emphasis on the knowledge economy or on capitalist knowledge where knowledge creation, acquisition, transmission and organization are governed by the logics of the market (Olssen & Peters, 2005). Knowledge that has a high exchange value in the economy or that corresponds to the needs of the market is valued, over 'others' that cannot be quantified in such terms such as the Liberal Arts and Humanities (Giroux, 2002; Lawson, Sanders & Smith, 2015). The shift in the value of knowledge influences research in HE. Areas of study that don't generate profits are marginalized, underfunded or eradicated, and this change downsizes the humanities field and hierarchizes academic knowledge (Giroux, 2002). In terms of faculty, they face pressure to publish and produce single authored manuscripts for tenure and promotion under neoliberalism (Kennelly, 2018). This possess a challenge to more collectivist, activist driven research with little to no economic value. Furthermore, commercialization of research creates pressure on faculty to undertake research that will generate revenue, while corporate funding or partnerships gives businesses an opportunity to select faculty members and influence research agendas (Giroux, 2020; Kleinman et al., 2013). The value for capitalist knowledge translates into a value for market driven research, and this process of commercialization necessities a revolutionary research agenda.

PARTICIPATORY ACTION RESEARCH

Revolutionary praxis through Participatory Action Research (PAR) is the futurity that researchers need to challenge Neoliberal-capitalism. PAR is a qualitative research method that focuses on collaboration between researchers and participants (MacDonald, 2012). Collaboration is done at all levels of the research process in terms of; identifying the research problem to address, defining research questions, selection of methods, data collection and analysis and data translation for action (Weinberg, Trott, McMeeking, 2018). PAR is about empowering communities to take part in social transformation, and this research method uses educational activities that can activate *critical-consciousness* (Weinberg et al., 2018; Glassman & Erdem, 2014; Freire, 1970). Revolutionary Critical Education (RCE) can be used as a way to help research participants understand their experiences of oppression to achieve *critical-consciousness*, and work towards revolutionary transformation (Allman, 2001). Transformation at the micro and macro level are the goals of PAR and RCE, and individual change is a necessary step toward collectivist forms of action (Glassman & Erdem, 2014; Allman, 2001). Researchers are collaborators, activists and educators in activating revolutionary research with their partners or research participants. PAR can challenge the corporatisation of HE through a revolutionary research agenda that values transformative knowledge.

CONCLUSIONS

The corporatization of HE under neoliberal-capitalism possess both challenges and possibilities for revolutionary research. Researchers using radical research methods such as PAR receive unfavourable responses from ethic boards (Kennelly, 2018), in HE contexts that revolve around economic principles (Giroux, 2002). Yet it is in these contexts that resistance can emerge as a way to challenge neoliberal-capitalism. This resistance is critical because researchers are urged to engage in an adult education research agenda that centers on the co-operative creation of just, equitable and lively communities on local, national and international levels (Groen & Kawalilak, 2013; Taylor, 2017).

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UNDERSTANDING SOCIAL JUSTICE: LEARNING AND MOVEMENTS IN ADULT EDUCATION SYMPOSIUM

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ABSTRACT

This symposium highlights a recent issue of New Directions in Adult and Continuing Education (NDACE, Winter, 2019) that documented the struggles of ordinary/extraordinary people in order to learn from/honor those struggles.

Keywords: Adult education, activism, social movements

INTRODUCTION

This volume was organized around the question: what and who is/are worthy of care and concern in our society? Each chapter offers examples of adult education grounded in social activism. It is my hope, this volume can both ignite new conversations and contribute to existing ones; informing everyday struggles in communities, academia, worker centers, on the streets, and in all of the places/spaces people seek to effect change.

Below are three abridged chapters focusing on popular education in prisons, the work of an Immigrant Worker Center in Montreal, and navigating academia in the United States as a Black woman.

LEARNED IN THE CLASSROOM, DIGESTED IN THE YARD

This chapter by John Gordon explores the role incarcerated individuals themselves have played in expanding access to education on the inside - what Freire calls problem-posing education. It points out that adult education programs are often situated in communities where poverty, racism, and inequality are everyday realities. Adult literacy classes offer space to consider those dreams in the context of the larger society.

Mass Incarceration and Literacy

The dramatic growth of incarceration in the United States has been well documented (Alexander, 2011). From 1980 to 2016, the incarcerated population in the United States quadrupled, rising from just over 500,000 to 2.16 million. The total population under correctional supervision, including parole and probation, rose from 1.8 million to 6.6 million (Bureau of Justice Statistics, 2018). Approximately, 70 million Americans have a criminal record (Friedman, 2015). In 2006, black males made up 35.4% of the jail and prison population—even though they were less than 10% of the overall U.S. population. Four percent of U.S. black males were in jail or prison that year, compared to 1.7% of Hispanic males and .7% of white males. In essence, black males were locked up at almost six times the rate of their white counterparts. Alexander (2011) has argued that the mass imprisonment of black and Latino men constitutes a new racial caste system.

Federal statistics indicate that approximately 30% of people serving time in state prison do not have a high school diploma or GED, about twice the rate for individuals in the general population (Oakford et al., 2019).

In 1994, during the Clinton Administration, Congress banned prisoners from receiving Pell Grants. At the time, there were almost 350 college programs operating in prisons across the country—largely funded through tuition paid by the Pell grants. By 1997, it was estimated that only eight college-in-prison programs existed in the United States (Robinson & English, 2017).

Leadership of Formerly Incarcerated Individuals

Glenn Martin, Johnny Perez, and Marlon Peterson all landed in NY State prisons after Pell grants were eliminated. Glenn Martin, founder of JustLeadershipUSA and a key architect of the Close Rikers campaign in New York City, spent 6 years at Wyoming Correctional Facility in upstate New York. He got his GED while at Rikers Island and attended a college program run by the Consortium of the Niagara Frontier while at Wyoming. For Glenn, ... College helped me to see the glue between the bricks" (G. Martin, personal interview, April 19, 2019).

Johnny Perez is the Director of Prison Programs for the National Religious Campaign against Torture. Incarcerated for 13 years, Johnny got his GED at Rikers and earned sixty college credits while in prison. Johnny said it was an economics class that really opened his eyes. He learned "that some people sold their labor and some people bought other people's labor," and that he was one of those people who sold his labor. The conversations in the yard and the epiphanies they brought were critical. Education, Johnny said, was "learned in the classroom, digested in the yard" (J. Perez, personal interview, March 20, 2019).

Informal and "Prisoner-Run" Education

In Pedagogy of the Oppressed, Freire (1968/2000) outlines a deep critique of the dominant educational system for its top down, narrative character. Central to that system for Freire is the banking approach to education. Teachers are understood to have all the knowledge. Their role is to transfer knowledge to students, perceived as empty vessels.

Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of women and men as conscious beings (Freire, p. 79). ´

While many individuals who became leaders and activists for criminal justice reform and social justice after their release took GED or college classes on the inside, others participated in or appropriated non-academic programs, particularly after Pell grants were eliminated.

Eddie Ellis was a member of the Black Panthers in New York City. Incarcerated in 1969, he spent 23 years behind bars, many of them at Green Haven Correctional Facility where he joined with a group of others in the years after Attica to form what came to be called the "Think Tank." Over time, they became a powerful force within the NY State prison system, mentoring younger folks and building a culture of education for social justice in the prisons.

... I was instrumental in creating what we called the "Resurrection Study Program" at Green Haven Correctional Facility, which housed some of the worst, most violent, most disruptive men in the system. Many prison officials resisted any attempt to educate the incarcerated, because they believed it would yield only an educated drug dealer, an educated extortionist, or an educated murderer. We took a different view, obviously. We taught public speaking,

political and social analysis, data collection, and leadership skills. Years later I was at WBAI radio, taping my show, and a man walked into the recording booth and said, "You don't know me, but I graduated from one of the Resurrection Study groups you founded." (Gray, 2013)

Relying on data from the U.S. Census, the police, and other official sources, the Seven Neighborhood Study demonstrated that 85% of New York State's prison population was black or Latino and that 75% of the state's entire prison population came from just seven neighborhoods in New York City. The study had a profound impact on policy in New York (Clines, 1992). When Eddie was released, he continued his advocacy and organizing in the community and eventually joined with others to found the Center for NuLeadership on Urban Solutions, a policy and advocacy organization staffed and led by formerly incarcerated people.

One of the founders of the Think Tank was Larry White. Incarcerated for 32 years, White was also a primary advocate for prison college education; he sponsored study groups for both the elderly and the general community, and contributed to the creation of programs that included the Quaker-sponsored Alternative to Violence Program.

The method White used to bring hope to men facing long sentences was education. He started prison reading groups based on the principles espoused by Paulo Freire in his book, "Pedagogy of the Oppressed." The reading groups began advocating for basic human rights behind bars, and White invited legislators and clergy into the prisons to support their cause. (Jenkins, 2017,)

Eddie and Larry were part of a group of long termers who mentored people inside prison, who led study groups and pointed younger men toward education, social justice, and toward a different vision for themselves. The networks they built on the inside continue after release, as people reconnect on the outside, support each other's educational goals, and work for criminal justice reform.

Conclusions

It is ironic that some of the most powerful connections between education and movements for social justice have begun in prison. In the facility, the facade that serves to mask the relations of power is stripped away, and people can see those relations for what they are. And locking masses of people up for long sentences has had the presumably unintended effect of creating communities in which people begin to share their stories and to ask each other, "Where did we come from?", "Why are we here?", and "What are we going to do when we get out?"

In the Language of Experience and the Literacy of Power, Richard Darville points out that certain forms of literate practice, rules, regulations, the language of bureaucracies, what he calls "organizational literacy"— serve as tools for the maintenance of power and authority in society. Darville suggests that collecting and sharing stories that name "common experience, and the organizational processes that have constructed it, can lead to new understanding of individual experience. Confronting organizational literacy with actual life experience may ultimately support demands that organizations serve life rather than merely managing it" (Darville, 1994, p. 38). And these may lead to literate action that demands a fundamental re-ordering of our society.

ACTIVIST LEARNING AND TEMPORARY AGENCY WORKERS IN QUEBEC

Manuel Salamanca Cardona and Aziz Choudry discuss knowledge production, learning, and popular education in migrant and immigrant (im/migrant) workers' struggles in Montreal focusing on the Immigrant Workers Centre (IWC) and the Temporary Agency Workers Association (TAWA). Since 2010, the IWC and the TAWA have prioritized working with agency workers based on community organizing, knowledge production, popular education, and leadership development. This approach to understanding the significance of learning in social action challenges a tendency of dominant social movement scholarship to overlook the significance of learning and knowledge production within activism. Relatively little attention has been paid to how members of activist organizations connect their individual and collective reflective processes in spaces like meetings, assemblies, and workshops to action.

Context and Background

The IWC is one example of a wider movement of workers' centers that have grown across North America (Fine, 2006, 2011). It was established in 2000 by Filipino-Canadian union and former union organizers and their activist and academic allies (Choudry & Smith, 2016; Choudry, Hanley, Jordan, Shragge, & Stiegman, 2009; DeFilippis, Fisher, & Shragge, 2010). Since then, the IWC has played an important role in Montreal, supporting hundreds of workers each year in various workplace and immigration struggles both individually and collectively.

The TAWA was formed under the IWC's umbrella in 2011 to support the organizing of im/migrant workers employed through temp agencies and to create a structure to develop worker leadership in education and action campaigns. The TAWA emerged from accumulated knowledge and experience about agencies' operations in Montreal, primarily from IWC's community based labor activism and workers' experiences. The TAWA has worked to raise broader public awareness about the lack of regulations of temp agencies in Quebec and their impacts. Legislation did not clearly establish agencies' and employers' responsibilities in terms of working conditions and labor rights in the often murky triangular labor relationships between employers, agencies, and workers (Bartkiw, 2009; Bernier, 2014). However, in June 2018, following pressure by the TAWA and IWC, Quebec's provincial government adopted Bill 176: An Act to amend the Act respecting labour standards and other legislative provisions mainly to facilitate family–work balance (Bill 176, 2018). Regulations for agencies include: paying agency workers a salary equal to the regular employees of the client enterprise; prohibition against operating an agency without a license issued by the Labor Standards Commission; prohibition of a client company to retain the services of an agency that does not hold a license; and a client company and the agency share responsibility for financial obligations toward agency workers.

Education, Learning in/and Action

There is a strong relation between education, learning, and organizing in the IWC. Labor education is a priority. Workshops on themes such as the history of the labor movement, the Labour Standards Act, and collective organizing processes have been presented in many organizations that work with im/migrants as well as at the IWC itself. Labor education also happens in the course of outreach—flyering at locations to connect with migrant and immigrant workers, and in the course of meetings and assemblies of workers. Support for self-organizing, direct action, coalition-building, and campaigning are used to win gains for

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workers and to build broader awareness of, and support for, systemic change in relation to their working conditions and, often, immigration status. Engaged workers are key to developing a sustained analysis when they provide their personal experiences, and the role of organizers as facilitators is important as they help to connect these experiences to a wider structural analysis. These learning dynamics enable workers to incorporate a systemic view and class analysis of immigrant labor which helps to demystify the rosy image they might have had of Canada.

In sessions where workers discussed and were informed of their rights, they identified various health and safety violations at work and limitations to enforcing the law in practice. In this way they engage with a deeper, structural understanding of their vulnerable situations as subcontracted workers, and as immigrants, and in some situations a clear recognition of racism and racialization of work emerged (Donald, 2017)).

Those processes of learning and knowledge production by agency workers are combined with activists' and academic research on agencies, precarious labor, and im/migration policies. This information is usually shared in meetings, workshops, and other discussions, helping to build a broader systemic understanding and analysis of the role of im/migrant labor and the temp agency industry in diverse sectors of the labor market such as warehouses and food production. Therefore, research, knowledge production, learning, and education get intertwined in a process which usually starts with individual cases and ends in stronger structural analysis (Salamanca, 2018).

The learning and educational processes allowed for deeper understandings of some of the patterns of agencies' operations, providing workers and organizers with a general picture of the type of agencies operating, despite the absence of scientific, statistical, and government data about agencies in Quebec (number, type, size, number of employees, sectors, etc.). Alongside this, additional research and publications from elsewhere in the United States and in Canada, such as those of sister organizations like the Workers Action Centre in Toronto, were useful in helping to identify and map agencies' operations (i.e., the routes that agencies' vehicles take in working-class neighborhoods targeting large immigrant communities to recruit and pick up workers; specific metro stations and times where recruiters pick up day laborers). Such information could then in turn be shared and tested in workshops to increase knowledge about these issues.   This process of knowledge production, education, and dissemination of information also revealed some specific patterns of agency operations, such as the reliance on undocumented workers and those with precarious status, with the most common labor and health and safety rights violations being committed.

Knowledge generated by workers and organizers also helped to reveal how many agencies are managed and owned by im/migrants. The ability of these recruiters to exploit workers' precarious situations occurs in a context of long-standing institutionalization of racial/ethnic discrimination, class exploitation, and "othering," which can be leveraged for greater profitability. This process has mobilized workers' knowledge to build strategy and action, but also leads to new knowledge and greater visibility about agencies and precarious labor. As time moved on and the TAWA was created, the circulation of information, learning, and education regarding temp agencies became an everyday process. The Artists' Bloc, an artistic group/project mixing arts, popular education and activism, started in 2013 supporting IWC and TAWA organizing processes. Its work brought more visibility to TAWA campaigns. Street theatre, Theatre of the Oppressed (Boal, 1985), installations, painting, poetry, and other

artistic expressions illustrated conditions of racialized im/migrant agency workers in workshops, rallies, gatherings, and conferences.

TAWA has used workshops as a successful method to reach workers, and has learnt to adapt them according to different audiences and contexts. These workshops are often conducted by workers themselves, and sometimes a combination of by workers, organizers, and activist-volunteers.

Workers can challenge workshop facilitators' statements with their own stories and situations, thus creating oppositions that help to produce more knowledge (Allman, 2010). One aspect of those workshops is that workers can share their stories in a relatively safe environment, and as other workers hear them, they may learn how to deal with and respond to those situations.

TAWA's popular education work aims to support workers in making connections between their apparently different, specific, and individual trajectories and experiences, and also to capture the structural and systemic complexity of the specific labor exploitation they suffer. If workers continue to participate in meetings, they will learn about (and make connections between) labor exploitation of im/migrant workers, a critical stance on racism and the connections between immigration and neoliberal economic and social policies.

Conclusion

The IWC/TAWA approach integrates collective reflection in educational and learning processes through meetings, workshops, and assemblies that are connected to action and mobilizing, including arts-based education and activism. The links between these processes with action has positioned the TAWA and the IWC as significant spaces where workers, academics, researchers, union members, and community organizations may find resources and information to understand agencies and the effects of precarizing labor.

THE ONTOLOGICAL WE AS PRESCRIPTION FOR BLACK FEMALE FACULTY SURVIVING AND THRIVING IN THE ACADEMY

In this chapter, Lisa Merriweather discusses her struggles as an African American woman in the academy and the ways in which she's surrounded by a culture of anti-blackness. She highlights survival strategies (grounded in summoning up ancestral knowledge of Africentrism) and unpacks how gendered racism impacts racialized female academics. Finally, she offers the conceptualization of the *ontological we* as strategy to respond to the perils of the academy. She describes her marginalization as a woman and a person who is racialized and specifically of African descent. She discusses dangers that threaten her - constant micro and macro aggressions designed to weaken and disparage. In the piece she discusses agency - shaping, defining and celebrating the fullness of who she is as a racialized academic.

It's important to note that occupying just 3.1% of all full-time faculty at degree-granting post-secondary institutions (National Center for Educational Statistics [NCES], 2017, Table 315.20), African American female academics are numerically outnumbered and because many are junior faculty, they are also hegemonically out powered. So while all faculty regardless of social markers of difference such as gendered identity, race, and nationality face challenges and stressors, African American and racialized women bear additional challenges resulting from being twice-othered as women and as being Black/racialized.

In Critical Race Theory, racial realism, a concept used by the late Derrick Bell (1992) posits that racial equality is an unattainable goal because racial patterns while not immutable tend to bend toward the maintenance of White supremacy. Gendered racial realism asserts the role found at the intersection of patriarchy and White supremacy in determining the lived experiences of Black women.

As a whole, African Americans/racialized groups, according to the literature "are not seen as native in the academy, and black/brown bodies are imagined politically, historically, and conceptually circumscribed as being out of place" (p. 23). Consequently they consistently fall prey and are victimized by stereotype threat. The literature describes a stereotype threat as a negative attribution imposed on all members of the othered group that positions the othered group as inferior. Stereotype threat is a manifestation of gendered racial realism and isolation, presumed incompetence and race fatigue are frequent manifestations of gendered racial realism in the academy.

Isolation occurs physically, culturally and intellectually from when only a few colleagues look like you to being less likely to be invited to be part of power groups or committees. Cultural isolation is a consequence of other faculty and administrators' inability to empathize or sympathize with perspectives of racialized female faculty regarding incidents they confront. Many times the interaction resulting from gendered racial realism is minimized as not that serious or generalized as a phenomenon experienced by all faculty. This effectively trivializes the experiences of African American/racialized female faculty.

Added to this is the presumption of incompetence where African American/racialized female scholars are presumed to not be as skilled or capable. As such, students and colleagues alike feel justified in confronting the authority, challenging the expertise, questioning the intelligence, and dismissing the validity of their/our experiences.

Another layer of gendered racial realism is race fatigue fueled by manifestations of isolation and questions of competence. This occurs when individually and collectively, African American/racialized women faculty at predominantly white institutions suffer from being over extended, undervalued, and unappreciated.

So students may fail to credit African American/racialized female faculty for aiding in their learning; faculty may fail to give credit for assisting with their projects; and administration may fail to credit them with supporting institutional initiatives or recognition for their work and scholarship. Consistently laboring without validation or evidence of its impact can be mentally and spiritually draining.

A self-defined ontological beingness is the surest way for African American women in the professoriate to survive and thrive in the tenuous veneers of the academy.   It reflects Colin's (2010) cultural grounded knowledge that emphasizes the importance of "sociohistorical and sociocultural contextual meaning in which values, beliefs, knowledge, and behaviors are culturally centered" (p. 9). The *ontological we* builds from womanism, and double consciousness to prescribe authentic pictures of Black womanhood. Reclamation of this ideological space in the academy involves being honest, courageous, and responsible. Being honest means acknowledging the reality of the academy as a space that that disadvantages African American and racialized females. Courage can be operationalized by creating counter-spaces or relationships with other individuals with whom they share common experiences and where they will be nurtured". Spaces such as these might be better understood as brave

spaces, where African American/racialized women scholars come together for survival. Tangible strategies to counter this toxic erasure of black women in the academy include recommending racialized female scholars for awards and opportunities for leadership, intentionally citing them in writing and teaching, inviting junior faculty to co-author and allowing them to be first author. The *ontological we* ideology pushes us to consciously understand the power of and responsibility toward sisterhood.

WHOSE SOCIAL JUSTICE? SOCIAL MOVEMENTS FOR WHOM?

Mohanty (2003) reminds us that along with the political being personal, it is also collective. Who we are as individuals is constructed in relation to each other and the world around us. Adult education has long had rich roots in social movements and activism. (Heaney, 2000; Horton, 1990). Grace Lee Boggs's revolutionary community organizing in Detroit, Phyllis Cunningham's commitment to social justice in Illinois, and Tom Heaney's work with marginalized groups in Chicago are just a few of countless examples of the relationship between adult education and social justice efforts.

Activism changes the world, supporting us in regaining a sense of connectedness to each other as we develop new awarenesses in our struggles against racism, capitalism, imperialism, and their legacies/manifestations. Social movements/protests can bring issues that ordinary people care about into the center of frameworks and practices. Protests and mobilizations can open up space to shift dynamics, offering opportunities for people to connect which can provide a basis for solidarity in a concrete sense (like current worker struggles and the history of the labor movement) in the United States or Canada. Radical politics and struggle are also needed to uncover obscured truths.

Davis (2015) reminds us that social justice questions are predominantly moral and spiritual questions that ask, what are we willing to do to make another world possible? Therefore, one goal of social movements and social justice adult education is social transformation. This volume seeks to outline examples of education/learning that create counter-hegemonic paradigms by identifying problems and proposing solutions to fuel imagining new ways of being and creating popular, democratic autonomous worlds grounded in and connected to the collective power of "ordinary" people.

Finally, socially just adult education needs to be anchored in the lived experiences of those who have known oppressions of racism, misogyny, capitalist exploitation. Our intellectual labors must be disconnected from capitalist ways. We must all continue to reimagine and seek magical elsewheres to create what could be . . .

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DEFINING A "NEUTRAL" ACCENT FOR THE GLOBAL ECONOMY

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ABSTRACT

Drawing on scholarly and popular literature on transnational call centre work and private accent reduction services for migrant professionals, this paper critiques the notion of a "neutral" accent with regard to the English language. Given the ethnoracial and linguistic heterogeneity of various types of workplaces, a neutral accent seemingly ensures successful professional communication among different types of English speakers. However, acquiring a neutral accent is never neutral given that it entails the manipulation of national and racial identities, which serves to further marginalize stigmatized speakers. The paper concludes by offering preliminary suggestions on how to foster equitable global communication without relying on sounding "neutral."

Keywords: accent reduction, call centres, global communication, neutral accent

INTRODUCTION

Due to such trends as transnational migration and advances in communication technologies, many types of workplaces across the globe have become ethnoracially and linguistically heterogeneous. One particular effect of this heterogeneity is the presence of a wide array of accented speech. Because the diversity of these accents is believed to cause miscommunication for interlocutors of differing linguistic backgrounds, organizations may strive to have workers develop a more homogeneous manner of speech in order to ensure successful intercultural communication (Kim, Roberson, Russo, & Briganti, 2019). This desired homogeneity typically takes the form of a "neutral" accent, which is apparently disconnected from any type of person or geographical location. However, in both a linguistic and pedagogical sense, there continues to be ambiguity over the exact defining of "neutral" (Cowie, 2007). Therefore, the purpose of this paper is to critique the idea of a neutral accent by reviewing the various ways in which this term has been defined in existing research concerning the English language.

Specifically drawing on scholarly and popular literature about transnational call centre work and private accent reduction services in North America, two sites where the development of a neutral accent is part of the labour process and a "product" to be used to enhance one's job prospects, respectively, the paper details two general trends regarding the definition of "neutral," which play with notions of national and racial identities. While "neutral" can act as a code word for the accents associated with the Global North, which is thought to be stereotypically white, it can also mean an "actual" erasure of national/racial identity. Following a concise exploration of these trends, the paper concludes by considering their implications for adult educators responsible for workplace language training.

"NEUTRAL" AS LOCATED IN SPECIFIC GEOGRAPHIES

A neutral accent is meant to deal with the "aural chaos" that comes with intercultural workplace encounters. In the context of transnational call centre work where callers and agents most likely come from differing linguistic and cultural backgrounds, this chaos

emerges in customer complaints about the alleged incomprehensibility of agents' speech (e.g., Aneesh, 2015a; Poster, 2007). For example, with regard to Indian call centre workers, perceptions of their incomprehensible English accents can be traced to the understanding that Indian English is a "corrupted" variety of the language on account of being (phonologically) influenced by various Indian languages (Cowie, 2007; Mirchandani, 2012; Poster, 2007). Because of this hybrid nature of Indian English, it is assumed that it would not be immediately familiar for callers of other varieties of English, thereby creating the need for accent training that can *neutralize* its hybridity. But how does one specifically neutralize an accent?

According to the literature, achieving a neutral accent actually entails adopting *another* accent. For example, Cowie (2007) argues that "neutral" can act as a euphemism for particular accents from the Global North. In her ethnography of a Bangalore agency that provides accent training for various call centres, Cowie explains how the trainers perceived "neutral" to be associated with specific countries. While older trainers perceived neutral accents as based on British English, the younger trainers gravitated toward American accents. Although Cowie states the trainers never attempted to make trainees use a British or American accent, the classroom materials were phonetics handbooks from either England or the US. Therefore, there may have been a covert message that trainees were supposed to modify their accents in accordance with these varieties of English.

Mirchandani's (2004) study of how workers negotiate institutional practices in a New Delhi call centre also showcases the competing views about the nature of a neutral accent. In fact, whereas trainers and managers stated that they train their employees to have clearer speech, the employees saw their accent training "as [just] an Americanization of their English" (Mirchandani, 2004, p. 360). Speaking to the context of Pakistani call centres, Rahman (2009) similarly notes that the accent neutralization training given to Pakistani agents simply means modifying their speech to resemble a so-called American English accent. But as Rahman (2009) details, the linking of a neutral accent to an American or British one should not be understood as an apolitical decision, but rather, one based on the current political economy of accents.

Indeed, the necessity to develop a neutral/American/British accent is the result of larger structural forces that make accent training mandatory in the first place. That is, it is important to recognize that since "call centres still operate as a pattern of transnational service work which is predicated on North-South asymmetry in trade relations" (Rajan-Rankin, 2018, p. 13), this imbalanced relationship creates neocolonial conditions in which Global South workers need to accommodate to the needs of their economically powerful Global North callers, which are often linguistic in nature (Mirchandani, 2012; Ramjattan, 2019a). Moreover, this neocolonial relationship is particularly racialized given that the Global North is stereotypically imagined to be white.

"NEUTRAL" AS LOCATED IN SPECIFIC PEOPLE

In fact, when an Indian or any Global South call centre worker is obliged to adopt an American or British accent, they are simultaneously required to vocally embody a white person (Ramjattan, 2019a). While this statement may sound overly polemic, it is necessary to remember how the English language has always been used to maintain racial hierarchies.

A convincing example of the above point is seen in the construction of a Standard American accent. Detailing how the Midwestern US accent has come to be deemed the aural standard of the country, Bonfiglio (2002) explains that this decision was race-based. Specifically, due to early-twentieth-century anxieties about the rising ethnoracial diversity found in the Northeastern parts of the US and the resulting perceptions of the "linguistic deficiencies" of the speakers of these areas, the Midwest, with its mostly white population, became the ideal site to develop a national accent. Therefore, when transnational call centre workers "neutralize" their accents by sounding like "a typical American," it is important to consider how this professional practice linguistically upholds the privileged status of the white US speaker of English.

Beyond the context of call centres, this intertwining of "neutral" and whiteness can also be seen in accent reduction programs for migrant professionals in North America. These programs, which help migrants become more employable for communication-based work through the "lessening" of their allegedly incomprehensible foreign accents, often cite a neutral accent as the goal for learning (Blommaert, 2009). Yet, similar to transnational call centres as discussed above, "neutral" is typically a synonym for specific Global North varieties of English. Take, for example, the outlined benefits of speaking Standard American English as told by a company named *Packard Communications*: "It's the accepted, neutral dialect that you hear on the nightly news….We accept this dialect as 'standard' because it's easy for everyone to understand" (Packard, 2018, para. 7). On the surface, such an endorsement of Standard American English may not seem to have any relation to whiteness. However, to understand how sounding neutral is tied to sounding white, it is worthwhile to pay attention to who allegedly needs accent reduction.

Although accent reduction is seemingly available to anyone deemed to have an "unintelligible" accent, it is often promoted to racialized migrants from Africa, Latin America, and Asia (Blommaert, 2009; Lippi-Green, 2012). The salience of race in this recruitment is evidenced by how accent reduction programs unfairly target the phonological traits of various racialized groups. Indeed, using the example of Indian English, Ramjattan (2019b) details that even when Indian accents share identical qualities with those of so-called white native English speakers, they are nevertheless deemed to be in need of correction. For instance, when Indian English speakers are admonished for not pronouncing every phoneme or syllable in a word, this does not account for the fact that privileged white speakers omit certain sounds/syllables such as in the pronunciation of a word like "chocolate" (Ramjattan, 2019b). As such an example demonstrates, the linguistic superiority of whiteness is often "proven" though the linguistic devaluation of nonwhiteness (Trechter & Bucholtz, 2001). That is, since accent reduction programs construct the accents of Indian and other racialized English speakers as naturally flawed, this allows for the accents of white speakers to go unmarked, become unnoticed, and hence deemed "neutral-sounding" and standard. The implication, then, is that accents deemed neutral, such as the Standard American, are ideologically tied to white bodies and not racialized ones.

"NEUTRAL" AS DIVORCED FROM IDENTITY

Thus far, a neutral accent has been characterized as having specific national and racial identities: it typically comes from Global North countries and is connected to white racial identity. However, is it possible that "neutral" can truly refer to an absence of identity? To answer this question, it is necessary to return to the context of transnational call centres. As

mentioned before, the accent neutralization training of call centre workers can simply mean an "Americanization" or "Britishization" of speech. But when these workers actually attempt to neutralize their original accents, do they succeed? An interesting answer to this question is seen in Aneesh's (2015a, 2015b) ethnographic research in a Gurgaon call centre. Aneesh details that in order to facilitate communication with linguistically and culturally diverse interlocutors, the agents in his research have to undergo not only neutralization, but also, mimesis. While neutralization refers to the suppression of the phonological features of local Indian accents, it also involves mimicking the phonology of a US or British accent. Yet, because workers are not entirely successful at this mimicking, their speech becomes "placeless" in the sense that their accents do not phonologically match any particular region or nation in the world. Having an accent that is placeless simultaneously makes it "raceless" since a voice divorced from specific geographies is also divorced from their stereotypical inhabitants.

Even though the above findings seem to support the popular notion that "neutral" can indeed be separated from identity, it is important to consider how it still upholds whiteness. Rather than solely being about embodiment, however, whiteness here should be understood as a process that seeks to minimize racial difference (e.g., Ramjattan, 2019c). Because whiteness constructs the social, cultural, linguistic, etc., practices of racialized people as deviating from a neutral white norm (Frankenberg, 1993), these practices need to shed their racialized character in order to become "neutral" as well. In the case of accent, then, racialized people can "racially neutralize" their accented speech through such things as combining neutralization and mimesis as described above. This idea of being raceless in the phonological realm is also supported in the business of accent reduction, which is seen in this blog post from a company named *Change Your Accent*: "We don't want you to lose your identity, part of which is your accent and which speaks to your heritage….With practice, the choice is yours to turn your accents on and off as you like" (Change Your Accent, 2016, para. 1-2). While the seeming message of this post is to be proud of one's accent, the final remark about "turning an accent on and off" speaks to how one's heritage, here, perhaps acting as a euphemism for one's ethnoracial background, is not to be displayed constantly. In other words, whether they are in an educational or professional environment, a speaker's accent, in order to be neutral-sounding, must not divulge its origins.

GOING BEYOND "NEUTRAL" IN GLOBAL COMMUNICATION

This paper has highlighted the simple fact that there is nothing neutral about a neutral accent. In fact, as detailed above, there can be multiple meanings of "neutral," all of which can uphold racial and national hierarchies. But what does this mean for adult educators who provide language training for workers needing to engage in global communication? How can one converse with an array of interlocutors without neutralizing one's manner of speech? There are several answers to explore.

From Accent Reduction To Pronunciation Teaching

The first way to move beyond the preference for a neutral accent in global communication is not to focus on changing the entirety of an accent, but rather, improving specific features of pronunciation that have the potential to create genuine misunderstandings. For example, if a person pronounces a particular word in such a way that it sounds like a completely different word, then it would be worthwhile to work on the phonemes, stressed syllables, etc., that

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cause this mispronunciation. However, this type of advice should be tempered by the fact that certain "pronunciation errors," when left unaddressed, do not necessarily impede communication. Indeed, instead of changing specific features of pronunciation for the sake of change, an ethical type of pronunciation teaching would involve highlighting how interlocutors can use the context of an utterance to understand its meaning. When a person cannot produce the /θ/ (TH) sound as in the word "three," for instance, this would be rarely misunderstood in the context of providing a telephone number. That is, if someone pronounced "three" as "tree" while giving their phone number, their interlocutor should understand that this speaker is not referring to a type of plant! To summarize, then, pronunciation teaching for global communication would emphasize the development of listening skills to understand an array of accented speech rather than striving to attain a neutral accent.

Fostering Critical Language Awareness

Along with the development of listening skills, pronunciation teaching must be concerned with fostering a critical understanding of how accent/language can be used to uphold oppression. As previously noted, the notion of a neutral accent upholds racism in terms of how the accents of racialized people are rarely, if ever, seen as "objectively intelligible." This is supported by research highlighting how the language practices of racialized people, even when they are identical to those of their white counterparts who are perceived as intelligible, are nevertheless deemed to hinder communication (see Ramjattan, 2019b, Rubin, 1992). It is important to remember that these types of perceptions are not ahistorical and acontextual, but rather, a cognitive continuation of colonial histories in which language was used to subjugate colonized peoples across the globe (Rosa & Flores, 2017). Therefore, in order to help workers better understand an array of racialized accents, it is vital to explicitly explore how their perceptions are informed by wider sociohistorical forces and actively promote strategies to help them constantly question their perceptions.

Striving Toward Structural Change

Of course, racism, on the terrain of language, is not solely cognitive, but also, institutional and structural (Rosa & Flores, 2017; Weber, 2015). Thus, working to dismantle cognitive racism must simultaneously entail the work of dismantling institutional/structural racism. Such a task is easier said than done, but in the context of ethical pronunciation teaching, this might mean working to undermine the alleged salience of accent in professional communication. For example, students could be encouraged to undertake "action research" in which they investigate employer reasons for hiring certain accented workers and generate strategies to help employers make equitable hiring decisions.

CONCLUSION

The above recommendations are superficial in nature and require much more thought and planning in order to be truly effective. However, they providing a starting point to overthrow the hegemony of a neutral accent.

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TRAUMA INFORMED PRACTICES FOR ADULT LEARNERS: FOSTERING, RESILIENCE, WELLNESS, ENGAGEMENT, AND SUCCESS

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ABSTRACT

Although research has been done to explore how trauma informed practices can impact on youth sector schools (K-12), very little research has studied the impact that trauma informed practices or trauma sensitive schools have on adult learning. Trauma may include physical or sexual abuse, abandonment or neglect, death or loss of a loved one, bullying, domestic violence, poverty, life threatening health situations, and emotional abuse. Psychological changes to the developing brain caused by traumatic incidents may inhibit retention or can cause cognitive losses. In addition, they may be responsible for delays in emotional and social development. These psychological changes can translate to behavioural and emotional responses that hinder the student's learning, social relationships, and engagement in school. The purpose of this paper is to explore how implementing trauma-informed practices, similar to those seen in the youth sector, can build resilience in adult students affected by trauma and, consequently, mitigate the effects of trauma. The predicted outcomes would be an increase student wellness, student engagement, and student success at the adult level. This paper will use literature from the fields of trauma psychology, school policy and educational leadership within the scope of adult education.

Keywords: Trauma, Resilience, Trauma-Informed School, Adverse Childhood Experiences, Adult Learners

INTRODUCTION

Personal trauma is now being recognized as a factor affecting learning. Student will not learn effectively if they are not physically, mentally, emotionally, or psychologically ready to learn (Souers & Hall, 2016).   Although research has been done to explore how trauma informed practices can impact on primary and secondary schools (K-12), very little research has studied the impact that trauma informed practices or trauma sensitive schools have on adult learning (Wartenweiler, 2017). Research available on the impact of trauma on adult education or trauma-informed practices for adults focuses on college level students. Existing research provides far less information about the impact of trauma-informed practices on adults affected by trauma in general post-secondary education. This may include adult students seeking to complete their high school diploma, skills training, or vocational training (Lindloff, 2019).

For primary or secondary students, cognitive and developmental psychologist have discovered that creating an environment that is sensitive to the needs of the trauma victim may reduce the effects of the trauma (Craig, 2016; Perry, 2006). With help and support from the school, students affected by trauma can change their outlook on their education. This paper explores how implementing trauma informed approaches with adults, similar to those seen in primary and secondary schools, can mitigate the effects of trauma and thus increase student wellness, student engagement, and student success. As well, a school wide trauma-informed approach would not only benefit adults affected by trauma, but all students in the school.

TRAUMA

Many events can be perceived to be traumatic. However, when we refer to an individual's trauma, that would suggest an experience in which a person's internal resources do not have the capacity to cope with the external stressors (Buzick, 2019; Craig, 2016). How an individual reacts to trauma is dependent on many factors such as background and their capacity for resilience. Individuals may have experienced an isolated traumatic event. Others may claim to have experienced multiple exposures to different traumas or repeated chronic trauma. These traumas may include physical or sexual abuse, abandonment or neglect, death or loss of a loved one, bullying, domestic violence, poverty, life threatening health situations, and emotional abuse (Buzick, 2019).

The Adverse Childhood Experiences (ACE) study (Felitti et al., 1998) offers insights into childhood trauma, cumulative stress, and developmental trauma (Craig, 2016; Wartenweiler, 2017). The ACE's study highlighted 10 different types of childhood trauma: Physical abuse, emotional abuse, sexual abuse, physical neglect, emotional neglect, and household dysfunction such as mental illness, divorce, mother treated violently, incarcerated relative, and substance abuse (Felitti et al., 1998). As well, the ACE study revealed that developmental trauma caused by chronic exposure to stressors such as abuse, neglect, attachment disruption and toxic stress can impact negatively on the development of the brain (Craig, 2017; Perry, 2009; Van der Kolk, 2005). Consequently, this can translate later in adulthood as social, emotional, and cognitive impairments. As well, it may lead to engaging in health-risk behaviours, disease, disability, social problems, mental health, incarceration, addiction, and death (Craig, 2016; Felitti et al., 1998; Schilling et al., 2007).

Stress can have a positive effect in the development of the brain. If a child experiences small amounts of stress that is predictable and controlled, the child can develop coping skills or resilience to adapt to those stressors. However, in the case of trauma, if the stress is acute, unpredictable, and prolonged, the child may develop a vulnerability to that stress response (Perry, 2007).

There are three types of trauma: acute, chronic, and complex (Perry, 2007; Plumb et al., 2016). Acute trauma occurs when there is a single event. This can include natural disasters or the sudden death of a relative. Chronic trauma refers to events that occur repeatedly to an individual. This may include verbal abuse, sexual assault, or domestic violence. Complex trauma is similar to chronic trauma. The source of the repeated trauma is usually the primary care giver and the effects of the trauma is compounded over time. The effects of trauma are dependent on what stage of development of the child is in when the traumatic event happens. If the trauma occurs early in life when the limbic system (the part of the brain responsible for emotional control, heartbeat, and the fight or flight response) is developing, this may affect the way an individual responds to social cues and language. Similarly, if complex trauma occurs while the midbrain is developing (from birth to six years of age), then motor functions and coordination may be affected. If trauma occurs later when the cerebral cortex is developing, then the individual's ability to reason, plan, or problem solve is affected (Perry, 2006; Plumb et al., 2016). Prolonged, unpredictable stress can create a state of hyper arousal in the brain and cause a constant state of anxiety and fear. The individual's primary focus will be on survival. If a child is often in this state (due to exposure to chronic or complex trauma), the child may operate in this state more easily on a regular basis.

Higher order brain functions will become secondary. Consequently, this may compromise academic performance, reasoning, and appropriate behaviour.

ACE STATISTICS

There are varying sources of data that detail the numbers of children and adults who have been exposed to ACEs or similar traumatic events in their lives. The following are some of the statistics that demonstrate the prevalence of trauma in the United States:

- By the time they leave high school, between 46 to 85 percent of children reported having been exposed to a traumatic event in their life ("Adverse Childhood Experiences," 2019; Davidson, 2017).
- In a study done by the National Center for Mental Health Promotion and Youth Prevention in 2012, 60 percent of adults reported experiencing abuse or other challenging family difficulties (Davidson, 2017).
- According to parent reports, 11 percent of children had experienced three or more traumatic events in their lifetime ("Adverse Childhood Experiences," 2019).
- Ethnic minorities are a more vulnerable demographic. African American youth were the most affected by ACEs. The report states that 17 percent of non-Hispanic black children had experienced three or more ACEs. Comparatively, 10 percent of non-Hispanic white students and 11 percent of Hispanic students had experienced a similar amount of ACEs ("Adverse Childhood Experiences," 2019; Davidson, 2017).
- Socioeconomic status is a factor to be considered as well. Children below the poverty line experience more ACEs than those who earned twice the amount of household income (13 percent compared to 5 percent, respectively, in 2016) ("Adverse Childhood Experiences," 2019)
- In 2014, 38 percent of children under the ages of 17 reported being a witness to violence in their lifetime. For those children within the range between 14 to 17 years of age, 68% reported witnessing violence ("Adverse Childhood Experiences," 2019).
- Since 2008, there has been a decrease in the number of children who reported experiencing physical assault. In 2008, 46 percent of children reported being physically assaulted. That number decreased to 36 percent in 2014. These assaults were more prevalent in males (56 percent) than females (46 percent). During that same time period, children reported an increase in maltreatment from 10 to 15 percent ("Adverse Childhood Experiences," 2019).
- Estimates indicate that approximately one in five children and adolescents experience significant mental health problems that may need professional attention but remain undiagnosed (Schonert-Reichl, 2008).

TRAUMA IN THE CLASSROOM

Psychologists researching ACEs and trauma are now able to explain some of the challenges that students face in school. Psychological changes to the developing brain caused by traumatic incidents may inhibit retention or can cause cognitive losses. In addition, they may be responsible for delays in emotional and social development. These psychological changes

can translate to behavioural and emotional responses that hinder the student's learning, social relationships, and engagement in school (Forbes, 2012). Children who are exposed to ACEs experience negative effects in neurological development and self-regulation capacities (Felitti et al., 1998; Perry, 2007). Because of repeated exposure to trauma or toxic stress, the brain remains in a heightened state of arousal. Students who have been affected by trauma are in a constant state of anxiety and experience a baseline feeling of fear. This anxiety can inhibit learning and create a challenge for students. These students can often be considered in "fight, flight, or freeze" mode (Wartenweiler, 2017). They are quickly dysregulated by traumatic triggers and are focused on survival rather than learning or cooperating with an authority figure (Cozolino, 2013; Van der Kolk, 2015). In the classroom, this may be a disengaged learner or one that is disruptive or defiant. They may have poor self-regulations skills and may exhibit aggressive behaviour. The student will have a mistrust of the teacher and will be hyper-vigilant of the other students in the class. Additionally, this hyper-vigilance will interfere with the student's ability to focus on content and limit their ability to learn (Cozolino, 2013; Van der Kolk, 2015). Challenging behaviours in class may be simply be a symptom of a traumatized child. The student can be further traumatized by the isolation experienced from punishment or maltreatment from teacher, parent, and peers. Poor classroom behaviour, an inability to form social relationships with teachers and peers, and an inability to learn creates an overall negative learning environment. Consequently, the student experiences a lack of connection and a lack of motivation, which will ultimately result in academic failure or dropping out of school (Crosby, 2015).

ADULT LEARNER'S IDENTITY

Adult learners returning to class may have stress because of maltreatment, shame, and humiliation in childhood. Developmental trauma, ACEs, and stress-inducing pedagogical practices can create educational trauma. This can result in fear conditioning for adults returning to school. Fear disables the capacity to learn (Perry, 2006). Similar to children and adolescents, the more an adult feels threatened by their environment, the less they are able to retrieve cognitive information and, consequently, learn. They function poorly in environments with change such as school or making new friendships. They interpret verbal and non-verbal cues as threatening (Van der Kolk, 2005). As well, adult learners, with a history of trauma or academic failure and humiliation, react more quickly to things that are significantly less of a challenge or perceived threat. In order for them to learn, their frontal cortical areas of the brain must be activated. This requires them to be in a state of attentive calm. Adult learners with a history of trauma have an altered baseline where a state of calm is not attainable.   Consequently, the adult is working on a constant level of fear and anxiety and will expect frustration, humiliation, and failure (Perry, 2006).

In order for the adult learner to learn, they must feel comfortable in their environment. The challenge for adult educators is to create an environment that offers structure, predictability, familiarity, and safety (Robinson, 2000; Souers & Hall, 2016). This can be achieved when the educator is using consistent, unchallenging behaviour. This environment can only be achieved if the educator develops a caring relationship between themselves and the learner (Morgan et al., 2015). Additionally, they must foster the same caring relationships among the other learners in the classroom (Honsinger & Brown, 2019). The same trauma-informed methodologies and pedagogical practices used in primary and secondary schools can be applied in adult education (Hoch et al., 2015). The outcomes are similar. When a safe,

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supportive, respectful environment is created, where adult students are empowered and share leadership, students can feel connected and free of fear and anxiety. Consequently, these students are in a better position to learn and see academic success (Doughty, 2018).

RESILIENCE

Not all children or adults are affected by trauma in the same way. When addressing risk factors such as adverse childhood experiences, complex trauma, or potential traumatic events, it is important to look at the individual's resilience capacity or ability to successfully adapt to challenging or threatening circumstances (Masten & Cicchetti, 2012).

Resilience in an individual is made up of internal and external factors. The internal factors (self-confidence, intelligence, hope, and optimism) work alongside the external factors in their environment (supportive relationship with a teacher or mentor, participating in activities, school, and community support) to build resiliency to overcome adverse challenges in life (Schonert-Reichl, 2008). Resilience can be seen as a characteristic, a process, or an outcome (Southwick et al., 2014). Resilience factors can be seen as assets or resources that allow individuals to successfully navigate challenging events in life. These may include negative health or social outcomes (Jolley, 2017; Robinson, 2000).

Resilience has a positive impact on the brain and is key to addressing trauma in children and adults (Alim et al., 2008). Educators and mentors have the ability to rework their relationships with their students in the classroom to foster and build resilience (Robinson, 2000; Schonert-Reichl, 2008). Building resilience helps individuals adapt to challenging situations. Accordingly, trauma-informed practices in the classroom can help build resilience in students who have been affected by trauma. This resilience is useful in mitigating the effects of trauma on those students (Alim et al., 2008; Wingo et al., 2010).

Learning is dependent on the brain's ability to alter the chemistry and connections. This process of altering the brain architecture is called neural plasticity. Building of proper social relationship between a student and a teacher can stimulate the neural plasticity necessary for certain kinds of learning. The connection that can be bridged by a mentor or educator with a child or adult may pave the way for learning (Cozolino, 2013; Cozolino & Sprokay, 2006).   A safe, caring, supportive, and trusting relationship with a mentor activates neural pathways in the brain, priming it for neural plasticity. In addition to this, activating thinking and feeling and a maintenance of a moderate amount of arousal is helpful in stimulating the brain towards higher level thinking skills (Perry, 2006).

A moderate amount of stress can be useful in stimulating the brain. However, educators may risk the possibility of re-introducing negative memories of past school experiences or triggering other stressors. This stress in the learning environment can stop the brain from building connections. Factors in and out of the classroom can negatively impact on the neuroplasticity of the brain. Educators need to use skilled approaches that are sensitive to past traumas to foster resilience building (Cozolino, 2013; Galatzer-Levy et al., 2012).

Emerging research has demonstrated the importance of the school context, a sense of belonging, and the critical role the educator's relationship has in building resilience in students who have been affected by ACEs (Schonert-Reichl, 2008). Students who have demonstrated resilience have higher rates of school engagement (Bethell et al., 2014). Implementing trauma-informed practices in the school creates a safe and caring environment

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for the learner. This, in turn, can foster the resilience needed to counteract the effects of early childhood trauma.

TRAUMA-INFORMED PRACTICES FOR ADULT EDUCATION

A trauma sensitive school is one in which all students feel safe, welcomed, and supported. It is a place where teachers are aware of risks and opportunities that characterize their students. Addressing trauma's impact on learning is a core feature of its educational mission. It is a place that fosters resilience so that students can overcome challenges that have previously created barriers to their academic success (Craig, 2017; Hoch et al., 2015).

In order to develop a trauma-informed school, educators need to acknowledge and recognize that students may have undergone a traumatic past, but they may also need to offer hope and optimism and the possibility of a positive outcome for them in school (Galatzer-Levy et al., 2012). Educators need to recognize that early traumatic events have had an impact on their students. Behaviours that interfere with the student's learning were developed in response to uncontrollable stress in their early childhood. With this knowledge, teachers are better equipped to address the trauma related behaviours in their classrooms with skills that will foster resilience (Craig, 2016).

Establishing a trauma-informed school requires a shift in mindset and culture. It requires staff and the school community to understand the histories of their students rather than focus on behaviours and conduct. School policies and classroom practices must reflect a sensitivity to the traumatized students' experiences and needs (McInerney & McKlindon, 2014).

In order to foster resilience in these students, school administration must work with the policy makers and school staff to create an environment that includes safety, trust, transparency, peer support, collaboration, and empowerment of the students (Souers & Hall, 2016). Creating a trauma sensitive and trauma informed school would require a shift in conventional approaches in education (Walkley & Cox, 2013). It necessitates reforms in the staff, organizational structure, and school policies to alter the school's culture and environment in order to foster resilience in the adult students (Craig, 2017). It has been demonstrated with children and adolescents, that the creation of a trauma sensitive school would not only benefit those affected by trauma but all students in the school (Greene, 2014; Sporleder & Forbes, 2016).

CONCLUSION

From an administrative perspective, creating a trauma sensitive school not only benefits the students, it creates an environment of teamwork and collaboration among the staff, as well as a school that understands the impact of trauma on learning. Educators can have a role in lessening the effects of trauma and increasing student wellness. Consequently, adult students may experience more engagement at school and the potential for academic success.

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READINESS TO LEARN: USING PIAAC TO EXPLORE ENTREPRENEURS' APPROACHES TO LEARNING

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ABSTRACT

Entrepreneurs and self-employed individuals are often required to be self-reliant and learn on the job. This is additionally true for immigrant entrepreneurs whose efforts and skill development are often left to chance. Yet, entrepreneurs are commonly studied and understood through a lens that excludes immigrant, ethnic, or minority entrepreneurs and devalues their contribution to communities. Through a social justice framework we assert that social reality impacts learning and skill development for self-employed individuals. Using the PIAAC survey, this study examines how Readiness to Learn (RtL) is related to employment type and native-born vs. foreign-born status, while accounting for various sociodemographic factors. This study's results indicate self-employed individuals are more likely to be ready to learn, as are native-born individuals. Yet structural barriers can impact the foreign-born self-employed population. These results align with our expectation that self-employed people demonstrate more readiness to learn yet foreign-born individuals experience additional challenges.

Keywords: social justice, entrepreneur, adult education, PIAAC, quantitative

INTRODUCTION

Entrepreneurship is broad and encompasses various activities including small businesses, technology start-ups, and different forms of commerce. Constant, Shachmurove and Zimmermann (2007) describe a commonality between all forms of entrepreneurship as a person's "attitude to undertake risk, make one's own decisions, be creative and responsible, and enjoy a sense of independence" (p. 74). The terms entrepreneur and self-employed are used interchangeably in the literature (Razin & Langlois, 1996). An individual's involvement in the creation of an organization or business is often defined as a key component of entrepreneurship (Gartner, 1990; Robertson & Grant 2016).

Adding the experience of being an immigrant nuances the characteristics of an entrepreneur and entrepreneurship. Chaganti and Greene (2002) discuss three categories of entrepreneurs as immigrants, migrants, and minorities. These three categories are defined as (a) immigrant entrepreneurs who start their own business for economic survival; (b) migrant entrepreneurs who share socio-cultural connections and common patterns of interaction, often based on a common national background or common migration experiences (Waldinger, Aldrich, & Ward, 1990); and (c) minority entrepreneurs who belong to ethnic groups that do not represent the majority of the population.

Immigration and entrepreneurship are tangled with issues of discrimination, gender, and race, and that is particularly true for immigrants in the US (Calvo & Sarkisian, 2015). Entrepreneurs are commonly studied and understood through a lens that excludes immigrant, ethnic, or minority entrepreneurs (Fayolle, 2013). These restrictions on who entrepreneurs are dismisses the many ways entrepreneurs persist in the current formal and informal

economies, often through educational or learning experiences. This persistence is insufficiently recognized and valued at national levels despite local communities' initiatives to support immigrant entrepreneurs' efforts and skill development.

Readiness to Learn (RtL)

Learning does not happen to someone, but rather it is something that is directly engaged through participation. Knowles (1980) describes that "people become ready to learn something when they experience a need to learn it in order to cope more satisfyingly with real-life tasks and problems" (p. 44). Learning happens within communities and in community with others in order to address problems that impact the daily lives of people. Entrepreneurs often learn on the job and navigate learning in informal ways.

The PIAAC background questionnaire includes a readiness to learn (RtL) scale that claims "learning strategies affect the acquisition of skills and educational attainment. This measure is important as a control variable to get good estimates of the effects of education and training on skills" (Organisation for Economic Co-operation and Development, 2016, page or para #?) These variables are described as adults' propensity to learn new things, relate them to existing knowledge and life situations, and engage in information seeking and problem-solving.

Smith, Rose, Ross-Gordon, and Smith (2015) researched the association of U.S. adults' RtL with their literacy, numeracy, and problem solving in technology-rich environments (PS-TRE) skills and uses of those skills in different contexts (i.e., at home and work). They examined RtL and the relationship between age, educational attainment, gender, and work experience as well as PIAAC skill levels and uses. The authors found RtL "can be said to explain, in part, the observed relationship between education and skill use, as well as—to a more limited extent—the relation between age/work experience and skill use across different life contexts" (p. 12). These findings also indicate that RtL can serve as a buffer between education which is meaningful when thinking about educational access and context for self-employed individuals and employees with varying sociodemographic factors. Subsequently, Smith, Smith, Rose, and Ross-Gordon (2016) examined the data from the RtL scale by looking at the dimensionality, reliability, and factorial invariance across gender, educational level, and employment status. They find that the psychometric scores from the RtL scale are primed for further exploration by researchers who study adult skill level.

Institutional education is not the only component of learning and does not cultivate a readiness to learn. In discussions of entrepreneurship and entrepreneurship education, Henry, Hill and Leitch (2005) ask whether or not entrepreneurship can be taught. This question does not however help uncover the ways that being an entrepreneur is learned within a community and is part of everyday life.

Theoretical Framework: Social Justice Theory

Pairing entrepreneur and social justice aligns activities with broader social impacts beyond personal profit. Learning and skill development for children and adults happens within social systems. Social Justice theory asserts that social systems are dynamic, making them reactive to how people behave and interact (Banks, 2008; Baldwin, Buchanan, & Rudisill, 2007). This is particularly important when considering the ways that immigrant entrepreneurs participate in entrepreneurship, engage in local communities, and build their skillsets. Through a

synthesis of various ideations of social justice, Jost, & Kay (2010) identify it "as a state of affairs (either actual or ideal) in which: (a) benefits and burdens in society are dispersed in accordance with some allocation principle (or set of principles); (b) procedures, norms, and rules that govern political and other forms of decision making preserve the basic rights, liberties, and entitlements of individuals and groups; and (c) human beings (and perhaps other species) are treated with dignity and respect not only by authorities but also by other relevant social actors, including fellow citizens" (p. 1) They indicate that social justice theory doesn't have to include all three but should include at least one of these aspects.

The two key aspects of social justice theory we will apply in our interpretation of data and results are: (a) procedures and norms that govern self-employment in the US and that govern immigration in the US and (b) the dignity and respect provided to self-employed immigrants in the US as indicated by education.

Unequal power relationships are the root of social injustice "when the 'value creation' can be understood through the creation of power for the powerless. Just as the creation of wealth is the framework in which business entrepreneurs operate, the framework for social entrepreneurship must be empowerment" (Thekaekara & Thekaekara, 2007, p. 9). Empowerment however is flimsy at best when it is not in the hands of people and serving in the community interest.

PURPOSE

This study explores how Readiness to Learn (RtL) is related to employment type and native-born versus foreign-born status, while accounting for various sociodemographic factors. This study's research question is: What is the relationship between RtL and employment type and birth location (native-born and foreign-born), while controlling for education level, gender, and age group?

METHOD

The PIAAC dataset by the Organization for Economic Co-operation and Development (2016) is a survey of adult skills and includes an extensive background questionnaire. It combines skills-based assessment of respondents' proficiencies in literacy, numeracy, and problem solving in technology-rich environments and background data, including family characteristics, work and educational history, and engagement in learning activities. This study used the 2012/2014 United States National Public Data Files from the PIAAC Household Survey.

Analysis

To investigate the relationship between RtL and employment status, we ran a linear regression model. RtL was an indexed variable derived from six survey questions with a value range of $1 - 5$ (Smith, Smith, Rose, & Ross-Gordon, 2016). Gender (two categories), education level (three categories) and age groups (five categories) were included as control variables in the following base model.

$$RtL = \beta_0 + \beta_1 Emp + \beta_2 Immigrant + \beta_3 GENDER + \beta_4 EDUC + \beta_5 AGE + Residual$$

β_0 was designated the intercept value, while *Emp* was a binary variable representing employment status as either employee or self-employed, with employee as the reference value. The second variable of interest in this study is *Immigrant*. It is also a binary variable

coded as either foreign-born or citizen by birth (reference). *Gender* was included in the model as a binary response choice on the PIAAC survey with Male as the reference value. *Educ* reflected highest level of education coded into three categories: Less than high school, High school or more (but not a Bachelor's degree), and Bachelor's Degree or higher, with Less than high school as the reference category. Last, *Age* was a categorized variable based on five age groups: 24 years or less, 25-34 years, 35-44 years, 45-54 years, and 55-65 years, with 24 years or less as the reference category. Residual is the error term in the model. An alpha level of 0.05 determined significance for each variable's relationship to RtL.

Participants

We included participants between 16 and 65 years old who had complete response sets (n=4,617). Women comprised approximately 51% (2,356) of respondents and 3,987 identified as employees while 630 identified as self-employed. 467 respondents had less than a high school (HS) education. 2,665 had more than a HS education, but not a bachelor's degree, while 1,485 had at least a bachelor's degree.

RESULTS

The results demonstrated RtL is related to one's employment type while controlling for our chosen demographic factors. The model showed an increase in RtL (b_i = 0.17, t = 3.77) for self-employed respondents over employed respondents and a decrease in RtL (b_i = −0.24, t = −4.00) based on birth location, among foreign-born respondents compared to native-born. Table 1 presents the full results.

Table 1. Linear Regression Coefficients of Readiness to Learn

Variable	b_i	SE	t
Constant	2.26*	0.06	38.29
Self-employed	0.17*	0.05	3.77
Foreign-born	−0.24*	0.06	−4.00
Female (Gender)	−0.04	0.03	−1.38
Education level			
HS, but no college degree	0.38*	0.07	5.75
College degree	0.73*	0.07	10.62
Age			
25-34 years	−0.12*	0.05	−2.38
35-44 years	−0.24*	0.06	−3.78
45-54 years	−0.29*	0.06	−5.18
55-65 years	−0.27*	0.05	−4.93

DISCUSSION AND CONCLUSIONS

The results show self-employed individuals are more likely to be ready to learn, as are native-born individuals. These results align with our expectation that self-employed people have to demonstrate more initiative and are therefore more interested in learning. Depending on the type of work and interest of self-employed individuals, the efforts of self-employed, native-

born individuals are likely connected to their client bases and communities (Hussain, Scott, & Matlay, 2010). It is likely the applications of new learning to real life have direct ties to those around them, thus indicating social value.

People are social and grow up in contexts where knowledge is gained in community with others (Alfred, 2002). People's immediate needs fuel their need to satisfyingly deal with real-life tasks and problems. These everyday tasks and problems for people who are self-employed are vital to their ability to maintain their businesses. Readiness to learn (RtL) is an individual quality that leads to learning through experience and necessity. Self-employed individuals exist in an ecosystem where outside factors can impact their ability to effectively operate and learn. From the data, based on birth location, among foreign-born respondents compared to native born, there is a decrease in RtL (b_i = -0.24, t = -4.00). This decrease impacts the labor market in general because there is also difference between native- and foreign-born respondents RtL.

This difference can be explained by looking at policy and structures within governments and education systems. Countries of origin matter in discussions of immigration. Home countries have a positive or negative effect on self-employed individuals access to certain resources such as funding in the US. Immigration status and employment opportunities are key factors in understanding skills and education that people need for different types of work. For example, Fairlie and Woodruff (2010) identify a gap between Mexican immigrants and non-Latino whites starting a new business because of low education and wealth levels, English language ability and legal status. Immigrants from South America have lower education levels and language proficiency than the domestic population in the US which impacts their growth potential.

Focusing on the individual level of someone who is self-employed, there is an increase in RtL (b_i = 0.17, t = 3.77) for self-employed respondents. Being self-employed requires that a business owner figure out ways to meet their own needs and solve problems as they come up in business. Self-employment requires more self-sufficiency and often without the structured training and development that is often provided within organizations.

RtL has implications for U.S. adult education research, practice and policy in supporting adult learners who are self-employed, particularly those who are self-employed immigrants. Traditional education systems rarely support self-employed and immigrants providing that opportunity for adult education scholars and practitioners to lead the way in this area. Further examine is necessary about the ways that self-employed immigrant learners are supported by their communities and inform the programming offered by small business development centers, community colleges, and workforce development programs.

Adult education practitioners and researchers who wish to support immigrant acculturation and self-employment in the U.S should pay attention to these findings because of the influx of adults that choose self-employment or do not have access to the employment opportunities. The adults that start their own businesses must structure their own learning experiences to meet their immediate needs for economic survival.

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POLITICAL ECONOMY OF PROGRAM PLANNING: TOWARDS A NEW PLANNING MODEL FOR ADULT EDUCATION

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ABSTRACT

Major program planning models developed in recent decades, mainly in North American context, critique the technical-rational approach developed by Ralph Tyler. These models provide some practical strategies for helping planners to develop effective adult education programs; however, they lack political economy perspective, which has been increasingly used to critique how adult education systems around the world are affected by neoliberal capitalism. This paper aims to fill this theoretical void in program planning literature by analysing the existing body of literature related to adult education. Three key tenets of political economy—the state, the market and the civil society—are used as a theoretical framework to develop a political economy model of program planning. The paper concludes with a discussion on how different coordination mechanisms among the state, the market and the civil society affect both the development and implementation of adult education programs.

Keywords: program planning, adult education, political economy, technical-rational model, interactive model

INTRODUCTION

Review of key scholarly literature related to program planning in adult education (Caffarella & Daffron, 2013; Cervero & Wilson, 2006; Sork, 2000, 2010) shows that some of the seminal publications such as Tyler (1949), Knowles (1970) and Houle (1972) provided the foundation of what is now known as technical-rational model of program planning.

Tyler (1949) argued that four fundamental questions—related to objectives, contents, method and evaluation—should be addressed while planning a program. This model of planning is technical in the sense that there are four technical steps of planning: a program needs to have at least an objective; for achieving those objectives prospective participants of the program must be provided with learning contents, which Tyler calls educational experiences; for helping students to learn those contents a program must have a method of instruction; and finally for understanding whether the objectives of the program is achieved we must have the final component, which is evaluation. This model is also rational because it is founded on an inherent logic that each component must be followed in order for the success of program development and implementation.

The body of literature on program planning published after the 1970s has two related foci: (a) the critique of the technical-rational model and (b) the development of alternative models. For example, Boone, Safrit, and Jones (2002) reviewed major seminal texts on planning and identified 13 approaches to program planning. They noted that many of these approaches overlap with each other in terms of the procedural steps of planning, design and implementation strategies. They involve a combination of research for identifying needs, meeting expected outcomes and negotiating with several stakeholders, potential learners and

sponsoring organisations. Many of those approaches, which drew on technical-rational tradition, have clearly delineated steps for planning.

Sork (2010) summarizes a range of planning theories and models in terms of their strengths and limitations. Sork notes that, as most literature on program planning are published by "White male writers from North America" (p. 157), the field is not yet informed by feminist, indigenous and Southern perspectives. Sork further argues that "there can be great variation so it remains risky to accept all of the assumptions embedded in" (p. 159) the planning models that are not only founded on technical rationality but also take linear and stepwise procedure of developing a program for granted. Sork (2000) appeals that program planners may use a set of questions (see pp. 180-186) rather than using a ready-made template of planning for developing a program that respects diversity and variation. Putting formative evaluation at the centre of planning his Question-Based Approach to planning not only includes the technical domain drawn from the technical-rational model but also socio-political and ethical domains (Sork, 2000).

Caffarella and Daffron (2013) claim that there are three approaches to program planning. The approach informed by the seminal works noted above is the technical-rational approach which follows "a systematic path from needs assessment through evaluation" (p. 11). The pragmatic approach, on the other hand, tends to follow the systematic procedures but is sensitive about real-world constraints brought by changing conditions, contexts and the possible challenges brought by those changes in implementation. Finally, the radical approach that considers critical issues such as power, conflict, negotiations, and social inequalities and the need for cooperative and participatory planning. Their interactive model of program planning, which stems from the pragmatic approach, aims to transform program planning from the technical-rational models to "a creative operation of designing adventures in learning" (p. xviii).

Unlike the question-based approach (Sork, 2000, 2010) and the interactive model (Caffarella & Daffron, 2013), both of which challenge the rigidity of the stepwise procedure of planning, Cervero and Wilson (2006) see program planning as "a social activity of negotiating interests in relationship of power" (p. 5). As these scholars, all based on North America, are highly influenced by each other's works there is not much difference in their position to challenge the technical-rational model. However, they have helped practitioners by advancing the existing scholarship to address pragmatic challenges in applying planning theories and models into practice. For example, Sork (2010) as well as Caffarella and Daffron (2013) have clearly noted the uncertainty of the planning context and the need for changing strategies as practitioners involve in planning. Similarly, Cervero and Wilson (2006) have highlighted the complexity brought by the power and interest of the planners and the effect that might have on their planning decisions.

The body of North American literature on program planning has offered much on various issues associated with planning such as technical capability of the planner, awareness of political power and interests, ethical responsibility, and sensitivity towards various planning contexts that are often unpredictable. Even though some scholars have brought the political and power dimensions (Cervero & Wilson, 2006; Sork, 2000) into discussion, these models lack political economy dimension (defined below). The main reasons behind this theoretical void, mainly the lack of literature that uses political economy as a theoretical lens, could be that the major planning models stem from an analytic philosophical tradition (Dewey, 1920;

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James, 1907; Peirce, 1995) in which instrumentalism, utilitarianism and pragmatism have been dominant philosophical ideas hence they are geared towards developing programs from an administrative, managerial, and teleological perspectives. The continental philosophical tradition (Gramsci, 1971; Marx, 1859; Smith, 1776), which is the root of key thoughts on political economy, is almost absent in the key literature on program planning. This paper aims to contribute to the development of a new planning model using political economy of adult education as a theoretical lens.

POLITICAL ECONOMY OF PROGRAM PLANNING

Drawing on the political economy approach used by classical economists mainly Smith (1776), Marx (1859) as well as a neo-Marxian scholar Gramsci (1971) I would argue that the forces of the state, the market and the civil society shape educational planning. Different coordination mechanisms among these three forces shape public policies, which have strong impact on social, political and economic systems of individual nations and their societies. As economic and human resources are important for developing and implementing adult education programs it is of interest to explore who have access to them, who make decisions, and what power and authority they have. Adult education is not a neutral or apolitical sector. It is increasingly understood as a tool used by the state and the market for achieving economic productivity and competitiveness in almost all countries.

For example, Canada, as one of the developed countries, is a harbinger as well as a product of neoliberal capitalism. Canada as a state has its parochial boundaries but it is also open to the international market, which is mostly dominated by industries and corporations established in the US (see Thomas, Vosko, Fanelli, & Lyubchenko, 2019). In this context, the coordination between the Canadian state and its civil society is very much influenced and shaped by the decisions and actions of the market forces. In the context of neoliberal globalisation, the power of the market is secured through supranational organizations such as the Organization for Economic Cooperation and Development (OECD), the Bretton Woods Institutions (BWIs) such as the World Bank, the European Union, multinational corporations, and international non-governmental organizations (INGOs) (see Regmi 2020).

Two theoretical positions that have shaped the discourse of international political economy are: Keynesianism (Keynes, 2007) and neoliberalism (Hayek, 1944). The Keynesian position aims to have a stronger state for regulating the market so that individual countries can solve socioeconomic problems through state-controlled resource distribution and planning whereas neoliberal position aims to provide more freedom to the market forces so that individual countries could achieve high economic growth. But from the neoliberal perspective the market freedom is seen as a pre-condition for individual freedom. The civil society that often challenges the state authority (Gramsci, 1971) has become a key element in political economy analysis as the third force to strike a balance between the forces of the state and the market. For example, Desjardins (2017), who regards stakeholders as the third force, conceptualizes three types of regimes (market-dominated regime, state-dominated regime and stakeholder-dominated regime) and argues that adult learning systems (ALS) of individual countries are affected by three coordination mechanisms between the state and the market and the stakeholders.

While the distinction between the state (mainly national government exercising state power) and the market (the profit-making business enterprises) is clear the third element stakeholder

needs some clarity hence it is of interest to explore additional literature. Unlike Desjardins (2017), Rubenson and Walker (2006) use civil society as the third force in their model used for understanding the political economy of Canada, which draws on the third way concept of Anthony Giddens. For example, Canada is a country that has struggled to find its political identity. As a neighbor of the US and a Commonwealth Nations under the British monarchy, both of which have embraced neoliberal market economy, Canada believes in stronger market; however, with strong left-wing political base it cannot rule out the stronger role of democratically elected government. Hence, in the political economy model used by Rubenson and Walker (2006) the third force is the individual citizens who have stronger roles in balancing the forces of the market and the state.

Below I use the political economy lens to develop a new planning model for adult education.

Program planning in adult education, both as a field of study and a field of practice, started, at least in the North American context, during the 1950s (Tyler, 1949). Scholars, planners and practitioners were very optimistic about what education could possibly do; not only towards a speedy recovery from the devastation caused by the world wars but also for the creation of a new world in the image of modernism (Regmi, 2018). In that context, educational planners had great role to develop effective educational plans (see Wood, 1955). The field of economics, management, and engineering informed the planning decisions because the emphasis was on devising plans that were economically efficient and easy to manage or administer. That was the context in which the technical-rationale model of planning emerged. Adult education planners assumed that the planning process is apolitical, managerial and technical and it was mostly geared towards a teleological aim of achieving modernity (see Regmi, 2019).

However, during the late 1960s and the 1970s some scholars who were exposed or were motivated to the critical political economy literatures produced by Marx, Gramsci and Freire started to realize that everything was not going well (see Regmi, Andema, & Asselin, 2020). In some countries the state authorities were holding a massive amount of power and using education as an ideological apparatus to perpetuate the status quo (Althusser, 1971). A few people who were already well-off were benefiting by holding government portfolio such as managers, administrators and bureaucrats (Bourdieu & Passeron, 1977). They held key positions and took primary responsibility in making policy and planning decisions. In that context, educational planning was seen as a mechanism to control and indoctrinate the general mass of people (Gramsci, 1971). This realization of scholars and their scholarship not only challenged the state power but also re-introduced program planning, mostly as a field of study, as a political process. Since the state was seen as an oppressive power, fighting for the freedom of individuals became a major goal of critical scholars (Freire, 1970).

Unfortunately, with a few exceptions such as the study circles practised under the leadership of Freire in Brazil and popular education programs practiced in some Scandinavian countries (Rubenson, 2006), program planning could not inform educational practices. The reason was that, while critical educational scholars were arguing for the emancipation of the oppressed mass of people the narrative and discourse of individual freedom was re-defined by the proponents of neoliberal capitalism (Friedman, 1955; Hayek, 1944). Rather than democratizing the oppressive state mechanisms for securing freedom of individuals the proponents of neoliberal capitalism, such as Margaret Thatcher in the UK and Ronald Reagan in the US, sought solutions from the market mechanism.

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The modernist mode of capitalism could have worked well for uplifting oppressed people from misery and poverty if it had been coupled with strong democratic state mechanisms. Unfortunately, that did not happen mainly because the civil society was shattered by rising individualism and competitiveness. The critical scholarships that could have challenged the hegemony of capitalism (Regmi, 2016) were limited only to the purview of academicians such as university professors and researchers who worked mostly in the field of humanities and social sciences. Educational planners and policy makers increasingly relied on the sources of funding for developing and implementing educational programs rather than the critical scholarships for identifying the needs of the people deprived of the prosperity brought by modernist capitalism. During the 1980s and 1990s, as the state took a backseat, educational planning adhered mostly to the so-called invisible hand of the market (Regmi, 2016). To a great extent, this trend continues even today but the coordination mechanism between the state and the market has changed after the 2000s.

The "new" planning model proposed in this paper (see Figure 1), perhaps, does not look new for the readers of program planning literature because the key components of planning—needs assessment, program design, and evaluation—are found in major planning models (Caffarella & Daffron, 2013; Sork, 2000). What would be new, which this paper aims to present as a major contribution to the current body of literature, is how those components were/are understood and what planning decisions could be made for each component in state-led vs market-led political economies. Because of the word limitation (3000 words only) given for this conference paper, I will discuss only the needs assessment component.
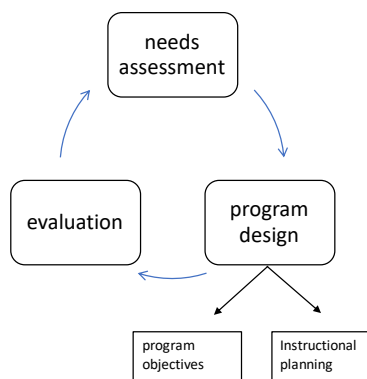

Figure 1: Proposed planning model for adult education

Political economy of needs-assessment

Needs assessment is one of the fundamental steps in program planning because the development of a program without really assessing whether it is needed is just a waste of time, resources and energy of everyone involved in planning. The importance of conducting needs assessment is emphasised in almost all program planning literatures so I do not want to repeat them here. Looking through the political economy lens it is of interest to explore how needs are understood in state-led versus market-led political economy and what implications those understandings of needs assessment have on individuals (as the members of civil society). Using civil society as the third force to balance the forces of the state and the market I will also discuss, probably in a full-length version of this paper, how adult education programs can help to create a vibrant and powerful civil society for keeping the forces of the state and market in balance.

In a state-led political economy, program planning is mostly a top-down approach in which needs of the state are emphasized. For example, during the 1950s and the 1960s educational planning was mostly done by bureaucrats appointed by the government (Regmi, 2019) in almost all countries around the world. Program planning is also a part of state-planning because all planning decisions including the objectives and goals should align with the broader goals and objectives of the state. Since the creation of a strong human-resource base was the goal of almost every country all educational planning undertaken during the 1950s and the 1960s focused on producing engineers, technicians, mathematician and scientists (Coombs, 1968). Program planning in adult education, which was mostly limited to North American and some European countries, not only followed technicality and rationality in planning but also cognitive, meritocratic and competency-based approaches. Since the needs felt and ascribed by the state authorities were prioritized adult education was seen in relation to the educational needs of everyone including children and young people (Knowles, 1970). It fully remained under the discretion of state authorities in deciding the extent to which they address the needs of adult population.

In market-led political economy, program planning is still a top-down approach but needs of the state is replaced by the needs of the market. Unlike in the state-led mechanism, in which needs are more general, explicitly connected to state planning and mostly definite, in market-led mechanism, needs are less-specific with a range of variations in terms of the desire of firms, big corporations as well as entrepreneurs and small-scale businesses. It appears that the market-led mechanism can provide more open space for identifying the real needs of adults but, in reality, it does not happen because, unlike the state, it is very hard to predict the decisions and directions of the market. The market does not follow any pre-determined rules or goals. It is less legitimate than the state authority because the power and validity of the market is neither obtained through democratic process nor an autocratic regime. Market operates with one fundamental logic that is making profit.

Therefore, program planning in market-led mechanism has a high chance of identifying the needs of individuals but the purpose of needs assessment is determined by the amount of profit a program can make. There is also a chance that the profit is distributed or at least trickle down to individuals but it cannot be taken for granted because only those firms and corporations will thrive that can garner a higher proportion of profit. Development and implementation of adult education programs could be justified only the extent to which adults can increase the profit for those who have invested in them (Regmi 2016). Since adults from the oppressed class are not able to make investment or afford those programs, they could not become target beneficiaries.

Program planning models popular in adult education literature have emphasized that planning should be interactive and flexible (Caffarella & Daffron, 2013). The flexibilization of planning is an important quality because of its merit in avoiding the rigidity found in the technical-rationale models. However, the rationale behind flexibilization stems only from the uncertainly of program implementation. Furthermore, it is assumed that most of those uncertainties are caused by non-market factors such as changing weather conditions, differentiated capacity and experiences of adult learners including instructors and organizers of the program, the contextual differences of learning venues, and the uncertainty of technology such as the Internet. These literatures, as I discussed already, are helpful for developing programs for adults with the strong sensitivity towards their successful implementation. However, since this

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body of literature does not consider the uncertainty caused by market-factors it does not help to identifying real needs of adult learners.

Furthermore, why adult education programs are limited to the organization of workshops, seminars, short-courses, and conferences (the so-called short-term formats) is the fact that, in almost all countries, adult education has not been the part of state-planning (Desjardins, 2017). In addition to that, the current body of literature puts heavy emphasis on sponsoring organizations (Caffarella & Daffron, 2013). Those organizations are mostly run by their own revenues, are mostly profit-oriented, privatized and have almost no connection with the needs of the state, communities, and adults from the underprivileged groups. Because of the lack of public funding the development and implementation of programs rely on the amount of money provided by sponsoring organizations. In this context, needs assessment has been mostly done to identify the needs of those organizations and privatised institutions that invest in planning and implementing programs. Some adults have benefited but, for many, participation in such programs has been like chasing the needs of the market which are highly uncertain, unpredictable and ephemeral.

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GIANTS OF INTERNATIONAL AND COMPARATIVE ADULT EDUCATION

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ABSTRACT

By looking to "historic" persons of international comparative adult education, this presentation aims to make others aware of the value of knowledge developed long ago. The contributions of five selected persons are presented, and focussed on aspects of their work that might have "everlasting" value. This can avoid "reinventing the wheel", avoids pitfalls in comparative work, and makes this work easier and more profound. The panel will discuss why Adult Educators (Andragogues) should care about these "old" perspectives and what implications are likely to emerge from this "looking back."

Keywords: International comparison, history, international adult education.

INTRODUCTION (JOST REISCHMANN)

"The purpose of the International Society for Comparative Adult Education is to increase the awareness and value and quality of comparative adult education." – this is how ISCAE describes its mission on its homepage. In our former conferences, we dealt, toward that goal, with standards of comparative work, with pitfalls and weaknesses, and with reflected experiences (Reischmann et. al. 1998, 2008, 2009). In this meeting, we focus - to further the value and quality of comparative adult education - on the (historic) contributions of selected "giants" of International and Comparative Adult Education. Our goal here is to illustrate the range and diversity of this work found within "historical" scholarship in the field – how "Comparative Adult Education in Global Times" started.

Why is this "looking back" helpful?

1. A basic principle of academia is that we build on existing knowledge. "Standing on the shoulders of giants" allows us to look further and deeper than continually re-inventing the wheel.

2. Too often comparison is done "naively", "spontaneously", "just compare", without methodological reflection on the comparison-process, without reference to the available comparative literature, to the available methods, knowledge, and standards – thus falling into pitfalls that were described long ago. Referring to prior knowledge makes comparative work more profound, insightful, and easier.

3. It seems to be true even today what was criticized years ago (Plecas & Sork, 1988): pedagogy (and andragogy) are too often going "sideward", instead of "downward or upward". Examining historic giants of the field helps us to look "inward" to our discipline's identity, "downward" to its continuity, and "upward" to its future development.

Checking the helpfulness of "looking back" we use in the coming presentations selected historic persons of the field and ask for their long-lasting contribution that still have value

today. We try to point out, how these "giants" contributed to comparative adult education, what would not exist today without them, what is/should be their lasting "eternal" impact - and exemplify what every comparatist should discuss and refer to in his/her work.

JAMES ROBBINS (ROBY) KIDD (1915-1982). (BY TOM SORK, CANADA)

Kidd, born in Saskatchewan, spent his formative years in British Columbia where he first became involved with the Young Men's Christian Association (YMCA). Like others in his generation, he started as **practitioner**. This involvement later took him to Montreal where he worked in the North Branch YMCA while he completed his first university degree at Sir George Williams College. "In a course at [the College] in 1935 Kidd discovered the terminology for what he was doing at the North Branch YMCA. He learned that he was involved in adult education during attendance at the only course in that subject then offered in Canada" (Carlson, 1985, p. 310).

Ten years later, Kidd enrolled at Columbia University becoming the **first Canadian to hold a doctorate in adult education** when he graduated in 1947. On his return to Canada, he joined the staff of the Canadian Association for Adult Education (CAAE), serving as Director from 1951-1961. While at the CAAE, Kidd began his comparative work through "… a policy of bringing in each year one adult education idea from the United States for Canadians to consider critically for possible adoption" (Carlson, p. 313). He resigned from the CAAE in 1961 and became the Secretary-Treasurer of the Humanities and Social Science Research Councils of Canada where he worked for five years.

According to Kidd himself (Kidd, 1995), he became a **"World Citizen"** during the period 1956-1966, travelling and consulting widely, publishing various "country studies", serving as President of the Third World Conference on Adult Education held in Montreal in 1960 and as Chairman of UNESCO's International Committee for the Advancement of Adult Education from 1961-1966. This lived internationality seems to be another "trademark" for those we add to this list of "giants."

In 1966 he joined the Ontario Institute for Studies in Education at the University of Toronto to establish the Department of Adult Education where he served as Chairman until 1972. While at OISE, Kidd introduced the first course there on Comparative Adult Education in 1967 **and established the internationally-focused journal *Convergence* in 1968**. In recounting the OISE focus on comparative studies, Kidd (1979) listed the following reasons for engaging in this work – one of his "enduring" contributions which is still valid and useful today:

- to become better informed about the educational systems of other countries or cultures;
- to better understand the educational forms and systems operating in one's own country;
- to become better informed about the historical roots of certain activities and thus to develop criteria for assessing contemporary developments and test possible outcomes;
- to satisfy an interest about how other human beings live and learn;
- to reveal how one's own cultural biases, personal attributes and history affects one's judgement about desirable ways of carrying on learning transactions;
- to better understand the richness of meaning of such concepts as lifelong learning, learning society, etc.;

- to become more capable of making rational decisions about adopting or rejecting concepts, behaviours and programmes from other cultures;
- to better understand oneself. (p. 36)

Kidd was also instrumental in **establishing the International Council for Adult Education (ICAE)** where he served as its first Secretary-General from 1973 to 1979 (ICAE, 2020). This long list of accomplishments – practitioner, first generation academic, founder, manager, world citizen, researcher, organizer, and author - illustrates the key role played by Kidd in establishing and promoting the comparative study of adult education…he was indeed a "giant" of the field. https://halloffame.outreach.ou.edu/inductions/hof-1997/kidd/

ALEXANDER N. CHARTERS (1916-2018). (BY JOHN HENSCHKE, USA)

Dr. Alexander N. Charters, born 1916, retired from Syracuse University in 1983. In 1987, he convened and chaired the founders' meeting of the Committee for Study and Research in Comparative Adult Education (CSRCAE), which was in 1992 renamed as the International Society for Comparative Adult Education (ISCAE). At this AEGT Conference, ISCAE is conducting their 7th Conference.

One of the most comprehensive research projects on comparative adult education spearheaded by Dr. Charters was reported in his 1989 book titled *Landmarks in International Adult Education: A Comparative Study,* co-authored with Dr. Ronald J. Hilton. And there we find his **"eternal" definition of "comparative adult education"**:

> A study in comparative international adult education … is not the mere placing side by side of data … in two or more countries. Such juxtaposition is only a prerequisite for comparison. At the next stage one attempts to identify the similarities and differences between the aspects under study … The real value of comparative study emerges only from stage three – to attempt to understand why the differences and similarities occur … (Charters/Hilton 1989, p. 3)

There were eight programs (and international authors) selected for comparison:

1. Study Circles in Sweden;
2. Folk High Schools in Denmark;
3. Workers' and People's Universities in Yugoslavia;
4. Workers Education Association in United Kingdom;
5. Frontier College in Canada;
6. Cooperative Extension in the United States;
7. People and Culture in France; and,
8. Volkshochschule (Folk High School) in Germany.

Older studies often remained on the level of juxtaposition of country reports; as each author focused on what seemed to him/her interesting, it was difficult to do a comparison based on such diverse material. As a consequence - to enable comparison - **Charters/Hilton asked the contributors to structure their program descriptions** along nine topics, for example:

- Program needs and identification of needs,
- Mission and objectives,
- Cultural/societal considerations,

- Operational considerations,
- Evaluation standards, criteria, and validation processes.

With this organizational framework for the description of each program, Charters/Hilton offered in the closing chapter a data-based comparative analysis, identifying and analyzing patterns of similarities and dissimilarities. Just to name a few (Charters/Hilton, p. 162ff): "In no instance was the centrality or importance of the individual learner lost; formal evaluation … was little employed; throughout these descriptions there recur somewhat passionate statements, extolling high moral values; none of these programs were built upon modest aims."

With this study Charters went further than other researchers before and opened a new chapter for comparative adult education, **from juxtaposition to comparison**. Comparatists today should know and refer to his work and "sit on the shoulder" of this "giant".

Another "everlasting" contribution has to be added: The Charters Library of Resources for Educators of Adults at Syracuse University is considered the largest English-language adult and continuing education archives in the world (https://library.syr.edu/scrc/collections/areas/charters.php).

Those who had the privilege to know him in person will fully agree with the closing sentence of this book: That such international research may also "**celebrate the good fortune of international collegiality**" (p. 198). http://www.iscae.org/charters.htm

https://halloffame.outreach.ou.edu/inductions/hof-1996/charters/

FRANZ POEGGELER (1926-2009). (BY JOST REISCHMANN, GERMANY)

1. Franz Poeggeler - and that is on of his specifics in his generation – studied **Pedagogy** with Wilhelm Flitner (a distinguished scholar of that time), and made his entire career in the university field of pedagogy. Other forefathers of our field came from the field of practice or from other disciplines. Perhaps that explains his engagement in many fields of education. Just to name some: representative for the youth-hostel-association, advisor in the ministries of education in Germany and in other European and non-European countries, consultant for the new German army, teacher education, Catholic education. So the first specific: He had learned Pedagogy from its basics. That means: Throughout his life he was interested in change, and advancement, and transformation. Of individuals and societies.

2. **Fitting into the stereotype of a "giant":** Poeggeler was an **international person.** He did research-visits to more than 40 countries in Europe, America, Africa and Asia; more than 20 times he visited Israel (engaged in the peaceful cooperation between Israel and the Arabian region, i.e. cooperation project *House of Peace* at Catherines-monastery Sinai-Peninsula between Israeli, German, and Egyptian youth).

3. Poeggeler was **not a comparatist in the strict sense**, following the definition of ISCAE (http://www.iscae.org/mission.htm#3). **His work could more accurately be categorized as "International Adult Education".** But he did that in an impressive scope: Between 1974 and 1984 he published the eight volumes of the "Poegger-handbook" in cooperation with 128 authors of 27 countries. In this series as early as 1979 he published (together with Walter Leirmann) Volume 5 "Erwachsenenbildung in fünf Kontinent" (Adult Education in five continents). This work represents an incredible achievement in scholarly adult education. Poeggeler not only built a body of knowledge with this handbook: as a side effect of this type

of work he also brought in contact scholars of countries around the world, and started networks that had long-lasting impact.

Remarkable – and that makes him a **forefather of International Adult Education** – is the date 1979: Although there have been forerunners (i.e. the country reports by the Council of Europe 1968-1970, or the ECCLE-project "Organization and Structure of Adult Education in Europe, from 1977 on), this heavy handbook in his quality, scope of countries, and quality of printing was unique. Later other scholars presented similar collections (i.e. Colin Titmus, Peter Jarvis), and they did it in English. This was more successful for the International perception.

4. But: His language was German. That limits his perception. For the international discussion of today English is necessary. So I can not offer citations or excerpts which can be used when referring to the comparative history or methodology. But his work can serve as a memory when and how the scholarly international view on adult education started and grew and prospered. That makes him a "giant" for our field.

https://de.wikipedia.org/wiki/Franz_Pöggeler

https://de.wikipedia.org/wiki/Franz_P%C3%B6ggeler

https://halloffame.outreach.ou.edu/inductions/hof-2006/poggeler/

DUSAN SAVICEVIC (1926-2015). (BY KATARINA POPOVIC, SERBIA)

International and comparative andragogy – this was his second name. Modest, diligent and visionary, from a small Balkan country, **fully committed to adult education and andragogy as science of adult education**, he was comparatist in his work, research, travels, and as a person. His noble curiosity – to learn about adult education in other countries and regions made him one of the "giants" of international adult education in the second half of the 20th century.

Two of his books "Komparativno proučavanje vaspitanja i obrazovanja: (teorijsko-metodološki okviri)" (Comparative research of education) and "Komparativna andragogija" (Comparative Andragogy) were fundamental for this field. But since they are written in Serbian, they couldn't reach broader audience and impact, but in numerous publications in English he did (Savićević, 1999b). An outstanding comparative contribution is his paper "Understanding Andragogy in Europe and America: Comparing and Contrasting" (1999a).

It is amazing how he made a name in the world of international adult education with his imperfect English and with the specific political background: coming from former Yugoslavia, socialist country, leader of the Non-aligned Movement.

But his profound knowledge and his andragogical enthusiasm fostered his **international career**: Beside other places throughout Europe he had been visiting professor at Universities in Venezuela, USA, China... He received fellowships from the governments and foundations; he influenced many national and international conferences and projects and worked intensively with UNESCO, OECD and Council of Europe.

It needed an expertise, but also a personality, to become a friend with 'big names' in adult education – Malcolm Knowles, Alan Knox, Alexander Charters, Franz Poeggeler, Paul Belanger, John Henschke, Jost Reischmann – in times when globalisation wasn't there to make communication, exchange, and international cooperation as easy as today.

Dušan's most famous "merit" is that he pushed the term and concept of andragogy, first in USA. The anecdotal conversation, reported by Malcom Knowles, became famous: "… in 1967 a Yugoslavian adult educator, Dusan Savićević, participated in a summer session I was conducting at Boston University. At the end of it he came up to me with his eyes sparkling and said, 'Malcolm, you are preaching and practicing andragogy.' I replied, 'Whatagogy?' because I had never heard the term before" (Knowles 1989, p. 79). Later Dušan offered a profound understanding **of andragogy "as a discipline, the subject of which is the study of education and learning of adults in all its forms of expression"** (Savićević, 1999, p. 97)

The international journey of "andragogy" was coupled with Dušan's **intensive travelling** around the globe. He was teaching, preaching, practicing it – in the African villages, American universities, and Korean learning society.

After a decade of frustration of being banned from travelling (war in Yugoslavia, sanctions of international community), from contacts with international adult education community, from libraries and bookshops (Internet was at the beginning at that time), he was rewarded: the Department for Andragogy at the Faculty of Philosophy, University of Belgrade, that he has established, continued to flourish, and his long-lasting contributions got recognition by his induction into the "International Adult and Continuing Education Hall of Fame" in 2006 in Bamberg, Germany. https://halloffame.outreach.ou.edu/inductions/hof-2006/savicevic/

PETER JARVIS (1937-2018). (BY JOHN HOLFORD, UK)

In what ways is it fair to consider Peter Jarvis a "giant" of international and comparative adult education? His most enduring contributions to the literature of adult education would probably fall into neither international nor comparative adult education. He was above all a theorist; his important empirical contributions were largely based on observations of his own classes and students, and used to develop theory (e.g. Jarvis, 1987). His early work was located in the British context, but his worldview was always international. His first international excursion, in the first post-war British schools' visit to Yugoslavia (Jarvis, Rabušicová, & Nehyba, 2015), was clearly formative. During his years as a full-time Methodist minister, international understanding and peace were to the fore.

His academic writing took off after he moved to the University of Surrey in the mid-1970s. He was able to indulge a growing appetite for international travel, and for encountering – and learning about and from – other cultures. Initially the USA was to the fore, but he later ventured to Africa, Asia, Australasia, Europe, and North and South America, often many times. This, and his sheer entrepreneurial zeal, were key bases for his contribution to international and comparative adult education. He was the driving force behind the *International Journal of Lifelong Education*, which he co-founded and edited for 35 years. His book series, for Croom Helm (later Routledge), on *International Adult Education* and the *Theory and Practice of Adult Education in North America* were both major contributions to the field. As the European Union's mobility schemes grew, so did his European networks – he was in at the foundation of ESREA – and these underpinned several international edited collections (Jarvis, 1992; Jarvis & Chadwick, 1991; Jarvis & Pöggeler, 1994).

Peter's mature years were spent in the era of ever-easier international communication (fax, email, air travel, distance learning, the world-wide web) and marketisation. His international standing led to his becoming a key representative of adult education in comparative

education: he was, for instance, a key member of *Comparative Education*'s editorial board. Much of his intellectual contribution was devoted to theorisation of the global. He achieved this in his own writings, which focussed increasingly on the influence of the global (Jarvis, 2006, 2007, 2008), but also through giving prominence to international authors and global perspectives in major "handbooks" (Jarvis, 2009; Jarvis & Watts, 2012). Perhaps the *leitmotif* of his contribution lies in concern with the individual as learner in the context of galloping globalisation. He achieved this partly through a genuine interest in people as learners, partly through his deeply-felt sense of humans as ethical beings, and partly through trying always to understand the cultures – professional and academic, as well as sociological – he encountered. https://halloffame.outreach.ou.edu/inductions/hof-1997/jarvis/

CONCLUSIONS AND DISCUSSION

Of course, this selection of "giants" is very male, Euro-North American, western, and white – no variation of gender and ethnicity. Following the presentations, we will discuss who else should be added to that list.

In the panel-discussion we will explore: Why should this person be called a "giant? What existed through their work what did not exist before (and behind we should not fall back)? How can we (not) sit on the shoulders of these "giants?" Why should Adult Educators/Andragogues care about these "old" perspectives? What should all researchers in comparative work use from the "giants"? How can the knowledge and wisdom and personality of our predecessors be kept alive? What implications are likely to emerge from this "looking back"?

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DIFFERENCES BETWEEN U.S. AND GERMAN ADULTS IN NATIVE-BORN AND MIGRANTS' PARTICIPATION IN VOLUNTEERING AS A DIMENSION OF CIVIC ENGAGEMENT

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ABSTRACT

We examine civic engagement among immigrants and native-born adults in the United States (U.S.) and Germany, operationalized in this study as voluntary work or volunteerism. Data for the analyses are drawn from the PIAAC. Germany and the U.S. were selected from the countries participating in PIAAC initial data collection in 2012 as two large OECD countries with different histories of immigration and responses to migrants. In Germany, native-born individuals showed greater volunteerism than immigrants (β = 0.119, p < .001) while in the U.S., no significant difference was apparent by immigration status (β = 0.031, p = .133). These results are discussed in the paper relative to existing research literature and implications for adult education are suggested.

Keywords: Civic engagement; PIAAC; volunteerism

PURPOSE

Adult education often aims to enable integration of migrants into their arrival countries, not only into labor markets and housing, but all aspects of civil society. Volunteering is an important aspect of civic engagement (Eikenberry, 2019) and can be a useful avenue for integration into communities. Participating in voluntary work may serve as a bridge to transcending perceived differences and building connections across homogeneous groups through informal learning (Guo, 2014; Nesbit, 2017; Ruiz Sportmann & Greenspan, 2019). This paper compares US and German migrants to native-born adults in both countries regarding their participation in voluntary work, as a dimension of civic engagement, with implications for both informal learning and adult education. This paper is part of a larger work comparing the civic engagement of immigrants in the U.S. and Germany (Rose et al., 2019).

CONCEPTUAL FRAMEWORK

Both the U.S. and Germany have long and complex histories of immigration, integration, and arguments over social cohesion, including arguments over the impact that newcomers -- arriving as immigrants -- have on social cohesion. Political scientists and sociologists have been studying the question of social cohesion for over one hundred years. Participation in the social and political life of a country are considered to be indicators of social cohesion of a society (Grotlüschen, 2017; Neymotin, 2014). Civic engagement is one aspect of this social cohesion. Ehrlich (2000) defines civic engagement as "working to make a difference in the

civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference" (Ehrlich, 2000, p. vi).

Civic engagement is operationalized in this study as voluntary work or volunteerism. Voluntary work may be formal or informal in nature. Formal volunteering usually requires membership in organizations. Informal volunteering may involve short-term activities in spontaneous groups, such as a neighborhood committee (Erlinghagen, 2013). Voluntary work can be pursued for humanitarian reasons (e.g., serving meals in soup kitchens) or to advance a cause (e.g., trying to improve the situation of marginalized groups or collecting signatures for a ballot measure).

Putnam (2000) raised questions about the impact of immigration on the social cohesion of democratic societies, and spurred studies investigating the impact of immigrant influx on social cohesion in host countries by examining both newcomer involvement in volunteering and possible spillover effect on native-born residents (Neymotin, 2014). Theoretically, involvement in civic engagement, including volunteering, might be one way for newcomers to become both more involved and accepted in their new homes. Yet, migrants in the U.S. and Germany are often under-represented and, in some cases outright excluded, in organized volunteering, particularly within "mainstream" organizations (Foster-Bey, 2008; Greenspan, Walk, & Handy, 2018; Simonson, Vogel, & Tesch-Römer, 2017), although it has been argued they might gain *bridging* social capital from such involvement (Lee & Moon, 2011; Putnam, 2000).

On the other hand, in a U.S. study, Nesbit (2017) found foreign-born individuals were even more likely than native-born individuals to volunteer for immigrant/refugee organizations. For a number of reasons, migrants may be more likely to engage in informal and/or episodic volunteering within ethnic communities than to volunteer in mainstream formal organizations. This may potentially lead to an undercounting of their volunteer efforts (Lee & Moon, 2011).

Regularly conducted surveys such as the Annual Volunteer Supplement of the Current Population and the German Freiwilligensurvey allow differentiation according to migrant background and several socio-economic variables (Simonson, Vogel, & Tesch-Römer, 2017), However, these are not internationally comparative surveys, and they do not offer knowledge on associations between volunteerism and competences, especially on literacy and language skills. Thus, our interest in using data gathered by the Program for the International Assessment of Adult Competencies (PIAAC). In addition to collecting data on skills (literacy, numeracy, and using digital technologies), the PIAAC also gathered data on socio-demographic variables (e.g., native-born or migrant status). One PIAAC background survey item queried respondents about their participation in voluntary work and is the basis for our analysis. In constructing the PIAAC, the Organization for Cooperation and Development (OECD) defined voluntary work as "doing work without pay for charities, political parties, trade unions or other nonprofit organizations" (OECD 2011, p. 46).

METHODOLOGY

This study used the 2012 PIAAC U.S. and German Public-Use Data Files (N = 10,475). Because of the ordinal nature of the outcome, and to facilitate comparisons, multigroup ordinal regression analysis was carried out using voluntary work for non-profit organizations (five ordinal categories, from *never* to *every day*) as the outcome and immigration status (born in Germany/U.S.) as the predictor. Differences in observed effects between countries

were assessed using the chi-square difference statistic in the multigroup models. Analyses were conducted with Mplus, and incorporated sampling weights and replicate weights.

RESULTS

Table 1 shows distributional information about the variables in the study by country (Germany vs. the U.S.), while Table 2 presents the results of the multigroup regression. As can be seen in Table 2, a statistically significant difference was observed between Germany and the U.S. in the effect of immigration status on voluntary work [$\chi^2(1) = 9.11$, $p = .002$]. In Germany, native-born individuals showed greater volunteerism than immigrants ($\beta = 0.119$, $p < .001$) while in the U.S., no significant difference was apparent by immigration status ($\beta = 0.031$, $p = .133$). Regarding the effects of the control variables (i.e., age, education, skills) on volunteerism, a statistically significant difference was observed between Germany and the U.S. in the effect of problem-solving in technology-rich environments skill proficiency on volunteerism, although the simple effects of this predictor for each country were not statistically significant.

Table 1. Frequency Distributions of Study Variables

Variable		Germany	United States	Combined
Immigration status	Native-born	86.1%	85.3%	14.3%
	Not native-born	13.9%	14.7%	85.7%
	Total	100.0%	100.0%	100.0%
Gender	Male	50.4%	49.1%	49.8%
	Female	49.6%	50.9%	50.2%
	Total	100.0%	100.0%	100.0%
Work status (Last week—Paid work)	No	31.4%	31.7%	31.5%
	Yes	68.6%	68.3%	68.5%
	Total	100.0%	100.0%	100.0%
Highest level of education	Less than H.S.	17.3%	14.8%	16.1%
	H.S.	47.2%	41.1%	44.3%
	Above H.S	35.5%	44.1%	39.6%
	Total.	100.0%	100.0%	100.0%
Age	16-19 years	7.8%	7.9%	7.8%
	20-24 years	8.0%	10.7%	9.3%
	25-29 years	9.2%	10.4%	9.8%
	30-34 years	8.6%	9.9%	9.2%
	35-39 years	9.8%	10.0%	9.9%
	40-44 years	12.3%	10.1%	11.3%
	45-49 years	12.9%	10.8%	11.9%

		U.S. (N = 3962)				Germany (N = 4147)			Difference

	50-54 years	11.6%	11.0%	11.4%
	55-59 years	10.1%	9.5%	9.8%
	60-65 years	9.7%	9.8%	9.7%
	Total	100.0%	100.0%	100.0%
Voluntary work for non-profit organizations	Never	65.2%	44.3%	55.3%
	< 1x/month	12.2%	26.2%	18.8%
	< 1x/week but at least 1x/month	9.4%	14.8%	12.0%
	1x week but not every day	11.1%	12.2%	11.6%
	Every day Total	2.2% 100.0%	2.5% 100.0%	2.3% 100.0%

Table 2. Multi-group Regression Results for the Regression of Skill Proficiency, Gender, Years Worked, Work Status, Education, Age, and Immigration Status on Voluntary Work

	U.S. (N = 3962)				Germany (N = 4147)				Difference
Effect	b	SE(b)	β	z	b	SE(b)	B	z	χ^2(1)
Native-born	0.101	0.067	0.031	-1.502	0.402	0.079	0.119	5.075***	9.11**
Years worked	0.005	0.003	0.069	1.71	0.004	0.004	0.047	1.00	0.12
Worked last week	-0.047	0.048	-0.020	0.978	0.026	0.043	0.010	0.592	1.16
Education	0.169	0.032	0.106	5.266***	0.093	0.040	0.059	2.316*	2.39
Age	-0.022	0.015	-0.058	-1.451	-0.002	0.019	-0.005	-0.099	0.75
Female gender	0.125	0.046	0.061	2.70**	0.011	0.047	0.006	0.25	3.60
Literacy skill	0.000	0.001	-0.003	-0.058	0.002	0.001	0.089	1.627	2.46
Numeracy skill	0.002	0.001	0.104	2.079*	0.003	0.001	0.140	2.574*	0.92
PS-TRE skill	0.001	0.001	0.048	1.061	-0.002	0.001	-0.074	-1.494	6.15*

Notes. R^2 = .047 (U.S.), R^2 = .065 (Germany); *p < .05, **p < .01, ***p < .001. Chi-square statistics have been averaged across models fitted with each set of plausible values; a single p-value was computed based on the probability associated with the average chi-square statistic obtained.

DISCUSSION

The discrepancy in overall rate of engagement in volunteer work between Germany and the U.S. reflected in Table 1 (65.2% of Germans do not volunteer as compared to 44.3 % of Americans) may be at least partly explained by differences between the two countries in the role of the state versus the role of non-governmental organizations in addressing social welfare (Eikenberry, 2019; Grotlüchen, 2017). The finding that native-born status was positively associated with volunteerism in Germany agrees with the general trend in literature

on volunteerism. Similar results have been reported from surveys of native-born and immigrant volunteer participation in Germany (Greenspan, Walk & Handy, 2018), Denmark (Qvist, 2018), and across other European countries (Voicu & Serban, 2014). Quist (2018) suggested the gap in volunteerism between non-Western immigrants and native-born residents might be due to how individuals are integrated into informal social networks. Other studies lend support to this argument, indicating the strong influence of recruitment within social networks on participation as a volunteer (Beyerlein & Bergstrand, 2016; Paik & Navarre-Jackson, 2011). Researchers have also posited that lower levels of engagement in mainstream volunteer organizations can be attributed at least in part to structural barriers, including lack of equal opportunities to participate or discrimination in recruitment or selection of volunteers (Greenspan, Walk, & Handy, 2018). A qualitative study of conceptions of volunteering among recent African immigrants in Canada similarly revealed immigrant perceptions of being excluded from volunteer roles within mainstream organizations, although the same immigrants were actively involved in formal and informal volunteer activates within their ethnic communities (Chareka, Nyemah, & Manguvo, 2010).

The lack of a significant relationship in our study between volunteerism and immigrant status in the U.S. contradicts both the German findings in this study and European and Canadian findings discussed above. This result is not altogether surprising, given a plethora of literature on the extensive civic engagement of immigrant and refugee populations in the U.S., including participation as volunteers, although notably more extensive volunteerism is described within ethnic communities than within broader "mainstream" organizations. Sources providing evidence include: Muñoz (2012), Tucker and Santiago (2013), and Waldinger and Duquette-Rury (2016) on various groups of Latino immigrants; Brettel and Reed-Danahay (2012), Chakravorty, Kapur, and Singh (2017), Lee, Johnson and Lyu (2018) and Wong (2013) on various groups of Asian immigrants; and Stepick, Rey, and Mahler (2009 on various immigrant communities. Notably, Lee, Johnson and Lyu (2018), who studied first generation Chinese, Filipino, Korean, and Vietnamese residents of California, noted that correlates to participation as volunteers were not consistent across the four ethnic subgroups given culture specific differences—all the more reason to guard against unsubstantiated generalizations across even more variable immigrant populations.

IMPLICATIONS

This study's findings point to the willingness of native-born and immigrant adults to engage in volunteerism as a form of civic engagement and the importance of inclusive voluntary organizations. Nesbit (2017) considers volunteering as a powerful source of informal learning for adults and a means of acquisition of social capital for immigrants. Looking beyond what newcomers have to *gain* from their involvement as volunteers, at least one recent study suggests that rather than focusing on the possible negative impact on social cohesion resulting from increased levels of immigration, "researchers and practitioners should shift their view to recognize the strengths and capacities of newcomers who give back to their communities" (Weng & Lee's, 2016, p.523). Similarly, interviews with both native-born and immigrant volunteers assisting recently arrived refugees in "Asylum-Cafes" in Germany, challenged the concept of insider-outsider, pointing to roles played by first generation immigrants as cultural mediators and by second generation immigrants as bridge-builders. These persons act as mentors to other volunteers as well as social consultants (Ruiz Sportmann & Greenspan, 2019). Building on such research, adult educators may discover the

benefits of recruiting first and second generation immigrants and refugees as volunteers for their adult education programs serving newcomers, while at the same time improving their own cross-cultural understanding through interaction with such volunteers. At the same time, research indicating the key influence of recruitment within social networks, or lack thereof, on volunteer engagement for both immigrant and native-born individuals (Beyerlein & Bergstrand, 2016; Paik & Navarre-Jackson, 2011) points to the importance that immigrants are also recruited to participate in broader volunteer activities rather than just those aimed at other immigrants. Such recruitment also has the potential to mitigate the lack of opportunity and discrimination which have been reported as adversely affecting participation of immigrants as volunteers in mainstream volunteer organizations (Chareka, Nyemah, & Manguvo, 2019; Greenspan, Walk, & Handy, 2018)

Further research is needed to examine the sociopolitical forces that currently influence participation of immigrants in both formal and informal voluntary work especially within mainstream organizations. This is particularly so as anti-immigrant sentiments have grown stronger since 2012 so that the implications for necessary program development and research in the field of civic adult education aimed at heterogenous and cross-cultural learners' groups come into the broader picture, too. Such research would reveal the degree to which current data comparing native-born and immigrant civic engagement through volunteering would reflect findings to this study based on 2012 data. This is critical in a political era when immigrants are portrayed as outsiders threatening the fabric of German and U.S. society. The research could also determine if U.S. findings are now more aligned with those in Germany in the current era.

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THE PRACTICE OF FREEDOM: A CASE STUDY OF A FILM AND DISCUSSION SERIES IN A CARCERAL SETTING

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ABSTRACT

Adult education has a long tradition of engagement in social justice, but prisoners do not seem to garner much attention. This paper presents the findings of a case study of nine incarcerated women who attended a weekly screening of a documentary followed by a discussion for four weeks and individual interviews with all participants. Preliminary data analysis show four main findings. First, participants appreciated non-formal learning and took pride in participating in discussions that were insightful and respectful of difference. Secondly, they expressed curiosity for other perspectives and found the films informative. Thirdly, participants were inspired by stories of ordinary people facing adversity with grace and creativity. Finally, the carceral setting shaped their learning experience, for although the films provided a break from the monotony and anxiety of being in prison the activity was nonetheless still situated within the context of participants' correctional plans. As the numbers of incarcerated women in Canada continue to rise, these findings suggest that providing those incarcerated with activities like this documentary series can offer stimulation and reflection. Adult education has a role to play.

Keywords: documentary films, prison, informal and non-formal learning

> If you think education is costly, try ignorance.
> ~Derek Bok

> Every time you stop a school, you will have to build a jail. What you gain at one end you lose at the other. It's like feeding a dog on his own tail. It won't fatten the dog.
> ~Mark Twain, Speech, 11/23/1900

INTRODUCTION

Well-known activist and academic Angela Davis (2003) claimed the population in American prisons grew ten times in 3 decades, making prisons the contemporary frontier for human rights. In Canada, while Stephen Harper was Prime Minister (2006-2015), the federal government implemented a tough-on-crime agenda. The 2014 Auditor General Report on Correctional Service Canada (CSC) stated that changes in legislation would likely result in longer sentences and overcrowding. The same report stated that about half of the prisons were exceeding, or near exceeding, capacity. High profile cases like Ashley Smith's death in prison, initially considered a suicide but later determined to be a homicide, tragically brought to public attention the problems facing the correctional system. This focus on incarceration was happening although there was a decline in the crime rate for the tenth consecutive year (Statistics Canada, 2014). Despite this contradiction between statistics and policy, prisons are absent from recent adult education conferences and literature in Canada.

Yet participants at the 5th International Conference on Adult Education (UNESCO) released the Hamburg Declaration article 47, "Recognizing the right to learn of all prison inmates"(UNESCO, 1997). In Canada, upon arrival at prisons 65% of offenders have grade 8 or lower, 82% grade 10 or lower (Sharpe & Curwen, 2012, p. 187). This is compounded for women. In 2018 Canadian Senator Kim Pate stated that despite the decreasing crime rate in Canada, "Women are the fastest growing prison population" (cited in Holmes, *Baytoday*, March 8, 2018). In the United States, Carolyn Sandoval and Lisa Baumgartner (2015) found that incarcerated women's experience are usually overlooked, including in adult education. This study examines the potential of a series of documentary films and discussions for women in prison.

LITERATURE

Literature on informal learning focuses on independent communities seeking change (Gorman, 2009; Foley, 1999) but few focus on prisons. According to Krolak (2019), "lifelong learning is more than access to formal education" and comprises cultural activities (p. 12). In fact, "Learning in prison … [is] key to the successful rehabilitation. … [I]nmates [US] who continued learning were 43 per cent less likely to return to prison than those who lapsed" (p. 12). Adult education has a long tradition of engagement in social justice but prisoners do not garner much attention. According to David Atchoarena (UNESCO Institute for Lifelong Learning),

> the right to education is central to achieving sustainable development. …. In reality, however, the right of prisoners to education is frequently overlooked. …Such an approach not only runs counter to the commitment countries made to protect the basic rights of prisoners, it also negates the potential social benefits and cost savings associated with the rehabilitation of ex-offenders. (Forewords in Krolak, 2019, p. 4)

A search of the term 'prison' in the *Canadian Journal for the Study of Adult Education* found a few entries that referred to prison as metaphor (Kops, 1995; Vautour et al., 2009; O'Sullivan, 2002; Torres, 1993; Welton, 2002). In the same journal, Butterwick, Fenwick, and Mojab (2003) stated that there were several disappearances in the Canadian adult education literature, including prison education.

However, other disciplines addressed prison and education. Alison Granger-Brown (2012) suggested that "the prison environment itself can be a barrier to learning" given that many incarcerated women struggle with information retention due to Post-traumatic Stress Disorder (PTSD), brain injury, or mental health issues which may affect memory processes (p. 509). Sandoval and Baumgartner (2015) wrote about transformational learning and suggested that incarcerated American women involved in group learning that was safe and non-judgmental, where they felt respected and valued, exposed them to different perspectives and promoted critical thinking. Granger-Brown referred to Hannah-Moffat's inquiry after a riot at the Women's Penitentiary in Kingston, Ontario, which indicated that "hobby crafts and sport, freedom to decorate cells… were significant factors in reducing the dehumanizing effects of incarceration" (p. 510). She added that women in prisons who had access to activities promoting exploration of themselves and the world were healthier mentally.

Krolak (2019) recently focused on prison libraries as "abounding with possibilities" (p. 13), "a space opened to *becoming*" (p. 16) and where "the inmate can immerse him – or herself in literary works and escape the reality of confinement" (p. 28). Sandoval and Baumgartner (2015) suggested that "a learning environment that is safe, nurturing, non-judgmental, and

fun" contributed to transformative learning for incarcerated women and claimed that discussion "encouraged women to open up with others, learn from each other, recognize their similarities, and empathize" (p. 329). As an organizer of documentary film festivals, I know that documentaries broaden our perspective and foster hope as we watch individuals/communities confront injustices. Documentaries exemplify Freire's (2004) pedagogy of indignation as they reveal problems while announcing possibilities, balancing "anger at injustice, legitimate hope for a better world, and commitment to community development and creative social change" (Roy, 2012, p. 294). Viewers reported being inspired by the courage and creativity in these films so a colleague and I showed films at a women's prison, offering a window onto the world. Films are catalysts for reflection and discussion.

METHODOLOGY

This is a case study of nine incarcerated women who attended a weekly screening of a documentary followed by a discussion for four weeks. The films portrayed ordinary people facing adversity with courage and creativity. We recorded and transcribed 30-45 minutes discussions after each screening. These discussions allowed the articulation and sharing of ideas and fostered deeper reflection. We did individual semi-structured interviews with all participants after the series concluded. The interviews took place in a private room, lasted 30-45 minutes, and allowed in-depth reflection from each woman (Seidman, 2006). Approval was received from the Research Ethics Board at St. Francis Xavier University; approval from Corrections Canada was a lengthy process before meeting prison officials to discuss detailed procedures as their cooperation was necessary. Participants came from the minimum and medium security levels, had followed their individual carceral plan, and were approved by the Communications Committee. A Program Officer distributed the Invitation to Participate and Consent Form; however, we later heard in casual conversations that the Officer had invited each participant. Doing research in a carceral setting is complex and includes not having access to potential participants without intermediaries.

FINDINGS

Preliminary analysis shows four main findings. First, participants appreciated non-formal learning and took pride in group discussions that were stimulating, insightful, and respectful of differences: "We all respected each other and kind of waited for each other to talk, and valued each other's opinions" (Fran). The non-formal aspect appealed to Barb:

> no matter what I said, I felt like it was okay to say, cause there was no judging…nobody made fun of you…. [Having] the freedom to speak what you want, knowing… you're not going to be wrong. That's the thing. I always don't like to talk because I feel like I'm going to say the wrong thing, or somebody's going to laugh at me, or I'm going to be judged by what I said, or somebody's going to repeat that … 'how stupid did that sound?' But no wrong answers, it's nice. It made me want to learn, it made me … try to take in things,…I was writing down … in case a question is asked, hey, I have this.

Others commented on the atmosphere of openness and level of comfort so they were not "afraid to speak up" (Diane). Claire suggested that she was more talkative than usual: "I talk a lot, it seems, in those classes, cause I'm really quiet, you wouldn't tell. I'm quiet. They [films] opened my eyes." Carla suggested that it gave her "new insights into the people in the group" while another woman mentioned that it promoted sharing and "not having to be tough" as people in prison do not say much about themselves, "but in there [film series] … we could get away from it" (Gina). Inviting discussion "made us feel more involved, like our

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input mattered" (Fran), which continued after the film: "people that typically don't hang around together, put them into a group, and all of a sudden you learn something new about someone, and you see them outside the program … "hey, what did you think?" (Eva), so it helped build relationships. Just as important was the feeling of success: "we got along really well, and everyone was really respectful and valued everyone's opinions, it was great" (Fran), which was echoed by Barb: "we had a good group …. When somebody talked, the other persons listened. We didn't cross talk." Having productive and respectful discussions is key in a democratic society.

Secondly, they expressed curiosity for other perspectives and found the films informative. While some would not use the word 'learning' which they associated with negative schooling experiences, many spoke of films as 'eye openers'. Gina suggested that she "looked forward to hearing everybody's opinion. Because I know these people in a different light, so I was kind of excited to hear when they were asked questions." Barb responded to the transformative journey of an 80-year homeless elderly Japanese American artist who had been in a Japanese internment camp during WW2: "I didn't really know about the concentration camps. …. I didn't know they did that to people, like put them in those camps. I've heard of them, don't get me wrong, but I really didn't know what happened inside." She also "didn't know much about 9-11" and had learned about that. Carla valued new ideas:

> I don't think I'd thought about any of the things that were in … these films. It was nice to have the opportunity to actually think … about things you don't normally think about…. gives you a different view of their lives. …. they [films] were all … inspiring.

Humble Beauty, a film about art by homeless people, challenged long-held assumptions. Diane came from a highly successful family and she used to refer to homeless people as "bums… that's what I referred to them, as growing up … drug users, drunks, they had no ambition, they just didn't want to get help." In her work before prison and watching this film, she "saw the beauty in many of these people, that they had talent, and …. many of them have a lot to offer." Another comment referred to beauty: "I realized that there is beauty everywhere. … It made me open my eyes wider" (Gina). As these comments show, documentaries presented new perspectives and encouraged critical thinking.

Thirdly, they were inspired by stories of ordinary people facing adversity with grace and creativity. Examples of successful transformation offered encouragement that change is possible with perseverance and solidarity. Claire stated, "These films woke me up. I'm not used to watching reality shows…. they open your eyes." Homelessness touched her, "Comes close, that. So that's harder, makes it harder to talk about it. Not that I've been homeless but it's not because I didn't struggle." She expressed empathy for this homeless man, "pretty powerful stuff, especially at his age" and others living in poverty: "In order for me to do what I had to do to put food on the table and pay rent…that's why I'm in here." The films provided opportunities for reflection, dialogue, and critical thinking:" I know from different comments … that it's helped most of us" (Diane).

They loved a film about garbage pickers invited by a choreographer to create a dance with their work tools. They discussed multiple dimensions of identity and recognized that people have multiple gifts. They spoke of dignity and of the pride workers took in their work. They were touched by the excitement of families at the public performance, which gave the workers recognition: "when you see all those people that show up on that airstrip to see you dance with your dump truck, … you're not just going to be Joe Blow who takes away the

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garbage" (Eva). Claire got a new appreciation for her partner who is a garbage picker: "I didn't know his job was that important. … how many people it took just to clean up that city … watching what they do at night, it's a big job." They pointed to the choreographer as a catalyst and identified her effectiveness: sincerity, genuine respect and interest in people, and persistence, which allowed trust. She stimulated people to see themselves differently and allowed others to see the sophistication of their work. Seeing a film does not change lives but seeing others struggle creatively to deal with challenges gives a sense of possibility. Claire suggested, "Maybe we should get her [choreographer] here with us." On the other hand, Diane was glad that a "white woman [choreographer] … into a predominantly black environment …became extremely good friends with them and you could see the heartfelt emotion" which made her "feel good, especially with the Trump stuff going on in the states and all the cultures clashing."

Finally, it was clear that the carceral setting shaped their learning experience. The films were reportedly a break from the monotony and anxiety of being in prison; they felt free from being observed and appreciated an opportunity to relax. Fran described it as a "little break from the stress of the institution to be able to just sit and watch a movie and learn a little bit and reflect and have a conversation with good people where it wasn't 'prison-y'." Similarly, Diane recalled that "it took us away from our day to day, our problems are always on our mind" while Eva noted: "you walk through the door and it just feels like a break."

Perhaps the most surprising comments were that when they came into the film room they felt 'normal' and *no longer in prison*, as if they had stepped out. "When I shut that door on Friday afternoons, it's like "Goodbye, Nova." (Gina). This offered a temporary escape from worry and anxiety - "You weren't worried" (Fran), "like a weight off your shoulders" (Eva), "peaceful and contentment" (Gina). Participants reported that they felt "normal" when watching and discussing the films, which could be attributed to not feeling like inmates: "You treated us like human beings and not inmates…You know, it was like we weren't being watched, being studied, being stared at. Observed."

Despite this, the carceral setting was still a powerful organizing backdrop for the film series and how participants made sense of it. Participants reflected on how learning and work opportunities are situated within the context of their overall corrections plan, identifying this and other learning activities as helping them for the future, drawing the connection between good performance on the inside and the ability to succeed outside of prison. Gina noted that "I want nothing but gold stars…Because if I can function in here normally, I can function out there." Reflecting on leaving prison, Eva points out that good behavior will eventually mean that "[Correctional Service Canada] no longer owns me…my intentions are to do good and use some of all the stuff I've learned." Good behavior also did not go unrecognized by the Program Officer, who made a point to let the film group know that their positive conduct had been noted by institution managers.

IMPLICATIONS FOR ADULT EDUCATION

A study of transformational learning of incarcerated women states that a group-learning environment that is safe, non-judgmental, where women feel respected, and exposed to different experiences promotes critical thinking (Sandoval & Baumgartner, 2015). Hannah-Moffat's inquiry at the Kingston Penitentiary, Ontario, showed that hobbies, sport, and decorating cells "were significant factors in reducing the dehumanizing effects of

incarceration" (Granger-Brown, 2012, p. 510). Staff at a women's prison suggested that when inmates had access to activities promoting exploration of self and the world they were healthier mentally (Granger-Brown). These findings support a study by the Correctional Service Canada (2006) which found that when inmates have higher levels of education they report greater self-esteem and sense of worth as well as sense of satisfaction.

The prison, as a setting for learning, presents unique challenges for adult educators. In the highly authoritarian environment of the prison, there are numerous factors that are out of the educator and learner's control that can impact participation in programs and learning including lack of control over schedules and participant selection, access to educational resources, transfers to different facilities, the use of solitary confinements, and work demands (Palmer, 2012; Freitas, 2014; Wolters & Jacobi, 2015). Several studies present findings that adult educators need to be aware of the unique challenges facing incarcerated learners related to histories of sexual and physical trauma, systemic racism, poverty and addiction (Fowler, Dawson, Rossiter, Jackson, Power & Roche, 2018; Palmer, 2012; Weil Davis, 2013; Rodriguez, 2010). Adult educators need to be aware of the differences in the carceral setting and adjust their approach to program development and delivery.

As the federal government passes laws to ensure 'security' and keep inmates in prison longer, while generally cutting funds for rehabilitation and for social programs, we should ask with Davis (2003) if prisons are the best ways to improve society. In the meantime, providing those incarcerated with educational and/or art activities like the examples mentioned above can offer necessary stimulation and reflection. If we cannot carry out complex programs let us do small ones, but let us explore possibilities for greater engagement. As the Canadian government continues with its punishment agenda unabated, despite the decline in the crime rate, as Davis said a decade ago, prisons are a frontier for human rights. Adult education has a role to play: "allowing our experiences and analysis to be added to the forum that will constitute public opinion could help halt the disastrous trend toward building more fortresses of fear which will become the 21st century this generation's monuments to failure" (Jo-Ann Mayhew, 1988, i).

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TOWARDS A MORE INCLUSIVE DISCOURSE ON ADULT LEARNING AND EDUCATION (ALE): A CRITICAL EXAMINATION OF THE ROLE OF THE GLOBAL REPORT ON ADULT LEARNING (GRALE) PROGRAM.

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ABSTRACT

This paper argues that an adjusted GRALE program could have the potential to contribute to a new world view on ALE and challenge its dominant economic discourse. A key lesson globally is that, despite self-reported improvements, participation in ALE has remained precarious for large groups in society. The broad framing and global nature of the GRALE inequality analysis help expose some of the key factors that are driving exclusion. Too often, these tend to be absent from the dominant public policy discourse. However, more attention will need to be paid to the processes of exclusion that are caused by rampant social and economic inequalities. Addressing how resources are presently shared puts the state in the spotlight and calls for citizens' engagement with the political and economic power. GRALE draws attention to the role popular adult education, which is mostly absent from the present policy agenda, could play in addressing these issues. For GRALE to fully live up to its potential for altering the dominant discourse it will be important to address some of the limitations in the present data collection procedures as well as develop a more cohesive analytical framework that pays attention to the interconnection between the different aspects being measured.

Keywords: Policy, comparative adult education, UIL, inequalities, sociology of adult education

INTRODUCTION

In a time when the effects of widening social and economic inequalities, and a weakening of democratic traditions and institutions, are being felt across the world, ALE is being reshaped significantly. Instead of being promoted as an instrument for addressing these challenges, ALE's role for the economy has taken center stage and more or less become the only game in town (Milana and Nesbit, 2015). The discourse is being driven by national and supranational policy communities, particularly OECD's Skills Strategy with its Program for the International Assessment of Adult Competences (PIAAC). The espoused ambition for ALE stands in stark contrast to the ethos of the United Nations 2030 Agenda for Sustainable Development with its 17 SDGs which set out ambitious targets to ensure a fair and just society by 2030 (UN, 2015). It is in this context the symposium and this summary paper begins to examine if and under what conditions a potential revised GRALE program can contribute to a new world view on ALE. The paper is organized in three main sections. The first part provides an overview of the GRALE program. The second section deals with the findings concerning the global progress towards the five key areas that arose from the BFA and highlights some of limitations in GRALE. The concluding section briefly looks at a broadening of the ALE discourse and what challenges this creates for the GRALE program

THE GRALE PROJECT

The recent Global Report on Adult Learning and Education (GRALE) was the fourth in a series that started in 2009. A major aim of the first report was to provide a state-of-art of adult learning and education as input for CONFINTEA VI (UIL, 2009). GRALE 1 consisted of data gathered in 154 national reports and its recommendations were the guiding principle for the Belém Framework for Action (BFA). As a result, UNESCO committed itself to monitoring ALE on a regular basis and to report about the observed changes in relation to (1) policy, (2) governance, (3) financing, (4) participation, inclusion and equity and (5) quality. GRALE has become a key component of the current 12-year CONFINTEA cycle with CONFINTEA VII taking place in 2022 in Rabat, Morocco. GRALE is coordinated by staff at the UNESCO Institute for Lifelong Learning (UIL) in Hamburg.

GRALE 2, 3 and 4 have done more than monitoring the five domains of the BFA. Each report had a thematic focus to deepen out an ALE topic in need of detailed attention. The monitoring section of the reports provided up-to-date insights from countries worldwide. Data were collected through a standardised questionnaire sent to UNESCO member state contact points. In the reports, descriptive statistics as well as best practices have been highlighted (UIL, 2013, 2016, 2019). In following this approach, GRALE has given member states the opportunity to engage in policy learning. Through engagement with the data, they were able to get insight in the state-of-art of ALE in their countries and what strategies other countries have in place to optimise the learning of their adults. GRALE 2 was published in 2013 and was the first GRALE report to have a structed approach to data collection in place. The monitoring part was followed by a thematic focus on literacy, resulting in recommendations for the development of more sophisticated measure of literacy and to pay more attention to literacy development of society's most disadvantaged groups. GRALE 3, published in 2016, had a thematic focus on the benefits of ALE, including health and well-being, employment and the labour market, and citizenship. Its conclusions included a repeated plea for more ALE funding, to keep on investing in high quality ALE data and for expanded cooperation of different types of stakeholders and sectors benefiting from ALE. The latest GRALE report, GRALE 4, was published in 2019 and had a thematic focus on participation. Its results will be further expanded upon in this symposium paper. It is important that GRALE is more than a publication but that its content is discussed at seminars in different regions of the world with policy makers, ALE stakeholders and academics. UIL has organised events and as editors and authors of GRALE 4, we aim to engage in a further discussion with the ALE community.

Developments during this CONFINTEA cycle

With the closure of the Belém conference in 2009 started a new CONFINTEA cycle. During the period 2009 – 2021, we will have seen a number of developments that will make significant input to the preparation of CONFINTEA VII. In 2015, the Sustainable Development Goals were launched and were adopted by all Member States of the United Nations as a blueprint to strive towards a better and more sustainable future for all (UN, 2015). The SDGs have been constructed as 17 interconnected goals that deal with the major societal challenges of contemporary societies. It is the UN's aim to achieve these goals by 2030. SDG 4 relates to 'Quality Education' and contains indicators on literacy and numeracy of adults, on vocational and technical skills and the need to have accessible education systems in place for all (Boeren, 2019). These indicators are relevant for 'participation' in ALE, the thematic focus of GRALE 4. Other SDGs, including SDG 3 on Health and Well-Being, SDG 5 Gender Equality,

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SDG 8 Decent Work and SDG 10 Reduced Inequalities have been highlighted in the report as well and are also relevant to the thematic focus of GRALE 3, which was on the benefits of ALE (UIL, 2016). Further reflections on how ALE can help achieving these various SDGs will definitely be a core focus of CONFINTEA VII. The focus of the SDGs is more in line with UNESCO's traditional humanistic focus on ALE which is nowadays in stark contrast with the strong economic and vocational focus of monitoring undertaken by the European Commission and the OECD. The interest of GRALE goes beyond the role of ALE in serving industrial needs and competitiveness in the marketplace but includes the desire to narrow social inequalities at the local and global level.

Another key development made during this CONFINTEA cycle has been the introduction of a new Recommendation on Adult Learning and Education (RALE). Given the need to evolve the concept of ALE with changes in society and to better serve the 2015 Sustainable Development Goals, UNESCO launched the new Recommendation (RALE) in 2016 (UIL, 2016b). Three categories of ALE were highlighted: (i) literacy and basic skills; (ii) continuing education and professional development (vocational skills); and (iii) liberal, popular and community education (active citizenship skills).

FINDINGS AND LIMITATIONS IN THE MONITORING OF GRALE

The monitoring exercise has provided important insights into the developments and lack thereof in ALE worldwide. However, the results are far from easy to interpret and translate into policy.

Key findings in the monitoring of GRALE 4

Two out of three countries pointed to improvements in ALE policies, partly through greater involvement of stakeholders. Governance was another area where most countries saw improvement (75%). However, it is very difficult to interpret the nature and extent of these improvements. Thus, despite these self-reported improvements some countries noted improvements in these areas but not in participation. Overall, somewhat more than half of the Member State saw an increase in the participation rate in ALE provision, and about a quarter reported no change. Despite these methodological challenges one important conclusion is that the findings suggest an inattention to participation among vulnerable groups like minorities, migrants and refugees, as well as, amongst other vulnerable groups. It is also clear that globally, the lowest participation rates were reported for adults with disabilities, older adults and minority groups. Access to high quality participation data – or any data at all – is an issue with just over a third of Member States reported not knowing ALE participation rates for minorities, migrants and refugees, and around the same proportion not even knowing about what provision is available for these groups. Not having this data is a significant problem, as it indicates a potential lack of provision and proper monitoring of these groups, which further suggests that their learning outcomes are not informing policymaking and planning in those countries.

In the general discourse on the financing of ALE considerable attention is given to the necessity of broadening the base of financing and lessen the depends on public financing (OECD, 2005). While there is a broad consensus of the importance of such steps GRALE pays particularly attention to public financing and reminds policy makers of the special importance public funding play in reaching the vulnerable groups. In this context it is disturbing to note that globally, there was only a 28% increase to public financial resources allocated to ALE

according to GRALE 4, and 17% decrease since 2015. One out of five Member States reported spending less than half a percent of the education budget on ALE, and 14% reported spending less than 1 percent. While findings indicate a positive expectation that at least half of Member States plan to increase ALE funding, there is uncertainty this will happen given the historical trend of low spending on ALE. This is a big problem, along with approximately a quarter of Member States who said ALE financing will likely not change, and another 22% that are unsure of the ALE finance plans of their governments. A great concern is that about a third of the low-income Member States reported the highest proportion where public spending on ALE declined. In addition to more transnational cooperation, crucially more transnational funding is needed between countries as committed to in the BFA, as well as alternative financing mechanisms such as debt swap and cancellation. Also, more funds and technical support is necessary from international development partners. There is also a broad trend of inequity in ALE financing for minorities, migrants and refugees. A third of Member States reported not knowing if minority groups were prioritized for ALE financing, and a slightly lower proportion said that they did not know if migrants and refugees were a priority. If this is not clear, then these people—some of the most vulnerable and excluded populations across the world—are not nearly a big enough priority.

The quality of adult education has been a recurrent issue in the GRALE reports. It is therefore encouraging that three out of four countries reported major improvements to ALE quality over the last three-year period. It was particularly two areas that saw improvements, development of criteria for ALE curricula and teaching methodologies (around 75% reporting progress). In contrast just over half of Member States reported improving pre-service training for ALE educators. Further, Member States reported less progress in employment conditions for ALE educators compared to other features of quality, except pre-service training. While it is of interest to point to quality improvements, it is unclear to what extent this affects participation which raises issues of the limitations in the monitoring of ALE.

Limitations of the GRALE monitoring

In the second part of this paper, we will share the leading results of GRALE 4 with the reader. However, before engaging in these results, we want to raise some critical questions and comments about the way in which UIL collects and analyses data on the state-of-art on ALE across the globe.

Importantly, we acknowledge that uniform data on ALE are difficult to find and leading programmes like the OECD's PIAAC have typically been carried out in the developed world only. Collecting data at a global scale is thus to be applauded. Nevertheless, as editors and authors, we are also in a position to highlight some of the current limitations that considerably hampers policy makers ability to draw conclusions and provide recommendations for improving ALE across the five areas of policy, governance, financing, participation and quality.

First, while UIL, through a concerted effort, was successful in increasing the number of Member States that responded to the GRALE 4 survey, 37 UNESCO member States and nine Associate Members were not reached by GRALE 4. Second, the monitoring report draws on questionnaires with UNESCO contact points and one data entry is made per country. This approach runs the risk of obtaining unreliable data dependent on who exactly completed the questionnaire. Quite a lot of the questions asked to member states are yes/no questions or

indications on whether a certain situation had increased or decreased. This leaves little room for nuancing. While countries can leave open-text comments, there is variation in who makes use of this option. Being more inclusive about data collection, and therefore the knowledge base on ALE - which is a public good – seems essential (UNESCO GEM Report, 2018: 2—3). Inter-sectoral input, ideally from a wider range of respondents, for global benchmarking can result in higher quality data that Member States can use to improve their own systems. It could also lead to more collaborative governance approaches, as the purpose of monitoring is to point the way to effective reforms that result in better learning, and ultimately better social and environmental outcomes for everyone. This is at the heart of the SDG 4-Education 2030 agenda, and its spill over effects to the other SDGs (UNESCO UIL 2016: 67—79).

Third, in terms of reporting, GRALE opted for presenting data in Regional Groups (Sub-Saharan Africa, Arab States, Asia and the Pacific, North America and Western Europe, Central and Eastern Europe, and Latin America and the Caribbean) and Income Groups (Low income, Lower middle income, Upper middle income, High income). While this approach gives readers the opportunities to see some trends across the world, it is also worth pointing out that some groups host countries that are rather different from each other. For example, West-European countries Denmark and Spain are in the same cluster but have significantly different participation rates in ALE. The current reporting also lowers the attractiveness for country-level policy makers who want to compare their country with other similar or neighbouring countries. While UIL makes the questionnaire responses publicly available on its website, it is unclear whether these are being used by policy makers at country level to further engage with the data GRALE produces.

Fourth, the five domains of the BFA are being reported separately from each other. Descriptive statistics are not being supplemented by correlational analyses on for example the answers in relation to governance or participation on the one hand and financing or quality on the other hand. Following this approach, GRALE lacks a more sophisticated comprehensive picture on how different domains are likely to interact with each other. Increasing the level of analysis to better reflect ALE's complex nature is recommended.

Reluctance to directly address the impact of broader socio-political factors
The GRALE program adds a broad global perspective to a long tradition of research on participation and reiterates how precarious the situation is. As noted above, despite half of the member states reporting increased participation rates since 2015, reaching the target groups remains a fundamental issue in all countries. The situation is especially difficult for women, but also men, living under poverty in rural areas, refugees, adults with disabilities, older adults and those with a short formal education. While the broad framing and global nature of the GRALE helps expose the inequalities, the GRALE reports tend to shy away from looking closer at the key factors that are driving exclusion and which too often tend to be absent from the dominant public policy discourse.

First, taken together, the overall message of the findings on participation is that macro level structural conditions are driving the process of exclusion from ALE, denying large groups in society the benefits that follow with participating in learning activities. Moreover, those that find themselves living in poverty or under other restraints like monotonous work are often not able to even contemplate participating in adult learning and education. This would suggest that trying to recruit the hard to reach is not merely a question of overcoming situational or

institutional barriers, as these are defined in the major surveys on participation, see e.g. PIAAC and AES, but rather addressing the structural conditions and overcoming the belief among large groups that they have nothing to gain by studying. Ultimately, as hinted to in several of the GRALE reports, the processes of exclusion are driven by rampant social and economic inequalities. The participation data should help remind the reader that inequities and an inability to deliver a fairer wealth distribution across different sub-populations is not only an issue in the developing world but also in rich countries. At the heart of the problem is that mainstream economic theory informing policy tends to focus on economic growth rather than "on more equitable sharing its fruits" (Stilwell, 2016, p.78). Addressing how resources are presently shared puts the state in the spotlight and calls for citizens' engagement with the political and economic power (ibid). This is an insight that too often is being neglected in the ALE discussions around inequalities, including in the GRALE.

Second, not only are the broader structural conditions, particularly poverty and economic inequalities, not adequately addressed in the mainstream discussions but they also frame situational and institutional barriers rather narrowly.

The GRALE discussion on provision of ALE draws attention to the restrictive position on this topic in the policy debate. Inadequate provision can result not only in institutional and dispositional barriers but will also affect the broader situational barriers. National and supranational policy documents as well as available statistics on participation show while two of the three ALE domains, as laid out in RALE (UIL, 2016) and explored in the GRALE 4 survey, literacy-basic education-general education and continuing education-vocational training, are very much on member states radar, the third, liberal-popular-community education (citizenship skills) is mostly absent. In fact, ALE seems increasingly to have become a complement to the established formal system of education and an instrument for adjusting to the dominant paradigm of economic development, visible in ALE discourses of other leading international organisations such as the OECD, the World Bank and the European Commission. It is important that UNESCO and other supranational organisations more strongly stress the importance of member states paying attention to all three learning domains. This would offer a possibility for bringing ALE as an instrument for individual and collective empowerment and as a way to address the democratic deficit into the policy discussion. However, while the economic rationale for investment in ALE rests on a solid theoretical foundation, the understanding of its potential contribution to democracy and citizenship is less well understood. It is therefore essential that supranational organizations, in addition to their sophisticated programmes on skill strategies, engage in similar R&D activities aiming at building the knowledge base on the role of ALE in combating the democratic deficits, this will be an important task for GRALE.

Third, building on recent research (Boeren, 2016; Desjardins, 2019) on participation and the Human Development discourse, GRALE draws attention to how employer supported ALE is drastically redefining the ALE landscape. The last two decades' dramatic increase in participation rates in ALE has overwhelmingly been driven by a surge in employer supported ALE. This has been particularly noticeable in the highly industrialized countries but is increasingly seen also in developing countries. The GRALE reports highlight a lack of concern in the ALE policy community to the profound impact that the world of work has on opportunities for taking part in organised forms of adult learning. So, for example GRALE 2 refers to Roosmaa and Saar who argue that inequality in participation in non-formal learning

in European countries is mainly a result of a person's position at work (Roosmaa and Saar, 2012, p. 48). Recognising the limits of public policy in addressing the profound ways work affects participation, UNESCO and the other supranational organisations need to listen to the The Global Commission on the Future of Work (ILO, 2019) who points to the need for a new social contract that recognizes the right to skills as a basic right and remind the policy community of the necessity to strive towards economic democracy. In this perspective the policy discourse on adult education and training for work becomes not only a question about developing the broader skills to be able to perform the job, but also an issue of fostering a readiness to address work conditions and employee participation in codetermination. Unfortunately, the GRALE has shown a reluctance to address the changing link between work and ALE.

Fourth, despite governments and supranational organisations that repeatedly ascribe to the importance of ALE to meet their social and economic challenges, the series of GRALE reports clearly document that ALE keeps remaining a low priority for investment for governments and international development assistance alike. However, as pointed out in GRALE 4, there is strong evidence that it is not enough with more money going to ALE but financing models have to be constructed in ways that better than presently protect the resources going to the recruitment of the target groups.

CONCLUDING REMARK

Having discussed the major findings of GRALE 4 in relation to monitoring the BFA and its thematic focus on participation, we want to dig deeper into the potential of GRALE in widening the discourse on the role of ALE, particularly its importance in addressing inequalities and the democratic deficit.

A close reading of the GRALE findings helps draw attention to the devastating impact of poverty and income inequalities on a person's possibilities to engage in ALE. It also suggests the importance of investment in ALE, not only for economic reasons, but also for its potential to contribute to democracy and citizenship. This message is often difficult to convey to policy makers as its theoretical underpinning is less well developed, or understood, than the human capital theory that strongly influences present discourse on ALE. However, there is a long and well documented literature on the role that ALE played in the democratization processes that took place in the early 1900s, and at the end of the 1970s in parts of the former Eastern Bloc (Bron and Malewski, 1995). These changes were to no small extent based on national collective action in the political sphere, with ALE operating as a form of intellectual weaponry. As adult education researchers increasingly have come to abandoned traditional "methodological nationalism" and instead embraced the globalization thesis with its focus on transnational governance and the inevitability of economic, political and social convergence (Rees, 2013, p. 200), interest in national political action seem to have diminished. For example, at the level of the European Commission, the stronger shift to an economic discourse has become clearly visible around the turn of the new Century.

However, as economic and social inequalities have grown over the last three decades economists and political scientists, while recognizing the impact of globalization, are pointing to the growing power of the corporations on the national policy agenda and sees this as the major force driving today's galloping inequalities. Stiglitz (2018) argues that what has occurred is a matter of choice: a consequence of our policies, laws and regulations. These

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choices have resulted in reduced equality of opportunity as the less well-off are increasingly finding it difficult to access social services, including ALE. It is in this context that GRALE's attempt to bring the third ALE domain, popular-liberal-community ALE, into the policy discourse, pointing to it as an individual and/or collective mechanism to help address the democratic deficit and its consequences on inequalities. There are several ways in which future GRALEs might want to accelerate this challenge. An increased focus on high quality data collection across UNESCO Member States on the third ALE domain might help us to better understand what exactly is in place and what factors hinder the development of this type of ALE in many countries. The GRALE questionnaire can be updated through the inclusion of more detailed questions on how ALE systems have been organized and institutionalized in distinct Member States and how they succeed (or not) in running sustainable ALE provision that will be able to serve a large population of adults in years to come. Ideally, before engaging in any data collection, more thoughts should go into developing a new theoretical concept on the purposes of ALE that go beyond the level of Human Capital Theory. This can be potentially be done through further integration of the five BFA domains and a more focused attention in relation to balancing ALE between the economic versus popular-liberal-community divide. Whilst the aim of this symposium was to present GRALE in a critical way, we hope to further engage with these ideas in the near future.

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A CRITICAL EXAMINATION OF IMMIGRANT INTEGRATION POLICIES AND ADULT EDUCATION PRACTICES IN SOUTH KOREA

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ABSTRACT

The purpose of this session is to facilitate a dialogue on how South Korea's immigrant integration policies and related adult education practices at public social service agencies affect marriage immigrants' learning and becoming in their post-migration context.

Keywords: immigration integration policy, social integration, multiculturalism, marriage immigrants

BACKGROUND

Although historically considered a homogenous society, South Korea is emerging as a migration-receiving country (Castles, De Hass, & Miller, 2014), triggered by a surge of marriage immigrants since the mid-1990s. As of 2018, there were 159,206 registered marriage immigrants in the country, of which 85% were female (Korean Statistical Information Service [KOSIS], 2019). Foreign wives mostly come from Korea's neighboring countries, including China (36.9%), Vietnam (26.7%), Japan (8.6%), and the Philippines (7.4%), but are becoming more diverse recently (KOSIS, 2019). Witnessing the changing demographic landscape, the Korean government enacted the *Multicultural Family Support Act* in 2008, primarily targeting foreign wives and their children. Unlike other immigrant groups (e.g., immigrant workers, international students) that are seen as temporary sojourners, foreign wives have received particular attention in policy making because they are considered permanent residents (Ghazarian, 2018).

IMMIGRANT INTEGRATION POLICIES AND ADULT EDUCATION PRACTICES

In response to the aforementioned law, various policies have been prepared and practiced to help foreign wives integrate into Korean society. Multicultural Family Support Centers (MFSCs) have been established across the country by the Korean government as the central social service agencies to support the social adjustment of marriage immigrants and their children. Adult education programs provided at MFSCs have rarely been examined critically regarding their nature because learning and education opportunities are generally considered positively, bringing benefits to personal growth and development. Existing literature on educational programs at MFSCs tends to address foreign wives' educational barriers, needs, and satisfaction level with educational services (e.g., Kim & Lee, 2012; Lee, 2015; Park, 2009).

Policies and their practice reflect ideas related to particular ideological orientations, but not much research engage in questioning the underlying nature of policy (Levinson, Sutton, & Winstead, 2009). The Korean government, as a policy actor, disseminates the ideology that it values through policies (Considine, 1994). Its immigration integration policies are executed under a deep-rooted ideology of ethnic and cultural nationalism (Jo & Jung, 2017). These policies further shape adult education practices provided at MFSCs, therefore affecting foreign wives' learning and their becoming in Korean society.

As explicitly implied in the titles of the related law and policies, *the value of "family" is emphasized in the Korean government's vision of immigrant integration.* In the past, marriage migration was encouraged by the Korean *government* as its development plan to resolve the demographic and labor shortage challenge related to the declining fertility rate, growing elderly population, and the shortage of marriageable brides in rural areas (Parreñas & Kim, 2011). Marriage migrants are given their legal status in Korea to take on the traditional feminine role of childbearing and caregiving. Their acceptance in Korean society is validated by family formation and maintenance. Such emphasis on value of family can be identified in the Ministry of Gender Equality and Family's three foundational policy documents, *Basic Plan for Multicultural Family Support Policy (2010-2012; 2013-2017; 2018-2022), which* represent the Korean government's official views of multiculturalism and immigrant integration.

The *First and Second Basic Plans* put their primary interest in promoting foreign wives' social integration by educating them with Korean language and culture. Accordingly, the core services at MFSCs are to teach Korean language, history, and cooking and to provide counseling for effective family communication. These services aim to maintain a stable family life by enhancing foreign wives' cultural understanding of Korean society and family relationships. They are asked to assimilate into existing norms by erasing their own cultural backgrounds. Parental education and bilingual education programs are also provided. Rather than focusing on foreign wives themselves, these programs are implemented to support the healthy development of children of multicultural families. A notable change at MFSCs' educational programs in recent years is a considerable increase in vocational programs that prepare foreign wives for entering the labor market. The currently effective *Third Basic Plan* outlines its core policy goal as providing vocational education and training that can lead directly to employment opportunities.

Although the recent policy consideration for foreign wives' long-term adjustment and social involvement is favorable, the actual vocational education programs at MCFSs train foreign wives into limited employment opportunities (e.g., barista, children's book reader, multiculturalism instructor, and elderly caregiver). The programs disregard foreign wives' different backgrounds, previous work experience, and social and cultural capital they can utilize, which variously shape their employment aspirations. Also, these programs focus on developing minimum skills and making a quick transition into the labor market that positions foreign wives at the periphery labor market. Such employment with an unpromising future can hardly help foreign wives seek better life chances.

CONCLUSION

The three *Basic Plans*, which set guidelines for what foreign wives' integration outcome should look like, consecutively underline assimilating them into existing sociocultural norms of Korean society. Adult education practices at MFSCs, reflecting this policy goal, participate in constituting certain ideal immigrant subjectivities. Despite their good intention to engage foreign wives into a deeper layer of the society, the education programs also serve to govern and ascribe them with the roles as wives, mothers, and caregivers, who only take existential meaning in family relationships. That is, foreign wives are accepted as "new Koreans" but conditionally at the cost of their individuality. Vocational education programs, that are increasing in numbers recently, also assumes foreign wives as a homogeneous group and provide them limited choices in employment training and guidance. This may regulate what

they become and where they are socially located rather than promoting them to actively engage in society.

In this roundtable, I aim to discuss immigration integration policy and its influence on adult education practices for foreign wives to understand how they are presented and constituted as certain ideal immigrant subjectivities. In the given policy context, I call into question how adult education can better serve foreign wives for their long-term adjustment in Korean society. Rather than "fixing" foreign wives to assimilate into Korean society as compliable wives, mothers, daughters-in-law, and low-skilled laborers, can adult education create spaces where they can voice their concerns and thoughts in learning and becoming? I would like to invite the audience to think together about how to reorient the adult education system.

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OPPORTUNITIES AND CHALLENGES IN ASSESSING MULTILINGUAL ADULT LEARNERS IN UNIVERSITY SETTINGS

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ABSTRACT

This paper shares findings of a case analysis which highlights the challenges and opportunities of assessing and addressing the language needs of English as an additional language (EAL) or multilingual undergraduate students once they have been mainstreamed alongside native speakers of English in a western Canadian university. Informed by literature on post-entry language assessment (Read, 2016), content and language integrated learning (CLIL) (Cammarata, et al., 2016; Murray & Nallaya, 2016), this study shares findings of a post-entry language assessment (PELA) project that informs an iterative process of curriculum, assessment, and instructional redesign whereby faculty across the university disciplines collaborate with faculty specializing in language and literacy education for the purposes of multilingual student success. The study discusses the process of faculty collaboration in content and language integration to ensure greater validity and reliability of assessment results and relevant curricular and pedagogical interventions. The findings suggest that an increasingly integrated and embedded model of discipline-specific language and literacy support is optimal as it helps to develop a deeper understanding of university students' linguistic performance and development within content courses. Critical perspectives are also shared given increasing neo-liberal sentiments related to assessment processes, and potential tensions and opportunities of implementing a post-entry language assessment process in a highly disciplinary, Anglo-dominant institutional setting will be addressed.

Keywords: Language assessment, multilingual learners, higher education

INTRODUCTION & LITERATURE REVIEW

Trends in the internationalization of higher education in Canada have greatly expanded in the last two decades given increased mobility and globalization in education (Ilieva et al., 2016; Agosti & Bernat, 2018). Prior to trends in immigration and internationalization, university resources and curricula were designed on the basis that adult learners were transferring into university programs from the local community. The expectation amongst faculty was that English was the mother tongue of these students who were graduating from Canadian high schools where English was predominantly the language of instruction, as well as the main language spoken at home.

Within the Canadian context, internationalization of higher education, official multiculturalism and official bilingualism acknowledge the increasing linguistic and cultural diversity of the nation. More than 21% of Canadian citizens speak a non-official language at home (that is, a language other than English and French) (Statistics Canada, 2016), and the province of BC is experiencing even greater linguistic and cultural diversity given its cosmopolitan nature and proximity to the Asia-Pacific region (BC Ministry of Education, 2018).

Within the British Columbia higher education context, there has been an increasing demand amongst adult learners who have English as an additional language to enroll in credit-

bearing, English-medium of instruction programs. Two main universities on the mainland have established first-year international pathway programs in the last 10 years whereby a fee-for service, private-public partnership model of education has been developed (Rahilly et al, 2018), requiring international, adult students to pay about four times more than local Canadian citizens. In addition to a 'pathway program' for international students, there are increasing numbers of recent immigrant students or so-called 'Generation 1.5' students attending English-medium of instruction (EMI) universities (Hafernick & Wyatt, 2016), and this is the case in western Canadian universities as well.

It is generally acknowledged that some EAL students entering universities in English speaking countries may not be adequately prepared to meet the English language and literacy demands of their academic study (Arkoudis et al., 2012; Fox & Artemeva, 2017). EAL students, as part of requirements for admission to universities, are required to pass standardized English proficiency tests (e.g., IELTS, TOEFL); however, achieving a passing score on such gate-keeping language proficiency tests would suggest at best (minimal or adequate) preparedness to start academic studies; it does not necessarily indicate or predict that one would be able to successfully meet the academic language and literacy demands of their disciplines in the first years of university study – not to mention issues surrounding test security and reliability, which contribute to a margin of error in pre-enrolment language assessment (Eckes & Althaus, 2020; Murray, 2014, 2016; Read, 2016). There are also recent immigrant or domestic (and even perhaps Anglophone) students, who are exempt from taking these English requirements, and who may struggle with academic English at university.

Against this backdrop, and as a response to these growing concerns about language and literacy needs of admitted students, many universities around the globe (especially in Australia, UK, New Zealand, and more recently in Canada) have deployed post-entry English language assessment (hereafter PELA) to identify those students who most need language support, and to specify the particular aspects of language and literacy in need of further support.

PELAs may be developed in-house or otherwise commercially available – e.g., the Diagnostic English Language Needs Assessment (DELNA) developed and validated by the University of Auckland and the University of Melbourne. They may be offered on a voluntary (self-selected) or mandatory basis to a particular "at risk" group of students (i.e., international/EAL), or to all admitted students regardless of their language background (both EAL and native speakers of English). Further, PELAs may be used only for "screening" purposes (that is to screen out and triage students requiring language support) or for "diagnostic" functions, where the aim is to glean more granular data regarding students' language needs.

Though there are variations in the manner of implementation of different PELAs, they all aim to assess and address the academic English language needs of already matriculated students. Based on PELA results, students are then provided with different types of language support that would ideally go beyond a generic 'drop-in' model, such as content-based course-embedded or adjunct-tutorial support (Fenton-Smith & Humphreys, 2015), depending on the institutional policy of the university.

METHODOLOGY

This study uses case study research (Duff, 2005) as utilized in the field of applied linguistics. We gathered quantitative data from cases of post-entry language assessments that were

developed in-house and administered in first or second-year courses across various disciplines. However, we also gathered qualitative data through semi-structured interviews with disciplinary faculty with whom practitioner-researchers collaborated to design and implement the post-entry language assessment activity. Through thematic analysis, we gathered insights into faculty professional learning around assessment and support practices for multilingual students, collaboration for the design and implementation of PELA, as well as the ethics and sustainability behind this activity.

The PELAs we briefly describe here were conducted in the context of a university in Western Canada, as part of an initiative to support multilingual undergraduate students across the disciplines. To make the assessments more contextualized and in situ, the PELAs were developed and delivered in the context of disciplinary courses to identify the students most needing support. To that end, discipline-specific PELAs were developed and administered in (a) the Faculty of Business (in a second-year course), (b) the Faculty of Health Sciences (in a first-year course), and (c) the department of Economics within the Faculty of Social Sciences (in a second-year course). PELA's were also in the process of being designed and administered in the Faculty of Applied Science for the purposes of assessing reading comprehension skills within a mandatory first-year engineering course. However, the PELAs in the other faculties entailed the direct assessment of student writing through writing tasks, whereby students would write a response (a minimum of 300 words) to prompts related to their respective fields within a 30-40-minute time frame, depending on the task complexity. The prompts and assessment criteria for each PELA were devised in collaboration with disciplinary experts in the respective faculties, with a view toward enhancing the content validity and reliability of the assessments. For practical and logistical reasons, students' writing performance on the PELAs was taken to represent their overall language proficiency.

The writing assessment rubrics, adapted from IELTS TASK 2 Writing Band Descriptors, consisted of three dimensions: (a) Organization, cohesion, and clarity of ideas, (b) Lexical resources (range and accuracy of vocabulary), and (c) Grammatical range and accuracy. Based on the results, students' language proficiency was categorized as: Red (0 to 7). Yellow (8 to 9), and Green (10 to 12). The agreed-upon premise was that students in the Red and Yellow categories would need language support, and would need to be provided with discipline-specific language support. In all cases, the PELAs were administered to assess all students regardless of their linguistic background. It should also be noted that each case represented the assessment activity within a required course, and was as such, not a faculty-wide initiative at the program level, though it did support the gathering of baseline data early on in a program.

RESULTS

The findings highlight that there are both challenges and opportunities of identifying and supporting multilingual undergraduate students once they have been mainstreamed alongside native speakers of English. As indicated in the literature on post-entry language assessment (Read, 2016), content and language integrated learning (CLIL) (Cammarata, et al., 2016; Murray and Nallaya, 2016), and assessment for professional accreditation (Colby et. al, 2011), the cross-case analysis of PELA's across the disciplines suggests the importance of an iterative process of assessment, and curriculum redesign whereby faculty across the disciplines are incentivized to collaborate with faculty specializing in language and literacy education for the purposes of multilingual student success. Such collaboration ensures

greater validity and reliability of assessment results and relevant curricular and pedagogical interventions.

Quantitative Results

The findings from the post-entry language assessment (PELA) revealed that in the Health Sciences course, out of 238 students, 2.1% were diagnosed as being in Red, 13.4% were categorized as Yellow, and 84.5% of the students were categorized as Green. In the Economics course, however, a different picture emerged, where, of the 147 students who took the PELA, the three groups of Red, Yellow, and Green had 2%, 48%, and 50% respectively. Statistical results from the Applied Sciences course assessing reading are not yet available.

The Faculty of Business – which was the first to implement PELA - had by far the most robust data as it implemented PELA for 4 years with approximately 650 to 700 students per year. In broad strokes, the 4-year trend indicated that approximately 15% of the students scored in the Red category, 35% of the students scored in the Yellow category, and 50% of the students were in the Green category, roughly indicating that about half the students needed ongoing language support. Furthermore, this faculty was able to identify students, as well as indicate their pathway (i.e. direct entry from high school, external transfer from other college or university, and international students who were internal transfers from the university's international pathway program). Students were not profiled based on their language status, pre-entry language proficiency scores, or knowledge of other languages; however, the trends did suggest that both internal and external transfer international students who had recently arrived to Canada (1 to 2 years) and had done most of their schooling in a non-anglophone context needed ongoing language support. To that end, the faculty decided to develop an additional, required writing-intensive course in the 2nd year for all students in order to provide opportunities for continuous improvement in discipline-specific language and communication skills development before students' final year.

Qualitative Results

In order to develop and implement post-entry language assessment, faculty with expertise in applied linguistics collaborated closely with faculty members in Health Science, Business, Economics, and Applied Science. A total of five faculty were interviewed to better understand their perspectives designing and implementing PELA. Through thematic analysis, faculty expressed important insights that can impact the effectiveness and sustainability of PELA, as well as multilingual adult learner support in increasingly globalized university contexts. These insights fell under the themes of professional learning, collaboration, as well as ethics and sustainability of language assessment and support.

Professional Learning in Post-Entry Language Assessment for Student Support

As one faculty member expressed, she was familiar with pre-entry language assessments, such as IELTS and TOEFL, but was learning about post-entry language assessment, especially in other Anglophone university contexts, such as Australia and New Zealand. The faculty member indicates: "I'm learning about PELAs […] there's some controversy with PELAs obviously, […] at the institutional level when people are there." The controversy she was referring to and that is cited in the literature (Arkoudis, 2015; Murray, 2016) is the perceived inconsistency of admitting students into university, thereby indicating that they have they are

sufficiently prepared to pursue studies in the English language, and then requiring them to undergo yet another language assessment post-entry. That said, the primary motivation behind certain faculty engaging in professional learning through a PELA activity was their observation that some of the adult multilingual students who needed ongoing language support the most, were not accessing it. One faculty member noted that "the people who needed [the support] are reluctant to take advantage of it because it acknowledges a failure." An additional motivation behind faculty professional growth in this area was that the PELA also served us as an opportunity to gather some baseline measures on their students, especially for accreditation purposes. One faculty member claimed, "Our accreditation body gives us a report and identifies business communication as an issue."

Regardless of the type of motivation, it was clear that the underlying intent for professional learning in this area was a desire to support multilingual adult learners early on, especially international students who had completed primary and secondary education in non-Anglophone contexts, and had recently arrived to Canada to pursue post-secondary education.

Collaboration on Assessment Design

Once content faculty recognized the need to identify and support students through the design and implementation of a post-entry language assessment activity, they engaged in collaboration with experts in applied linguistics to develop an assessment tool that would meet student needs, particularly in terms of expectations of writing in that particular discipline or content area. As one faculty member stated, "it's business writing that matters."

One faculty member indicated that there was not much collaboration in the initial implementation of a 'rough and ready' tool that provided a snapshot of writing performance in the first couple of years of the PELA activity. However, to address ongoing concerns and questions about the reliability and validity of the instrument, the faculty member "completely agreed" with changing the tool so that it was more "content-oriented", or more closely related to the genre and content knowledge expected in the discipline. Although the initial instrument was a short, low-stakes reflective writing piece on career aspirations, the re-designed assessment tool focused on a higher-stakes assignment whereby students had to explain business concepts related to teamwork and collaboration in organizations. He expressed that "the performance was less successful than might be desired but perhaps more truthful," suggesting that a more discipline-specific PELA generated data that was valid and more reliable.

There was genuine interest in collaborating and a plea for more assistance in the area of more inclusive assessment practices in an increasingly global higher education context. One faculty member claimed: "I think we need more help to be more inclusive in how we assess, and I don't think we've done a good job of changing how we do our assessment to support multilingual learners."

Ethics and Sustainability of Post-Entry Language Assessment for Student Support

In addition to learning about post-entry language assessment, and the controversy and demands for collaboration connected with it, faculty expressed strong opinions about the ethics of providing support for multilingual, international adult learners. One faculty member stated that within a global education context, university administrators have "a moral imperative to not let students suffer and fail because of language issues if they'd been

admitted to the university." However, some cautioned that this support should not only be limited to adult multilingual or English as a second langauge learners, but to all students, especially as language and literacy practices have evolved in a rapidly changing technological and diverse multidisciplinary educational context. One faculty member states: "It doesn't matter which student it is; across the board, language and literacy needs to improve." Critical scholars (Benesch, 2001; Pennycook, 2001) also question the practices of identifying and providing separate support for multilingual learners, labelling students as 'non-native' speakers of English or 'struggling English learners', and categorizing their English language use based on 'red', 'yellow' or 'green' indicators of performance as this may actually perpetuate deficit discourses, as well as shame and demoralize adult English language learners wishing to pursue higher education in Anglophone contexts.

In addition to expressing various ethical perspectives towards PELA activities and support practices, one faculty member posed poignant questions regarding the sustainability of PELA activities: Can you imagine if we have a PELA that's really successful? […] [What if] the university doesn't want to support it at the level it needs to be?"

After the first pilot PELA case study in business, three other disciplinary areas participated in the design and implementation of PELA, thereby demonstrating increased uptake in the strategy. However, at some point in the broader implementation process across the university, faculty members and administrators may need to decide if and how they can continue to invest the resources into this activity, as well as provide the follow up support.

Overall, the findings suggest that there is a need for ongoing language and literacy support once adult EAL/ multilingual students enter higher education programs, and that discipline-specific language assessment and support model is optimal as it helps to develop a deeper understanding of university students' linguistic needs, their performance, and their development within content courses. In an increasingly global education context with much student mobility and opportunities for international higher education, faculty across the disciplines increasingly see the need to engage in professional learning to better support the global adult learner, and have a greater awareness of the challenges, opportunities, and complexities of collaborating in the design and implementation of post-entry language assessment as a first step to providing support to EAL/multilingual learners.

CONCLUSIONS

Adult education in today's era of burgeoning globalization is arguably more complex than ever before. Internationalization of campuses and ever-increasing diversity in student populations has ushered in both propitious opportunities and inevitable challenges. Internationalization of higher education, albeit not without critique, has served to facilitate the accessibility of educational opportunities for students in other parts of the world who would not have had the same academic and professional opportunities; it has also generated more revenues for institutions that are increasingly strained for resources.

In keeping with the ethos of equity and inclusivity, and based on our findings, we contend and recommend that universities need to put in place measures and initiatives (i.e., PELA) to assess (and subsequently address) the language needs of students. While development of PELA (and deployment of follow-up support) is arguably resource-intensive, it seems to offer a viable path forward. This necessitates incentivizing content faculty to collaborate with language specialists to develop PELAs which are localized and discipline-specific, as argued by

Fox and Artemeva (2017). Crucially, the results of PELA would then need to feed into a follow-up, developmental support mechanism embedded in disciplines throughout the degree. In parallel, there is also a need for shift in perspective among Anglo-dominant faculty and administrators, not to view EAL adult learners in these global times as 'remedial' of having a 'deficit'. Many of these students are strong academically, multilingual, and highly motivated and resilient; they just need more time, support and practice to catch up 'linguistically' to English-speaking peers. These critical changes in attitude and redirection of resources could ensure greater engagement and success of adult learning in global times.

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LEARNING FOR 'ACTIVE URBAN CITIZENSHIP' IN MIGRATION SOCIETIES

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ABSTRACT

The roundtable addresses the challenge of civic engagement with regard to diversity in urban contexts, including ways of building solidarities between native citizens and newcomers. The discussion will be based on the presentation of the theoretical and methodological framework of a participatory project in an Austrian city, which connects research, arts and citizenship education.

Keywords: citizenship, migration, solidarity, informal learning

BACKGROUND

Global migration shapes societies in many and varied ways – depending, for example, on historical as well as on present economic, political, social and cultural developments. Further diversification of the impact of migration can be found at the level of regions and nation states, but also within individual countries. Most international, but also internal migrants settle down 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.

TOPIC AND AIM OF THE PRESENT RESEARCH

One of the numerous challenges in migration societies lies in the question of democratic development. A current research project, which will be discussed during the roundtable, poses the question of the opportunities for democratic engagement in 'diverse' cities – for those who are 'newcomers' as well as for those who may claim to be the 'native citizens' of a certain place. Civic engagement in migration societies can include the work of solidarity movements (such as fighting for the rights of undocumented migrants) or more informal, everyday engagement. The concrete interest of our research team is to look at potentials and problems in building solidarity between the above-named groups. For example, limitations exist regarding the political and social conditions for active citizenship, but also in terms of internal asymmetries, power relations and exclusionary dynamics within solidarity groups and communities. These perspectives will be explored through the theoretical lenses of active urban citizenship and solidarity theories. Furthermore, I will analyse pertinent learning processes (mostly informal learning), which enhance the development of active citizenship in the given context, and reflect on the role of adult education in fostering active urban citizenship.

In the empirical part of the study we will analyse interactions within an arts-based project in an Austrian city, in which a group of women are invited to develop utopian and/or concrete perspectives for civic engagement within their city.

FOCUS ON THE THEORETICAL FRAMEWORK

Urban citizenship can be seen as a collective practice of struggling for civic rights (Schilliger, 2018). It questions conventional ideas of belonging and is particularly relevant in times of increasing global mobilities. Learning processes can be a precondition but also a result of the respective struggles.

Cities undergo multiple processes of demographic and economic change and are affected by neoliberal restructuring of public space – for example through gentrification, commercialization and privatization. At the same time urban contexts have always been laboratories for utopian thinking and important places of political or revolutionary engagement. Cities are political spaces where questions of power, belonging and rights/duties of citizenship are continuously negotiated. Some authors argue that nowadays cities have taken on the role that factories had played in the age of industrialization in terms of articulating political resistance (Greenberg & Lewis, 2017).

Looking at urban contexts through the prisms of social cohesion and active citizenship, we can see processes of de-solidarization as well as the emergence of new social movements, which aim at reoccupying public space and at reformulating citizenship rights – such as Occupy, municipal movements and others (Wenke & Kron, 2019). Some groups, like the Solidarity (in the US: Sanctuary) Cities Network focus particularly on the rights of undocumented migrants, others are dealing with asylum politics and try to prevent deportation (e.g. refugee protest camps) and some fight against racisms and right-wing extremism. These groups act in a broad field between established political/administrative bodies and informal structures of civil society.

Apart from organised groups, a lot of solidarity action and 'lived citizenship' also takes place in everyday interactions within communities, for example amongst people who share the same neighbourhood or certain challenges within their environment. The theoretical/ empirical perspective of lived citizenship addresses the micro-sociological dimension of citizenship and looks at the practices of citizenship and belonging in everyday life. Against the background of feminist approaches to citizenship, the public-private dichotomy in traditional ideas about citizenship is thus challenged (Lister, 2007). Interesting questions to be analysed against this background are, for example: How do people subjectively understand citizenship, how do they perceive their position in society and which practices of acting, of participating do they develop? How do they perceive their scope of action in urban contexts? How are these perspectives developed, or perhaps substantially transformed, through individual and collective learning processes? Appropriate approaches for looking at the learning dimension of these questions can, for example, be found in research on learning in social movements (Duguid, Mündel & Schugurensky, 2013).

METHODOLOGICAL APPROACH

The present research project (in progress) was started in 2020 and is funded by the city of Graz (Austria) as part of the so-called "Cultural Year Graz 2020". The empirical research accompanies a group of around 15 women from different ethnic backgrounds. They will engage in (arts-based) *Living Labs* to develop utopian and concrete visions for active citizenship related to their urban living environment. Living Labs are a methodology to bring together people from different backgrounds in order to enable innovative action which is connected to the social environments and related challenges of the participants (Malmberg &

Vaittinen, 2017). The Living Labs will be accompanied by a photographer and a text-artist, who will support the participants in using artistic methods to develop and express their ideas. The *products* (collages from texts and photos) – will be presented to the public in an exhibition – which is to be installed in shop windows of the women's neighbourhood in October 2020. The mixed-methods research design includes theoretical analysis, observation during the workshops, qualitative interviews with participants and the analysis of products from the Living Labs (texts and photos).

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WYNDHAM CITY: A TALE OF STEADY PROGRESS TOWARDS A SUSTAINABLE LEARNING COMMUNITY

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ABSTRACT

The purpose of this paper is to explore the development of a learning community/city approach within Wyndham City, Victoria, Australia. First, there is a discussion of the demographic and economic context in which Wyndham has developed its Learning Community Strategies. Second, is an outline of a history of other learning community/city approaches within greater Melbourne and Australia. This includes learning community and learning city frameworks such as the Australian Learning Community Framework and UNESCO's Key Features of Learning Cities which have influenced Wyndham's Learning Community Strategies. Third, an examination of the journey of Wyndham City Council in developing successive Learning Community Strategies, identifying critical incidents that have led to steady progress towards a sustainable learning community. Fourth, an examination of the results, including some vignettes of successful case studies. How has Wyndham evaluated its Learning Community Strategies? Finally, in summary, the implications for adult education and theory including avoiding the use of the label 'learning city' as a marketing tool rather than a 'social process of participation and negotiation'.

Keywords: Learning city, learning community, lifelong learning, community development.

INTRODUCTION

> Stakeholders credited the Wyndham Learning Community Strategy 2014-2017 as key to building the foundations for strong partnerships and collaborations on which to promote lifelong and life-wide learning across Wyndham's increasingly diverse community (O'Connor, Wong, Scrase, 2018).

The City of Wyndham is located on the western edge of Melbourne, Victoria, between Metropolitan Melbourne and Geelong. Wyndham covers an area of 542km² and features 27.4km of coastline bordering Port Phillip Bay to the east (WCC, 2016).

For some time now Wyndham has experienced very rapid growth. Wyndham is the 3rd fastest growing municipality in Australia. It is predicted that in 2040 Wyndham's population will have almost doubled.

Wyndham's population (270,478 in 2019), is dominated by millennials and younger generations: 58% of residents are 35 years or younger. The Wyndham Aboriginal and Torres Strait islander population is the largest in all of greater Melbourne. Almost half of all Wyndham residents were born overseas from 162 different countries; 53% of Wyndham residents speak a language other than English. More than half of Wyndham households are families with children.

Transport is a key challenge with 70% of employed residents leaving Wyndham every morning to go to work. This compounds issues of time spent with family, on recreation, education and sport, and associated health issues. More than 1 in 10 young people in Wyndham are neither working nor studying. Wyndham experiences lower levels of tertiary

attainment than greater Melbourne and a higher unemployment rate. However, housing in Wyndham is 15% more affordable than greater Melbourne (WCC, 2016).

It was against this backdrop that successive Learning Community Strategies have been developed, the latest adopted by Council on 5 February 2019. Through this succession of Strategies, a strong foundation for the creation of a community of lifelong learners in Wyndham has been created.

The Learning Community Strategy (LCS) 2018-2023 identifies the drivers facilitating lifelong and life-wide learning in Wyndham. Wyndham City Council's (WCC) multiple direct roles in relation to this Strategy include: advocacy; facilitation of partnerships to deliver lifelong learning opportunities; implementing new models of service development; initiating new responses to existing and emerging needs; and the delivery of programs and services for social, economic, environmental and the healthy wellbeing of the community. (WCC, 2018, p.15).

These ideas build upon a knowledge base of practical, action-oriented lifelong learning strategies that have taken place in Australia and internationally.

LEARNING FROM LITERATURE AND PRACTICE

Learning Community/Learning City Developments in Australia

Australia's history of learning community/learning city developments are well documented in the literature, with a flurry of activity from about 1998 onwards. (Kearns, 2005, Longworth, 2006, Longworth and Osborne, 2010, Galbally & Wong, 2008). Learning community initiatives included 10 Victorian Learning Towns projects funded in 2000 by the Victorian State Government and 10 learning communities across Australia funded in 2001 by the former Australian National Training Authority (ANTA) (Global Learning Services, 2001, Henderson, Castles, McGrath & Brown, 2000, Wheeler & Wong, 2006). Once the funding ran out the momentum was not sustained for many of these communities (Kearns, 2015).

Nevertheless, lessons were documented. An Australian Learning Community Framework (ALCF) was developed, and good-practice case studies from Hume Global Learning Village (HGLV), and Gwydir Learning Region (GLR) were published (Wheeler, Wong, Farrell & Wong, 2013, Wheeler & Wong, 2013). The ALCF was updated in 2014 to align with the UNESCO Key Features of Learning Cities (UNESCO UIL, 2013), and the introduction of the UNESCO Global Network of Learning Cities (GNLCs) in Beijing in 2013. A case study on the City of Melton was added (Wheeler, Wong and Blunden, 2014, 2014a). Melton became the first Australian city to join UNESCO's GNLC and was one of 12 award winning case studies (Valdes-Cotera, Longworth, Lunardon, Wang, Jo, Crowe, 2015) which informed the Guidelines of Building Learning Cities (UNESCO UIL, 2015a).

Australian good practice examples were also featured in a number of international publications and on PASCAL International Exchanges (PIE) (Kearns, 2013, 2014, Longworth, 2006, Plum, Leverman & McGray et al, 2007).

Wyndham's Learning Journey

The City of Wyndham commenced its own journey in 2006. A process of action learning developed a collaborative learning community vision and strategies for Wyndham. Fig. One maps this process.

Critical incidents identified in Figure One are:

- the launch of the **first Learning Community Strategy** (LCS) in 2006, and an online learning portal (Wynlearn) in 2007 which highlighted **learning opportunities** across the municipality.
- a **stronger community engagement process** in 2013 that led to a second LCS 2014-2017 which brought together the community's learning priorities, the education theory and the WCC's desire to improve social equity, and create a sustainable vision for the future of Wyndham.
- Council **resources** behind its commitment to lifelong learning through the appointment of a **Coordinator Learning Community** to oversee the implementation of the Strategy.
- a **strong partnership approach** to deliver the learning outcomes identified in the Strategy, and the development of **an evaluation approach** that measures the strength and outcomes of these partnerships.
- an evolving and strengthening **governance structure** that resulted in a dedicated Learning City Portfolio Committee (LCPC) that now aligned with other Council Committees. The head of this committee was recently elected as mayor, demonstrating strong support for lifelong learning from the **leadership** of the city.
- a **celebration** of lifelong learning in the city through an annual **Learning Festival**.
- close involvement of the LCPC in the development of the current LCS 2018-2023, with **a working group** formed from **Committee members** to guide, advise and inform the Strategy.
- role clarification of Council in LCS 2018-2023 as one of **advocacy; facilitation; exploration; initiation and delivery**.
- Wyndham City being accepted as a member of **UNESCO's Global Network of Learning Cities.**
- further commitment by Council through the appointment of a Learning Community Officer recognising the breadth and depth of the Action Plan.
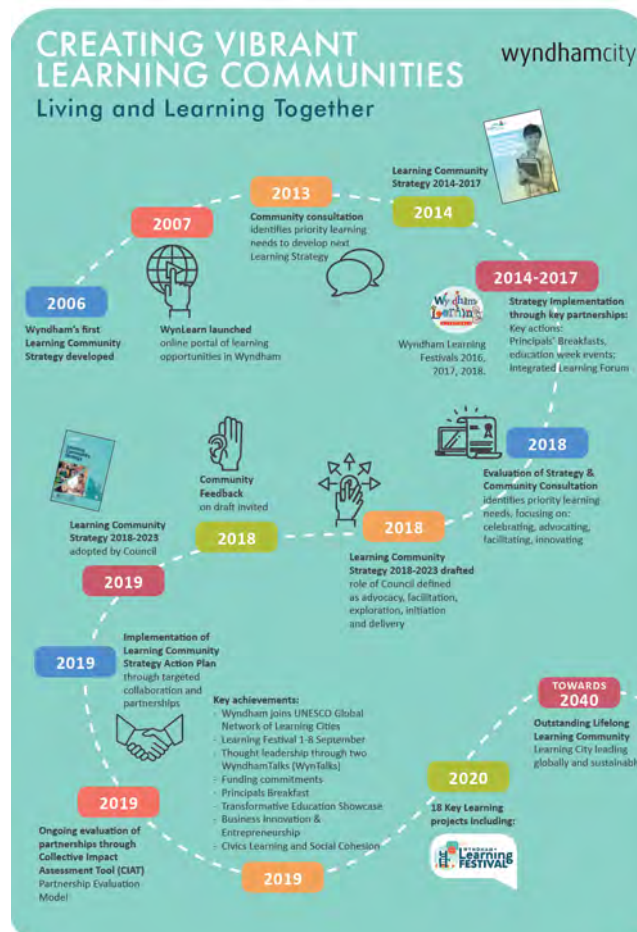

Figure One: Wyndham's Learning Journey

In the 14 years since Wyndham initiated its learning community strategy, planners have built on what has come before, consulted with adult learning experts, and the citizens of Wyndham to adapt its strategies and actions for a local context. It is no surprise that items highlighted above are also key elements of the ALCF and UNESCO's Key Features of Learning Cities. Wyndham City Council recognised and supported the roll-out of Wyndham's Learning Community Strategy in alignment with the policies of Adult Learning Australia (ALA), the ALCF, UNESCO's Key Features of Learning Cities, and the United Nations Sustainability Goals (SDG), particularly SDG 3, 4, 5 and 11 (WCC 2018, pp.12-13). The Council supported the attendance of the Coordinator Community Learning at two international conferences including UNESCO's Third International Conference on Learning Cites held in Cork in 2017. The Wyndham Learning Festival is modelled on Cork's (Ireland) renowned Learning Festival. The city is also positioning its citizen to understand and respond to emerging economic and social change demonstrated by the Wyndham Smart Cities department's award for its Smart City Strategy 2019-2024 (WCC, 2019).

Drivers of Economic and Social Change

There is a myriad of drivers of global economic and social change such as rapid growth in information and communications technology, globalization, climate change, and changes in the world of work. For example, automation, artificial intelligence and other new technologies are developing at an unprecedented rate, and this is significantly impacting industry and jobs, tasks and the skills required. In addition, issues such as growing inequality; a growing number of displaced persons because of conflict; climate and health crises all impact on people in communities (UNESCO, 2018). A learning community approach such as that adopted by Wyndham can contribute practical action-orientated programs to a whole of community approach.

The Wyndham LCS 2018-2023 with a theme of lifelong learning is the guiding principle driving social, economic, environmental and cultural life. Youth unemployment, education attainment levels and the need for more local jobs are identified as key challenges. The Strategy contains pragmatic Action Plans, which are implemented in collaboration with key stakeholders, and designed to provide opportunities to build skills for adaptation and resilience for the future. For example, Aboriginal Culture driving new ways to learn; Developing Leaders in the Local Communities; Community "Hackathons" (Changemakers collaborate with volunteers to solve issues to the benefit of the community); Entrepreneurship in Business; Civics Learning and Social Cohesion.

EVALUATION AND RESULTS

The process of collaboration and community engagement is very important in the development and evaluation of this learning community. The current and previous Learning Community Strategies were created through a process of listening to what the community valued in the previous Strategy and during the process, identifying learning priorities for the future of Wyndham.

An evaluation of the Wyndham LCS 2014-2017 took place in early 2018. The aim was to assess how effective that Strategy had been in creating and facilitating learning partnerships; engaging the community in learning, and delivering learning outcomes that position Wyndham for the future (O'Connor et al 2018, p.13). After extensive consultation with stakeholders and analysis of the available data, a major finding was that the Strategy had

acted as a catalyst for facilitating the implementation of a number of learning initiatives, as well as to support and extend existing learning initiatives within the community.

There were many recommendations from the evaluation that are being implemented in the current strategy (Wyndham LCS 2018-2023), including: the implementation of a five-year term; the funding of another learning officer to support the growing action plan; leveraging the success of the Learning Festival into promotion of other lifelong learning initiatives; keeping the concept of Life Stages – Early Years, School Years, Young Adults, Adults and Seniors, as a mechanism for focussing actions of the Strategy; and further developments of local leaders. (WCC, 2018).

It was noted that in previous Strategies accurate and complete participation data for some Actions that involved wide scale mobilisation, for example, the Learning Festival, were not easy to collect. A key recommendation of the evaluation of Wyndham LCS 2014-2017 was to strengthen baseline data to enable more thorough pre- and post-Strategy comparisons of the impact of the Strategy on the Wyndham community in the future.

The Collective Impact Assessment Tool (CIAT) (City of Melton, 2017), a tool for measuring and evaluating the strength of partnerships in contributing to the achievement of collaborative projects, was applied successfully to the evaluation of the Wyndham LCS 2014-2017 to assess the collective impact of partnerships across the Life Stages. CIAT generates consistent numerical data about subjective findings and does provide baseline data. CIAT was able to quickly identify strong partnerships, for example, in the Adults and Seniors area, and those that needed strengthening, for example, the School Years. Subsequently, CIAT was adopted as the preferred baseline tool for measuring and evaluating the 'strength of the partnerships in contributing to the achievement of the aims of the Learning Community Strategy 2018-2019' (WCC 2018, p. 35).

To improve the collection of quantitative baseline data, the Coordinator Learning Community works with the Manager Smart Cities Office to identify cost effective digital solutions for the collection of data and promotion of learning activities (WCC 2018, p. 37).

Boshier (2018) says that the scope of a learning city depends upon the combined effect of at least three variables. First, the nature of what is learnt. Second, the duration of learning activities from short festivals to sustained activities. Third, the extent of learner participation. The following vignettes illustrate just two examples of the scope and breath of learning activities in Wyndham. Vignette A outlines the Wyndham Learning Festival. Vignette B describes a Science, Technology, Mathematics and Engineering (STEM) awareness competition for young people.

Vignette A: The Wyndham Learning Festival

The result of a partnership between Wyndham Community & Education Centre and the Wyndham City Council, the Wyndham Learning Festival is now in its 5th year. The Festival is held from 1-8 September, coinciding with Australia's Adult Learners Week, and provides a showcase, recognition and celebration of learning across Wyndham. Upwards of 5000 people attend around 180 Festival events each year.

The Festival provides opportunities for FREE learning activities across the City of Wyndham for all ages and interests, promoting lifelong learning for all and welcoming new events, sponsors and participants to reflect this diverse and dynamic learning community.

Learning Festival many activities have included Aboriginal culture, cooking, pyrography, craft, hip hop dance, gardening, painting, Lego construction, African drumming, creative writing, knitting, Spanish, ceramics, drawing, gaming, author talks, music therapy, and inspirational stories of refugee survival.

Festival event providers include clubs, groups, individuals, businesses, schools, early learning centers, community centers, libraries, higher education providers, arts spaces and more. The Festival encourages the community to try new things in both formal and informal learning settings. See: https://www.wynlearnfestival.org.au/

Vignette B: Young Scientist of Wyndham Competition

VJ, a Wyndham resident, is on a mission: to encourage young people to love, or at least, get involved in STEM. As a participant in the Wyndham Building Blocks program (a 15-week community program run twice a year through a collaboration between Wyndham City Council and Victoria University Polytechnic), she strengthened her community leadership and participation skills. One of the key objectives of the program is for participants to mobilise and empower others to make positive change within the Wyndham community through tangible actions with demonstrable community benefits.

After graduating from the program, VJ has mentored subsequent participants, and has single-handedly run a Young Scientist of Wyndham competition in three consecutive Learning Festivals. The Young Scientist competition encourages young people to solve a community problem – for example Wyndham's recycling dilemma, creating wealth out of waste – through the application of STEM. Each year about 20 competition entrants have submitted their designs, models and ideas and have been judged by a local panel of experts. The results have been impressive – the participants gaining experience in presenting their entries to the judges, their original thinking bringing creative ideas to dilemmas experienced across Wyndham.
https://www.wyndham.vic.gov.au/services/community-support/building-blocks-community-leadership-program/about-building-blocks

IMPLICATIONS FOR THE DEVELOPMENT OF ADULT EDUCATION AND THEORY

Plum et al (2007) are very critical of learning city developments, especially those that do not focus on an adult education/lifelong learning approach. Plum et al (2007, p.42) argues that in the past some learning city initiatives were too weakly developed and could be easily misappropriated for self-interested purposes such as a marketing label. However, quoting examples such as the HGLV, they note that a "fully developed concept of the learning city has great promise to inform core theories and practices in the field of adult education" (p. 38). Boshier (2018) identifies that there is 'no one size fits all' learning city and often the model is shaped by the city's location, and the political orientation of the country. However, Boshier urges adult educators to become involved, and in this way, they can influence 'smart city' enthusiasts. Borkowska and Osborne (2018, p. 355) recommend that urban communities that desire to be technologically innovative would be well placed, especially in regard to active citizenship, learning opportunities for all and social inclusion if smart city strategies were underpinned by the broader ideas and frameworks of learning cities. The Wyndham Learning Community area and the Wyndham Smart Cities Office, collaborate regularly in areas of technical themes included in the LCS 2018-2023 such as jobs of the future, and utilising data

and analytics to enhance service development and direct service delivery (Tabbagh & Mowlam, 2020).

Wyndham has been able to build on a theoretical and practical knowledge base of learning communities and learning cities in Australia and internationally. In a recent presentation on Smart Learning Cities, Osborne (2020) reminded the audience of key concepts that underpin Learning City approaches. The idea of the Learning Society is one where education is not a segregated activity for a certain time and place. There is an acceptance of a learning culture; formal, non-formal and informal learning using a lifelong and life-wide approach that encompasses the individual, families, workplaces and communities. The embedding of Indigenous Knowledge is highly relevant for Australia. Equity: fair and equitable access to learning which should reflect the population in terms of gender, ethnicity, age, disability, migrant/refugee status, socio-economic class, location. Increasingly there are Digital Opportunities which enable access to 21st Century skills including emotional and social knowledge. To be sustainable Regulatory and Policy Frameworks should be supportive and it would help if there was a National Lifelong Learning Framework. Vitally, there must be Intersectoral Co-operation, across different sectors such as local government, education (kindergarten to the tertiary sector), community, business and public agencies (libraries, museums, health bodies). These concepts are evident in the Learning Community Strategies developed by Wyndham.

The key message from Wyndham is that the process of collaboration and community engagement is vital. Wyndham's leaders understand the benefits of lifelong and life-wide learning. There is a strong governance model. Through successive Learning Community Strategies, a collaborative approach to implementing the Action Plans and run the annual Learning Festival, Wyndham is building a learning culture. Wyndham has developed a pragmatic, asset-based approach which has mobilised the learning resources and expertise across different sectors. While there are no specific regulations about lifelong learning for local governments in Australia, Wyndham links policies on lifelong learning to community strengthening which is a vital area of work for individual empowerment, social cohesion, and economic and cultural prosperity. UNESCO UIL sees the Learning Cities concept as a person-centred, learning-focussed approach that provides a collaborative, action-oriented framework for working on the diverse challenges related to sustainable development including smart cities. The journey the City of Wyndham has taken as illustrated in Figure One mirrors this approach.

Boshier (2018, p.432) noted areas of further research by Learning Cities. One question was 'what can be done to interest lifelong learning advocates and adult education researchers in conceptual and operational issues related to Learning Cities?' One idea is to document the process. This paper has illustrated that the City of Wyndham has underpinned their learning community/city approach with adult education principles including learning as a driver for change, and leaders, advocates, adult education researchers, and most importantly practitioners in the field, must communicate the benefits of this approach to residents which is vital to maintain and sustain social participation, responsiveness, harmony and prosperity.

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PEDAGOGIES OF GENDER IN WAR MUSEUMS IN CANADA, EUROPE, AND THE UK: A FEMINIST ANTIMILITARIST DISCOURSE ANALYSIS

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ABSTRACT

This paper details our exploration of the ways in which gender, militarism, and learning intersect in war museums in Canada, England, and Europe. We outline our theoretical framework of feminist antimilitarism, grounded in adult education; discuss research about museums in general and war museums in particular; and, explain our methodology of feminist discourse analysis and visual analysis. We focus on an element that is typically not a central point of analysis in research about war museums: the gendered representation of civilians. Our preliminary findings indicate that civilians are underrepresented, in comparison to soldiers, in war museums, and that, when they are present, they are discursively constructed in ways that leverage civilian deaths, transform civilians into soldiers, and stereotype women civilians. We conclude with suggestions for museum directors, curators, and adult educators to work together to problematize how war is remembered.

Keywords: civilians, feminist antimilitarism, gender, museums, war.

INTRODUCTION

This paper details our exploration of the ways in which gender, militarism, and learning intersect in war museums in Canada, England, and Europe. We outline our theoretical framework of feminist antimilitarism, grounded in adult education; discuss research about museums in general and war museums in particular; and, explain our methodology of feminist discourse analysis and visual analysis. We focus on an element that is typically not a central point of analysis in research about war museums: the gendered representation of civilian experiences in war. Our preliminary findings indicate that civilians are underrepresented, in comparison to soldiers, in war museums, and that, when they are present, they are discursively constructed in ways that leverage civilian deaths, transform civilians into soldiers, and stereotype women civilians. We conclude with suggestions for museum directors, curators, and adult educators to work together to problematize how war is remembered.

THEORETICAL FRAMEWORK

Enloe (2016) explores how militarism (the translation of military ideals to civilian contexts) relates to binary-thinking, othering, patriarchy, and transnational capitalism; as such, feminist antimilitarism aims to critique the ways in which war and patriarchal relations are bound up with violence and oppression at individual and societal levels. Taber (2009) brings a pedagogical focus to feminist antimilitarism, exploring how "war and violence affect the pedagogy of our daily life" (Taber, 2009, p. 196). In this paper, we use this dual lens to explore war museums as public pedagogical institutions.

Museums are often viewed by the public as neutral institutions that preserve the past. However, they are complex pedagogical sites that both support and challenge patriarchal colonial ruling relations (Clover, Sanford, Bell, & Johnson 2016; Hooper-Greenhill 2007; Levin

2010; Marstine 2006). There is much research on war museums that demonstrates a related privileging of nationalist and militarist stories of (male) heroism (Daugbjerg, 2017; Dean 2009; Loxham 2015; Raths 2012; Stylianou-Lambert & Bounia 2012; Thivierge 2016; Whitmarsh 2001; Winter, 2010, 2012). A gap in the research exists, however, with respect to a feminist critique (Brandon, 2010 is a notable exception) and adult education (Thivierge, 2016 is a notable exception) in the context of war museums. Our research therefore uses the theoretical standpoint of feminist antimilitarism (Enloe, 2016) grounded in adult education (Taber, 2009) to build on this previous research.

Although research about war museums often mentions the effects of war on and deaths of civilians (i.e., Daugbjerg, 2017; Raths, 2012; Winter, 2010) as well as the tension between military and civilian curators (i.e., Daugbjerg, 2017; Dean, 2009; Thivierge, 2016), the focus is seldom on civilian experiences of war. This is likely because civilians tend to be either ignored or an after-thought in military museums. Strauss (2013)'s article about "Peace – The Exhibition" at the Canadian War Museum (Ottawa, Canada) details the fact that, according to Kathryn Lyons, co-creator of the exhibit, "it is only in recent times that the museum would have considered collecting material culture from civilian or home front events not linked directly to military service" (p. 403). Similarly, Winter (2012) explains that "war museums began to change in the fourth quarter of the twentieth century. They began to privilege non-combatant victims of war alongside civilian and military mobilization in the war efforts of combatant countries" (p. 156) particularly with respect to the Holocaust. Indeed, focusing on civilian deaths in war museums has been controversial. Dean (2009) explains how a planned exhibition at the Canadian War Museum about civilian deaths due to Allied bombings in Germany caused military veterans (supported by a number of government officials) to complain that their service was being sullied, resulting in the exhibit changing to focus more positively on how the bombing contributed to the war effort. Certain research, such as Whitmarsh (2001) do include a focus on civilians because the museum in his analysis, In Flanders Fields (Ypres, Belgium), made a concerted effort to tell the stories of civilians. What is missing, therefore, is a methodological focus on civilian experiences in war museums as a whole, particularly with respect to a gendered analysis.

METHODOLOGY

This research utilizes the methodologies of feminist discourse analysis (Lazar, 2005;2010) and visual analysis (Rose, 2001) to analyze gendered pedagogies in war museums. The overall research question is: How do gender, militarism, and learning intersect in selected war museums in Canada, England, and Europe? According to Rose (2001), there are two types of discourse analysis, and type II is primarily focused on "the social production and effects of visual images and objects" rather than the various ways of seeing an image itself (p. 250). Thus, in our research we investigate the way in which different war museums use images and visual/textual displays as institutional technologies in ways that may reproduce an apparatus that presents war as necessary. Rose (2001) defines institutional technologies as the techniques employed by sites, such as the museum, that put power and knowledge creation into practice. Examples of institutional technologies within the museum would be choices in regard to layout, display, and interpretation of events or objects. We considered all three in our data collection and analysis processes. We used feminist discourse analysis to forefront gendered representations in our investigation of the discursive strategies present in the museum space from a feminist antimilitarist viewpoint. Paramount to our discussion of the

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absence of a negative framing of warfare in many war museums is the role of patriarchal and nationalistic discourse which supports both ideological and social domination of certain powerful groups over others (man/woman, white/non-white, soldier/civilian).

The data for this research was gathered in the following museums: Allied Museum (Berlin, Germany); Athens War Museum (Athens, Greece); Canadian War Museum (Ottawa, Canada); Imperial War Museum (London, England); Imperial War Museum North (Manchester, England); In Flanders Fields Museum (Ieper, Belgium); Lisbon War Museum (Lisbon, Portugal); National Army Museum (London, England); Royal Museum of the Armed Forces and Military History (Brussels, Belgium); and, Royal War Museum (Copenhagen, Denmark). These museums were purposively chosen in one of three ways: to coincide with research and personal travel; as well-known and well-established museums; and, as newer museums that purportedly engaged in a strong critique of war.

In each museum, the lead author analyzed the exhibits with the following questions in mind: How are war, militaries, and weapons pedagogically represented? How are military members and civilians represented? How are enemies and allies represented? How are men and women (and those who do not identify with that binary) represented in relation to Indigeneity, race, class, sexuality, and ability? What are the lifelong learning implications of these representations? How can adult educators in museum contexts problematize these representations with visitors/learners? She took photographs of the exhibits and curatorial statements and obtained or drew maps of each museum's layout. Then, both authors analyzed this data for textual and visual pedagogical discourses. In so doing, we became interested in the presence and absence of civilians. We then returned to our analysis with the question, on which we focus in this paper: How are civilians pedagogically represented in war museums?

FINDINGS

In this section, we detail our preliminary findings with respect to how civilians are discursively constructed in ways that: leverage civilian deaths, transform civilians into soldiers, and stereotype women civilians.

Leveraging Civilian Deaths

Exhibits of recruitment posters and the protection of civilians function as institutional technologies that privilege discourses of victory, patriotism, and nationalism. For instance, an exhibit of recruitment posters at the Imperial War Museum (London, England) frames civilian deaths as an incentive for men to enlist and serve in the army overseas. Civilians are mentioned only briefly but with profound significance at the Canadian War Museum (Ottawa, Canada) where a panel titled "Wages of War" describes how, during WWII, Canadians were fortunate that the war was not fought on their soil, as "Worldwide, over 55 million died, the majority of them civilians." At the Royal Museum of the Armed Forces and Military History (Brussels, Belgium), civilian casualties are discussed in conjunction with victory. Further, one panel reads: "In order to confer enduring meaning to the [military] sacrifices made, the nation worships national heroes. The various forms of remembrance have one common idea: 'no more war.'" But, we ask, how/can we reconcile the discourse of death, as an honourable and necessary sacrifice, with the notion of ending war entirely? Problematically, in each of these examples civilian loss of life is positioned as occurring in favour of an overall agenda of national defense and expansion.

As educators and researchers in the fields of adult education and public pedagogy, it is of upmost importance to emphasize Winter's (2012) point that war museums should take into consideration the militarist discourses reproduced by curatorial choices, as well as the potential to provide visitors with a more critical framework for examining the extreme loss of life which accompanies war. This is often a difficult enterprise, as museums are typically careful not to frame soldiers in an overly negative light, for reasons often related to financial backing and political support (i.e., Dean, 2009; Daugbjerg, 2013; Thivierge, 2016). The uncritical views of war promote the idea that war is necessary and often unavoidable, thus any and all deaths, including civilians, purportedly support a larger cause.

Transforming Civilians into Soldiers

War museums employ a variety of institutional technologies that transform civilians into literal soldiers (as military members) and figurative soldiers (to support the war effort). With regards to the former, the Canadian War Museum (Ottawa, Canada) asks, "Do you have what it takes to join up?" with an interactive exhibit that allows visitors to check their height, eyesight, foot shape, and teeth to learn if they would be accepted into military service. The Imperial War Museum (London, England) has a similar exhibit titled, "Your King and Country Need You." The National Army Museum (London, England) has an embodied video game where visitors stand at a specific spot on the floor to be taught drill moves by a military instructor. The system marks whether the moves are performed correctly while the instructor barks out comments such as, "Recruit 3, you are not a free man, you are a number!" The Royal War Museum (Copenhagen, Denmark) has large wooden images of soldiers and sailors with cut-outs in their faces, so visitors can pose as military members, with convenient stools for children. The National Army Museum (London, England) has a panel describing soldiers as "complex" and reads, "When they leave civilian life behind, people are transformed by the army's rules and culture." Together, these discursive representations acknowledge that soldiers were once civilians by demonstrating that anyone can become a soldier (if they are healthy), while teaching visitors that military life is distinctly separate from civilian life. The Canadian War Museum (Ottawa, Canada) labels munitions and other war workers as "The labour force: Canada's *other* army" (italics added), directly placing civilians under a military umbrella.

Enloe (2000) discusses militarization as "process by which a person or a thing gradually comes to be controlled by the military *or* comes to depend for its well-being on militaristic ideas" (p. 3). Thus, the more that the processes of militarization take hold in society, through discourses which teach individuals to rely on military powers for certain freedoms and protections, militaristic ideology is viewed as "not only valuable but normal" (p. 3). The examples above illustrate how the institutional technologies of curatorial decision-making reproduces the ideology of militarism, which views war as necessary, honourable and highly valuable; therefore, all civilians should contribute to its growth. Through positioning soldiers as distinct from civilians in regard to their masculinity, physical capacity, selflessness and willingness to be obedient in the face of a greater cause, these museum displays also support a discourse of military life as glorified and necessary. Each of these examples are ripe with images and stories of men. When women are "turned into" soldiers, it is typically figuratively, with respect to supporting the war effort. We explore civilian women's representations in the section below.

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Stereotyping Women Civilians

Civilian women in war museums are largely represented as working- to middle-class white women; the institutional technologies of absent and present curatorial explanations further stereotype women as pin-ups, factory workers, and home-makers. For instance, at the Canadian War Museum (Ottawa, Canada) there is a large display featuring cutout warplane pieces with images of pin-up style women (nose art), one surrounded by hearts with the label "Angel" and another "Notorious Nan." There are no accompanying curatorial descriptions that problematize these images, thus the exhibit reproduces the discourse of women as little more than militaristic inspiration and sexual objects for soldiers. In the Athens War Museum (Athens, Greece) women as civilians are mentioned briefly as they helped to pack supply convos for troops, along with the elderly and children. At the Imperial War Museum (London, England) there are numerous displays centered on women as munitions workers, one featuring a young woman in her factory gear labelled, "On her their lives depend" and another describing the surge in munitions workers, "Patriotism and good pay saw 563,000 women enter the factories in the year from June 1915." Once again, civilians are framed as connected to the overall narrative of war and national domination as necessary.

In the Imperial War Museum North (Manchester, England) one poster shows a woman in a dress asking if we are "doing our duty" and promotes a potluck with Churchill now over humble pie with Hitler later – urging women to do their part by not wasting food. While visitors to IWMN are asked to consider symbolism and deconstruct messages in the museum, this image spropagates certain gender roles and the display lacks a critical discussion of why women were represented as homemakers working diligently to support the war effort. At the Royal Museum of the Armed Forces and Military History (Brussels, Belgium), one panel describes how high casualty rates in war led to many households having to "make do without a father figure." It goes on to describe how "war widows" received assistance from the government when their husbands died in battle. At the Allied Museum (Berlin, Germany) there is brief mention of civilian women from Berlin who were offered different employment positions by soldiers in "Little America", although it does not mention the wages or whether these were gendered jobs. Another panel in the same museum describes how there was no ban on contact between Americans and Germans, and "some soldiers even began love affairs with women from Berlin."

While women are present as civilians within the museum space, they are, overall, discursively framed as cogs in the war machine. In addition, the effects of war and militaristic ideology on women who live in poverty and/or are of colour are absent from such displays, likely due to the overwhelmingly negative effects of war on the lives of women (and other civilians) who were poor and/or racialized. For example, at the Royal War Museum (Copenhagen, Denmark), there is an immersive display of the Danish army's Afghanistan deployment. Visitors walk into a recreation of a military camp, complete with sand on the ground and audio of overflying helicopters. The exhibition is largely focused on the soldiers' experiences. While there are aspects of the exhibit that demonstrate the horrors of the war on the civilian population – for instance, a video with children discussing bullets raining down on their neighbourhoods – this critical peek is overridden by panels in the same display that describe the necessity of war to establish democracy in the region (yet another example of leveraging civilian deaths). Furthermore, the devastating effects of this war on women in Afghanistan is not explored, continuing the trend of focusing on masculinity and domination in war museums.

IMPLICATIONS FOR ADULT EDUCATION THEORY AND PRACTICE

As a whole, our preliminary findings indicate that civilians are discursively represented in these war museums as victims, whose deaths necessitate war; as wrapped into the war effort in ways that militarize them for national protection; and, as stereotyped women who serve as a foil for men's masculinity (with a few exceptions in the form of Rosie the Riveter and Bonnie the Bren Gun Girl). The institutional technologies of exhibit layout, content, and interpretation promote a narrative of war that glorifies soldiers, situates war as necessary, and militarizes civilians.

While the current collections of these museums may restrict their displays to a certain extent (i.e., Brandon, 2010), there remains much opportunity for curators and adult educators to problematize the militaristic (wrapped up with patriarchy, capitalism, colonialism, and racism) discourses. For instance, curatorial statements could be added to displays to assist visitors in engaging in pedagogical critique. The pin-ups from aircraft panels at the Canadian War Museum (Ottawa, Canada) could ask: What do you think of these images of women? How might they have been viewed in World War II? How might they be viewed now? The National Army Museum's (London, England) embodied video game could be paired with questions such as: How does it feel to be a soldier in this game? How might it feel to be a soldier in real life? Museum and adult educators could facilitate dialogue and activities to help visitors deepen their responses and thinking.

However, as Taber (in press) discusses with respect to Canadian military museums, it may be more difficult to attain buy-in from war museums to engage in these critical pedagogical practices than to actually carry them out. For this reason, it is important for museum directors, curators, and museum/adult educators to dialogue with each other in response to Winter's (2012) question: "should war museums be a place that soldiers approve of? Who owns the memory of war?" (p. 152). Certainly, there are many directors, curators, and museum educators who do participate in such dialogue (i.e., see Clover, Sanford, Bell, & Johnson, 2016); it is important to continue and expand these important learning conversations.

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THE DETERMINANTS OF ADULT EDUCATION: EVIDENCE FROM AN INTERNATIONAL STUDY

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ABSTRACT

We know that there is already quite a high level of adult education activities going on in Singapore. For example, the Adult Training Survey conducted by the Ministry of Manpower Singapore (MOM) reported a training participation rate of 48.5% among the resident labour force in the 12-month period ending June 2019 (MOM, 2020b). What we do not know is where Singapore stands internationally in terms of training participation. Using data from the Programme for the International Assessment of Adult Competencies (PIAAC), this paper compares Singapore's training participation rate among PIAAC participating countries. A logistic regression model is also employed to examine the determinants affecting training participation in the different countries. The dependent variable is whether the respondent has taken part in any of the formal (i.e. leading to a qualification) and non-formal (i.e. does not lead to a qualification) structured training activities in the last 12 months for job/work-related reasons. The explanatory variables are the usual human capital variables (i.e. highest qualification level and literacy proficiency scores), personal characteristics (i.e. age and gender) and employment variations (i.e. establishment size). A special interest in the PIAAC data is the availability of the respondents' skills proficiency scores, which allows an alternative measure of human capital besides the highest qualification attained. For comparison, we have included other Asian countries (South Korea, Japan), Nordic countries (Denmark, Finland, Norway Sweden), other European countries (United Kingdom, Germany, Netherlands) and the United States. Our study has identified some interesting international comparisons in training participation. Firstly, our study shows that participation in adult education varies across countries. In addition, while establishment size and literacy proficiency generally have a positive relationship with the participation in job/work-related structured training, these relationships also vary across countries. For example in Denmark, training participation rate is generally high even among adults with low literacy proficiency. On the other hand, adults in medium-sized establishments are more likely to participate in job/work-related structured training in Finland.

Keywords: training, adult education, PIAAC, skills.

INTRODUCTION

Training is a familiar word amongst the people in Singapore and more so to those in the workforce. Most are also familiar with SkillsFuture, a national movement to provide Singaporeans with opportunities to develop themselves throughout life, through various forms of training for work- or non-work related reasons (SkillsFuture Singapore, n.d.-a). It has also led to the formation of SkillsFuture Singapore (SSG), a statutory board under the Ministry of Education Singapore (MOE), to drive and coordinate the implementation of the national SkillsFuture movement. Under this movement, every Singaporean aged 25 and above were given monetary credit of S$500 from January 2016 under the SkillsFuture Credit scheme, to encourage individual ownership of skills development and lifelong learning (SSG, n.d.-b).

Since the launch of this scheme, we see that the training participation rate among the Singapore resident labour force reported by the Ministry of Manpower Singapore (MOM) has increased from 35.5% in 2015 to 48.5% in 2019 (MOM, 2020b). Similarly, the number of 'competent' individuals under the Singapore Workforce Skills Qualifications (WSQ) system has also increased from 267,655 in 2015 to 327,996 in 2018 (MOM, 2020a). WSQ is a national credential system that trains, develops, assess and certifies skills and competencies for the workforce. Training programmes developed under WSQ are validated by employers, unions and professional bodies (SSG, n.d.-c). These figures suggest that initiatives from the government has motivated more individuals to pursue training.

While the figures above illustrate that there is currently a high level of training participation in Singapore, we do not know where Singapore stands as compared to other countries. To understand this better, analysis will be done using data from the first cycle of the Programme for the International Assessment of Adult Competencies (PIAAC), an initiative of the Organisation for Economic Co-operation and Development (OECD). We will look at where Singapore stands in training participation among PIAAC participating economies/countries, and explore the determinants of training among these countries. Although the data from PIAAC might be slightly outdated, with the first round of data collection being conducted in 2011 to 2012, PIAAC still proves to be a valuable source of data for the following reasons: (a) the participation of numerous countries allows for international comparison, and (b) the availability of skills proficiency scores provides an alternative measure of human capital besides the highest qualification attained.

METHODOLOGY

Sample

PIAAC provides a unique opportunity to measure human capital via direct assessments. The major survey conducted as part of PIAAC is the Survey of Adult Skills, which measures adults' proficiency in literacy, numeracy, and problem solving in technology-rich environments (PS-TRE). Respondents were given either computer adaptive or pen and paper assessments to assess their proficiency in these domains. Adults who either (a) have no computer experience, (b) failed an ICT literacy test, or (c) opted out of the computer-based adaptive assessment, were given a paper-based assessment, and these adults do not have PS-TRE scores.

The survey also consists of a background questionnaire, which collects a range of information on factors that influence the development and maintenance of skills. These factors include education, social background, as well as engagement in literacy- and numeracy-related activities and the use of information and communications technology (ICT) at work and in everyday life.

For the first cycle of PIAAC, data was collected in three different rounds between 2011-2018, which was participated by 39 countries/economies. 24 participated in the first round in 2011 to 2012, 9 took part in the second round in 2014 to 2015, and 6 participated in the third round in 2017. For international comparisons, the international public use files (PUF) of all the other PIAAC participating countries/economies were used in our analyses.

In the United Kingdom, the data were collected in England and Northern Ireland, and results will be reported separately for England and Northern Ireland. For the United States, the

combined 2012/2014 PUF was used in this analysis, which contains data from the internationally comparable sample from the first and second rounds of PIAAC data collection in the United States and is formatted to conform to the OECD standards. The expanded national sample supports more accurate and reliable national estimates for some subgroups. The original 2012 data have been updated, reweighted, and revised with the release of this 2012/2014 dataset.

Singapore participated in 2014 to 2015 during the second round of data collection; 5468 Singapore citizens and permanent residents aged 16 to 65 were randomly selected to obtain a representative sample of the Singapore resident population. Our analyses incorporated sampling weights, which were calculated post-data collection, so that the weighted data would more closely represent the Singapore resident population.

Measures

Adult education

PIAAC collects information on participation in any formal and non-formal education and training activities during the 12 months prior to the survey. Non-formal education and training activities include (a) courses conducted through open or distance education, (b) organized sessions for on-the-job training or training by supervisors or co-workers, (c) seminars or workshops, and (d) other courses or private lessons. Courses conducted through open or distance education refer to those which are similar to face-to-face courses, but take place via postal correspondence or electronic media, linking instructors/teachers/tutors or students who are not together in a classroom. A training participation indicator was created for participation in any one of these formal and non-formal education and training activities.

Training participation

An indicator for training participation was created using PIAAC data, which is defined as the proportion of residents aged 16 to 65 who had engaged in some form of formal and/or non-formal education and training activities during the 12 months prior to the survey.

*Participation in job/work-related structured training*

The Adult Training Survey is conducted by MOM as a supplement to the annual Comprehensive Labour Force Survey, which collects information on participation in job/work-related structured training or education activities by the resident labour force during the 12 months prior to the survey. Job/work-related structured training or education refers to training that is related to a current or future job, which includes classroom training, private lessons, correspondence courses, workshops, seminars, structured on-the-job training, and e-learning. These are consistent with the formal and non-formal education and training activities surveyed in PIAAC.

To be consistent with the measures of training participation by MOM, a similar indicator for participation in job/work-related structured training or education activities was created using PIAAC data.

RESULTS

Training Participation Rate

The data from PIAAC shows that training participation rate among residents aged 16 to 65 varies hugely across countries, ranging from 24.0% in Jakarta (Indonesia) to 70.9% in New Zealand (Fig 1). The training participation rate among residents in Singapore is at 62.8%, ranking ninth among the 39 PIAAC participating countries/economies, higher than the OECD average of 53.8%. Training is most prevalent in Nordic countries as well as New Zealand and Netherlands, with a participation rate of at least 68% in these countries.
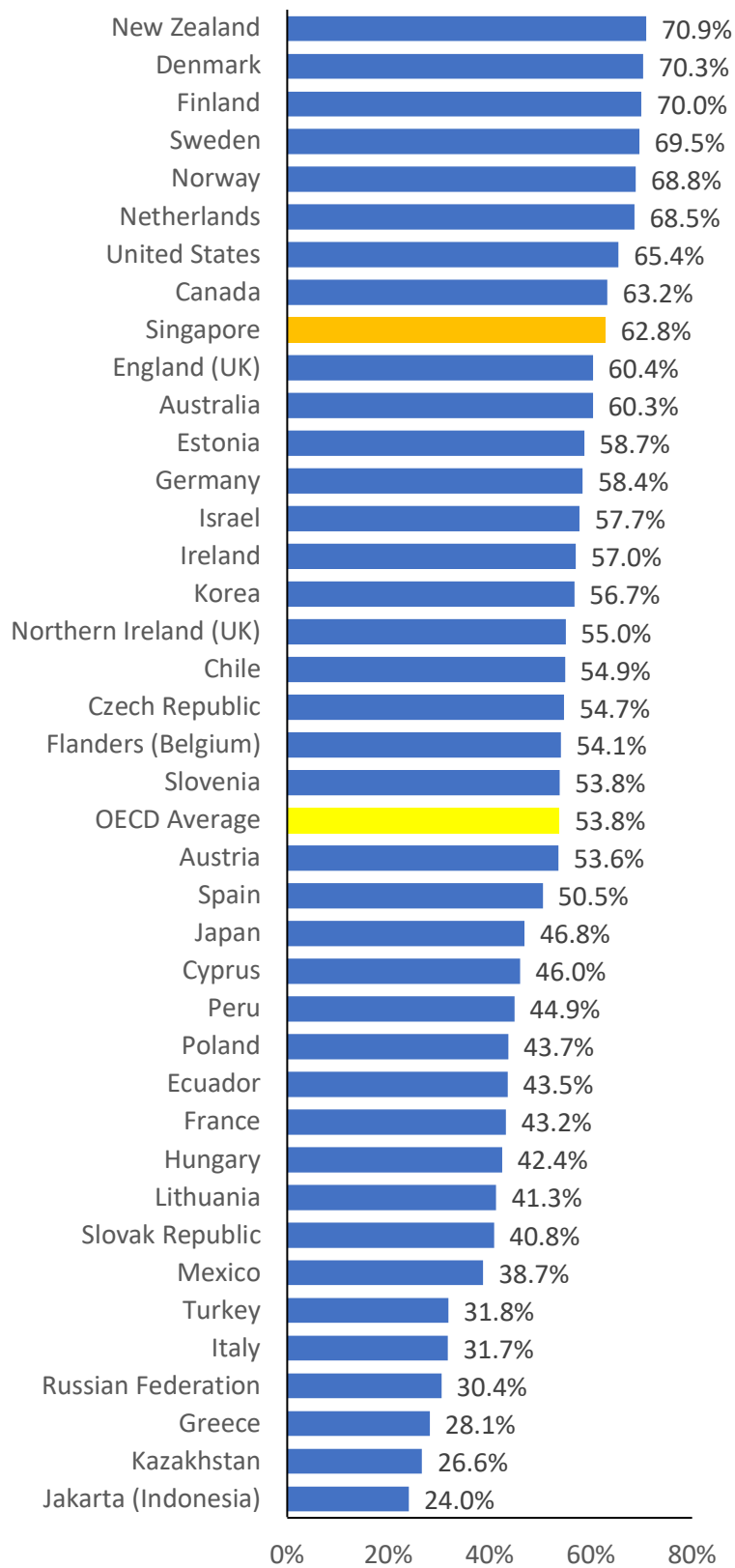
Figure 1. Participation Rate in Formal and/or Non-Formal Education and Training Activities among Residents, by Country.

Looking closer at the non-formal education and training activities, Fig 2 shows that Singapore has higher participation rates than the OECD average for all types of activities. On-the-job training or training by supervisors or co-workers (OJT) and seminars or workshops are the more popular types of non-formal education and training activity across all PIAAC participating countries/economies, and about one third of the residents in Singapore participated in these two types of activities.
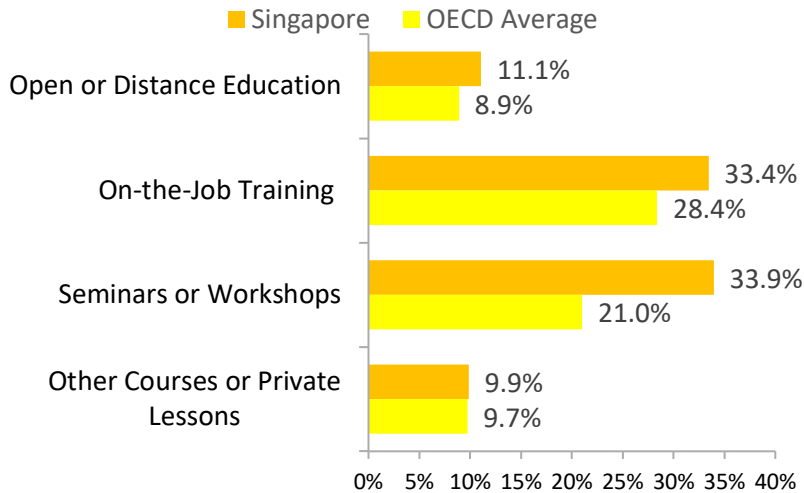
Figure 2. Participation Rate in Non-Formal Education and Training Activities among Residents, by Activity Type.

Participation in job/work-related structured training among the resident labour force (i.e. the indicator for training participation that is used by MOM) also varies largely across countries, ranging from 16.2% in Jakarta (Indonesia) to 71.1% in New Zealand (Fig 3); results for Canada and Norway were omitted as certain variables used to create the indicator for participation in job/work-related structured training were suppressed in the PUF of these countries. Singapore has a participation rate of 60.6%, ranking ninth among the 37 PIAAC participating countries/economies, well above the OCED average of 51.0%.

Similar to the trend observed for training participation among the residents, training for job/work-related reasons among the resident labour force is more prevalent in Nordic countries as well as New Zealand and Netherlands, with a participation rate of at least 65% in these countries.
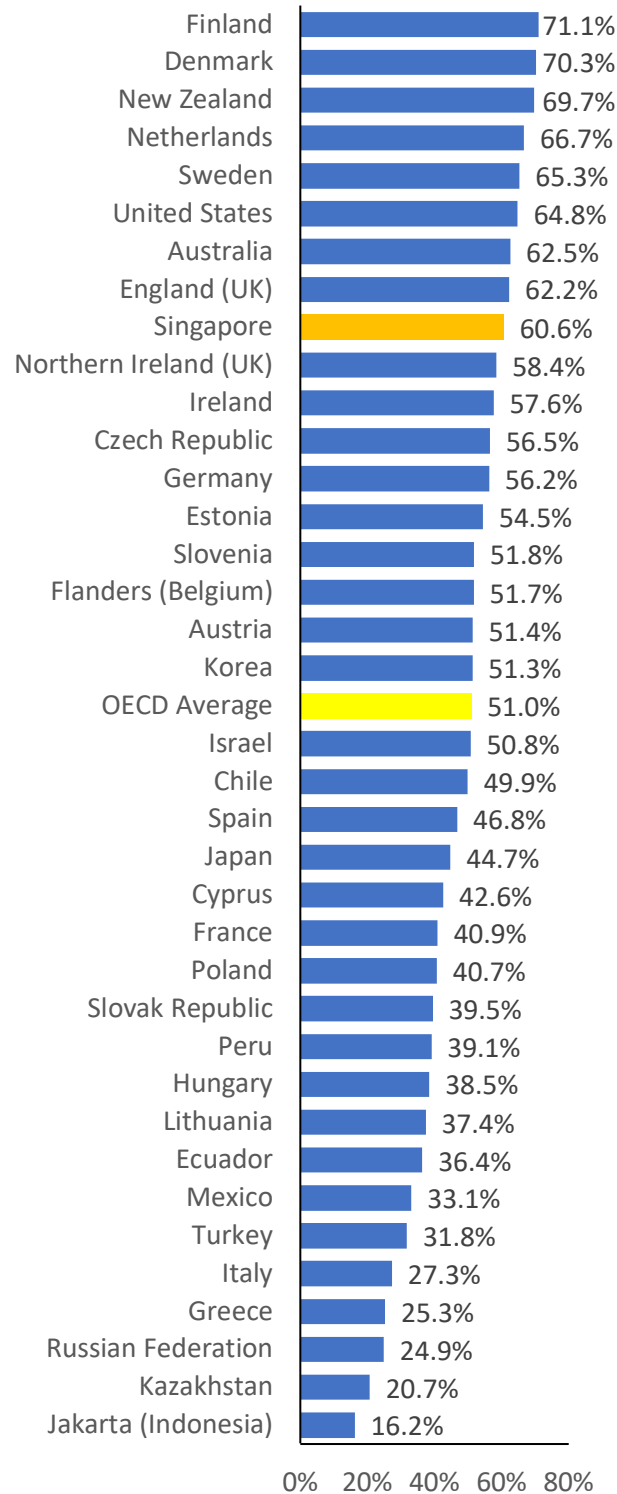
Figure 3. Participation Rate in Job/Work-Related Structured Training among Resident Labour Force, by Country.

Determinants of Training

A logistic regression model was employed to examine the determinants affecting training participation. The exploration of 'determinants' in this analysis was not based on any

particular theoretical model, but driven by the availability of useful data in PIAAC. The dependent variable was participation in job/work-related structured training. The explanatory variables are human capital variables i.e. highest qualification level and literacy proficiency scores, personal characteristics i.e. age group and gender, and employment variations i.e. establishment size. While PIAAC measures adults' proficiency in literacy, numeracy, and PS-TRE, this analysis only used literacy proficiency scores as an explanatory variable because (i) literacy and numeracy proficiency scores were found to be strongly correlated across all PIAAC participating countries/economies and (ii) not all respondents have PS-TRE scores. Furthermore, since establishment size was used as an explanatory variable, the analysis will only involve employed adults.

For comparison, we have included other Asian countries (South Korea, Japan), Nordic countries (Denmark, Finland, Norway Sweden), other European countries (United Kingdom, Germany, Netherlands) and the United States; these were all countries that had taken part in the first round of PIAAC data collection in 2011-2012. Separate logistic regressions were performed to identify the different determinants of training in the different countries. For simplicity in the reporting of results, the International Organization for Standardization (ISO) 3166-1 alpha-2 country codes and ISO 3166-2 country subdivision codes for United Kingdom will be used.

Results show that literacy proficiency scores and establishment size tend to have consistent and significant impacts on participation in job/work-related structured training among adults across countries (Table 1), which is consistent with the findings of previous studies (e.g. Thangavelu et. al., 2011; Waddoups, 2011; Grund & Martin, 2012; Stone, 2012).

Controlling for the other effects, we used the estimated parameters to project how the probability of participation in job/work-related structured training changes as a result of increasing literacy proficiency scores and how these changes interact with establishment size. We can see that while establishment size and literacy proficiency generally have a positive relationship with the participation in job/work-related structured training, these relationships vary across countries (Fig 4).

Table 1. Determinants of Job/Work-Related Structured Training, by Country.

Country code / Variable	SG	DK	AX	DE	JP	KR	NL	SE	GB-ENG	GB-NIR	US
Literacy Proficiency	0.006***	0.005***	0.008***	0.003*	0.007***	0.004**	0.007***	0.007***	0.007***	0.005**	0.006***
Gender (ref: Male)											
Female	0.142*	0.074	-0.039***	-0.31***	0.012*	-0.104	0.060	0.160	-0.021	0.231*	0.043***
Age Group (ref: 16-24)											

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25-34	-0.883***	-0.437*	-1.153***	-0.335+	-0.915***	0.022	-0.133	-0.376*	-0.668**	-0.588**	-0.755***
35-44	-1.052***	-0.325+	-1.095***	-0.426**	-0.871***	-0.125	-0.436**	-0.505**	-0.485*	-0.624**	-0.929***
45-54	-1.197***	-0.513**	-1.25***	-0.389**	-0.947***	0.073	-0.827***	-0.418*	-0.372+	-0.292	-1.041***
55-65	-1.384***	-0.585**	-1.795***	-0.752***	-1.115***	-0.389+	-1.019***	-0.731***	-0.663**	-0.511*	-1.008***
Highest Qualification (ref: Below Upper Secondary)											
Upper Secondary	0.422***	0.739***	0.775***	0.280+	0.817***	0.517***	0.253+	0.459***	0.572***	0.858***	0.826***
Tertiary	1.14***	1.503***	1.538***	1.118***	1.852***	1.172***	0.871***	0.974***	0.942***	1.291***	1.565***
Establishment Size (ref: 10 or less)											
11 to 50	0.557***	0.415***	0.303**	0.446***	0.834***	0.494***	0.333**	0.416***	0.950***	0.202	0.318*
51 to 250	0.691***	0.95***	0.662***	0.613***	1.14***	0.713***	0.678***	0.686***	1.182***	0.545***	0.580***
251 to 1000	1.029***	0.838***	0.993***	0.821***	1.293***	0.660***	0.932***	0.652***	1.121***	0.602**	0.525***
More than 1000	1.454***	0.97***	0.968***	0.760***	2.092***	0.845***	1.056***	1.128***	1.631***	0.606*	0.992***
Intercept	-0.719*	-1.385***	-2.016***	-1.671***	-2.779***	-1.165**	-1.618***	-1.796***	-2.093***	-1.612**	-1.611***
N	4593	3359	3489	3448	3283	3267	3432	2924	2905	2092	3993
Pseudo R²	0.102	0.094	0.123	0.079	0.194	0.075	0.161	0.079	0.099	0.084	0.107

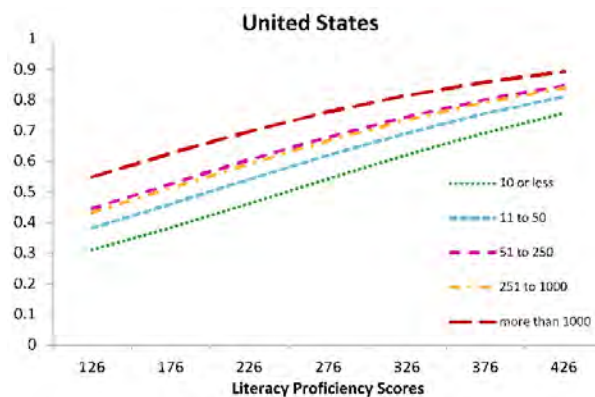+p<0.1   *p<0.05   **p<0.01   ***p<0.001

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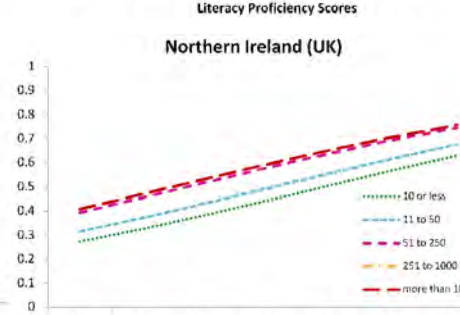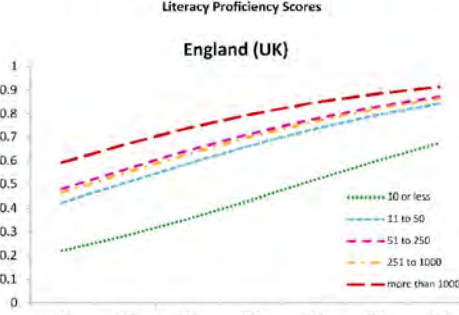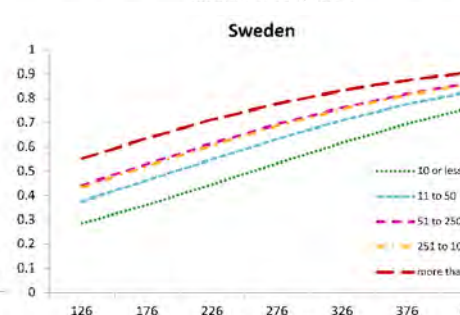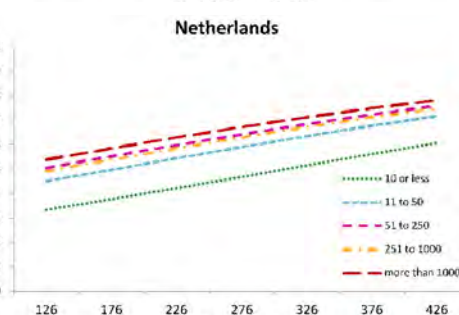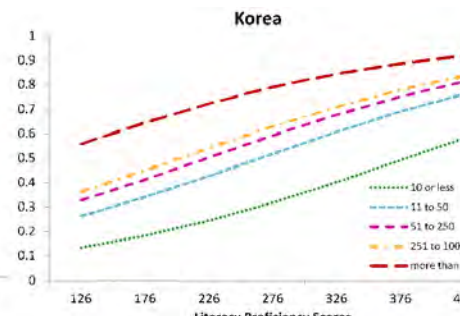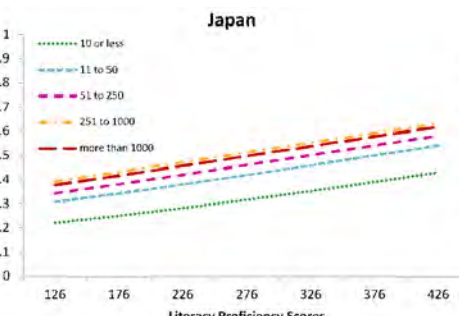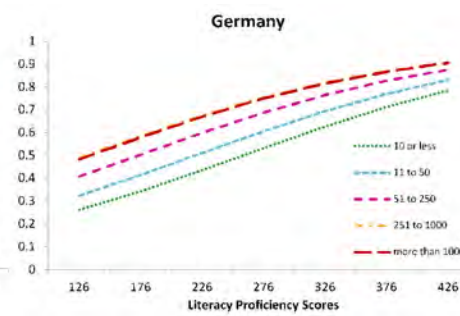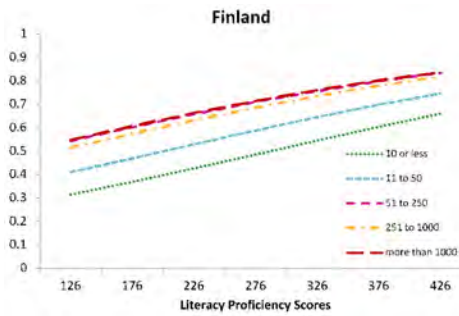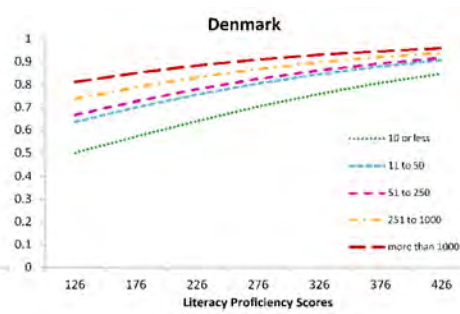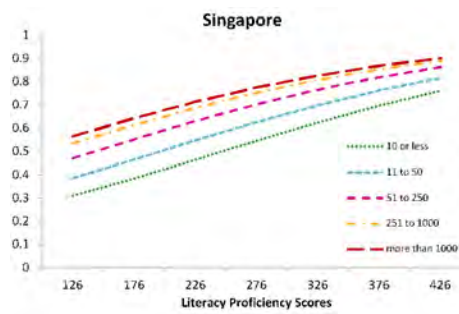
Figure 4. Probability of Participation in Job/Work-Related Structured Training by Establishment Size and Literacy Proficiency, by Country.

In Singapore, the size effect is clearly present, with greater distinction in training participation probability between adults working for small- and medium-sized establishments i.e. establishment size of 250 or less people, and less distinction in the probability between adults working for larger establishments i.e. more than 250 people. Employed adults who have higher proficiency in literacy skills (and therefore numeracy skills) are also more likely to participate in structured training activities for job/work-related reasons.

Although countries generally displayed a higher probability of participation in job/work related structured training among employed adults with higher proficiency in literacy, the impact of literacy proficiency on training participation is smaller in Japan and Netherlands, as evident in the flatter slope of their probability curves across all establishment sizes.

Interestingly, while employed adults in most countries are less likely to participate in job/work-related structured training when proficiency in literacy is low i.e. probability of less than 0.6 among adults with a literacy proficiency score of 126 points (this corresponds to a literacy proficiency level of less than level one in PIAAC, for which the score range is below 176 points) across all establishment sizes, Denmark displayed relatively higher probabilities of training participation at this low level of literacy proficiency, with a probability of 0.5 for an establishment size of 10 or less people and a probability range of 0.64 to 0.81 for larger establishments. There is also 'size convergence' on training participation whereby the probabilities are very (similarly) high regardless of the establishment size, ranging from 0.85 to 0.96 among adults with a literacy proficiency score of 426 points (this corresponds to a literacy proficiency level of level five, for which the score range is 376 points or higher)

Even though countries generally displayed a higher probability of participation in job/work related structured training among adults working for larger establishments, the impact of establishment size on the probability of training participation also varies across the other countries. For example, in Finland, adults working for medium-sized establishments (i.e. establishment size of 51 to 250 people) are more likely to participate in job/work-related structured training than adults working for larger establishments with a size of 251 to 1000 people. Conversely, in Japan, adults working for establishments with a size of 251 to 1000 people are more likely to participate in job/work-related structured training than adults working for establishments of any other sizes. Additionally, in South Korea and England (United Kingdom), while there is a less distinction in training participation probability between adults working for establishments with a size of 11 to 1000 people, there is a very wide

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disparity in the training probability between adults working for very small establishments (i.e. establishment size of less than 10 people) and their counterparts working for very large establishments (i.e. establishment size of more than 1000 people).

CONCLUSIONS

The data on training participation shows that Singapore has done well in terms of formal and non-formal training and job/work-related training. However, when we look at the various training activities, there are two non-formal training activities that were less popular among all the countries. Further research and analyses could be done to understand more on the profile of these individuals to look at the underlying reasons for low participation.

From our analyses, we also identified that literacy proficiency is an important factor for training participation in Singapore (and elsewhere), but this association in Singapore is differentiated by establishment size, even at the very high level of literacy proficiency. Further analyses can be conducted by exploring the inclusion of other explanatory variables in the logistic regressions to see if the relationships with training participation changes.

Our analyses have also identified some very interesting international comparisons in training participation. However, the data available in PIAAC was not able to provide further explanations behind the patterns that we had observed e.g. training being more prevalent in Nordic countries as well as New Zealand and Netherlands, very high probability of training participation even among adults with low literacy proficiency scores in Denmark. Further desktop research can also be done on the different countries in order to find explanations for the patterns observed.

A follow-up on this topic can be done when data for the second cycle of PIAAC is available (estimated to be 2023 based on the current timeline reported by OECD), to track how Singapore and the other countries have fared after almost a decade, and to examine if the trends observed persist.

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MOVING DIVERSITY FORWARD: PERCEPTIONS AND PRACTICES OF ADULT EDUCATORS IN A PREDOMINATELY WHITE UNIVERSITY IN EASTERN KENTUCKY APPALACHIA

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ABSTRACT

In the interest of promoting diversity and multicultural education in Southern Appalachia, the researchers conducted interviews with three adult educators working at a university in Eastern Kentucky. The results are consistent with region-specific and concept-general literature, and convey ideas on overcoming challenges of local culture in effectively incorporating diversity and multiculturalism into educational endeavors.

Keywords: Diversity, Appalachia, culturally responsive teaching

INTRODUCTION

In the context of globalization, understanding and promoting diversity in higher education is becoming ever more pertinent (Brown, Brown, & Nandedkar, 2019; Rahman & Alwi, 2018). The Appalachian area in Eastern Kentucky has been historically secluded and homogenous, and diversity is comparatively underrepresented (Anglin, 2004; Bauer & Growick, 2003; Massey, 2007; Matvey III, 2005). Thus, promoting the understanding of diversity is crucially important in fostering individual and community development. Appalachian adult learners have unique cultural traits that distinguish them from their main-stream counterparts. Understanding their culture enables educators to practice effective culturally responsive teaching.

METHODOLOGY

To understand whether and how adult educators in this region value and promote diversity, understand local adult students, and practice culturally responsive teaching, the researchers interviewed three adult educators at a predominantly White, university in Eastern Kentucky who have experience teaching in and outside of the Appalachian region. Using a semi-structured format, researchers asked the interviewees the following four initial questions: (1) How do you perceive diversity where you teach now? (2) In terms of characteristics, how do students in this region differ from students outside the region? (3) How do you perceive the role of diversity in individual and community development? (4) Do you incorporate the concept of diversity in your courses? If so, how? Responses were coded, themed and synthesized int the following summaries.

RESULTS

Regarding the first question, the three interviewees expressed awareness of the largely homogenous Caucasian makeup of the university and surrounding community population. They perceive that this lack of actual diversity fosters a kind of narrowmindedness, thus weakening inclinations of faculty members to include concepts of diversity and multiculturalism in courses and lessons, which in turn thwarts efforts to prepare university students for life outside the area. They opined that increasing actual diversity on campus,

both in faculty and student populations, would be an essential step in exemplifying and promoting the value of diversity. Moreover, they expressed that the international student population tends to be overlooked as an important source of diversity in favor of focusing on domestic ethnicities (Blacks and Hispanics).

Responses to the second question demonstrate a common perceived knowledge among the three interviewees that students in the area have a unique culture compared to students from where they taught before. They all noted the majority of their current students tend to be working class and from a lower economic level, with strong family values that take precedence over educational endeavors. As examples of lower economic status, one interviewee described students having difficulty affording textbooks (which often puts them behind in reading assignments) as almost common, while another mentioned that a substantial number of students cannot afford health insurance and, thus, cannot use physical or mental health facilities when they need them. Regarding family and education values, all three interviewees mentioned examples of students skipping classes or putting off assignments to attend to extended family matters and suggested students from other regions would not have done so in the same situations.

As for question three, all three interviewees conveyed the importance of promoting the diversity and multiculturalism for both individuals and the community. One interviewee suggested that such promotion in courses is more important than teaching the original content. For this person, teaching students the value of diversity gives them a broader appreciation of local, regional and global society and the people in it as well as themselves. They become more mature in various ways, having increased acceptance of differences and heightened interest in social justice. Moreover, they will more than likely pass these values on to their children, families and future students. With respect to the community, the interviewees agreed that a lack of diversity hinders community development. A lack of diversity and concomitant lack of appreciation for the benefits it can produce perpetuates the characteristic homogeneity and seclusion of the area, which in turn affects everything down to the suffering local economy. In a world where everything is connected, these circumstances leave the region behind and unable to thrive.

Regarding question four, the interviewees expressed sentiments that the fundamental deficiencies must be remedied first. Collectively, they suggested using free or inexpensive learning materials to ease financial burdens, noting that often electronic and rentable materials are much less expensive. Also, to the extent possible, make multiple copies of materials in the library so students can borrow rather than buy or rent, at least for the short term. They also suggest disseminating information on free healthcare and counseling services and being flexible with assignments and assignment due dates, which will allow students to avoid choosing between education and family obligations. Beyond remedies for these basic conditions, the interviewees convey critical thinking is key and should be incorporated whenever possible. They do this by inducing self-reflection – in one's own condition, including cultural characteristics, stereotypes and biases (of others toward them and them toward others) – and bringing in information of cultures outside the region whenever possible. Included in this are concepts of internationalism and globalism, which should be more prominently represented in the university mission to encourage other faculty to implement similar measures.

CONCLUSION

Results of this study are consistent with literature specific to regional Appalachian culture (Massey, 2007; Matvey III, 2005) and general to importance of education on social justice, democracy, diversity, and multiculturalism as well as culturally responsive teaching (Brookfield & Holst, 2011; Gay, 2000; Kasworm, Rose, & Ross-Gordon, 2010). Moreover, they are consistent with literature concerning the importance of personal growth and social development in adult education (Brookfield & Holst, 2011). They express and confirm the importance and challenges of incorporating concepts of diversity and multiculturalism into education regardless of content and provide general suggestions on how to do so. The information herein should be of value to anyone involved in educating homogenous populations of adults in cloistered areas.

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PROFESSIONAL EDUCATION, PROFESSIONAL WORK, AND PROFESSIONAL PRACTICE

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ABSTRACT

This paper addresses the question of how to prepare professionals who are critically reflexive and civic-minded, and at the same time, responsive to the changing political economy of their work. I argue that some of the literature on preparing transformative professionals gives insufficient attention to changes in professional work, including proletarianization. Practice-based learning approaches offer the potential for education that is grounded in workplace realities and can address the contradictions and relationships between "theory" and "practice." In particular, anti-foundational community-engaged learning, I argue, is most likely to promote socially critical vocationalism in aspiring professionals.

Keywords: Professional education, higher education, public good, practice-based learning.

INTRODUCTION

Professionals are seen by a variety of writers as the best hope for progressive social change. Literature on professional education promotes the ideal of a moral, ethical, and civically engaged group of professionals emerging from universities. A parallel literature suggests that professionals may be in a better position than other workers to resist proletarianizing changes in their work. A third literature tries to bridge the sites of higher education and the professional workplace through its focus on practice-based learning.

This article explores the contributions and limitations of these literatures for professional education. Bringing them into conversation, I propose a direction for professional education that involves community-engaged learning (CEL). I argue that CEL has unique affordances that support the aim of preparing professionals who advocate for changes in their own working conditions as well as for broader social change.

PREPARING TRANSFORMATIVE PROFESSIONALS

Several academics writing about professional education advocate for the development of professionals who are critically reflexive and responsible toward others (Boni & Walker, 2013); civic-minded (Kreber, 2016); ecological (Barnett, 2017); and critical moral agents (Campbell & Zegwaard, 2015). This approach calls for professionalism for the public good.

For example, Boni & Walker (2013, p. 7) see higher education contributing "to rich human development and capability formation across societies" (Walker & Boni, 2013, p. 22). University curriculum based in human development emphasizes interdisciplinarity, ethics, sustainability, and the study of problems and issues in the local context (Walker et al., 2009). Other writers call for a more externally focused professional education that places demands on students to continuously learn, to discern the world in all its complexity, to be receptive to it, to engage critically, and to be creative (Barnett, 2017). Kreber (2016) adds that professionals are in a unique position to support less advantaged members of society and to contribute to achieving a more socially just society.

The professional education literature brings much needed attention to the role of higher education in social change as well as in the development of professionals. Writers have a clear and compelling vision for professional education and work. However, professional occupations tend to be described in a homogenizing way. Further, because the focus of this work is on initial professional preparation in universities, the importance of continuing professional preparation and the lengthy process of developing a professional identity is obscured.

MAKING SENSE OF CHANGES IN PROFESSIONAL WORK

Understanding changes in neoliberalism as a mode of governance (Brown 2019) including the growth of New Public Service Management help us make sense of changes in professional work over time (Evetts, 2018). Changes in the welfare state involve a "reconfiguration of relations between public and private agencies" (Doogan, 2009, p. 129). In particular, the growth in the Public Service Industry (PSI) has occurred through the sale of public assets, opening up public markets to private competition, increasing deregulation, and inclusion of services in global trade agreements (Huws 2014). Other related changes in professional work include intensification, introduction of performance indicators and targets, more short-term contracts and project-based work, longer working hours, and increased stress. Evetts (2018) adds that some occupational groups are also trying to reclaim professionalism and resist commodification and organizational controls.

Writers vary in the extent to which they see increasing professionalization or increasing proletarianization as the dominant trend in contemporary work. Livingstone's (in press) Canadian survey findings suggest that *professional employees* (around 60% of professionals) have experienced declining task autonomy between 1982 and 2016, unlike *professional employers* and *managers*. In addition, professional employees report decreasing involvement in organizational decision-making, increasing underemployment, and a general worsening of other working conditions.

In contrast, Adler, Kwon and Heckscher (2008, p. 363) point to the continuing need for the "knowledge-creating power" of professional communities, as evidenced by the growth of communities of practice in healthcare and law, which are focused on inter-professional cooperation. Their analysis supports the vision discussed above for a professional community that embodies collaboration toward a more outward-looking, civic professionalism.

To recap the discussion thus far, while professional education literature argues that universities should be fostering *public good professionals*, attention to changes in work provides a *political economy* analysis that helps us understand the shifting and varied contexts in which professionals operate. The literature on changes in professional work therefore provides important context to writings on professional education. In particular, research on the changes occurring in particular professions or in particular kinds of professional work helps us to better understand similarities and differences in the experiences of professionals as a group.

THE POSSIBILITIES AND CHALLENGES OF PRACTICE-BASED LEARNING

A third literature tries to bridge the sites of higher education and the professional workplace through its focus on practice-based learning (PBL). By addressing the challenges to learning in practice, researchers exploring PBL in higher education help reconcile the ideals of

professional education with the realities of changing professional work (e.g., Kennedy, Billett, Gherardi & Grealish, 2015).

Writers argue that thoughtfully structured experiential learning opportunities for emerging professionals encourage their critical thinking skills while directing change efforts in positive ways (cf. Billett, 2009). Using the example of pharmacy students, Guile (2014) suggests that the theory-practice gap for aspiring professionals is not addressed by encouraging greater immersion in a discipline or by adding experiential learning opportunities at the end of a program. Instead, he thinks educators need to help students engage in practices of re-contextualization throughout their programs. Toward this goal:

- The sequencing of curricula should facilitate "immersion in the knowledge base of the profession."
- Instructors and workplace mentors should help students "infer the relationship between theoretical knowledge and professional practice."
- Students should be supported in the workplace to "develop their professional reasoning" and the expertise to "operate effectively in education and work" (Guile, pp. 89-90).

As part of this boundary-crossing work, tensions between professional programs and practice sites must be addressed. Professional education programs in higher education often reproduce "assumptions of knowledge as fixed, stable and concrete" (Kennedy, 2015, p. 40). For example, during the translation of competency standards into curriculum, Grealish (2015) observes that professional practice is transformed into the evidence required to demonstrate that competent graduates are being produced by the curriculum.

In this process, values clashes often occur. For example, humanist principles that have governed nursing education in the past (critical thinking, creativity and personal transformation through learning) are perceived to be under threat from the biomedical, economically-driven approach of employers (Hungerford & Kench, 2015). An appropriate response, according to Hungerford and Kench, is to develop a meaningful pedagogy for the workplace that develops students' "capacity to think, question and reflect critically upon workplace practices and processes, including the discourses and cultures that frame that workplace" (p.77).

Students are also likely to benefit from the development of "work process knowledge"—described by Boreham (2004) as systems-level knowledge about the tasks performed across the organization and how they interrelate, including the labour process. Edwards (2016) adds the importance of developing "relational expertise" or the capability to "recognise the standpoints and motives of those who inhabit other practices," and to "mutually align motives in interpreting and responding to a problem" (p. 136). Like work process knowledge, this kind of expertise relies on the creation of knowledge that is held collectively.

Literature on professional education and work that is rooted in practice theory and activity theory complements visions for the social change potential of professional education by adding systems knowledge about the requirements and affordances in different professional workplaces. Writers see PBL as a way to simultaneously *smooth* and *disrupt* students' transitions into professional practice.

TOWARD SOCIALLY CRITICAL PROFESSIONAL LEARNING

My vision is for professional education that is hopeful and pragmatic; it is rooted in a commitment to working toward more equitable societal structures, while recognizing the norms, logics, and power relations that impede such change. I believe that PBL can be an important part of achieving this vision if educators in higher education think carefully about what they hope to achieve, and how they will utilize and integrate it within classes and programs.

PBL, or what is increasingly referred to in universities as Work Integrated Learning (WIL), takes a diversity of forms. Since these forms offer different possibilities for professional learning, educators need to consider what kinds of learning are likely to be achieved, and what forms of PBL are most appropriate for achieving particular learning outcomes. Because of my interest in planting the seeds of *public good* professionalism, I focus on the potential of community-engaged learning (CEL).

CEL or service-learning is described in the literature as a form of experiential learning in which students learn and develop through participation in thoughtfully organized service experiences that meet community needs (Furco, 1996). Such experiences are integrated into students' academic studies, and are intended to extend students' classroom learning into the community. "Anti-foundational" CEL encourages students to question common sense social categories, and welcomes tensions and dilemmas in student learning as opportunities for reflection (Butin, 2007, p. 177). It accepts that learning is open-ended and messy, and strives to open up spaces for creativity and transformation. When CEL is embedded in a course, students have opportunities to integrate theory and practice through reflection. The development of knowledge is seen as social and collaborative. The value framework for CEL espoused here prioritizes respect and reciprocity between the university and community partners and seeks to expand epistemic communities.

Two examples help describe this form of CEL. First, Smith, Shaw and Tredinnick (2015) describe the Community Engaged Learning Lab, a university-wide initiative at an Australian university. This lab brings academics, students and community organizations together to develop and implement interdisciplinary projects that support student learning while ensuring that the needs of community partners are met. The goals are to support students to work sensitively and appropriately with diverse communities and individuals in interdisciplinary ways. A related aim is to foster students' awareness of the complexity of issues associated with privilege and social injustice. A second example is the Community Field Experience (CFE) required of pre-service teachers at my university. The purpose is "for teacher candidates to experience teaching and learning in a new context that provides a more holistic view of teaching and enhances the teacher candidate's formal teaching experience." It is distinct from practicum experiences where students work with teacher mentors in schools, instead providing a more open, unbounded experience where students can stretch in a supported way beyond their comfort zones. Rather than being assessed on teaching standards, the main requirement is for students to reflect on their experiences.

Ideally, CEL exposes students to ways of working (often within the not-for-profit sector) that complement their practicum or other experiences. CEL has the potential to foster what Peach (2010) calls "socially critical vocationalism." SCV echoes the visions of higher education for the public good discussed above (cf., Boni & Walker [2013]); such education is about "enabling individuals, to act and think more autonomously, critically and responsibly in both

their social and working lives" (Peach, p. 457). In learning about the role of their planned profession within contemporary society and the way it shapes our lives, Peach (2010) calls on aspiring professionals to consider whether its influence is democratic, fair and just. While this is a laudable aim, combining a vision of the publicly engaged professional with an understanding of how professional work is impacted by broader neoliberal trends is important.

CONCLUSIONS

I began by noting the great expectations being placed on professionals today. While I share some of these hopes and expectations as an educator in a faculty of education, I also believe we need to be in touch with changes in professions and broader workplace changes.

As professional educators, we need to think carefully about how to design opportunities for students (initial and continuing professional education) that simultaneously smooth and disrupt their transitions to practice. For example, PBL forms like practicum are commonly depicted as a way of helping smooth students' transitions to the workplace. Such experiences are believed to help students learn how to participate in professional practice sites, learn from workplace peers and mentors, and learn how to work with other students to collectively make sense of their experiences (Billett, 2015). However, it should be clear from my discussion above that students do not emerge from professional university programs "ready made" for the job market, if only because of the complex and changing nature of professional learning (Gherardi, 2015, p. 173). Therefore, PBL also needs to also address the contradictory and disruptive aspects of experiences too. Early CEL experiences can prepare students for disruption by showing students the wider work processes of which they are a part. Ideally, students learn how professional work can challenge social inequality, thereby planting the seeds of public good professionalism. Such professionalism also involves advocating for more collaborative and democratic work contexts.

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THE POWER OF EMOTION IN ADULT LEARNING: PERSPECTIVES FROM AFFECTIVE NEUROSCIENCE AND POST-JUNGIAN PSYCHOLOGY

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ABSTRACT

How emotion and emotion-laden experiences contribute to meaning-making processes in adult learning, especially the kind of deep or transformative learning needed in global times. We examine the contributions of two distinct perspectives: affective neuroscience and post-Jungian psychology.

Keywords: brain-based, imaginal, mythopoetic, transformative learning

INTRODUCTION

We currently face at least three major global challenges associated with human survival.   In many countries, political systems appear increasingly polarized and therefore unable to respond effectively to the polis. Despite medical and technological prowess, response to the prospect of a global pandemic has been alarmingly deficient. (This is written in April, 2020). We have also proven incapable of commensurate response to what is almost universally agreed is the greatest existential threat in recorded history, climate change.

Einstein famously noted that it is not possible to solve current problems with the same thinking that created them. In effect, we have to develop the capacity to *change our minds,* that is, to transform our way of knowing. As one response, scholars and practitioners in the field of adult education offer the framework of transformative learning. Transformative learning emerges not from incorporating more information into a current framework of understanding, but from perceiving a larger context that was previously unseen (or dimly seen) requiring a reconfigured, more comprehensive framework.

From a brain-based perspective, emotion belongs in this comprehensive framework along with cognitive function. Cognitive scientist David Gelertner (1994) observed that, "Emotions are not [merely] a form of thought…but are fundamental to thought" (pp. 46-47). Neuroscientist Antonio Damasio (2005) similarly observed that emotions direct the body toward survival. Affective neuroscientist Mary Helen Immordino-Yang (2016) asserted "It is literally neurobiologically impossible to build memories, engage complex thoughts, or make meaningful decisions without emotion" (p. 18).

We explore emotion-laden—therefore potentially transformative—experiences through two lenses generally seen as widely divergent: affective neuroscience and mythopoetic, post-Jungian psychology. We then propose how these perspectives may be complementary and mutually illuminating. Finally, we contend that ongoing conversations between post-Jungian and affective neuroscience perspectives may support meaningful approaches to transformative outcomes.

BRAIN BASICS (KATHLEEN TAYLOR AND CATHERINE MARIENAU)

The brain's prime directive is survival—of the individual, hence the species. Affective neuroscience now reveals that emotions are critical to survival (Immordino-Yang, 2016). Emotions drove our hominid ancestors who had available only the oldest and lowest parts of the brain: the brain stem, which controls the flow of messages between the brain and the rest of the body; and the cerebellum, which coordinates voluntary movements. Fast forward six million years or so, and we also have a highly functioning frontal lobe. Sometimes called the "executive brain," it is the newest part of the brain in terms of overall development. It organizes, regulates, and manages the cognitive—or thinking—functions. Even despite development of such sophisticated brain function, the survival imperative is always paramount.

In *Facilitating Learning with the Adult Brain in Mind* (2016), and in our presentations and workshops with educators and trainers, we explain the brain's basic emotion-driven functions in terms of four survival strategies: react, feel anxious, know and be right, take shortcuts. Unpacking these impulses helps us understand why addressing and resolving today's complex individual and social problems are taxing for many adults.

React

In the primeval savannah, problem-solving was simple and direct: eat or be eaten; mate or fight. There was no pause for reflection; the brain's basic survival strategy was *react, NOW*! Our modern brains are still always on alert for whatever feels like a threat, meaning a challenge to our emotional safety.

Feel Anxious

Being alert to danger means constantly scanning everything happening in and around us. Something unexpected or unfamiliar, therefore potentially unsafe, leads to anxiety and, if possible, avoidance. Our always vigilant *anxious brain* is therefore oriented toward "negativity bias," which gives more weight and emotional resonance to bad experiences than those we consider positive.

Know and Be Right

Since the brain cannot afford to be wrong, it craves certainty and avoids ambiguity. When confronted by something that does not fit what it already (thinks it) knows, the brain reverts to "certainty bias." To alleviate the discomfort of not knowing, it rushes to construct an interpretation that fits existing expectations and beliefs. These mental models are the sum of one's accumulated experiences and reside in neural networks, that is, established patterns of knowing (Immordino-Yang, 2016).

Take Shortcuts

Because the brain is an energy hog, it takes shortcuts that save its resources for when the tiger shows up. These are existing, familiar neural patterns that *feel* safe, thus avoiding the discomfort of dealing with the unknown and unfamiliar.

While these survivalist strategies work for specific tasks in limited contexts, they are insufficient in responding effectively to many demands of modern adult life. Immordino-Yang and Damasio (2016) describe emotions as the "rudder to guide judgment and action" (p. 3):

> The original purpose for which our brains evolved was to manage our physiology, to optimize our survival, and to allow us to flourish. When one considers that this purpose inherently involves monitoring and altering the state of the body and mind in increasingly complex ways, one can appreciate that emotions, which play out in the body and mind, are profoundly intertwined with thought. (pp. 3-4)

So far, reliance on well-established neural networks has proven effective in achieving human *survival*. We suggest that in global times—where the goal is to promote human *flourishing*—that reliance promotes an illusion of safety while actually making much-needed adaptation to new ways of framing and solving complex problems more difficult.

TRANSFORMATIVE ADULT LEARNING

Fortunately, our contemporary brains also have a well-developed capacity to respond with something akin to a growth mindset. Our *curious brain* seeks new experience, elaborates on existing patterns, investigates cause and effect, anticipates beyond the immediate, and rewards itself for these efforts with feel good hormones that encourage further exploration (Taylor & Marienau, 2016). Such a state of mind encourages adults to learn in ways that can be transformative, involving how they think about and understand themselves and others, as well as how they relate and respond to the increasing complexity of local and global worlds. Two theorists well known to adult educators—Jack Mezirow and Robert Kegan—help us understand important dimensions of transformative learning and development in this larger context; that is, how we adults can learn to *change our minds*.

Mezirow

For Mezirow (2000), transformative learners attend to self-empowerment and "act as agents of cultural change" (p. 30). His descriptions of transformative learning include key elements such as: accepting greater responsibility for more complex thinking; liberating oneself from distorted thinking (perspective shift); and, altering/expanding existing frames of reference (meaning schemes). His overriding intention is to foster "emancipatory learning, which strives to liberate adults from distorted perceptions, beliefs, and assumptions that effectively limit their freedom to be responsible actors in the world" (Taylor & Marienau, 2016, p. 273).

Mezirow's still evolving theory of transformational learning has been criticized for being overly dependent on critical thinking—the cognitive dimension—and for minimizing the role of feelings. However, he also acknowledged that "most of the process of learning occurs outside of awareness and may include emotional, intuitive, symbolic, imaginistic, and/or contemplative modes of learning" (Dirkx, Mezirow, & Cranton, 2006, p. 124).

Kegan

To explain his model of development, Kegan deconstructs the meaning of trans*form*ation, and asks "what *form* transforms?" (2000, p. 35). Though he identifies five orders of consciousness throughout the lifespan, we focus here on the most prominent transformation of adulthood, from the socialized mind (3rd order) to the self-authorizing mind (4th order) (1994). Mezirow and Kegan agree this developmental movement is comparable to what Mezirow calls *learning to think like an adult* (2000).

According to Mezirow (2000), such transformation enables adults to "critically reflect on, appropriately validate, and effectively act on their (and others') beliefs, interpretations, values, feelings, and way of thinking" (p. 26). In applying a developmental perspective to

Mezirow's theory, Kegan clarifies and expands: "At the heart of a form is a way of knowing (what Mezirow calls a 'frame of reference'); thus, genuinely transformational learning is always to some extent an epistemological change," not just how people behave or how much more they know (p. 48). To this end, Kegan further distinguishes between *inform*-ational and *transform*-ational learning. Though both are important to overall learning, the former adds to the quantity of knowledge *within* the current form (of knowing), while the latter *reforms* the form.

The old adage, "you can't ask a fish about water" helps illuminate the subject-object shift at the heart of every epistemological transformation. Kegan summarizes, "We 'have' object; we 'are' subject" (p.53). People are *subject* to—*had by*—their current epistemology, or way of knowing, and cannot recognize its limitations. Conversely, when they can examine and question the ideas and beliefs *they have*, they transcend those limitations.

The socialized mind is subject to the implicit and explicit expectations and dictates of our "tribe" (i.e., group, community, society). As Mezirow (2000) describes it, "Our identity is formed in webs of affiliation within a shared life world. . . [That is how] we become the persons we are" (p. 27). When we operate from the 3rd order of consciousness we feel, "this is *the way I am*" or "it's *the way things are*." We know how life *should* be lived and how individuals *should* feel, believe, and act. We cannot see that these assumptions and beliefs are only one of many possible ways of being in the world, and we cannot control the thoughts and feelings that are the inner expression of this way of knowing.

By contrast, when we can name, observe, evaluate, and question our thoughts, ideas, values, and feelings—and recognize our multiple selves and multiple perspectives in various relational contexts—we can take responsibility for what is *object* to us. These autonomous adults recognize that "should" is a social construct and thus embody the 4th order capacity to "authorize" their own ideas and beliefs. Some of these beliefs may still accord with their former values, but as thoughtful *choices* rather than unquestioned assumptions or *imperatives.*

Though we sometimes experience the process of transformation as a flash of illumination—as when we suddenly realize something within ourselves has markedly changed—this gradual subject-object shift unfolds over decades, if at all. In fact, fully half the adult population of the United States does not fully transition to the self-authorizing mind. As noted earlier, the brain's survivalist impulses cling to what it believes it knows. The inevitable ambiguity and uncertainty of transformation provokes anxiety (Taylor & Marienau, 2016). Adult educators who understand the role of emotion-laden experience in both promoting and impeding developmental change may contribute more effectively to the transformational process.

AFFECTIVE NEUROSCIENCE

Although the world of learning and knowing has historically emphasized concepts, logical relations, and explicit, declarative expression grounded in evidence, affective neuroscience states unequivocally, "we feel, therefore we learn" (Damasio & Immordino-Yang, 2007, p. 3). This was evident only after patients who had experienced brain lesions associated with emotions were found to be newly deficient in making real world decisions or following social conventions, yet unaffected in their cognitive capacities.

> Without the ability to adequately access the guiding intuitions that accrue through emotional learning
> and social feedback, decision making and rational thought become compromised, as did learning from

> their mistakes and successes. . .Their emotions are dissociated from their rational thought, resulting in compromised reason, decision making, and learning. (p. 5)

To better understand these findings, we must first delineate what happens in the brain between "having" an experience and being able to make meaning of that experience. Without our conscious awareness, once a stimulus (experience) passes the threshold of attention, the brain categorizes it based on existing neural patterns of association. Though the body "remembers" the emotional timbre of every "similar" experience, once it is shoehorned into concrete, syntactical language, this wealth of emotional associations has been filtered and curtailed.

Facilitators typically focus on conscious cognitive processes and explicit verbal and descriptive expressions of learning (Taylor & Marienau, 2016). By contrast, Heron's facilitation model (2006) requires detailed attention to emotions, which are typically unrecognized as well as unspoken. Immediately following an experience, adults are asked to notice their feelings, and then share those emotions in symbolic or imaginal forms (*presentational knowing*), because "images are packed with meaning *prior to any explicit formulation of this meaning in verbal and conceptual* terms" (our emphasis, p. 138).

Heron thus offers adult educators an explicit way to tap into the insights, intuitions, and other aspects of emotional knowledge that may enrich the learning process. Presentational knowing also gives adults greater access to their own deeper sources of self-understanding. "The imagination is a capacity to sense what you do not know, to intuit what you cannot understand, to *be* more than you can *know*" (original emphasis, Thompson, 1987, p. 8, as cited in Heron, 1991, p. 139).

Affective neuroscience not only identifies the inextricable relationship between learning and emotion, but also demonstrates that "the more educators come to understand the nature of the relationship between emotion and cognition, the better they may be able to leverage this relationship in the design of learning environments" (Immordino-Yang & Damasio, 2007, p. 9).

MYTHOPOETIC VIEW (JOHN DIRKX)

A mythopoetic or "myth making" view represents a paradigmatic shift in our understanding of emotions in adult learning. Through this lens, we recognize the semi-autonomous, imaginative, spiritual, and collective nature of emotion-laden experiences, self-other relationships and the journey of the soul (Dirkx, 2012; Hillman, 1975; Stein, 1998). This view of emotion-laden experiences helps us develop a more holistic understanding of what these experiences mean with regard to adult learning.

Adult learning experiences are laden with emotions. The practice of adult learning emphasizes the importance of experiences in learning, reflection on these experiences, and the social and relational nature of learning. It is not uncommon to observe an array of individual, interpersonal, and group emotions that may arise in these contexts. At times, these experiences may reflect positive emotions, like joy, happiness, or enthusiasm. Positive emotions often reflect ego consciousness. Our primary focus here, however, is with the so-called darker emotions, such as fear, anger, doubt, loss, grief, and uncertainty because they tend to manifest deeper, more unconscious issues within the psyche.

Early interpretations of these expressions of emotion viewed them as intrusions in adult learning that impair rational thinking and impede the overall ability of adults to learn (Young

1943). Goleman's (1995) notion of emotional intelligence signaled a move toward a more positive role of emotions in learners' lives. He described emotions as needing to be regulated and managed so that they can more effectively support the ego's need to adapt to the demands of its outer reality. Recent scholarship has underscored the constructive meaning of emotions in adult learning (Mackerarcher, 2004; Merriam & Baumgartner, 2020; Taylor & Marienau, 2016; Wladkowski & Ginsberg, 2017).

The Jungian view of the mythopoetic is grounded in an understanding of the human psyche that refers to the totality of the self, reflecting both our conscious and unconscious selves (Hillman & Moore, 1992; Stein, 1998). At the heart of the mythopoetic perspective is the struggle for consciousness and wholeness, what Jung referred to as "individuation" (Stein, 1998). It is a natural, ongoing, and lifelong process, mediated by ego consciousness, and one in which emotions play a leading role. For the most part, however, we are unaware of most of what makes up the human psyche. Unconscious and undifferentiated at birth, the human psyche faces a daunting task of becoming increasingly conscious of what is self and not-self, of individuating and differentiating itself from others, the environment, and its own sense of self (Moore, 1992).

The tension between the pull towards consciousness and an integrated self, on one hand, and the desire to remain part of an undifferentiated whole on another, stays with us our entire lives. Experiences become emotionally laden when they connect with and tap into aspects of this tension. They are expressed, among other ways, through the imagination, which makes emotions that are inherent in the learning process more visible to the self. In doing so, they become part of our ongoing story, our personal myth (Stevens, 1995); hence the mythopoetic nature of the human psyche.

When an individual experiences powerfully charged emotions, such as a deep desire to be needed, the boundaries between self and not-self can become blurred. The individual is likely to engage in behaviors that may be recognized as "not I." For example, a literacy tutor who desperately seeks to address the escalating needs of his learner may find himself wanting to help his student meet needs that are well beyond the role of the tutor, such as co-signing for an automobile loan. With reflection, however, he may eventually realize that he is actually addressing his own deep-seated desire to be needed (Dirkx, et al., 1973).

Emotions can take over ego consciousness and swamp the ego's ability to mediate their expression, thus allowing emotions to shape and influence a person's interpretations and actions. For example, scapegoating is a concept Jungians use to express our individual and collective shadows, of finding in others what we most dislike in ourselves (Stein, 1998). As emotion-laden experiences are expressed, the psyche gives voice to both deeply personal and collective experience. In doing so, the psyche manifests both internal (unconscious) content as well as content from its own external historical and cultural contexts.

Whether internally or externally, something that needs attention has been triggered within the person. The emotion-laden experience is a "messenger of the soul" (Dirkx, 2012), and gives voice and form to the multiple "selves" that make up the totality of the psyche. This represents the task of individuation, which is considered essential if the person is to be able to effectively establish relations with others and with itself in the process of self-realization. Working through these emotions, and differentiating what is "I" and "not I," involves active imagination (Chodorow, 1997), of which the imaginal method or soul work is an example (Dirkx, 2012).

THE IMAGINAL METHOD

Emotion represents the imaginative language of the unconscious conveyed to consciousness through imaginal forms generated by the psyche. When using the mythopoetic perspective, one interprets emotions and emotion-laden experiences as semi-autonomous expressions of the human psyche. The ego does not try to control or manipulate these experiences and images. Rather, it seeks to be receptive, to listen, to embrace their messages, and to dialogue with them (Hillman, 2000; Watkins, 2000a; 2000b).

Our imaginations unconsciously create imaginal forms that help express or give voice to the deeper needs of our psyche. The image behind the emotion often lurks like a waking dream in which we are neither fully conscious nor unconscious. Watkins (1984) describes a waking dream as "strange, and often startling, dreamlike experiences which appear in the light of consciousness as though escaped from the imprisonment of sleep, neither hallucination nor mere daydream, yet very real indeed" (p. vi). Unconscious issues become known to us through our manifestation of an image or person to whom we attribute the source of our emotional reaction. Emotion-laden experiences and the images behind them become, indeed, windows to the soul.

Working with these emotion-laden experiences and images involves adult learners' imaginative engagement (Hillman, 2000; Watkins, 2000a). In contrast to critical reflection, working with imaginal forms represents a receptive way of knowing, of being still and attentive to what might arise within the process. As a learner trying to foster self-realization, one does not push or interrogate oneself (nor is it wise for educators to take that role). Rather, the process involves paying attention to what comes up in oneself and the affect that may be evoked in the process. While there are different ways to engage these imaginal forms, imaginal dialogue (Watkins, 2000a) represents a powerful means of establishing a working relationship with these images.

A version of this dialogue is manifest in the imaginal method, a process adapted from the "dream-tending" framework of Aizenstat (2009). In this method, the learner identifies and selects a recent emotion-laden experience or image they encountered. The learner then engages this image at multiple levels, including description, association, amplification, and animation. This process of deeply exploring the emotion-laden experience, through description and association, fully anchors the adult learner in the individual experience and then uses his or her historical context to further deepen the experience of the image. With the amplification and animation phases, learners move beyond their individual experiences to connect with cultural manifestations of their particular images, such as might be represented in myths, fairy tales, scripture, or other forms of popular culture. In doing so, each phase recognizes the collective dimension of the learner's emotion-laden experience and how that experience both gives voice to a deeper expression of the individual experience and also connects the learners' self with the cultural, collective selves in which their journey is embedded.

DENOUEMENT AND PEDAGOGICAL IMPLICATIONS

Jungian psychology and neuroscience might appear to populate different galaxies; indeed, that was what we three initially suspected. But affective neuroscience pointed us to commonalities in how we defined the meaning and role of emotion-laden experiences in adult learning and also highlighted similar approaches to practice. We now briefly explore the

implications of this collective understanding for how educators can foster adult learning through imaginative engagement (Dirkx & Spinoza, 2017).

A major discovery was the overlap of the mythopoetic perspective with Heron's emphasis on the affective, emotional, and symbolic modes of the psyche (Taylor & Marienau, 2016). Heron (1992) also explicitly mentioned the significance of the brain's limbic (i.e., emotion-regulating) system in enhancing learning. Central to both Heron's and Jungian methods is the process of reflecting on and working with one's emotion-laden experiences to help deepen the meaning being expressed through the experience.

Heron (1992) emphasizes the deeply emotional experiences at the heart of learning and knowing by requiring demonstration of those emotions in imaginal (symbolic) form. Though presentational knowing often involves the plastic and creative arts (and craft-like constructions), and includes sounds and physical movement, it is not limited to non-verbal forms.

> It also embraces all forms of myth, fable, allegory, story and drama, all of which require the use of language, and all of which involve the telling of a story. Storytelling is one of the two great linguistic kinds of presentational knowledge, the other being poetry. (p. 167)

The Jungian imaginal mode also manifests the emotion-laden experience in the form of an image or other imaginal representation, but it focuses on a more dialogic approach to emotional reflection. These may include journals or diaries, learning logs, dialogues with persons no longer living or absent in other ways from the learners' lives, and telling their personal stories or myths. Using such reflective strategies, individuals learn to access their emotion-laden experiences and then employ imaginal forms to express them. Their expression may include actively engaging in role play, small group work, learning communities, and circles of trust.

Though traditional small group discussion methods (Brookfield, 2013) sometimes promote "arenas of psychodynamic struggle and fields of emotional battle" (Brookfield, 1986, p. 139), imaginal-expressive groups focus on how best to manifest the emotion-laden experience. They seek instead to create a kind of holding environment in which imaginal forms find safe and secure expression. Palmer (1998), in his *courage to teach* workshops, uses the poignant image of the group collectively holding a young bird in the palm of its hand, cupped to provide security and safety, yet open enough to provide opportunities for meaningful expression as the bird develops the capacity to do so.

Rather than avoiding difficult emotions and experiences, we adult educators should consider moving to embrace complexity and ambiguity. As practitioners, we can learn to pay attention to and take note of our own affect, feelings, emotions that arise not only in relation to what we read and study, but also in our interactions with others and with ourselves. As we become aware of these emotion-laden experiences, we can engage them through those forms of imaginal method we find most expressively meaningful. Affective neuroscience and the mythopoetic find emotion and emotion-laden experiences essential to meaning-making processes in adult learning, especially the kind of deep or transformative learning needed in global times.

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DILEMMES ÉTHIQUES DANS LA RECHERCHE EN ÉDUCATION DES ADULTES : QUAND L'ETHNOGRAPHIE RENCONTRE LE NÉOLIBÉRALISME

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RÉSUMÉ

Le but de cette communication est d'explorer les dilemmes éthiques des personnes ethnographes en éducation des adultes lorsqu'elles rencontrent le néolibéralisme sur les terrains de leurs enquêtes. Les dilemmes de l'éthique quotidienne représentent des situations épineuses lors desquelles les principes éthiques généraux, évalués par les comités d'éthique, ne peuvent pas aider les personnes ethnographes à réagir ou à répondre dans le vif de l'action. Les trois processus technologiques à travers lesquels le néolibéralisme en éducation s'opérationnalise (le marché, la gestion et le leadership, ainsi que la performance) sont utilisés afin d'analyser deux contextes de recherches ethnographiques en milieux francophones d'éducation des adultes au Québec. Les données empiriques produites lors de ces deux enquêtes distinctes ont permis de reconstituer six vignettes illustrant les processus du néolibéralisme en éducation. Les données montrent toute la sensibilité requise par la personne ethnographe pour naviguer dans les situations de précarité que rencontrent les personnes et les organismes face au néolibéralisme en éducation des adultes.

Mots-clés: dilemmes éthiques, éducation des adultes, ethnographie, néolibéralisme

CONTEXTE

Le but de cette communication est d'explorer les dilemmes éthiques des personnes ethnographes dans la recherche en éducation des adultes dans une ère de globalisation qui fait peu de cas de la spécificité des situations et des contextes, qui lisse leurs aspérités. Plusieurs chercheuses et chercheurs ont observé des changements majeurs dans le domaine de l'éducation des adultes, comme l'utilisation d'un vocabulaire plus individualiste (Barros, 2012; Wildemeersch et Olesen, 2012) et des programmes visant l'acquisition de compétences jugées transférables et le développement de l'employabilité des personnes au détriment des autres visées éducatives. L'argument économique de l'éducation des adultes est dominant et peut être associé à une idéologie néolibérale (Ade-Ojo et Duckworth, 2015). Le néolibéralisme désigne, de manière générale, les économies et systèmes institutionnels mettant l'accent sur la concurrence, la responsabilité individuelle, le libre marché et un désengagement de l'État au profit de la privatisation (Apple 2004; Tett et Hamilton, 2019).

Ball (2016) explique que le néolibéralisme en éducation s'opérationnalise à travers trois processus technologiques : le marché (c.-à-d. la privatisation et la compétition entre les milieux éducatifs), la gestion et le leadership (c.-à-d. la restructuration hiérarchique des relations au sein des milieux éducatifs et des relations avec l'État) et la performance (c.-à-d. les processus de reddition de comptes et la collecte d'indicateurs de performances). Lorsque le néolibéralisme ambiant se dissémine sur les terrains de l'éducation des adultes, les situations de précarité peuvent être exacerbées.

La précarité peut être définie comme l'insécurité et l'incertitude touchant l'emploi, mais aussi plusieurs autres sphères de vie : relations sociales, santé mentale et physique, hébergement,

alimentation, etc. (Barbier, 2005). Bourdon et Bélisle (2015) parlent de précarités au pluriel, car la précarité n'affecte pas nécessairement toutes les sphères de vie et peut prendre diverses formes. Les précarités ne sont pas des états permanents. Elles changent, évoluent, s'accentuent ou s'atténuent au fils du temps et des situations qui les influencent de manière plus ou moins importante. Les précarités peuvent toucher la réalité d'organismes communautaires qui vivent aussi de l'insécurité et de l'incertitude quant à leur existence et doivent faire de multiples demandes de subvention pour financer leurs activités (Thériault, 2019).

Dans ce contexte, il est fréquent que les situations d'enquête demandant du temps et que la présence de la personne ethnographe se trouvent au croisement des situations de précarité des personnes et des organismes rencontrés. Par conséquent, la personne chercheuse doit éviter d'adopter les processus néolibéraux dans sa pratique et d'aggraver les situations de précarité, surtout parce que les personnes et les organismes en situation de précarité sont rarement entendus dans la société et ont souvent peu de pouvoir dans les processus de recherche (Calderón López et Thériault, 2017).

Dans cette communication, nous tentons de répondre aux deux questions suivantes :

- Comment les processus associés au néolibéralisme s'opérationnalisent-ils dans des milieux non formels et formels d'éducation des adultes?
- Quel effet ces processus ont-ils sur le travail des personnes ethnographes sur le plan des dilemmes éthiques?

DILEMMES ÉTHIQUES

Les principes éthiques généraux évalués par les comités d'éthique tels que le consentement éclairé, libre et continu, la confidentialité, le bien-être physique et psychologique des participants et l'absence de préjudice évitable doivent être respectés dans tout projet de recherche. Ces principes sont applicables à une « anatomie de participants », soit à toutes les personnes participant au processus de la recherche: personnes participantes, chercheuses, transcriptrices, directrices et lectrices (McCosker, Barnard et Gerber, 2001).

Ces lignes directrices ne peuvent toutefois pas toujours aider les personnes chercheuses à résoudre les dilemmes éthiques qui surviennent sur le vif, lors des situations épineuses demandant une réponse immédiate (Goodwin et al., 2003) : qu'on appelle aussi « l'éthique quotidienne » (Guillemin et Heggen, 2009). Ces dilemmes éthiques peuvent se développer de manière imprévue et spontanée et, dans la plupart des cas, la chercheuse ou le chercheur n'a que très peu de contrôle sur cette situation et doit s'y adapter rapidement.

Ces dilemmes peuvent être déclenchés par des situations diverses : demander à la chercheuse ou au chercheur de prendre un rôle qui n'était pas prévu au départ, recevoir de l'information sensible qui va au-delà du mandat de la recherche, observer des conflits entre les personnes impliquées dans l'étude, etc.

MÉTHODOLOGIE

Cette communication revisite les données empiriques produites lors de deux enquêtes ethnographiques distinctes. L'une et l'autre ont été conduites dans des milieux francophones d'éducation des adultes : deux organismes communautaires jeunesse (éducation non

formelle) (Thériault, 2015, 2016) et un centre d'éducation des adultes (éducation formelle) (Mercier, 2015, 2016).

La première étude (Thériault, 2016) a été menée de 2012 à 2015 dans deux organismes communautaires québécois, dont les pseudonymes sont « Le Bercail » et « L'Envol », fréquentés par de jeunes adultes (16 à 30 ans) en situation de précarité. Cette étude avait pour but de comprendre les relations entre les pratiques de l'écrit présentes dans ces organismes communautaires et les pratiques de l'écrit des jeunes adultes les fréquentant. L'approche méthodologique sélectionnée est ethnographique et participative. Au total, 21 entrevues de recherche ont été menées auprès de jeunes adultes (n=14) et d'intervenantes et d'intervenants jeunesse (n=7) en plus de 122 heures d'observation participante. Des ateliers participatifs ont aussi été organisés avec les deux organismes pour obtenir le point de vue des personnes participantes sur les données.

Quant à la deuxième étude (Mercier, 2016), elle a été menée en milieu urbain au Québec de 2012 à 2015 dans un centre d'éducation des adultes, surnommé Centre Nouveaux Mondes. Le but de cette étude était de documenter les pratiques de l'écrit de jeunes mères de retour en formation dans la mesure Ma place au soleil (MPAS), soit une mesure intersectorielle de soutien du retour aux études en formation générale des adultes pour les jeunes parents non diplômés. Il s'agissait de documenter les pratiques scolaires de l'écrit et celles de la vie courante chez les femmes rencontrées. La méthodologie ethnographique a permis de conduire des séances (49 séances de 3h30 en moyenne) d'observation participante périphérique et des entretiens informels avec les femmes du groupe (n = 31) et les personnes intervenantes, ainsi que des entretiens semi-dirigés (jeunes mères, n = 13; personnes enseignantes, n = 4; conseillère d'orientation, n = 1), avant de se conclure par une séance de restitution des analyses préliminaires pour prendre en compte le point de vue des personnes participantes.

Pour cette communication, nous avons revisité les données sélectionnées (verbatim d'entretiens de recherche et notes d'observation) en utilisant les trois processus identifiés par Ball (2016) : 1) le marché, 2) la gestion et le leadership et 3) la performance. Les passages identifiés à travers cette première phase d'analyse de contenu (Gibbs, 2008) ont ensuite été analysés sous la loupe des dilemmes éthiques (Goodwin et al., 2003). Dans notre analyse nous adoptons une posture réflexive face à nos propres terrains de recherche en identifiant des moments lors desquels le néolibéralisme et les dilemmes éthiques se sont croisés.

RÉSULTATS : NÉOLIBÉRALISME EN ÉDUCATION DES ADULTES ET DILEMMES ÉTHIQUES

Dans cette section nous reconstituons les trois processus technologiques qui opérationnalisent le néolibéralisme en éducation, ainsi que les dilemmes éthiques auxquels nous avons été confrontés au long de chaque recherche ethnographique. Nous présentons deux vignettes côte à côte pour chacun des trois processus.

Le marché

Après un certain temps au Bercail et à L'Envol, il est apparu évident pour Virginie que les deux organismes étaient préoccupés par leur financement et devaient faire de multiples demandes de subvention et répondre aux exigences de reddition de compte qui vont avec celles-ci. Ces deux organismes devaient parfois demander du financement aux mêmes

bailleurs de fonds. Ils étaient donc en compétition l'un contre l'autre. Comme chercheuse, Virginie a pu observer à quel point les personnes intervenantes étaient anxieuses face à la survie des activités. Par exemple, Catherine, intervenante à L'Envol, cherchait sans cesse des moyens de financer les soupers collectifs, car, selon elle, les jeunes bénéficiaient grandement de cette activité. Selon Catherine, l'activité permettait de développer la « littératie financière » des jeunes, c'est-à-dire leurs connaissances et leur capacité à établir un budget et à gérer l'argent. Voir la précarité financière de ce genre d'activité a fait naitre chez Virginie beaucoup de frustration et un sentiment d'impuissance. Comme chercheuse, elle a choisi de participer aux repas sur une base régulière pendant l'étude et de donner une contribution financière, exigée pour les personnes non participantes à l'Envol.

Au Centre Nouveaux Mondes, Jean-Pierre a pu observer que des organismes non scolaires donnent des ateliers au groupe des jeunes mères dans le cadre du cours d'intégration socioprofessionnelle. Certains portaient sur les compétences parentales et sont donnés par une personne intervenante du centre local de services communautaires (CLSC). D'autres ateliers portaient sur des sujets comme les finances personnelles, le logement, la nutrition, etc. Ces ateliers sont donnés par des organismes communautaires qui ne bénéficient pas du même soutien institutionnel que le CLSC. Pour ces organismes, l'atelier sert aussi de tribune pour présenter leur offre de services éducatifs sur les lieux du Centre Nouveaux Mondes qui leur fait compétition sur ce plan. L'atelier est en quelque sorte une fenêtre d'opportunité, saisie par les organismes communautaires, pour susciter, chez les jeunes mères, la demande de participation à la formation offerte. Avant l'entrée de Jean-Pierre sur le terrain, il n'avait pas prévu couvrir ces ateliers. La direction du centre et Jean-Pierre ont convenu que les ateliers qui toucheraient les sujets sensibles seraient couverts par l'enquête de terrain sans faire l'objet d'observation directe. Les couvrir a permis de montrer que ces ateliers et les offres de services éducatifs des organismes communautaires rejoignent les intérêts et les préoccupations des jeunes mères, contribuent à leur apprentissage et déclenchent des initiatives de lecture et d'écriture dans la vie courante, ce qu'arrive difficilement à faire le Centre Nouveaux Mondes qui met ces ateliers en compétition avec la formation scolarisante et formelle (Mercier, 2017).

La gestion et le leadeurship

Un des intervenants participant à l'étude de Virginie a parlé de son malaise face au vocabulaire qu'il fallait éviter pour parler des activités au Bercail. Selon lui, Le Bercail devait être très prudent avec la façon dont il décrivait ses activités à l'organisme de financement (Service Canada) et au public en général. Il ne pouvait pas mentionner les mots « apprentissage et éducation » et devait plutôt utiliser les termes « formation et développement des compétences ». Aussi, la scolarisation et même l'idée de l'éducation sont, au Québec comme ailleurs, une chasse gardée des milieux formels de l'éducation, ce dont avait conscience une autre intervenante. En effet, Élise, à L'Envol, a dit, lors d'une conversation informelle, qu'elle avait souvent le sentiment que les milieux formels d'éducation regardaient de haut le milieu communautaire et pensaient que leur travail était une simple source d'activités ludiques ou occupationnelles sans importance pour les jeunes. Toutes ces conversations ont eu lieu à micro fermé et semblaient toucher des points sensibles pour les personnes intervenantes. Virginie a choisi d'en rendre compte, afin de montrer que l'affaiblissement de la légitimité vécue par les organismes aggrave leur précarité face aux autres acteurs éducatifs.

La mesure Ma place au soleil a été mise en place par l'État au début des années 2000. Jusqu'à ce moment, le soutien à la participation aux études des jeunes mères sans diplôme était le résultat d'initiatives locales. Plutôt que de soutenir ces initiatives, l'État a mandaté le ministère de l'Emploi et de la Solidarité sociale pour fédérer, à l'échelle provinciale, des ressources en matière d'employabilité, de formation, de santé et de garde des enfants (Roy, 2002), jugées favorables au retour aux études des jeunes mères non diplômées. Toutefois, lors de son enquête de terrain, Jean-Pierre a eu accès à des documents non publiquement accessibles. La mise en place de la mesure au début des années 2000 a entrainé « un changement au niveau de l'organisation » et le « regroupe[ment] du service à un même endroit ». Au Centre Nouveaux Mondes, la mesure a entrainé la création d'un poste d'une personne responsable des communications avec le centre local d'emploi, de l'organisation de l'offre de formation, du recrutement et du suivi des jeunes femmes. L'ensemble des informations auxquelles Jean-Pierre a eu accès et la décision de les utiliser ont permis de déceler les indices des influences de restructuration, à l'échelle provinciale, des services éducatifs pour les jeunes mères vivant de nombreuses situations de précarité, au détriment des initiatives et des expertises locales.

La performance

Lors des terrains au Bercail et à L'Envol, Virginie a pu observer un nombre important de pratiques de l'écrit qui avaient trait à la reddition de compte (Thériault, 2019). Elle n'avait pas envisagé de prendre en compte ce type de pratiques lorsqu'elle a commencé son terrain, mais elles se sont avérées omniprésentes. Virginie a remarqué que certaines personnes intervenantes se servaient des écrits des jeunes pour illustrer le succès des activités et monter des dossiers d'évidences à soumettre aux bailleurs de fonds. Par exemple, au moins deux intervenantes on dit regarder les pages Facebook des jeunes pour se rappeler des moments marquants survenus dans leurs vies. Une autre considérait que les messages textes envoyés par les jeunes sur son téléphone cellulaire ou sur sa page Facebook pourraient être utilisés en cas de plainte ou de questions (par exemple, suite à l'exclusion d'une personne d'une activité), soit de la part des jeunes ou des bailleurs de fonds. Virginie a donc décidé de documenter ces pratiques. Il est apparu évident que le processus de collecte d'indicateurs de performance change la manière dont les personnes intervenantes font leur travail et établit des rapports de pouvoir inégaux.

Pendant son enquête de terrain, Jean-Pierre a participé à la Fête de Noël à la demande de la responsable de Ma place au soleil. À la fin de la fête, la responsable est venue à la rencontre de Jean-Pierre. Elle lui a demandé de fournir de l'information sur la présence des jeunes femmes. Sur le moment, Jean-Pierre a répondu qu'il lui enverrait sa réponse par courriel. Le contrôle des présences, auquel sont liés des pratiques de l'écrit (liste de présence, rapport du taux d'absence, avis de dépassement du taux autorisé), est l'une des stratégies de reddition de compte de la mesure Ma place au soleil. Bien que cette stratégie soit assouplie pour faciliter la conciliation études-famille des participantes, les présences sont comptabilisées, font l'objet d'un rapport mensuel remis aux femmes et à l'agent d'Emploi-Québec et servent de justification au maintien ou à l'arrêt du soutien financier octroyé pour le retour aux études. En même temps, dans sa réponse à la responsable de Ma place au soleil, Jean-Pierre devait préserver la bonne relation qu'il avait avec elle. Aussi, il a pris la décision de lui donner des informations sur la participation du groupe, sans référer à la présence individuelle des femmes. Cette manière de faire lui a permis de préserver la relation avec la responsable de

Ma place au soleil, ainsi qu'avec les femmes participantes sans céder aux exigences de la mesure en matière de collecte d'indicateurs de performance.

DISCUSSION ET CONCLUSION

Les vignettes ci-dessus montrent que le marché met en compétition des organismes communautaires entre eux ou avec le centre d'éducation des adultes. D'un côté, cette compétition précarise les organismes communautaires et leurs activités de formation et rend leur survie incertaine. De plus, elle crée de l'anxiété chez les personnes œuvrant au sein de ces organismes et vulnérabilise l'insertion sociale et professionnelle des jeunes adultes vivant déjà en situation de précarité. D'un autre côté, cette compétition crée une certaine dépendance des organismes communautaires à l'égard du centre d'éducation des adultes, car c'est celui-ci qui rend possible la tenue des ateliers. Dans les deux cas, la compétition à laquelle font face les organismes communautaires précarise leur situation. À elles seules, les décisions éthiques prises dans la situation d'enquête permettent de rendre visible la précarité des organismes, sans toutefois la réduire, sinon très marginalement.

Concernant la gestion et le leadeurship, les situations d'enquêtes révèlent que la hiérarchie instaurée entre l'éducation non formelle, peu valorisée, et l'éducation formelle dominante affaiblit la légitimité de l'offre éducative des organismes communautaires, par exemple lorsqu'ils sont contraints d'utiliser un vocabulaire associé à l'employabilité plutôt qu'à l'éducation. Il n'est pas anecdotique de soulever que, dans les deux études, l'accès aux informations touchant la hiérarchie des relations entre les milieux éducatifs et avec l'État aient été rendues accessibles « à micro fermé » ou par des documents non publiquement accessibles. Cela suggère assez fortement des réticences à exposer cette hiérarchie entre les centres d'éducation des adultes et les organismes communautaires ou à diffuser les informations s'y rapportant, soit par peur d'exacerber les précarités de ces organismes, soit par aveuglement, sans doute inconscient, des effets des mesures globales sur la précarisation de ces organismes communautaires locaux.

Concernant la performance, les vignettes illustrant les deux situations d'enquête montrent comment la personne ethnographe documentant les pratiques de l'écrit trouve son objet au confluent des processus de reddition de compte et de relations de pouvoir (entre les personnes et les organismes et entre ceux-ci et les bailleurs de fonds). Elle peut même être sollicitée pour jouer un rôle qui n'est pas le sien dans ces processus. L'écrit servant d'instrument pour tracer et retracer les indicateurs de performance prisés (preuves de participation et de présence aux activités), il est omniprésent lorsque vient le temps de les recueillir. Dès lors que la personne ethnographe constate ces processus, elle doit s'assurer de ne pas nuire aux personnes et aux organismes qu'ils impliquent, ni en les documentant ni en y participant.

Enfin, cet article et les vignettes qu'il contient illustrent comment les dilemmes éthiques entrainent, d'une part, des décisions prises dans la situation d'enquête, ainsi que des décisions prises, d'autre part, dans le travail d'analyse des données, de diffusion des résultats et bien au-delà pour maintenir l'intégrité des personnes et des organismes touchés, de près ou de loin, par la recherche. Aussi, ces vignettes illustrent comment les mécanismes néolibéraux sur le terrain de l'éducation des adultes créent des situations de précarité pour les individus et les organisations.

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BUILDING MORPHOLOGICAL ASSESSMENTS FOR STRUGGLING ADULT READERS: HIGHLIGHTS AND UPDATES

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ABSTRACT

This paper focuses on a growing body of literature supporting the important role of morphological awareness, a conscious understanding of basic units of meaning (e.g., prefixes), to the word reading and reading comprehension skills of struggling adult readers (Tighe & Fernandes, 2019; Tighe & Schatschneider, 2016a,b,c). We will discuss some of our past work as well as preliminary work on building morphological assessments specifically tailored to struggling adult readers. The Adult Language, Literacy, and Learning Lab at Georgia State University received a grant from the National Institutes of Health to develop and pilot several morphological assessments on struggling adult readers at the 5th to 8th grade levels. We have developed nine assessments including explicit awareness and implicit processing skills. These assessments tap skills including: using analogies to solve inflected word types, decomposing multimorphemic words, implicit processing of proper morpheme boundaries, and identifying morphological endings in pseudowords. This paper will briefly describe the purpose of the grant and development of these assessments. We also present item-level confirmatory factor analyses from a 28-item experimental morphological assessment, in which 218 struggling adult readers were asked to transform root words into complex, derived forms. In this study, we found that items represented two highly correlated factors of phonological change (e.g., *music* to *musician*) and no phonological change (e.g., *help* to *helpful*). Collectively, developing more sensitive morphological items has implications for assessing morphological awareness as well as for future work to build a morphological intervention.

Keywords: Morphological awareness, struggling adult readers, reading comprehension, assessment

INTRODUCTION

Morphological awareness (MA), an explicit understanding of basic units of meaning (e.g., prefixes and suffixes), has emerged as a strong contributor to the reading comprehension (Tighe et al., 2019; Tighe & Schatschneider, 2016a,b,c) and word reading (Tighe & Fernandes, 2019) skills of struggling adult readers. MA has largely been ignored in intervention studies to improve reading comprehension with struggling adult readers, in favor of targeting component skills from the Simple View of Reading framework (e.g., decoding, language comprehension; Greenberg et al., 2011; Sabatini, Shore, Holtzman, & Scarborough, 2011). However, across the majority of past intervention studies, struggling adult readers have been treatment resistors, exhibiting minimal to no gains in reading comprehension irrespective of differences in intervention approaches, dosage, and reading levels of the sample. Therefore, MA could be a salient, malleable component skill to target in future work given its relation to word reading and reading comprehension.

The measurement and conceptualization of MA has varied across studies with little empirical evidence on its dimensionality and reliability. For example, studies have used several

experimental morphological measures with differences in task-, item-, and sample-specific dimensions. There is some emerging evidence that MA may represent a multidimensional construct and different dimensions may be differentially predictive of reading comprehension with adolescents (Goodwin, Petscher, Carlisle, & Mitchell, 2017). However, there is limited work on morphological assessments specific to struggling adult readers. Before thinking about MA interventions for struggling adult readers, we wanted to develop a battery of reliable morphological assessments. Our lab at Georgia State University received a National Institutes of Health R21 proposal to develop this battery of morphological assessments with particular attention to construct validity. In particular, the grant has three primary aims:

1. Employ an Item Response Theory framework to analyze existing data on seven experimental MA tasks administered to struggling adult readers (3rd-12th grade levels). Understanding item-level data from previously administered experimental MA tasks will help us build a larger morphological battery with refined items.

2. Develop a morphological battery and administer to 300 struggling adult readers (5th-8th grade levels). Please see Table 1 below for descriptions of the developed battery, which includes explicit MA and implicit morphological processing tasks. This sample size will allow for a rigorous investigation of the psychometric properties of these assessments including dimensionality and reliability.

3. Understand how the morphological construct (or multiple morphological dimensions) fit into the Simple View of Reading framework (i.e., correlate with other well-known reading component skills). We will be comparing struggling adult readers to more proficient undergraduate students to better understand underlying components of reading comprehension.

SUMMARY OF ONGOING RESULTS

Using extant data collected from 218 struggling adult readers (3rd-12th grade levels), we examined item-level data of the Derived Form Morphology (DMORPH) measure. This task consisted of 28 items, adapted from Carlisle (1988, 2000) and Leong (1999). The tester read aloud a target word, followed by a blank (e.g., "Courage. The firefighter was very ___."; *Courageous*). Participants responded orally to each item. Responses to items included derived forms containing either phonological changes (e.g., *human* to *humanity*) or no phonological changes (e.g., *assist* to *assistance*).

For our preliminary analyses, we ran competing confirmatory factor analyses with categorical indicators to assess the factor structure of the DMORPH task: 1) a unidimensional model of derivational morphology and 2) a two-factor model of phonological and no change items. While both models demonstrated excellent fit, the χ^2 difference test suggested that the two-factor model fit better than the one-factor ($\Delta\chi^2(1)=12.86$, $p < .001$; $\chi^2(274) = 317.07$, $p = .038$, RMSEA=.027, CFI=.969 for the two-factor model). The factor correlation was high (.83) and the item loadings were statistically significant ($ps < .001$).

Table 1. Descriptions of Created Morphological Assessments

Measure	Number of Items	Description
Derived Form Morphology (DMORPH)	28	Participant is provided with a base word (e.g., judge) and required to fill in the blank of a sentence with the correct derived form (e.g., I trust your ___).
Derivational Suffix Choice	18	Participant is provided with a sentence with a missing word and four answer choices (all pseudowords with different plausible derivational suffixes).
Morphological Skill	30	Participant is given a derived word (e.g., teacher) and three answer choices (a. tea, b. teach, c. each). Participant must select the correct root word of the derived form.
Morphological Construction	12	Participant is given a sentence with an inflected pseudoword (e.g., The girl is *fridding*). The participant must fill in the blank of the following sentence with the correct inflected pseudoword (e.g., Yesterday she ___).
Morphological Analogy (Irregular)	14	Participant is asked to complete an analogy task with irregular inflected endings (e.g., treat : treated :: stand : ___).
Morphological Analogy (Regular)	14	Participant must complete an analogy task with regular inflected endings (e.g., place : placed :: scare : ___).
Morphological Analogy (Non-Words)	15	Participant is asked to complete an analogy task with non-words based on the suffixes from real words (e.g., literal: literally :: doral : ___).
Morphological Lexical Processing	84	A lexical decision-making computerized task with derived (e.g., dirty) and pseudo-derived (e.g., belly) target real words presented among non-words. Participant responds yes/no on a button box if the word is or is not a word.
Morpheme Boundary	20	A computerized task in which the participant is randomly given a word with either a correct or incorrect boundary (e.g., COMMONly vs. COMmonly). The participant must read the word out loud.

Valid MA tasks are important to predicting reading outcomes and building sensitive MA measures. The two-factor model suggests that there are nuanced differences between items with phonological change and no change. MA tasks for struggling adult readers may demonstrate broader breadth and coverage if they include items with and without phonological change. In future analyses, we will continue to investigate the internal structure of the DMORPH task by fitting a bifactor model. With this approach, we will be able to examine the relation between specific factors (phonological change and no change) and other reading component skills (e.g., vocabulary, decoding) above and beyond a general factor of derivational morphology.

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« LEARNING BY WRITING »: OU COMMENT SE METTRE EN ACTION PLUTÔT QUE D'EN PARLER

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RÉSUMÉ

Les étudiants au doctorat font face à plusieurs obstacles et défis au fil de leur formation, ce qui les amène parfois à prolonger ou abandonner leurs études. Ces situations sont perçues à la fois comme un échec individuel et sociétal. En période de rédaction, ce serait de 40% à 50% des étudiants qui abandonnent. Certaines universités proposent des services-conseils, des ateliers ou des ressources en ligne pour aider les doctorants dans cette période difficile. En 2015, l'organisme à but non lucratif *Thèsez-vous* a mis sur pied des retraites de rédaction de trois jours où les étudiants rédigent pendant plus de 20h dans des conditions favorables à la concentration. L'objectif est de « se mettre action » plutôt que d'en parler! Afin de documenter les impacts de cette initiative sur leurs habitudes rédactionnelles, une recherche longitudinale est présentement en cours. Cette table ronde de recherche sera l'occasion pour les étudiants, les professeurs et les acteurs du milieu académique de réfléchir collectivement aux enjeux de la rédaction et aux pistes de solution proposées. Les résultats sont issus de la passation à trois reprises de questionnaires auprès de 218 doctorants ainsi que des entretiens semi-dirigés avec 30 d'entre eux. Les retraites de rédaction constituent probablement une piste intéressante en matière de soutien des doctorants en période de rédaction. Mais qu'en est-il vraiment de leurs bénéfices? Comment les faire évoluer? Quelles seraient les autres initiatives possibles?

Mots-clés: retraite de rédaction, rédaction scientifique, doctorat, habitudes rédactionnelles, thèse

INTRODUCTION

Les étudiants n'ont jamais été aussi nombreux dans des programmes de cycles supérieurs (Universités Canada, 2020). Avec cette augmentation, vient le constat qu'entre 40 et 50% d'entre eux quittent leur programme sans avoir obtenu de diplôme (Litalien & Guay, 2015). De plus, parmi ceux qui réussissent, une majorité complètent leur parcours au-delà des délais prévus et finançables (Denis & Lison, 2016; Litalien, 2014). Ces constats mettent en lumière le fait que le parcours doctoral est un projet de longue haleine, comprenant des étapes diverses. Parmi les moments qui semblent être sources de difficultés, mentionnons la période de rédaction (Kornhaber, Cross, Betihavas, & Bridgman, 2016). Afin de soutenir les étudiants aux cycles supérieurs dans cette période délicate, diverses modalités ont été développées par des établissements d'enseignement supérieur québécois comme du service-conseil, du conseil psychologique, des ateliers de formation ou encore des cours crédités (Fekrache & Labrie, 2013). Dans le cadre de ces différentes modalités, les thèmes abordés sont notamment la gestion du temps, la rédaction scientifique, la gestion des références bibliographiques et le style d'écriture scientifique. En plus de ces modalités de formation ou de conseil, soulignons

que depuis les dernières années, nombre d'ouvrages scientifiques ou de vulgarisation ont été écrits sur la rédaction scientifique (Belcher, 2009; Belleville, 2014; Silvia, 2015). Sans contester la pertinence de ces différentes actions, il apparaît qu'elles sont insuffisantes. C'est dans cette perspective qu'est né l'intérêt de stratégies permettant aux étudiants et aux chercheurs de se former à la rédaction par des expériences actives, réflexives et collectives, notamment lors de retraites de rédaction structurées (Kornhaber *et al.*, 2016). Au Québec, des retraites de rédaction structurée *Thèsez-vous* s'adressant aux étudiants de cycles supérieurs de diverses universités et disciplines ont vu le jour en 2015. L'article *Writing more, better, together: How writing retreats support graduate students through their journey* (Tremblay-Wragg, Mathieu-C, Labonté-Lemoyne, Déri & Gadbois, 2020) en dresse un portrait détaillé.

QUELS BÉNÉFICES DES RETRAITES DE RÉDACTION?

Depuis quelques années, les retraites de rédaction gagnent en popularité et plusieurs chercheurs ont tenté d'en comprendre les bénéfices, notamment en ce qui a trait à la productivité scientifique. Les résultats de la revue systématique des écrits réalisée par Kornhaber *et al.* (2016) montrent que les retraites améliorent pour les chercheurs leur productivité scientifique grâce à des bénéfices organisationnels, professionnels et personnels. Concrètement, elles permettent (1) de légitimer la rédaction (sans interruption) dans un environnement confortable où le soutien de la communauté est privilégié; (2) de valoriser le temps et les espaces réservés à la rédaction; (3) de développer la compétence au savoir-écrire en mettant en place une structure et des objectifs spécifiques; (4) d'augmenter la motivation personnelle, la confiance en soi; et (5) de diminuer l'anxiété liée à la rédaction. En est-il de même pour les retraites de rédaction *Thèsez-vous* pour les étudiants de cycles supérieurs?

MÉTHODOLOGIE

Notre devis quasi-expérimental a pour objectif de documenter l'impact des retraites de rédaction *Thèsez-vous* auprès de doctorants participants (groupe expérimental (GE); n=73) en comparaison avec des doctorants non participants à ces retraites (groupe témoin (GT); n=145) entre janvier et août 2019. Le questionnaire composé d'une échelle validée adaptée du modèle Kempenaar et Murray (2016) (Mathieu-C., Kempenaar, Tremblay-Wragg, & Labonté-Lemoyne, 2017) a été utilisé à trois reprises, avant, tout de suite après et cinq semaines après la retraite de rédaction. De plus, 60 entretiens ont été menés en utilisant un guide d'entretien qui visait à décrire le parcours des étudiants et leurs habitudes rédactionnelles ainsi que les impacts de leur participation à une retraite sur ces habitudes. Ces outils ont fait l'objet de prétests en amont.

RÉSULTATS

Les résultats de l'étude montrent que les doctorants ressentent l'urgent besoin d'avancer leur thèse (GE : $t(118) = 27.345$; $p = 0.000$ – GT : $t(247) = 29.331$; $p = 0.000$), qu'ils ont une certaine motivation et discipline personnelle lorsqu'il est question de rédiger et qu'ils peuvent faire les efforts pour atteindre les buts qu'ils se fixent (GE : $t(66) = 24.929$; $p = 0.000$ – GT : $t(118) = 33.001$; $p = 0.000$). Parmi les commentaires recueillis dans les entrevues, notons que les doctorants ayant participé à une retraite de rédaction ont mentionné que la retraite leur a permis d'apprendre par l'expérience (32 extraits) en se dotant de méthodes de travail

efficaces dans un environnement propice à la rédaction (39 extraits). L'environnement intensif qu'imposent les retraites (20 extraits) facilite la productivité et l'atteinte des buts (43 extraits) comme Moore, Murphy et Murray (2010) l'ont soulevé. De plus, il s'avère que les retraites *Thèsez-vous* offrent un environnement sans distraction (14 extraits) tel que recommandé par Garside *et al*. (2015), ce que les participants mentionnent comme nécessaire à la concentration. Enfin, tant les étudiants du GE que du GT ont rapporté avoir besoin de socialiser avec des doctorants qui partagent les mêmes réalités (65 extraits). Au-delà du besoin d'être ensemble, les résultats révèlent que la participation à une retraite de rédaction favorise l'émergence d'une communauté de pratique autour des enjeux reliés à la rédaction (51 extraits). Cet élément est intéressant dans la mesure où la communauté dégage une forme d'énergie qui favorise la motivation de chacun, et ce, d'autant plus que la communauté est porteuse d'un état d'esprit positif. Par contre, il importe que ces échanges ne se transforment pas en une sorte de thérapie de groupe ressassant une forme de négativité voire d'agressivité liée à une comparaison entre les participants.

CONCLUSION

À la lumière de nos résultats, il apparaît que la formule des retraites de rédaction *Thèsez-vous* avec une approche de type « learning by doing » est porteuse. Ainsi, au-delà des offres de séminaires et d'ateliers sur le savoir-écrire de même que des ouvrages de référence, les doctorants ont besoin de se mettre en action. Ce faisant, les institutions d'enseignement universitaires pourraient valoriser le fait pour les étudiants de prendre part à des retraites de rédaction *Thèsez-vous* dans un environnement propice à la rédaction de leur mémoire ou de leur thèse, de même que les techniques préconisées lors des retraites.

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OBJECTIVITY IN ANTI-FASCIST PARTICIPATORY ACTION RESEARCH

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ABSTRACT

This is a theoretical work in progress about the question of objectivity in participatory action research (PAR). Objectivity is here addressed as a matter of both *quality* (a methodological concern, alongside reliability and validity) and *equality* (an ethical concern) in such research. The Marxist tradition of PAR that emerged from the Global South or "majority world" has become closely associated with adult education and the study of social movements over the past thirty years (Hall, 2005). While it may be described as a materialist, humanist, and modernist tradition, I propose addressing the issue of objectivity from neo-materialist, post-humanist, and traditional indigenous perspectives. It is from such generally pre- and post-modern perspectives that objectivity appears not simply as an epistemological issue, but also an ontological and moral one. Ultimately, I explore whether viewing the question of objectivity through these non-Marxist (though not anti-Marxist) lenses might allow us to more productively engage with critiques of participatory action research, and make it better suited for such contexts as anti-fascist social movement learning.

Keywords: participatory action research, methodology, objectivity, anti-fascism.

INTRODUCTION

Jarg Bergold and Stefan Thomas argue that efforts to bring participatory research "in from the cold" (Hall, 2005) continue to be nagged by concerns about assessing "the quality and rigor of participatory projects" (2012, p. 212), a "problem of quality criteria" (p. 213) exacerbated by participatory researchers' idiosyncratic desire to balance academia's expectations with those of individual research participants, participating institutions, and other stakeholders. They acknowledge that no one system of values or norms will apply to all stakeholders in all situations, eventually exchanging the term "quality criteria" for context-specific "justificatory arguments" (p. 214). Nevertheless, they suggest, such arguments might benefit from "adaptations of the classical, quantitatively oriented, quality criteria—objectivity, reliability, and validity" (p. 213).

Budd Hall points out that participatory research "is biased in favor of dominated, exploited, poor or otherwise ignored women and men and groups" (1992, p. 16). He problematizes objectivity without dismissing the concern entirely, asserting that "an *illusion* of objectivity and scientific credibility" contributed to the process of colonization (p. 18, emphasis added) and, in his discussion of feminist research ethics, cites the claim that women's studies "breaks down many of the traditional distinctions … between objective and subjective" (1978, p. 21). Meanwhile, Mary and Kalina Brabeck point to the related participatory action research (PAR) as "the most obvious choice of methodology" for feminist researchers looking to study "social action directed to a specific community-defined problem" (2009, p. 5). They follow postmodernists in rejecting the notion of absolute objectivity, while also warning against moral relativism (pp. 12–13). These authors all refuse to reject the notion of objectivity outright, but advocate a research philosophy that seems incompatible with it. How might one make the claim that PAR is truly objective research?

OBJECTS AND OBJECTIVITY

Sandra Harding's account of "strong objectivity" assumes that "research can be directed by recognizably political, social, and cultural values and interests" (2015a, p. 19) and still be considered objective, particularly in situations where research communities claiming to be value-free are overly homogenous and isolated—in other words, most academic settings. In fact, she argues that social justice movements "have produced a standpoint methodology *more* competent to maximize objectivity" (2015b, p. 1, emphasis added). She points out that the meaning of the term "objectivity" has long been contested, but that a common thread running through its various incarnations is that objective research is fair both to the evidence and to its harshest critics. She concludes that her notion of strong objectivity proves "more competent to achieve such fairness goals than the version of objectivity that is linked to a value-free ideal" (p. 7).

A somewhat different conception of the term "objectivity" is proposed by Bruno Latour, who suggests it be seen as "the presence of objects which have been rendered 'able' […] to object to what is told about them" (2000, p. 10). Like Deleuze and Foucault (1972/1980), Latour critiques representation, arguing that "*all* objects … are so specific that they cannot be replaced by something else for which they are supposed to be a stand-in" (p. 7, emphasis in original). PAR can thus be said to maximize objectivity by making the objects of research also co-researchers, inviting them to become "interested, active, disobedient, fully involved in what is said about themselves by others" (p. 11).

Furthermore, drawing on Heidegger, Latour imagines the "thing" as an *assembly* of objects, and ponders what would happen if we "tried to talk about the object … as if it had the rich and complicated qualities of the celebrated *Thing*" (2004, p. 233). In other words, what would happen if we were to examine matters of fact—settled, undisputed, taken-for-granted—as if they were matters of concern? In the case of PAR, this interpretation of objectivity might mean treating objects turned co-researchers as not just parts of a whole, but as "highly complex, historically situated, richly diverse matters of concern" (p. 237) each in their own right.

PRE- AND POST-MODERN OBJECTS

Scholars like Latour are far from the first to assert the agency of non-human (or more-than-human) objects; others like Linda Tuhiwai Smith (2012) might identify this as a further appropriation of Indigenous knowledge as a new discovery by Western science. Writing from a Maori perspective, Smith laments the fact that the objects of imperial Western science traditionally "do not have a voice and do not contribute to research" (2012, p. 121). Rosiek, Snyder, and Pratt (2020) note the parallel work taking place in new materialist philosophy of science and Indigenous studies scholarship, and suggest the latter might serve to address the lacunas of the former.

In the corresponding inverse move, Western authors like Karen Barad (2003), Rosie Braidotti (2013), and Donna Haraway (2016) de-centre the human subject in a shift away from anthropocentrism in research, also echoing traditional Indigenous worldviews. These two moves taken together—that is, the de-centring of the human subject and the centring of the more-than-human object—represent a potential paradigm shift for all of Western research, including PAR, and clearly reframe the issue of objectivity as not simply epistemological, but also ontological and moral.

ANTI-FASCIST OBJECTS

Hall describes participatory research as an attempt to bring marginalized and excluded peoples and their knowledges from the periphery "to the center" (1992) and "in from the cold" (2005). At the same time, considerable effort has been put into doing likewise with participatory research itself; to have it accepted by the academy as a credible and legitimate research philosophy. Similarly, anti-fascism seeks acceptance as a political philosophy, while performing the corresponding inverse move of purposefully *excluding* certain objects acting contrary to the values of PAR. The bridging of the subject–object divide contributes to the work of anti-fascism in flattening hierarchies not only between groups of humans, but also between humans and more-than-humans, effectively robbing fascists of one of their greatest historical weapons: the de-humanization of targeted individuals and groups. However, anti-fascism must confront its whiteness and transcend its European origins, in part by grounding itself in Indigenous worldviews (Samudzi, 2019).

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EDUCATION AND LEARNING TO SUPPORT A JUST TRANSITION IN CENTRAL APPALACHIA

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ABSTRACT

This case study explores the learning and education of a community organization involved with multiple Just Transition initiatives in Eastern Kentucky where the economies were formerly dominated by the coal industry. Sixteen semi-structured interviews were conducted of leaders within the organization in addition to exploring the educational materials. Although non-formal learning plays an important part, informal learning, activist exchanges, and communities of practice play a more fundamental role in the activist learning.

Keywords: Just Transition, social movement learning, informal learning, communities of practice, non-formal learning, Appalachia

INTRODUCTION

From September 20th to 27th, 2019, over 7.6 million people participated in Global Climate Strikes in 185 countries calling for an immediate phase-out of fossil fuels; this was the largest set of actions in the climate justice movement (350.org, n.d.). There is increasing recognition that communities formerly dependent on fossil fuels need support in transitioning away from fossil fuel dependency (Pollin & Callaci, 2019). Grassroots organizations are describing this work as Just Transition, "a strategy for reconciling the needs of workers with the imperative of environmental reform" (Abraham, 2017). Since the Central Appalachian region is becoming a post-industrial region, developing an economy past coal is more important than ever. Furthermore, the legacy of coal mining and resultant working-class masculinity shape the process of transformation of the economy. Adult education for social justice and environmentally sustainable development is a process of learning skills or competencies for social change (Brookfield & Holst, 2010), and therefore, is essential to support this transition. Scholars have yet to explore this kind of learning happening within organizations working for Just Transition in Central Appalachia. Since the transitioning of the Appalachian economy is multi-faceted, examining different educational strategies taken by a community organization and the learning that occurs as a result, is an important contribution to the academic literature of the field of Appalachian Studies and Adult Education.

Statement of the Problem

Changes in economic, environmental, and health conditions in the coal-producing region of Central Appalachia, which includes Eastern Kentucky, East Tennessee, Southwest Virginia, and Southern West Virginia, have produced the need for education for a Just Transition. This region has long been associated with extreme poverty and unequal distribution of land where outside corporate interests colonized the region through resource exploitation (Caudill, 2001; Montrie, 2003). Increased mechanization of the coal industry reduced employment, increased productivity, and caused greater environmental damage during the last two decades (Carley, Evans, & Konisky, 2018). The coal industry negatively affects residents' health, miners' working conditions, and environment quality; these effects are increasing

(Ahern et al., 2011; Aken et al., 2009; Bell, 2013; Griffith, Norton, Alexander, Pollard, & LeDuc, 2012; Lindberg et al., 2011). Nevertheless, the local communities' strong identification with coal mining also continues (Bell & York, 2010).

Theoretical Framework

Several theoretical concepts frame my research study. First, I use Foley's (1999) concept of informal learning. Additionally, I use non-formal learning and activist exchanges explored in the literature on social movement learning. Third, since I consider the community organization to be a community of practice, I use situated learning as conceptualized by Lave and Wenger (1991). This helps me understand the informal and non-formal learning happening in Just Transition efforts promoted by a local community organization working on related initiatives.

METHODOLOGY

As a former community organizer in the region, I wanted to further understand the educational practices and learning related to Just Transition. This case study needed to be contextualized and embedded within a specific case because the coal industry's hegemony has dominated the region culturally and economically for over a century. Some of the defining characteristics of a case study included examining a "bounded social phenomenon," generating a "thick" description of the phenomenon and using multiple approaches to triangulate the conclusions (Snow & Trom, 2002, p. 147; Yin, 2003). Integrating multiple sources of data collection, including content analysis of social movement educational literature and curriculum, as well as qualitative interviews, was necessary to thoroughly address the research questions. Utilizing multiple sources of data is an important aspect of case study research (Snow & Trom, 2002). Additionally, participant observations of non-formal educational workshops and activities related to Just Transition also occurred.

The case study organization is a multi-issue, grassroots organization that has worked on environmental, economic, and social justice issues. This organization emphasizes leadership development of community leaders and has been at the forefront of community organizing in the region.

Research Questions

In communities with economies formally dominated by the coal industry, how does an organization promoting multiple Just Transition initiatives use education and learning to support engagement in this work? The sub-question I explore in this paper is as follows:

> How do informal and non-formal learning opportunities created by an organization attempt to promote a Just Transition in the region?

RESULTS

Sixteen semi-structured interviews were conducted of members who were actively involved for over a year with at least one of the organization's Just Transition initiatives. These included people who primarily lived in the coal-producing parts of Eastern Kentucky. Ages ranged from people in their twenties to people in their seventies. Many of the interviewees either previously worked in the coal industry or had family members who did. Codes and themes were identified inductively through analysing the interviews.

Because coal mining has played such an important role within the region, communicating about the current reality and about the different possibilities has been challenging. A lot of people in the region think that coal is the only option; therefore, demonstrating that something else is possible is really important. Tiffany Kennedy-Pyette reflected, "I think a lot of people can't imagine another way yet because it's not something they've ever seen…The narrative that we've been coal country forever, and we will be coal country forever is going to be a hard one to break." Although non-formal learning plays an important role in shaping the understanding of organizational leaders about the importance of a just transition, the informal learning as well as the relationship building that takes place through their campaigns is even more instrumental in solidifying these members' commitment to environmental struggles.

Non-formal learning

Within social movements, various non-formal educational interventions occur in communities. Non-formal learning is sponsored by organizations but is typically short-term and voluntary (Merriam & Bierema, 2013). Non-formal social movement education include workshops, teach-ins, lecture tours, and seminars (Dykstra & Law, 1994). The organization describes its non-formal education as leadership development, and it occurs at multiple levels within the group. County chapter-level workshops occur in addition to statewide trainings, like the annual meeting that is a weekend set of trainings occurs annually. The organization also has leadership cohorts that occur for six to nine months at a time. There is a mix of face-to-face trainings as well as webinars. The focus of the trainings varies from skills (i.e. talking to the media, telling your story, how to lobby) to political analysis. The approach of the training is rooted in popular education. The organization also supports its leaders to participate in other organizational trainings. Of the leaders who were interviewed, they cited Wellstone Action, Marshall Ganz through Power Shift, and the Alliance for Appalachia as being important trainings.

The non-formal training members participated in enabled them to have the skills to be effective activists and engage with political figures. "In Washington DC, I went in front of the Congressmen and Senators and argued our case against mountaintop removal and the climate change. It's been somewhat intimidating, some of the situations I got into, but thanks to the good training that I've had through the organization… I feel like I became a better public speaker" Carl Shoupe, a former coal miner, reflected. Another activist Stanley Sturgill, a retired mine inspector, reflected about sit-ins in elected officials' offices:

> Especially in [U.S. Representative] Hal Roger's office, we were instructed through [the organization], through classes of what we needed to do if we were arrested; we did that and that's how it got resolved eventually. In the Governor's office, we met prior to going to the Governor's office the night before and had a big meeting about it, what we wanted to present to the Governor. We had our requests on cards of what we were trying to do, trying to save our water, trying to save our mountains."

The non-formal trainings prior to engaging in action enabled the activists to be more confident.

The non-formal trainings also helped organizational leaders to learn communication skills and achieve what Freire (1970) describes conscientization, which helps people understand power dynamics contributing to oppression within the region. Teri Blanton reflected on how she learned to speak about the work differently:

> That's been years of training. The way you would frame the way you would talk about things would not alienate people on the one side and the other side. When you talk about coalfields and that's allowing

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coal to be the dominate frame when we should be talking about healthy communities and clean water and stuff like that. Before, in like mountain communities as opposed to coalfields. You know, changing your words helps people see things in a different way.

People also reference popular education activities, like power mapping and the Privilege Walk, as helping them understand structural inequality.

Informal Learning

The concept of informal learning helps to explain the learning that occurs through engagement with social action. It is learning that is integrated into the work people are doing for social change or "learning in the struggle" (Foley, 1999, p. 39). Informal learning through experiences with the organization, including lobbying, engaging in campaigns, meeting with politicians, enables people to gain skills, build their political analysis, develop strategy, and take action to make change. Kevin Short described his experience as follows, "With [the organization], it was mainly just learning through experience."

Teri reflected on her experience confronting state environmental regulators after the Martin County Coal slurry disaster that resulted in 306 million gallons of coal slurry from an impoundment break through an abandoned underground mine:

> We went to Frankfort and we was slamming them. It's like, 'You let this happen!' because they did let it happen. They knew it was a disaster. They knew it was a danger to the communities below them. It's like one of my first times I'm slamming them in their own house, but I was thinking about it as being their own house at that point. Later on I learned it's not their house. It's my house; it's our house. But I think if I hadn't had a podium in front of me, I'd probably fell because that's how shaky I was.

Through this experience, she gained a skill and confronted power. She also started to change her perspective of the state and how she viewed elected officials.

Numerous leaders shared the importance of highlighting success stories, particularly related to Just Transition. One example that has been referenced frequently are the solar panels on the Kentucky Coal Mining Museum in Benham. Carl shared his experience and some of what he learned by being involved:

> We had this idea from the start to get the solar panels…It was difficult; the coal companies own all of this land here outside of the city limits. They wouldn't allow us to put these solar panels, ground mounts or anything on their property…so we said, 'Daggone, if we can't put it on their property, we'll just put it on the top of the coal museum.' We got about 20 plus [solar] panels up on top of the Benham coal museum.

People involved with this community energy project learned to adapt to the obstacles created by the coal industry and gain tactile knowledge about renewable energy.

Engaging with the rural electric cooperatives has been an important Just Transition initiative where people have pushed for reforms and also ran activists to join the board. "I ran for the utility board in Clay and other counties in RECC [Rural Electric Cooperative Corporation]. It's another way to keep the conversation going about energy and where it comes from and alternatives," Randy Wilson reflected. Through doing outreach around his campaign, he learned that people were more concerned about their electric bills than saving the coal industry or protecting the environment.

Another outcome of being involved is that people become more empowered. Teri reflected on this related to citizen lobbying:

> Lobbying is a great way of educating people about the issue. Once they know the issues that they're talking about, and they go talk to people that's supposed to be elected to represent them and then they walk out of there feeling self-confident because they knew more than the people that was there supposed to be representing them.

As a result, people can be more engaging with the organization and social movement activities.

Cross-community Exchanges

Cross-community exchanges allow for relationship building which is important because it enables people to learn about other people's stories, broaden their worldview, and expose them to different approaches to organizing. Much like in transnational organizing where local movement actors affirm "politically marginalized identities and to establish personal and strategic bonds of solidarity with others" through engagement with outside activists (Alvarez, 2000, p. 31), domestic activist exchanges creates solidarity. "Anytime you get together, and you coalesce around a theme and you share your stories. It's not just the skills; it's just being in a community and becoming a part of it. You start sharing yourself…and they're very encouraging and so, you know just get involved" Randy reflected.

Teri reflected on engaging with organizational members in Western Kentucky and how after learning about their experiences with CAFOs [Concentrated Animal Feeding Operation] resulted in investing in their fights as well:

> This woman said something about, 'I check my baby's bed before it [sic] goes to bed, and it would be clean and then I wake up the next morning, and there's rat feces all over it.' And it's like, so how can you not want to work on that issue 'cause that woman just said there are rats crawling on her baby while it's [sic] sleeping.

Understanding other people's struggles created solidarity between different oppressed groups and the desire to support others. Teri went on to reflect by saying "and then once we started seeing outside of just your issue and then seeing how your issue affects this community over here. Even though you got yours fixed, you're going to help them over there."

Scott Shoupe, a former coal miner, reflected on an exchange he did with another region with an economy dominated by the coal industry:

> The couple small towns down in Wyoming that we went to were…like just mirror images of here. I mean to the point of they were built by coal and that's all that's ever been there and now they're just kind of stuck with their heads in the sand too on what we do next. You know, what is Just Transition? How do we set a Just Transition?

Carl also reflected the commonality with their struggles. "When you go out into these different communities and start talking about specific issues, you find out it's just a different location and different people, but really it's the same problems…It's the same basically all over, wherever you go." These shared experiences helped deepen leaders' understanding of oppression and solidarity to support other communities.

Community of Practice

Within a community of practice, newcomers learn from more experienced people through the process of engaging in activities and slowly become more versed in what it means to be a part of that particular community (Fox, 2000; Lave & Wenger, 1991). This organization could be considered a community of practice that enables new people to step into more involved roles. "I think [this organization] is a really special organization in that it does allow for

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people to step into leadership and in those like unique ways, and lets people feel supported and doing new things," Tiffany shared. When Tiffany was reflecting on how she learned to do door-to-door canvasing related to the election, she said, "We just kinda went and did it, which is kind of like a thing. You just go and do things. But I watched the first few times, and then I would speak for part of it, kind of work my way in." Kevin shared another example of how he learned through a community of practice. "They participated in rallies, the teacher pension issue, and I got to see people firsthand speak on their values and in the meetings that we have monthly, see people speak from their heart." People also talked about specific people who were more experienced that helped them grow. "And I had Jerry as a teacher; you know so great," Teri shared. She went on to talk about how he helped her learn how to effectively speak to news reporters to get one's message across. By being a part of a community of practice, members learn from more experienced people involved.

The organization is also working to more deliberately create a community of practice through the creation of different leadership cohorts. The cohort consists of members from all over the state that meets face-to-face and virtually multiple times over nine months. Tiffany shared how the cohort helped her learn, "If I've had a question about something that I remembered somebody at the cohort had experience with, I'd message them and be like, 'Hey, could you tell me more about X, Y, Z thing?" This demonstrates that the organization is trying to deliberately create communities to support leadership development within the group.

CONCLUSIONS

Through non-formal and informal learning, organizational leaders deepened their political understanding, gained organizing skills, created solidarity, and took action. Relationship building through activist exchanges and communities of practice played an important role in their learning. This research is significant to the field of adult education because the identification of educational practices that result in effective action could serve as a model to improve education for other community organizations in Appalachia and other fossil-fuel dependent economies. For example, people could learn greater knowledge of issues, skills, and practices of organization and collective action, and critical consciousness (Niesz, Korora, Walkuski, & Foot, 2018). This analysis identifies ways that a community organization bolsters non-formal and informal learning through the creation of reflective practice and communities of practice. Furthermore, with the recent growth of the global climate justice movement and deindustrialization occurring across the globe, identifying effective educational practices can improve learning that enables people to better support policy reform and job creation needed to enable communities to shift away from fossil fuels.

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BASIC EDUCATION FOR ADULTS IN THE QUÉBEC SCHOOL SYSTEM : A CONCEPTUAL MODEL FOR THE ANALYSIS OF TEACHING PRACTICES

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ABSTRACT

This text describes the first version of a conceptual model developed to understand how individualized, modular-based instruction is provided to adult learners in a general education context in the public-school system. It was developed following action-research in which teachers gave an extensive account of their teaching practices. The conceptual model allowed us to analyze the teaching, which is an intervention that is influenced by social, cultural, institutional, and organizational contexts, as well as by the personal background underlying each teacher's practices. This model likewise examines the characteristics of the learner-teacher relationship and the teachers' professional actions and strategies.

Keywords: teaching, adult education, conceptual model, basic education, individualized modular instruction.

INTRODUCTION AND ISSUE

In the Province of Québec many people attend adult education centers situated in the public-school system to improve their common core basic education. To do so, they enroll in Adult General Education (AGE). The dominant approach in AGE is *individualized, modular instruction*. From the outset, this approach drew on andragogical principles which focus on accompaniment based on cooperation between the learner and teacher. Some studies have found this teaching approach to be appreciated by learners (Rousseau et al., 2010; Marcotte et al., 2010). Others have especially noted its negative aspects, such as the difficulties of providing individualized accompaniment in a group with numerous learners (Potvin and Leclercq, 2014; Mercier, to be published, Rousseau et al., 2010; D'Ortun, 2009). Authors have also noted the shortfalls of pedagogical methods whose learning content is limited to the present moment without explaining their pertinence for futur (Bourdon and Bélisle, 2005; Mercier, to be published in 2020). This method has also been criticized for the inadequate character of the teaching material (Landry, 2017). Since few studies have examined AGE (Ouellet, Dubeau, Dubé et Voyer, 2016), the field of adult education does not have the theoretical references that would make it possible to give a precise conceptual description of individualized, modular instruction for adults in a public-school context. Such a description would contribute to empirically based proposals for the improvement of adult teaching which would be useful, given that there is a strong need to help adult learners develop their basic skills, especially with regard to reading and writing.

Given this situation, a study was undertaken with the goal of better understanding how AGE instructors teach written French (Voyer, Ouellet, Mercier and Ouellet, 2018-2020). This paper presents the first version of a conceptual analysis model developed during this study. This model identifies and describes teaching dimensions in an AGE context, which comprises the sources of influence, namely the individual, organizational, socio-cultural, and institutional

conditions of teaching practices. At the time of writing, the conceptual model is still under development, with the study exploring and documenting each dimension using case studies.

METHODOLOGY: ACTION-RESEARCH AND TEACHING ACCOUNTS

After analyzing the documentation, a conceptual analysis model was developed to answer the following question: how do AGE instructors teach written French to adult learners? We used collaborative action-research (Desgagnés, 2005; Morissette, 2013) with discussion groups composed of researchers (5), French-language teachers (8), and academic advisors (2) coming from two Francophone school boards in urban contexts in the Province of Québec. The discussions focused on the accounts of six teaching situations; each teacher describing their practices with adult learners when faced with a teaching difficulty.

The data were collected by 1) producing and listening to the teaching practice accounts of each of the six teachers; 2) looking at teaching situations filmed in class; 3) group discussion exchanges on the positive aspects and the aspects to be improved in each situation from the perspective of the initial conceptual model. The accounts and discussions were then analyzed using thematic content analysis, by comparing elements that were present or absent in the initial conceptual model to progressively develop and improve this model.

RESULTS: A CONCEPTUAL MODEL FOR DESCRIBING THE TEACHING OF ADULT LEARNERS

AGE teaching is seen as an intervention that consists in helping and supporting learners to develop a given category of knowledge and to respond to requests for assistance. Accordingly, teaching is not limited to the transmission of knowledge. Rather, a teacher's intervention is part of a series of interactions where the dyad - learner and teacher - attempts to clarify, specify, correct, etc. the intended knowledge. This is based on a back-and-forth exchange between the learner's requests and the teacher's diagnosis of the learner's improvement needs. In the present study, the knowledge to be improved involved the reading and writing of French. Since, as part of AGE, the teaching infrastructure is based, to a large extent, on an individualized approach, the teacher-learner relationship is central as is shown in figure below (Fig. 1). Before looking at this dimension, we must point out the particularities of this infrastructure.
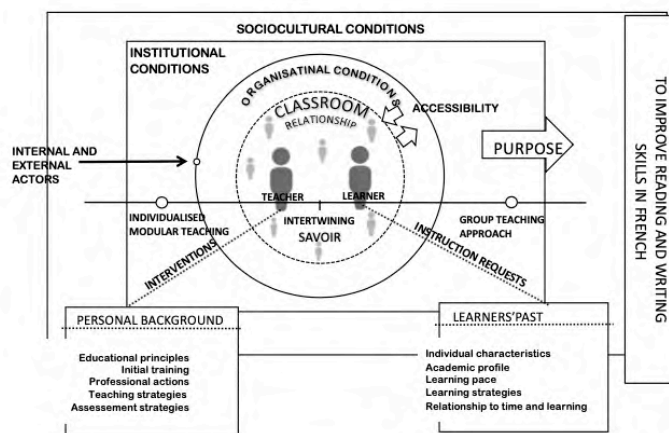
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Figure 1. Conceptual model for the analysis of teaching practices

Individualized modular instruction in an andragogical infrastructure

The intervention is, for the most part, based on an individualized, modular instruction which consists in a program-based distribution of content and training activities into modules designed for independent study (Goldschmid and Goldschmid, 1972). In this type of intervention, the monitoring of each learner and the continuous evaluation of learning are particularly important elements (Mercier, 2015; Nizet and Leboeuf, 2019). This method is based on andragogical principles that stress the importance of taking adult learners' independence, experiences, needs, and learning paces into account (Knowles, 1990: Knowles, Holton, and Swanson, 2015). Since the adult learners' characteristics vary from one person to the next, the requests for assistance likewise vary. Andragogy maintains that to help learners to learn, teachers must take an interest in the learners' past as well as their academic profile. Teachers must also consider the learning paces, levels of motivation, learning strategies, etc. Accordingly, teachers can adjust their strategies and actions, an aspect which is further developed below.

Adult learners and instruction demands

While the adult populations partaking in AGE are diverse, a sizable proportion is in precarious situations, which is a specificity particular to adult learners (Landry, 2016; Marcotte et al., 2005: Villemagne, 2014, Nizet, 2014; Thériault and Bélisle, 2012; Thibault, 2017). Enrolling in these classes is, in principle, freely decided since these learners are not obliged to go to school (Québec, 2019). This can significantly influence the learner-teacher relationship. Nonetheless, this is relative freedom: political orientations and external actors can have an influence on adults' training, their decision to study, and the length of the study period. The most influential external actors are the representatives of the provincial agency that provides financial assistance and the parents of young adults (Bélanger and Voyer, 2004).

Accessible classes and requests for assistance

Even though the teaching intervention is based on the teacher-learner dyad, the relationship generally develops in a group context, in the physical space of the classroom where teaching occurs. One of the notable characteristics of the classroom space is that it is open and accessible to different levels of learners in a continuous manner throughout the year. Indeed, each learner can participate in these courses in different organizational setups, at the time of their choice (TREAQFP, 1992; Landry, 2017), and interrupt these studies to continue later. The school is thus organized on a *continuous entry and variable exit* basis, a term signifying that the teacher is available to learners at various moments, in keeping with their arrival in class (Bessette, 2005). Flexible class-time accessibility thus significantly impacts the classroom's internal dynamics.

It is worth noting that a class has several learners; individualized teaching is thus delivered within a group context. When learners arrive in class, they sit down at a desk and study on their own with their exercise book. When needed, they ask the teacher for help. Their requests can be explicit but also implicit, as in situations where the teacher must interpret a learner's request. The teacher will then temporarily accompany the person in his/her learning at which point the teacher-learner dyad is momentarily formed. Even though the class is composed of several learners, the teacher's strategies are intended for individuals; each person is seen and accompanied, one after the other, as the requests are made.

Even though individualized teaching is the most commonly used approach by AGE teachers (TREAQFP, 1999; Bourdon and Bélisle, 2005), it is not the only one; other approaches can be used. It is worth determining whether teachers only use individualized modular instruction, a type of approach that is situated at one end of the scale, or use a group teaching approach located at the other end of the scale. When teachers combine these methods, it can be referred to as intertwining. This would be the case for teachers who spend part of a teaching segment working with individual learners, another part working with the whole group, and yet another part with smaller groups who work together (Ouellet and Boultif, 2017).

Organizational, institutional, and sociocultural conditions

Drawing on an ergonomic perspective, our model analyse different conditions (Ouellet, 2013). Messing and Sifert (2002) identified several particularities related to the AGE teachers' various work conditions, noting how job precariousness (e.g., status, hiring conditions, schedule) influences their teaching strategies, use of organizational resources, and relationship with the learners. These work conditions, including the availability of pedagogical resources and the dynamics of the various actors involved in teaching, constitute organizational characteristics that have a significant impact on teaching practices.

Conditions that stem directly from ministerial requirements (e.g., study programs, certification rules) are considered at the institutional level. These conditions, which involve collective aspects of the profession (Voyer and Olliver, 2002), are not necessarily visible at first. Subject as they are to personal interpretation (Amigues, 2002), they are nonetheless significant in everyday practice.

Society's socio-cultural conditions can also influence the act of teaching (Elias and Merriam, 2005). For example, the social importance of a diploma, the value attributed to being able to read and write in French, and the social representations of educational goals can influence the way teaching is approached.

Personal background underlying the teachers' practices: initial training and educational principles

To understand the act of teaching, we must observe the actions and strategies employed on a day to day basic. Some of these actions and strategies are acquired through the initial university training. At the conceptual level, professional skills can be understood as the *use of abilities and theoretical and experiential knowledge in the act of teaching* (Ardouin, 2004: 44, our translation). In the Province of Québec, teachers have access to core professional competencies (MEQ, 2001: 50-52) which outline actions to favour at the pedagogical, didactic, and ethical levels. The development of these competencies did not, however, consider the context of teaching AGE (Voyer, Brodeur and Meilleur, et al., 2012). Some studies also point to AGE teacher training needs and gabs (Rousseau, Dumont, Leclerc, Massé, Beaumier, Bergevin and Mckinnon, 2015 ; Villemagne, 2014; Voyer et al, 2012). Moreover, this initial training only marginally touches upon the theoretical and practical knowledge useful for teaching AGE, thereby reducing the preparation for and mastery of the professional skills specific to teaching adults (Voyer and Zaidman, 2014; Nizet, 2014).

The personal background underlying the teachers' practices likewise involves the conception of their role, as well as their educational principles and values. The teachers' interventions are not neutral: they arise from a set of ideas, personal positions, beliefs, and dilemmas to be solved that contribute to the pedagogical directions and choices (Elias and Merriam, 2005).

To grasp the real work activity, it is useful to examine the subjective interpretation by paying attention to the reasoning underlying professional actions, intentions, and personal concerns (Amigues, 2002). This interpretation is also influenced by their past professional experience, its nature, length of time, and satisfaction.

Intervention: professional actions and teaching strategies

The benchmarks associated with the andragogical intervention mentioned above are not enough to understand teaching in an AGE context. Teaching can be analysed more precisely and deeply by using the concept of professional actions (*gestes professionnels*) proposed by Bucheton and Soulé (2008). This concept identifies different components of professional teaching actions within which the management of learning takes place. Landry (2017) also used the professional actions model to look at individualized teaching in adult writing classes. He made pertinent empirical observations that could be used to develop our conceptual model.

According to Bucheton and Soulé (2008), teachers carry out several kinds of actions in the classroom that provide the foundation on which professional knowledge, experience, and skills are developed. By professional actions, they are referring to (…) *the teachers' actions, actions that are always addressed to learners and socially codified* (p. 32, our translation). According to the challenges they have before them and the available resources, teachers prioritize some of them, going, for example, from the classroom atmosphere (*atmosphere de classe*) and the guiding of tasks (*pilotage des tâches*) that belong to teacher management and pedagogy, to weaving (*tissage*) and scaffolding (*étayage*), which are more didactic in nature. Let us take a closer look at what Landry observed in a context of interest to us.

Bucheton and Soulé (2008) noted that the atmosphere involves teachers' actions that are intended to create a subjective space conducive to developing a relational, affective, and social encounter between the people in the class and to encourage learners to work together. To create and maintain a good work atmosphere, teachers work to stimulate their learners' interest, grab their attention, ensure dialogue, etc. Landry (2017) was not specifically looking at this aspect but he shed light on the teachers' concern for the individual learning rates and the welcoming of learners. Another action is the guiding of tasks, whose main goal is to direct and make sure the lesson moves forward while ensuring the overall coherence of the class session. For teachers, this consists of managing time, arranging tables correctly, using tools at the right time, deciding where to be in the classroom and so on, so that the intended learning takes place in the available time. Landry essentially examined the guiding of tasks by examining the management of text and exercise books, where the learning of certain notions is already set down in the module. He noted that micro-graduated text and exercise books impose their chronogenesis. He also noted that teachers establish a tight calendar with the learners, give precise objectives, and split up the writing tasks. Teachers do this to compensate for the learners' lack of autonomy and to reduce individual consultation time (Landry, 2007, p. 104-107).

Another professional action identified by Bucheton and Soulé (2008) is weaving. It refers to activities conducted by teachers that help students to create links between, on the one hand, previous activities or other contents linked to the learners' history and, on the other hand, the learners' present task. Weaving often takes the form of reminders about the learners' prior knowledge and comparisons with other types of studied texts and previous activities. The

actions associated with weaving help students to see (…) *the relevance of the situation and the targeted knowledge* (Bucheton and Soulé, 2008: 32). According to Landry (2017), the occurrence of weaving in individual, modular instruction for writing is rather rare and even absent, which can be explained by a lack of time. Scaffolding is seen by Bucheton and Soulé (2008) as a central organizer of the act of teaching. It serves to designate all forms of support that teachers *bring to learners to help them do, think, understand, learn, and develop at all levels* (p. 36, our translation). This professional action is more important than the others because it acts as the main organizer for these other actions, serving as an overall structure. Scaffolding is comprised of several actions and micro-actions. In an individualized teaching framework for adults, teachers primarily employ corrections, especially minor corrections (*correction de surface*) (Landry, 2017: 113).

To deepen our model, we want to explore other teaching strategies – which we define as fine processes or specific modes of communication used by teachers to assist learning – as these strategies are not sufficiently described in academic literature. According to Ouellet and Boultif (2017), to help adult learners develop their reading and writing skills, teachers must provide them with appropriate tools and activities and explicitly teach them a variety of strategies that they can make their own. Consequently, our analysis model will also look at teaching strategies.

CONCLUSION

This paper presented the first version of a model that attempts to conceptually describe the act of teaching to adult learners in an infrastructure based on the individualized, modular teaching method. Developed to analyze the teaching of reading and writing in French, this model should help us to describe teaching practice in other disciplines. Based on our model, we can assert that the teacher-learner relationship is a central part of the individualized modular teaching method. Yet, this relationship occurs in a particular classroom context (class is accessible) where each student can make specific requests to the teacher. We examined the influence that the socio-cultural, institutional, and organizational contexts have on the intervention, as well as that of the teachers' background in individualized teaching practice. We also used the conceptual model to examine, through the lens of the teachers' professional actions and strategies, how teaching occurs.

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NAVIGATING CLIMATE CRISES AS ADULT EDUCATORS

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ABSTRACT

Turbulence in the biosphere shapes lives in dramatic and intimate ways and learning is implicated profoundly. Scientists and climate justice scholar-activists are mitigating climate crises and building climate-crisis resilience. Increasingly different scientists are highlighting actions which resonate with knowledge and expertise of adult educators: for example, building capacities for deep adaptation, fostering partnerships and developing abilities to facilitate learning which acknowledges experienced trauma. The question is what can we as adult educators do individually and collectively to contribute to this important scholarship and activism? People across generations are learning to mitigate possibilities of increased floods, droughts and fires. Using the Cape Town drought, I draw on my and others experiences to explore adult educators' roles and responsibilities in navigating climate crises.

Keywords: Eco-feminism, climate crisis, transformative/transgressive learning and teaching, mass mobilisation

INTRODUCTION

Turbulence in the biosphere shapes lives in dramatic and intimate ways and learning is implicated profoundly. Scientists and climate justice scholar-activists are engaging to mitigate climate crises and build climate-crisis resilience. Increasingly scientists (e.g. Bendell 2018; Ziervogel 2019) are highlighting actions which resonate with knowledge and expertise of adult educators: for example, building capacities for deep adaptation, fostering partnerships and facilitating learning which acknowledges experienced trauma. The question is what can we as adult educators do individually and collectively to contribute to this important scholarship and activism?

People across generations are learning to mitigate possibilities of increased floods, droughts and fires. Using the Cape Town drought, I draw on my and others experiences to explore adult educators' roles and responsibilities in navigating climate crises. Salleh's (2018) argument resonates, 'The emergent international focus on water is a great chance to work in an integrated way on climate, in terms of both epistemology and politics.'

RESEARCH APPROACH

The paper builds on previous writings. (e.g. Walters 2018, 2019) It draws on my position as participant observer in the drought. Over two years, I collected local media reports, reviewed literature, participated in seminars and local actions. A valuable resource is 30 filmed hour-long interviews with differently located people, reflecting back on the water crisis. (https://www.drought-response-learning-initiative.org/film-library/).

CAPE TOWN DROUGHT: NO SINGLE STORY

As with many African cities, Cape Town has high levels of inequality and informality. The City of Cape Town has over 4 million people, with 14% of households living in informal housing.

Apartheid geography still defines the city with poorer black citizens living on the outskirts and middle class, primarily white citizens, living centrally.

As Ziervogel (2019) summarises, the growing housing need has more people living in backyard shacks, increasing demands for water and sanitation services. In terms of water use, residents in formal housing use 66% of the water, while informal settlements consume 4%. About 1.5 million people cannot afford to pay for water and are eligible for free allocations monthly. The policy intention is for water tariffs to recover costs of water services except for the allocation of free water. In practice, cash revenues are insufficient to cover costs of timely fixing of infrastructure. This leads to leakage.

Cape Town has a Mediterranean climate with warm dry summers and wet cool winters. The drought developed over a period of three years from 2015 to 2018. In 2017 rainfall records were the lowest ever recorded. Scientists concluded that human-induced climate change tripled the likelihood of drought. Intense campaigning ensured that within months citizens had halved water consumption targeting 50 litres per day per person. This was done by changing personal habits, not using water for gardens, swimming pools, car washing etc. Water consumption in institutions and businesses was severely curtailed. The city was projected to run out of water in April 2018 - this was referred to as Ground Zero.

James (2019) states that citizens', across social classes, lack understanding of water and water management. This is exacerbated through ways that built environments abstract relationships with water and relationships to other people and living systems. This occurs through historical systems of pipes underground, and more complexly through the multi-scaled nature of urban systems, where something experienced locally, like a tap running dry, may be caused by climate change impacting dam levels. The limited understanding by citizens has serious implications for effective responses to water crises.

Management of water raises related questions about other natural resources and forms of energy as elaborated in a lecture by Professor Swilling on October 12, 2017. During the period of the drought, there were intense campaigns to resist the South African President's 'secret nuclear deal' – there were several reasons for the resistance but one was that nuclear power uses too much water. (Walters 2018) It is into entangled economic, political, social and cultural contexts that debates about climate change land.

Reflecting on the Drought

In order to illustrate different perspectives, I present 2 snapshots taken from the set of publicly available interviews.

Thabo Lusithi (2019), community activist within an environmental NGO, coordinates the regional Water Caucus which informs, advocates and educates poor and working-class communities towards environmental justice. Thabo describes general perceptions of water delivery amongst communities where he lives and works.

> They don't pay water bills because they are unemployed…. There are water leaks that don't get fixed…. They have water metres imposed by the City which are installed by outsourced providers who don't explain their function…. Communications about the drought has been inadequate therefore many think it's 'fake news'…. Water restrictions limit livelihoods, for example, as car washers or home-based hairdressers…. They resent this while observing golf courses being watered in middle class areas.

The drought provided an opportunity to educate people to understand water as a complex interrelated and living system, not just about 'water coming from taps', but this was not done

adequately. Thabo insists that class perspectives are crucial to ensure appropriate communications and implementation strategies. The drought was mainly depicted in media as a middle-class problem.

The necessity of class analyses is also emphasized by Payne (2018) who resents the blaming of poor people for the drought. The drought revealed the depth of class prejudice and water injustice in the city.

The second snapshot is from an interview with Amanda Gcanga. She is a doctoral student researching water governance. She comes from rural Eastern Cape and studies in Cape Town. She highlights different experiences of water between rural and urban life.

Rural areas do not have reliable water supplies. People have to 'make a plan' by going at 4 a.m. to a communal tap or by hiring transport to fetch water. In urban areas people demand access to water. Amanda observes that different South Africans enjoy different rights. She argues that water management must no longer be the preserve of small groups of specialised engineers but must belong to the broader citizenry. Water is hidden in reticulated pipes and dams far away...it is an abstract concept. This leaves people feeling helpless.

As a woman, Amanda knows the gendered nature of household water in both rural areas or communal taps in the city – this is 'women's work'. Issues of water and sanitation are deeply personal and political as illustrated by Govender (2016) with examples of women and girls being sexually assaulted when walking to toilets and taps outside of their homes. Across the country, millions of women and girls walk long distances for water – this has not been deemed a crisis. With the devastating drought in the Eastern and Northern Cape, women are walking even further for water. It is only when the middle classes are affected in prominent metropoles, as in Cape Town, that emergency actions are taken.

The drought is experienced differently across `race`, class, gender and geographic power relations and identities. There is no single story.

CONCEPTUAL RESOURCES

Three conceptual resources are introduced: eco-feminism, climate crisis and transformative/transgressive learning and teaching.

Eco-feminism

Salleh (2017) argues for inseparable connections amongst capitalism, patriarchy and ecological breakdown. As stated by Pellow (2018), for Salleh ecofeminism expresses an 'embodied materialism' that subverts the Eurocentric view that places Man over and above Woman and Nature. Embodied materialism focuses on recognition of othered labor produced by women, indigenous people and peasants, whose caring work and productive energies are discounted and minimized by dominant economic and social systems. Salleh concludes that the experiences of those populations must be at the center of politics if we have any hope of confronting the violence and brutality of global capitalism. Given that it is poor and marginalized women and men who are most affected by climate turmoil, an eco-feminist lens is critical.

Climate crisis

There are growing numbers of scholars who are predicting the possibility of human extinction within this century (Scranton, 2015; Bendell, 2018; Selby & Kagawa, 2018). Fossil fuels are

heating the planet at a pace and scale never before experienced. Extreme weather patterns, rising sea levels and accelerating feedback loops are commonplace. Numbers of environmental refugees explode and low-lying countries are vulnerable. New scientific reports regularly provide new data on accelerated climate change. (Johnson, 2019; IPCC 2018). Several governments deny realities and continue to support fossil-fuel extraction and use. Secretary-General of the United Nations states that global responses are inadequate.

Linking climate crisis and 'othering'

Klein (2017b) links climate crises and 'othering'. She describes 'othering' as 'disregarding, essentialising, denuding the humanity of another culture, people or geographical region'. The point of 'othering' is that others do not have the same rights and humanity, as those making the distinction. Klein (2017a) argues that this has everything to do with climate change.

Fossil fuels are inherently dirty and toxic and they require sacrificial people and places: people whose lungs and bodies can be sacrificed to work in coal mines, and whose lands and water can be sacrificed to open-pit mining and oil spills. According to Klein (2017b), fossil fuel 'sacrifice zones' dot the globe. This kind of resource extraction damages land and water that ends ways of life, death of cultures that are inseparable from land, and severing of indigenous people's connection to their culture. It is well known that these practices were enacted through colonisation and imperialism over centuries (Carpenter & Mojab, 2017).

Climate crises affect poor and marginalised people disproportionately. They live on land least protected from extreme climate occurrences. They have few resources to mobilise in order to protect themselves. Climate injustice and inequity are the order of the day with women carrying major burdens. (Oxfam 2020)

Deep Adaptations

Bendell (2018) argues for deep adaptations that are required by citizens in response to climate crises. He argues for processes which have everything to do with educators: building resilience; relinquishment; and restoration. The key questions he asks are: *How do we keep what we really want to keep? What do we need to let go of in order **not** to make matters worse? What can we bring back to help us with coming difficulties and tragedies?*

Accompanying accelerated climate change are inevitable experiences of loss. We need to come to terms with deep loss of what we care about and value. We need to embrace grieving as part of living. In many cultures, this does not happen; therefore, learning from those who do integrate bereavement into living is a place to turn. This raises the question of which and whose knowledge counts at times of climate crisis?

Transformative/Transgressive Learning and Teaching

Transformative/transgressive learning and teaching exists in radical and critical education traditions across education and training. It is concerned with political, social, economic and ecological justice. Within transformative education and learning, Selby and Kagawa's (2018) discussion of 'subversive and restorative learning' is useful, as is Lange's (2018) 'education through relational ontologies'. Both resonate with theories of feminist popular education (Manicom and Walters 2012) which emphasize the importance of political conscientization through engagement with theory and participation in actions. Lifelong learning approaches are fundamental as people of all ages, across generations, are deeply affected.

Active citizenship

A slogan of several social movements proclaims, 'We don't need climate change, we need systems change.' This recognizes that current economic systems are the problem. To imagine alternative economic systems, fundamental questioning of contemporary taken-fore granted values and beliefs is required – this relates to how we live and what we value. Encouraging people to recognise their own agency is compelling: the climate crisis requires collective efforts by all sectors to work and learn together. The issues are too important to be left to politicians alone. A scholar's poster reads: 'There is no Planet B.' Adults must learn from youth who demonstrate urgency. Thunberg (2018) proclaims: 'We need to act as if our house is burning!'

Monbiot (2018) argues for new politics in an age of crisis – one that encourages all citizens to participate actively in finding solutions. Educators and adult learners are also citizens and involvement in social movements is an important response. Radical adult educators have long traditions of working for social justice as part of mass political, worker, women's, indigenous or environmental movements and campaigns.

NAVIGATING CLIMATE CRISES AS ADULT EDUCATORS

Learning, Unlearning, Re-learning

> It must be hardest on Rani (the dolphin), knowing that the young ones depend on her. There she is, perfectly adapted to her environment ... then things begin to change, so that all those years of learning become useless, the places you know best can't sustain you any more and you've got to find new hunting grounds. Rani must have felt that everything she knew, everything she was familiar with – the water, the currents, the earth itself – was rising up against her. (Ghosh 2019: 106)

As with Rani, all life is having to adapt in order to survive rapidly changing climate. We have to unlearn in order develop new attitudes, understandings and capabilities for new conditions.

Epistemology and politics are central to climate crises. How do we know what we know? Where does our knowledge come from? Whose knowledge counts – why, when and where? What kind of future can we imagine and how is it achieved?

Salleh (2018) argues that people are thinking differently about water. Alternative philosophies of water are coming from indigenous peoples, ecological feminists, unconventional lawyers and engineers. The mindset of water extractivism is replaced with water commoning. It overtakes both corporate water marketing and state-managed technological solutions. Key priorities are self-reliance with water for food sovereignty and re-skilling with hands-on care of bioregional catchments. Salleh imagines possibilities for synergistic politics that can be post-patriarchal, post-capitalist, postcolonial and eco-centric.

Given views expressed earlier that water systems are abstractions and barely understood by majority of citizens, and its essential life-giving role to humans and non-humans, educating people across all life stages to understand, preserve and conserve water is vital. In addition, Salleh's argument that developing a new water paradigm can open possibilities for imagining more socially and ecologically just futures, positions water as a very generative site of education and activism.

As for the dolphin, Rani, our own learning, unlearning, and re-learning are critical dimensions to help adult educators and adult learners navigate climate crises.

Transformative/Transgressive Learning and Teaching

James (2019) gives local examples of transgressive/transformative learning moments for scholars from poor areas. She uses arts-based participatory enquiry and reflective praxis to engage scholars in deep questioning of their understandings of urban water. They probe the politics and science of water. They grapple with understanding wetlands as a broader and connected ecosystem while knowing that people are desperately searching for land to construct informal housing – should the wetland be maintained or given for housing use?

James' work opens possibilities for engaging people across generations through use of transgressive pedagogies to do what Gcanga (2019) argues: 'taking water away from a small group of specialised engineers to broader citizenry'.

Heartfelt Pedagogies

Climate crises are systemic forces threatening collective and personal well-being. Changes are creating emotions, from uncertainty, fear and anger to denial and deep loss. Joubert (2019) describes climate activists as 'canaries in the coal mine of mental health decline'. She highlights how medical communities are giving unprecedented attention to mental health fallout from acute stress of surviving extreme weather events or facing existential threats of our own extinction.

Impacts of pervasive trauma and grief may be similar to other trauma, loss and violence propelled by devastating economic, health or political conditions. As educators, we need to acknowledge traumatic situations of many adult learners. In HIV/AIDS contexts, importance of 'heartfelt pedagogy' is stressed in design and facilitation of interventions which recognise traumatic experiences. (Ferris & Walters, 2012) As impacts of climate crises intensify, pedagogical approaches which engage the whole person through embodied learning, including playfulness (Gordon, 2019), feminist pedagogies and mindfulness practices are critical. (Manicom & Walters, 2012).

Challenging 'Othering'

There are many examples of anti-racism education, feminist and worker popular education which challenge 'othering. These need to be taught through professional development of educators. Building understanding, mutual respect, compassion and sense of community counters strategies of 'divide and rule'.

Other Knowledges

Poor, working-class, women and indigenous individuals and communities often have experiences and knowledge of appropriate responses to crises. Promotion is needed of local indigenous knowledge and strategies, which show how populations living under multiple interrelated risks employ specific strategies for coping and recovery. Middle-classes have much to learn. Knowledge of indigenous peoples living in harmony with Mother Earth is sorely needed.

Climate crises can invert where expertise and knowledge lie. It is up to educators to broaden what is considered 'really useful knowledge' and challenge existing knowledge hierarchies. (Michelson 2015)

Mass Mobilisations and Campaigns

Scientific evidence of climate catastrophes is mounting. Political leaders across the world are failing to provide systemic solutions and private sectors are complicit. Growing numbers of people believe situations are far too serious to leave to politicians. Masses of citizens must engage.

Klein (2017a) argues that there are urgent choices to avoid catastrophic climate disruption. Radical adult educators have long histories of campaigning and mobilising as part of worker, feminist, environmental, anti-colonial and social justice movements. What lessons are there, for example, from mass literacy campaigns or mobilisations for access to medication in the HIV/AIDS pandemic? There have been many mass education and skills training campaigns that have been conducted after wars, economic depression, or outbreaks of diseases.

Given the emergencies caused by increasing droughts, fires, or floods, and mass unemployment in many countries, opportunities are there for mass campaigns to train 'barefoot' fire fighters, plumbers, media personnel, health workers, community educators, solar panel installers, etc. Along with teaching skills, critical understandings of why accelerated climate changes are occurring is essential. Citizens, young and old need to shape the future.

CONCLUSIONS

Adult educators and learners are also citizens. As in previous political struggles, educators and students have been allies fighting for justice. Pedagogies and curricula were shaped by these struggles. It is time to draw on past experiences in order to act with urgency. Climate crises require collective efforts of all sectors and levels of society to work and learn to produce the combined idealism and realism to reinforce hope with scientific rigour.

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INSTRUCTIONAL GAPS AND STRATEGIES FOR TEACHING ADULT ENGLISH LANGUAGE LEARNERS

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ABSTRACT

This study investigated the instructional strategies used in adult English as a Second Language classroom in adult education and literacy (AEL) programs in the southern USA. Teachers are using multiple strategies to retain their students by creating a conducive learning environment, delivering lessons with engaging activities based on students' needs, and managing the class with flexibility. However, teachers also need further support for several resources from AEL programs.

Keywords: Instructional strategies, adult English as a Second Language class, adult English language learner

INTRODUCTION

An English Language Learner (ELL) refers to an eligible individual who has limited reading, writing, speaking, or comprehension skills in the English language, and whose native language is not English; or who lives in a family or community environment where English is not the dominant language (Texas Workforce Commission, 2017). Adult ELLs have a more complex background and different attitudes about learning than younger learners do, as they are in different stages of life (Knowles, Holton, & Swanson, 2012). While teaching adult ELLs, there are different aspects to be aware of such as self-directed learning motivation, the relevant life skills needed, and understanding cultural contexts (Flynn, 2019). The instructional strategies that adult English as Second Language (ESL) teachers use in the classroom make a great impact on adult ELLs' success. With the increasing adult ELL population in Texas, their success primarily depends on the quality of instructions they receive in the classroom.

The last two years of data (2016 to 2018) in the Texas Educating Adults Management System (TEAMS) database revealed a relatively low student completion rate in all levels of ESL classes. The average completion rate ranges between 42% and 62%. This indicates that from 38% to 58% of attendees did not complete the course after joining the classes. The data also showed that as the level of class difficulty increases, the rate of student completion decreases. Among college-educated immigrants, for example, higher levels of English are associated with better economic situations, and the gap is more than double between "speaks English well" and "speaks English very well" than it is between "speaks English well" and "speaks English not well or at all" (Batalova, Fix, & Bachmeier, 2016). Therefore, identifying gaps in instructional practices that may result in students not reaching higher levels of proficiency is critical for adult ELLs to have a better quality of life as well as for Texas workforce development. The purpose of this study is to identify the relationship between instructional strategies and student retention in adult ESL classrooms. The main research question is to investigate how instructional strategies affect adult ELLs and their retention rates in the ESL classroom.

THEORETICAL FRAMEWORK

We adopted Tinto's (1975) persistence theory as the theoretical framework to guide this study. Student persistence is impacted by several factors, including personal characteristics, prior experiences, the ability to commit, and the relationship between the learner and the institution. Idoko (2018) employed this theory to explain the factors that affect adult learners' persistence and retention in an adult basic education program. Institutional factors such as the learning environment, sense of belonging, the instructor's ability to engage their students, culturally relevant education and curriculum, and the technology that is used in the classrooms all play an essential role in adult learners' persistence and retention (Idoko, 2018).

METHODS

This study takes a mixed-methods approach that is based on a sequential explanatory design (Creswell & Clark, 2017) and is divided into two phases. In phase one, two years' worth of data (2016-2018) from the TEAMS database were collected to identify student completion rates across all adult ESL programs in Texas (Table 1). We identified the top 10 teachers with the highest student completion rates at each classroom level (Beginning Literacy [Beg. Lit.], Beginning Low, Beginning High, Intermediate [Int.] Low, Intermediate High, and Advanced).

Table 1. PY2016-2018 Statewide student completion rates

ESL class level	PY2016-2017			PY2017-2018		
	N (number of classes)	Average of Completion (%)	SD of Completion (%)	N (number of classes)	Average of Completion (%)	SD of Completion (%)
Beg. Lit	818	56.62	27.34	763	38.09	27.80
Beg. Low	796	61.88	26.56	904	43.30	28.14
Beg. High	410	66.74	24.75	440	49.00	27.87
Int. Low	156	72.24	23.57	137	51.85	27.70
Int. High	141	52.58	27.60	180	36.18	26.28
Advanced	7	65.00	35.95	5	39.50	21.67
Total	2,180	61.34	26.83	2,427	42.63	28.18

In phase two of the study, we conducted classroom observations and interviews with the teachers who were identified in phase one. We also administered a teacher's self-evaluation survey to triangulate the data. We took the same approach to investigate low and average performing classrooms and compare the outcomes. We sent out recruiting letters to 30 teachers in January 2020 and the 8 observations and interviews were conducted in February and March 2020. The participants' background information is presented in Table 2. The participants completed online teacher self-evaluation forms through Qualtrics before observation. Then we came into the adult ESL classrooms and used standardized teaching observation forms to evaluate. Each class length was between 1.5 and 3.5 hours. The post-observation interviews were face-to-face and semi-structured (Merriam & Tisdell, 2015), approximately 30-60 minutes in length. The interviews were audio-recorded and manually transcribed. We used ATLAS.ti 8 software for thematic data coding on observation forms and interview transcripts. We triangulated the data by comparing interview transcripts with what

was observed in the class and the teacher's self-evaluation responses. The codes were then categorized into themes.

<p align="center">Table 2. Participants' background information</p>

Participant pseudonym	Gender	Program location of Texas	Years of teaching adult ESL	ESL class level observed	Teaching location
Catherine	Female	North Central	2	Intermediate	Elementary School
Stefanie	Female	North Central	2	Beginning	Public Library
Ameillia	Female	Central	15	Multilevel- English Literacy and Civics	Adult Learning Center
Susan	Female	South Central	7	Multilevel- English Literacy and Civics	Community College
Monica	Female	South Central	16	Intermediate	Adult Learning Center
Micah	Male	South Central	9	ESL II	Church
Tammy	Female	South	16	Multilevel	Adult Learning Center
Andrew	Male	South	8	Multilevel	Elementary School

PRELIMINARY FINDINGS

Preliminary findings from the observations, interviews, and self-evaluation surveys are combined in the analysis. The four main themes that emerged from the data include creating a conducive learning environment, instructional strategies, classroom management, and resources for adult ESL teachers.

Creating the Learning Environment

Creating a welcoming and positive environment to mitigate the anxiety of attending ESL classes is crucial. Adult ELLs are coming from different countries with different cultural and educational backgrounds. They have a lot of anxiety about coming to class due to their status in the United States and their English language abilities. Teachers use different methods to create a safe space for learning. For example, Micah put a positive phrase like "Happy Tuesday" on the board before each class and Catherine sent encouraging notes to acknowledge student's improvement in English. Other teachers reassure with positive words to their students during the lessons. For example, Andrew told his students as an informal agreement at the beginning of the semester "I am not perfect in Spanish so feel free to correct me I will not take it wrong. At the same token, I want you to feel comfortable with me correcting you." When students are practicing speaking English too fast, Tammy said, "it's ok, slow it down, nobody is going to judge you." Similarly, Susan wanted to build a rapport when she first met her students; she gave them advice noting, "If you do make a mistake here, I promise the sun is going to come up tomorrow. It is okay, and we all do it. I make mistakes all the time."

Building the class like a community holds students more accountable. Ameillia emphasized that most adult ELLs are immigrants and they are lonely here. If they make friends in the class and learn with someone walking through the same path, that helps them learn and

adjust to life in the United States. Having a sense of belonging to the learning community stimulates students' motivation and engagement in the classroom. Students are appreciative of the opportunities they have within the community. Some teachers celebrate birthdays and other teachers celebrate student achievement at the end of each semester. The community is a strong support system for student learning and well-being. The community also plays a vital role in student retention.

Instructional Strategies

When creating lesson plans, teachers should not solely rely on textbooks, but also incorporate students' needs. Each adult ELL has their reasons for coming to class and learn; they have specific expectations for what they want to learn in class. Some students are professionals with advanced degrees from their home countries. Thus, teachers need to address the varying needs of the students. For example, Catherine asserted that her students wanted to be able to join social activities,

> I will set up stations with American board games, and every 20 minutes they [the students] will switch so they can learn a new American board game. They are speaking English and learning the vocabulary needed for playing a game. They like it so much so I said we will do it once a month. You have to look at what did they want to do. I think that is the way they should learn or be taught. As long as they are improving their skills and wanting to come back. And that helps them be accountable to each other too. They laugh together. They know each other's names. They can talk and they can find something they have in common.

Providing an agenda on the board for each lesson is not demonstrated in every classroom. We observed that classes with a specific agenda written on the board or illustrated at the beginning of each lesson are those of teachers with higher student completion rates. It would be beneficial to allow adult ELLs to know what to expect from their two to three-hour class because adult ELLs are goal oriented. As some teachers addressed, making students feel valued and that their time spent in the classroom is worth sacrificing.

Delivering content with activities can strengthen students' engagement and learning. Activities can include pair conversations, sentence matching, role play, choral reading, and games. Andrew expressed that pronunciation is important to the students because some of them did not have good experiences with them pronouncing the words wrong. Therefore, choral reading after the teacher helps students improving speaking skills and boosts their self-esteem. Paired conversation practice is another approach that students like. Not only activities but integrating cultural aspects into lessons enhances learning. For example, discussing and sharing home remedies from students' home countries to supplement the unit lesson on health. Students also enjoy sharing their stories or experiences with others such as the "My Story" activity or partnered conversational activity where students share. Additionally, having an exit ticket, such as making a sentence with the grammar tense learned, helps to assess student understanding of each lesson. Some teachers conduct more comprehensive assessments using apps such as Quizizz or Kahoot at the end of each lesson.

Constantly checking on students' understanding during the lesson is needed. Teachers should encourage their students to ask questions when they have doubts. Some teachers allow students to use Google Translate to search the words they do not understand or to use Bing to search for images. Regularly monitoring students' progress and acknowledging their achievement is a strategy that is used to encourage continuous study habits. Burlington English is an additional online platform that most programs use. Teachers monitor the

number of hours students spend online and found that this reflects student improvement in English skills.

Classroom Management

Setting and discussing class rules with students is helpful for teachers and students to focus on learning and coming to class on time. Teachers are using different approaches to develop adult ELLs' habits in a classroom setting and to be respectful of class time. Sometimes students are late but it is usually understandable and due to their family or work. Some teachers use warm-up activities for the first 10-15 minutes of class. Conversational practice, journal writing for the day, or a vocabulary worksheet before starting lecturing so that they do not waste class time waiting for other students to arrive. Other teachers put late students right into the task to engage them in the activity and avoid class interruption.

Reaching out to the students when they are absent from the class is important. Making a phone call or sending a text message shows that the teacher cares about the student. Monica explained,

> I sometimes call the student in the middle of the class if they did not reply to the text message. I call them here in class and I say "Look we miss you! Where are you? What happened?" and then everybody [all students in the class] says "We miss you!".

Micah shared that he not only calls the student but also tries to offer other distance learning opportunities to the student if they can no longer attend the class due to getting a job or a change in their work schedule.

Resources for Adult ESL Teachers

Technology availability in the classroom varies and it is dependent upon the class location. The classes that are offered at adult learning centers or community colleges have more resources than the classes held at a church or public library. Teachers use document readers, laptops, and projectors to facilitate instruction. They use WhatsApp or Remind to communicate with their students. Burlington English is a distance-learning option that teachers can use to practice with the whole class or have students work on their own. However, some programs have been promoting Burlington English for years and other programs are still in the pilot stages. Adult education and literacy programs have not yet provided enough technology resources or distance learning options to support teaching and learning.

There are very few resources for identifying students with learning disabilities, and strategies for teaching students with learning disabilities need further support. It is not ideal to conduct a learning disability assessment on an adult student in the same way we do K-12 students. Therefore, assisting adult learners with disabilities becomes challenging for ESL teachers, especially when students do not have a basic education in their first language. Monica mentioned that "one year, I had to provide individual tutoring to her [the student with a learning disability] to teach her both the Spanish and the English language." Teachers are assisting those students based upon prior teaching experience. It could be difficult for new adult ESL teachers to recognize that a student might have a learning disability. According to Ameillia:

> I do not have formal training on this and for new teachers, you just do not get why that student cannot understand it, but after a few years you realize you have another student in a similar situation then you know there is a block for them.

DISCUSSION AND IMPLICATION

Adult ESL teachers should adapt their instructional strategies based on adult ELLs' English levels and learning needs. The learning environment that teachers create for the students is a key influence on student retention. Adult education program students are often lacking self-esteem and needing encouragement from the instructors (Spivey, 2016). As we found, when students feel a sense of belonging to the learning community, they are more willing to come back. When the teacher mitigates the anxiety of being judged or criticized for students' English levels, they are willing to try and ask questions. Students feel that the teacher truly cares about them when the teacher reaches out to them about their absence. These findings also support evidence from Carter (2016), who stressed that Hispanic adult ELLs' comfort level in the learning environment and cultural sensitivity influenced their persistence in an adult ESL program. When the teacher adjusts lesson plans to address students' needs, students are motivated because their voices are heard. Continuously tracking students learning progress and recognizing their accomplishment enhances their commitment to the class. Three teachers in this study have their students creating a type of journal to track their progress, which is similar to Pham's study (2019) where one ESL teacher had her students track their learning progress by creating a portfolio. Therefore, teachers' instructional strategies and classroom management have an impact on students' persistence and retention.

Providing resources for adult ESL teachers on how to assist students with learning disabilities is one direction the Professional Development (PD) provider for adult education and literacy programs should consider. It is challenging for adult ELLs with a learning disability to learn a second language (Spivey, 2016). Teachers are helping those students based upon their prior teaching experience. Therefore, we suggest that providing an online discussion forum for teachers to discuss their experiences of teaching students with learning disabilities could be a way to share the strategies. Further, they can share the materials they use to supplement the lessons since all participants mentioned they spend time looking for online resources to create lesson plans. The PD provider can create a collective resource list as references for teachers. In regards to technology resource availability and integrating technology strategies for the teachers, not only the PD provider offering PD to adult ESL teachers is enough, the state officials who fund the adult education and literacy programs also need to provide funding sources to expand the support on PD and technology equipment.

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ADDRESSING A GLOBAL EPIDEMIC: OPPORTUNITIES FOR ADULT EDUCATION TO ASSIST SUICIDE LOSS SURVIVORS

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ABSTRACT

Globally 800,000 people die by suicide every year. The worldwide prevalence of suicide has led to an increase in suicide prevention educational programming, but suicide bereavement education is rarely addressed. The upward trend of suicide rates has direct implications at the personal, community, societal, and global levels. The purpose of this literature review is to bring together empirical studies of those bereaved by suicide from various fields, so that researchers in adult education have a direction for this much-needed area of exploration. Three themes emerged during this research: (a) unique bereavement challenges, (b) barriers to obtaining support, and (c) sources of effective support. The studies were conducted in the fields of death and dying, mental health, public health, nursing, and suicidology with only one study conducted in the field of adult education. The results of this literature review can serve as a starting point for synergistic endeavors between adult education researchers and scholars in these fields to create programing that will serve the needs of suicide loss survivors. Such endeavors will bridge the gap between adult education theories and praxis.

Keywords: Suicide bereavement, suicide loss survivors, adult education

INTRODUCTION

Every year 800,000 people die by suicide, and among 15-29-year-olds it is the second leading cause of death worldwide (World Health Organization, 2014, 2019). In the United States suicide is the 10th leading cause of death for all ages, the second leading cause of death among those aged 10–34, and the fourth leading cause among those aged 35–54 (Hedegaard, Curtin, Warner, 2018). With a conservative estimate of six people intimately impacted by each suicide, the American Association of Suicidology (2016) calculate that, in the United States each year, 250,000 people become suicide loss survivors. In 2018, the Centers for Disease Control and Prevention reported that 47,173 Americans died by suicide in 2017. My son was one of those individuals.

As a bereaved parent and an educator, I quickly discovered an appalling lack of educational resources available to assist individuals in the aftermath of a suicide and during the ongoing grieving process. Firsthand account books written by those bereaved by suicide provided solace, but there was little else published that proved useful. To help me and my loved ones navigate through this incredibly horrific time and to understand the process of other individuals' suffering, I decided to explore the academic literature on the topic of suicide bereavement. Despite the increase in and prominence of suicide prevention educational programming, the topic of suicide bereavement education and postvention support is seldom explored in the empirical literature in the field of adult education. The purpose of this literature review, then, is to bring together empirical studies of those bereaved by suicide from various fields, so that researchers in adult education have a direction for this much-needed area of exploration.

METHODOLOGY

Designing this literature review involved selecting empirical studies that examined the experiences of those bereaved by a suicide death. Finding the studies began with a search on various databases such as the U.S. Department of Education's ERIC database and ProQuest using search terms *suicide loss survivor* and *suicide bereaved*. The decision-making process in selecting a study for review was based on three criteria: the study had a methodology section implying it was an empirical study; the study focused on understanding the experience of suicide loss survivors; and the study was published in English in a peer-reviewed academic journal. Based on these criteria, 24 studies were included in this literature review.

Overview of Literature

Of the 24 studies, 16 are qualitative, 3 are quantitative, and 5 used a mixed methods approach. The articles were published in 13 different journals, in the field of death and dying, mental health, public health, nursing, and suicidology. Only one study was published in a journal devoted to adult education (Sands & Tennant, 2010).

Seven of the studies were conducted in Australia (Draper, Kolves, DeLeo, & Snowdon, 2014; Groos & Shakespeare-Finch, 2013; Peters, Cunningham, Murphy, & Jackson, 2016; Ross, Kolves, Kunde, & DeLeo, 2018; Ryan, Lister, & Flynn, 2013; Sands & Tennant, 2010; Wilson & Marshall, 2010). Six studies took place in the United States (Feigleman, Gorman, & Jordan, 2009; Maple, Plummer, Edwards, & Minichiello, 2007; Mayton & Wester, 2018; McMenamy, Jordan, & Mitchell, 2008; Miklin, Mueller, Abrutyn, & Ordonez, 2019; Sheehan et al., 2018). Three were conducted in Ireland (Gibson, Gallagher, & Jenkins, 2010; Shields, Russo, & Kavanagh, 2019; Sugrue, McGilloway, & Keegan, 2014). Two studies were performed in the United Kingdom (Pitman, Osborn, Rantell, & King, 2016; Pitman et al., 2018) and Taiwan (Tzeng et al., 2010; Tzeng, Su, Chiang, Kuan, & Lee, 2010). The remaining studies took place in Japan (Kawashima & Kawano, 2019), New Zealand (Fielden, 2003), Norway (Dyregrov et al., 2011), and Switzerland (Dransart, 2017).

Numerous studies focused on meaning-making and changing worldviews after a suicide death (Dransart, 2017; Dyregrov et al., 2011; Fielden, 2003; Groos & Shakespeare-Finch, 2013; Kawashima & Kawano, 2019; Maple et al., 2007; Miklin et al., 2019; Sands & Tennant, 2010; Shields et al., 2019; Sugrue et al., 2014). Others concentrated on the stigmatization that silences survivors and complicates their grief (Feigleman et al., 2009; Mayton & Wester, 2018; Peters et al., 2016; Pitman et al., 2016; Sheehan et al. 2018; Tzeng et al., 2010). Several studies focused on understanding survivors' coping strategies and support needs (Draper et al., 2014; McMenamy et al., 2008; Ross et al., 2018; Wilson & Marshall, 2010). Two studies (Gibson et al., 2010; Pitman et al., 2018) focused on understanding the impact of suicide bereavement on occupational functioning. An action research study examined the impact of an arts-based project that provided a voice to those bereaved by suicide (Ryan et al., 2013). The remaining study focused on strained family relationships following a suicide death (Tzeng, Su, et al., 2010).

FINDINGS

Three themes emerged during exploration of the studies: (a) unique bereavement challenges, (b) barriers to obtaining support, and (c) sources of effective support.

Unique Bereavement Challenges

There is an overwhelming consensus that survivors believe someone cannot understand what a suicide loss feels like unless they have personally experienced it (Dransart, 2017; Groos & Shakespeare-Finch, 2013; Mayton & Wester, 2018; McMenamy et al., 2008; Ryan et al., 2013). The intentional nature of a suicide death sends a message to the survivors (Sands & Tennant, 2010) that can be viewed as a final judgment on the value of the relationship (Dransart, 2017). The question of "why" permeates survivors' thoughts which causes them to be prone to feelings of extreme guilt and that they were somehow responsible for their loved one's act or that they could have prevented it (Dransart, 2017; Dyregrov et al., 2011; Feigleman et al., 2009; Gibson et al., 2010; Groos & Shakespeare-Finch, 2013; Mayton & Wester, 2018; Pitman et al., 2016; Ross et al., 2018; Ryan et al., 2013; Sands & Tennant, 2010; Sheehan et al. 2018; Tzeng et al., 2010; Tzeng, Su, et al., 2010).

Societal stigmatization towards those bereaved by suicide was a common finding in several studies. Some bereaved families were viewed as contributing to their loved one's death through abuse, neglect, denial, or failure to provide adequate help (Feigleman et al., 2009; McMenamy et al., 2008; Peters et al., 2016; Sheehan et al., 2018). The bereaved struggle with feelings that they were now "contaminated" by their loved one's suicide (Sheehan et al. 2018, p. 336) and have "tainted bloodlines" (Pitman et al., 2016, p. 27). Families often feel pressured to keep the suicide a secret due to societal stereotypes and prejudices (Peters et al., 2016; Sheehan et al., 2018; Tzeng et al., 2010; Tzeng, Su, et al., 2010). Being unable to share their pain at home or in public makes their grieving especially complicated (Peters et al., 2016; Tzeng et al., 2010; Tzeng, Su, et al., 2010). The bereaved report giving up or drastically reducing activities to avoid contact with the outside world (Dransart, 2017; Gibson et al.,2010; Mayton & Wester, 2018; Pitman et al., 2018; Ross et al., 2018; Sands & Tennant, 2010; Tzeng et al., 2010; Tzeng, Su, et al., 2010).

For parents who lost a child to suicide, unanswered questions about the motivations for the suicide, feelings of shock and bewilderment were overwhelming (Maple et al., 2007; Ross et al., 2018). Parental suicide loss survivors reported higher levels of rejection, shunning, stigma, shame, responsibility, and guilt than parents bereaved by a child's natural death (Feigleman et al., 2009). Parents exhibited higher levels of distress and lower levels of sense-making ability when compared to suicide bereaved who had other types of relationships with the deceased (Kawashima & Kawano, 2019).

Studies by Shields et al. (2019) and Sugrue et al. (2014) focused solely on surviving mothers. Both provide meaningful accounts of how mothers try to make sense of their loss. Sugrue et al. (2014) detail the disturbing plight of mothers whose extreme love for their children add to the intensity of their anguish. Participants of this study express longing for death either by passive or active means, and one had recently been hospitalized for a suicide attempt. Shields et al. (2019) chronicle how mothers found hope and were liberated from their crippling guilt and anger with the help of fellow surviving mothers.

After the suicide death of a patient, health care professionals (HCP) reported disbelief, shame, anger, betrayal, guilt, feelings of vulnerability, loss of self-confidence, and fear that their professional reputation might suffer (Draper et al., 2014). These emotions were more intense in HCPs who had a consultation with the patient within a week of their suicide. The HCPs questioned if they "had 'missed' something in that consultation and whether they could

have prevented the suicide if they had assessed and/or managed the case differently" (Draper et al., 2014, p. 724).

Survivors also face challenges when returning to work after the suicide death of a loved one (Gibson et al., 2010; Pitman et al., 2018). Intense emotional grief reactions, such as tearfulness, confusion, anxiety, and profound sadness were sources of frustration and embarrassment in the workplace. Explicit avoidance by colleagues and decreased self-confidence were reported in both studies as having detrimental effects on occupational functioning. Hearing coworkers use suicide phrases in a throwaway manner was especially hurtful and immediately returned their minds to the traumatic way they lost their loved one (Gibson et al., 2010). Mental health problems that emerged from the stress of their extreme grief adversely affected the survivors' work performance (Pitman et al., 2018).

Barriers to Obtaining Support

Wilson and Marshall (2010) found that 94% of loss survivors reported a need for help to manage their grief, yet only 44% received some form of support. Factors that prevented survivors from obtaining support included lack of available information, lack of awareness of services, help not offered, distance, thinking no one could help (Wilson and Marshall, 2010), and cost of services (McMenamy et al., 2008). Most of the participants needed professional help, yet they indicated little or no satisfaction with the help received, because of the service provider's attitude and lack of sensitivity (Fielden, 2003; Peters et al., 2016; Wilson & Marshall, 2010).

The silencing effects of a suicide death on the bereaved were noted in many studies (Dyregrov et al., 2011; Feigleman et al., 2009; Fielden, 2003; Groos & Shakespeare-Finch, 2013; Mayton and Wester, 2018; McMenamy et al., 2008; Pitman et al., 2016; Ryan et al., 2013; Sands & Tennant, 2010). Due to the circumstances that surrounded their loved one's death, the bereaved tend not to advocate for themselves despite experiencing dangerous levels of inner turmoil. Being overcome with grief and driven to social isolation hindered their ability to experience the natural grieving process (Mayton & Wester, 2018; Miklin et al., 2019; Pitman et al., 2016; Sheehan et al. 2018). Survivors report "being so disabled by their feelings of shock, disbelief and numbness . . . that they only managed to just survive or exist day to day" (Fielden, 2003, p. 76). Suicide bereavement often leads to depression and suicidal thinking (Dransart, 2017; Feigleman et al., 2009; McMenamy et al., 2008; Miklin et al., 2019; Pitman et al., 2018; Sands & Tennant, 2010).

If the bereaved get past the previously mentioned hurdles and begin searching for help, they typically have difficulty in locating appropriate services. The lack of existing quality resources creates a sense of frustration among survivors (Groos & Shakespeare-Finch, 2013; Wilson & Marshall, 2010). Survivors have different coping styles and grief responses, consequently their bereavement needs are not all the same (Dransart, 2017; Maple et al., 2007). Survivors who identify with a deceased person's perceived motivations and view suicide as "a thing one can do to cope with psychological pain or to deal with a personal problem" have an increased vulnerability to suicide (Miklin et al., 2019, p. 25). Others, however, can make a different meaning of their loss and experience an inoculation effect as they now view suicide as a way of harming loved ones through grief and trauma.

Gibson et al. (2010) and Pitman et al. (2018) both reported that loss survivors understood work and school obligations continued in their absence, but they had difficulty readjusting

due to the insensitivity of managers and instructors. One participant explained receiving a poor performance review, in which her manager did not make allowances for her bereavement (Gibson et al., 2010), and another was disciplined for sickness absences, as the employer was not considering the physical toll that grief had taken on her (Pitman et al., 2018). Taking time off to grieve was helpful, but returning to a backlog of work also added to the existing high levels of stress (Pitman et al., 2018).

Sources of Effective Support

Support groups, which are one of the few organized resources available to the bereaved, are considered vital in the survivors' healing journey. Being supported by individuals with a shared experience has helped individuals avoid succumbing to suicide themselves (Dransart, 2017; Miklin et al., 2019). Support groups give survivors permission to talk freely about their loss, express emotions, and feel normal (Groos & Shakespeare-Finch, 2013; Mayton & Wester, 2018; McMenamy et al., 2008; Ross et al., 2018; Ryan at al., 2013; Sands & Tennant, 2010; Wilson & Marshall, 2010). For mothers, support groups act as sanctuaries where they could sort out their feelings and understand they were not responsible for their child's actions (Shields et al., 2019). Learning about others' personal recovery successes empower support group members to move from stories of despair to narratives of hope (Sands & Tennant, 2010).

Some survivors feel the need to create space to process their loss and make time to pursue activities, such as reading books and writing poetry (Fielden, 2003). Miklin et al. (2019) noted a mother who lost a daughter to suicide participated in "an art therapy group that combined suicidal individuals with bereaved individuals" and found the experience to be "a transformative healing experience" (p. 26). Ryan et al. (2013) conducted an action research project to facilitate meaning-making by giving survivors "a voice to express their often silent, lonely, and stigmatized experience" (p. 214). They empowered the participants, who had no formal training in writing, to *story* about the suicide death, through the process of creating a play and publishing a book. Participants reported a decrease in the feeling of isolation and an increase in self-esteem as a result of the process (Ryan et al., 2013).

Understanding that not all survivors are able to verbally express their experience, Mayton and Wester (2018) conducted a photovoice study within a survivor support group to provide an alternative way for survivors to express their grief. Participants were instructed to take photos that represented what they would like others to know about their experience of losing someone to suicide. They then shared their photographs with their group members and took turns sharing their interpretations of each other's photographs. A constant sense of loneliness was a common theme represented in the photographs. The survivors reported the process enabled them to construct meaning, convey their experiences on a deep level, and decreased their sense of isolation.

DISCUSSION

This literature review addresses the societal problem of suicide by focusing on its far-reaching grip on those left in its destructive wake. While suicide is an issue of global concern, this paper is intended to personalize the problem by demonstrating how it adversely impacts individuals on a personal level. With one person dying by suicide every 40 seconds (World Health Organization, 2019), the number of individuals who become bereaved by suicide is increasing daily. The unique bereavement challenges associated with suicide deaths

complicate the grieving process and create barriers to obtaining support. With the exception of support groups, there are limited services that are considered effective in the eyes of suicide loss survivors.

Empirical research on suicide bereavement has been confined primarily to the field of death studies, psychiatry, and public health. The lack of existing studies in the adult education realm exposes a major gap in the literature. The findings of this research can serve as a starting point for synergistic educational endeavors to close this gap. Adult education scholars can form interdisciplinary teams to further explore the needs of this population and to undertake much-needed projects such as designing postvention educational resources and programming for the suicide bereaved. Such endeavors will also serve to bridge the gap between adult education theories and praxis.

This research is intended to bring an understanding of the experiences of suicide loss survivors which could be utilized to start a conversation to dispel stigma about this taboo death, design a postvention training to support survivors' specific urgent needs, enhance medical education programs for health care professionals, improve workplace policies, encourage government funding of suicide bereavement programs, and develop community education programs. Those who would benefit from reading this research would be policy decision-makers within government agencies and workplaces, health care providers, school officials, curriculum designers for medical programs, public health officials, grief education providers, coroners, law enforcement officials, funeral directors, and suicide loss survivors.

CONCLUSION

The field of adult education has a history of advocating for social change to improve the lives of disenfranchised groups by empowering learners to take action in their communities. This sentiment is especially meaningful for me as a suicide loss survivor and as an adult education scholar-practitioner. With the worldwide rising suicide rates, the time is ripe to start a new humanitarian movement to spark social change by addressing the needs of a group of individuals who are suffering in silence.

In 1972, Shneidman, founder of the American Association of Suicidology, stated "the largest public health problem is neither the prevention of suicide nor the management of suicide attempts, but the alleviation of the effects of stress in the survivors whose lives are forever altered" (p. xi). Despite Shneidman's plea 48 years ago, assistance is still not readily available for survivors. Educational efforts aimed at easing the suffering of these individuals would not only have a major impact on the quality of their personal lives but would also create a positive ripple effect felt by our entire global society.

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ANTI-HARASSMENT TRAINING PROGRAMMES IN THE RCMP, IS ORGANIZATIONAL TRANSFORMATIVE LEARNING POSSIBLE?

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ABSTRACT

Examining a complex hierarchical law enforcement organization mandated anti-harassment (AH) training programmes. A sample of the RCMP revealed bullying negative behaviours occurring at 19% across study group (n=237). Mix-method approach using Kirkpatrick Evaluation, OCAI and NAQ-R provided insights into the correlation of training to organizational stated culture goals. More males reported being bullying (25%) No overt bullying reported by female respondents however, subtle bullying remains. All training materials aligned with organizational mission, vision and strategic goals. Curricula was clear however a gap exists between formal training and applied learning as evidenced by quantitative assessments. The NAQ-R (Cronbach alpha 0.777) indicates the presence of bullying but not at toxic levels. The OCAI highlights an overly hierarchical quadrant fulfilling market needs at the expense of clan and adhocracy quadrants. These findings support previous qualitative studies and employee engagement results. The leadership has choices to move forward and strengthen its AH training efforts.

INTRODUCTION

Researchers and practitioners have long struggled with evaluating programme effectiveness, especially concerning transformative learning within organizations. The RCMP anti-harassment (AH) programmes began in 1994 with successive reactionary revisions following external reviews, formal complaints and legal settlements (Fraser, 2017; McKay, 2016; Merlo-Davisson, 2017). Current training metrics omit the influence of transformational learning or longitudinal culture shifts within the organization. Evaluation of mandatory anti-harassment programmes has been considered redundant beyond attendance or immediate knowledge testing to satisfy external regulatory bodies. Document analysis indicates correlation with specific negative behaviour of bullying, and organizational culture states providing indicators of shifts in behaviours through action learning (Brooks, 2005). Action learning and culture shift demonstrate if organization transformational learning is occurring (Yorks & Marsick, 2000). Practitioners remain curious as to the efficacy of AH training given the resources and priority mandatory training receive. Is there a measurable shift in organizational culture as a result of AH training?

DEFINITIONS AND GAPS

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 character traits dominant the research (Bykov, 2014; Hoel, Einerson & Notelar, 2009). Large scale studies have employed specific instruments to measure the negative behaviour of bullying within and among organizations (Hoel & Cooper, 2010). The absence of bullying terminology in most 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). AH training programmes often experience a gap at the implementation, applied or evaluation stages resulting in mixed organizational messages.

THEORETICAL FRAMEWORK

Mezirow's (1991) theory premise of meaning-making based on learner values, beliefs and experiences creating transformative learning (TL). Many scholars criticized this approach. Brookfield (2005) suggests the evaluation of TL at the organizational level viewed through the lens of social location and dialogic discussion, encourages critical reflective conversation. Intentional steps to change are necessary, facilitated by change leaders who become key mechanisms of sustained organizational change (Watkins, Marsick, & Faller, 2012).

METHODOLOGY

A mixed-methods approach to action research allowed understanding how anti-harassment training impacts an organization. An analysis of organizational documents (mission, vision, values, attrition rates and previous organizational reports) and training curricula using the Kirkpatrick Evaluation Model level 4 lens (Kirkpatrick, 1994). The NAQ-R (Hoel, Einerson & Noteler, 2009) and OCAI (Cameron & Quinn, 2006) instruments measure bullying behaviours and the organizational culture respectively. Collectively, the data provide a clearer picture regarding the alignment among anti-harassment training programmes, culture, document materials, the organizational goals, and measure of bullying experienced by employees.

The study was conducted April-May 2019 within the RCMP, K Division-Central Alberta District, Canada. Before the survey, the District Chief Superintendent communicated the intent of the study to all employees via email: voluntary and part of a doctoral study by an external researcher. Participants included two employee groups: RCMP Members and Public Servants as they operate under the same employment laws. Excluded civilians in the individual municipalities and tribes because they each required separate permissions, logistically unrealistic given the study timeframe. Numerically coded surveys contained 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 the survey. 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.

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, programme content and evaluation data were supplied online or by local training coordinators, facilitators or District Administration March-July 2019. Local employees' attempts to access training data proved challenging due to limited system access and resulted in piecemeal data. Inconsistent training evaluation instruments among 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.

RESULTS

The overall 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%). Typically, organization attrition rates above 10% signal an unsettling work environment given the associated costs. The RCMP rising trend of 'double-dipping': receiving a full pension after 20 service years then working externally for another employer (Boucher, 2019). The constant reconfiguration of work teams due to employee movement creates challenges, new team dynamics and operating baselines with members (Ghazzawi, El Shoughari & El Osta, 2017).

The rush for the RCMP to demonstrate AH compliance externally lessened evaluation priorities at higher levels and devoid of the impact training contributes at successive employee levels. Questions of, how or if the mandatory AH training is positively influencing organizational culture. Command-and-control teams benefit from a well-trained formal team leader who supports, guides and manages the team. Supporting optional applied AH training programmes is well received by Officers, however, the data suggests a noticeable lack of participation by Commanding Officers (K Division Facilitator, 2019).

Senior leaders shared that the scarcity of offerings, and lack of strategic rollout forces leaders to prioritize participation in training programmes. The allocation of limited resources is often to develop lower-ranking leaders and staff rather than leaders retake current programmes. However, consistent training ensures that key organizational training messages are shared: the same language and the same tools at all levels remains a goal for a cohesive culture shift.

Moving from classroom to 3-hour computer-based programmes for mandatory AH training diminishes learner value, eliminates dialogue, reflection and perspective-taking (Peterson, & McCleery, 2014) Training evaluations occur at level 1 Kirkpatrick if at all, compounded by significant feedback delays among the organization's national learning management system, (AGORA) and frontline practitioners. Redundancy of feedback due to the feedback time lag leaves programme coordinators unable to address learner time-sensitive issues as many may have long since relocated to different positions, transferred detachments or regional divisions. Intentional or unintentional organizational feedback holdup communicates that even mandatory AH training programmes are a low organizational priority. (Samnani & Singh, 2016)

External reviews repeatedly highlights 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, investigation process, training for leaders, 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. Employees experience a cumbersome, time-consuming process with low accountability of even egregious bullies. (Merlo Davison, 2018) Identifying key personnel or departments responsible or accountable for specific changes remains elusive organizationally. National HQ pronouncements assigned to individual Divisions often with little guidance account for further tardiness and inconsistent implementation of recommended AH changes.

SURVEY SAID

Demographics

This study group 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, 2014). The majority of respondents (85%) indicate never experiencing workplace bullying, suggesting the RCMP mandatory anti-harassment training has been impactful. Zero females reported experiencing any overt bullying suggests the programmes curtail 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 continue. Subtle bullying acts are more likely to occur away from others in 1:1 situation.

NAQ-R

Acts of intimidation-related bullying are prevalent among peers (Table 1) indicate that most respondents are encouraged not to claim entitled benefits, such as overtime. Intimidation behaviours are often carried out by peers and condoned by the senior leadership.

Table 1: Personal Related Bullying by Rank

ITEM	N	Mean	Std. Deviation	Rank
Excessive monitoring	237	1.65	1.058	1
Opinions ignored	237	1.92	1.030	2
Being Humiliated	237	1.73	1.001	3
Being Ignored	237	1.85	.995	4
Persistent criticism	237	1.51	.946	5
Hostile reaction	237	1.57	.939	6
Gossip	236	1.70	.916	7
Insults	236	1.62	.894	8
Shouted	237	1.43	.776	9

Cronbach Alpha .909

Table 2: Intimidation-Related Bullying

ITEM	N	Mean	Std. Deviation	Rank
Not to claim entitled benefits	237	1.59	.919	1
Practical jokes	236	1.30	.645	2
Finger-Pointing	236	1.24	.637	3
Hints or signals to quit	237	1.20	.605	4
Threats of physical violence	237	1.15	.498	5

Cronbach Alpha .777

Table 2 highlights work-related bullying overseen by the immediate supervisor, such as unmanageable workloads and working below one's knowledge or ability level. These acts induce unnecessary stress in the workplace, which over time, leads to frustration, demotivation and presenteeism, each associated with hard and soft costs.

Table 3: Work-Related Bullying

ITEM	N	Mean	Std. Deviation
Unmanageable workload	237	2.46	1.418
Working Below Level of Competency	236	1.94	1.143
Responsibilities removed	237	1.93	1.112
Withholding key Information for work	237	2.09	1.070

Cronbach Alpha .777

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 (Table 4). Cameron and Quinn (2011) suggest this score differential is significant, communicating an area for further examination ensuring a shared vision and goals (Fig. 4a).

Table 4. Total Mean OCAI Score

TOTAL	Now	Preferred
Clan	30.4	46.2
Adhocracy	21.5	32.6
Market	40.6	29.6
Hierarchy	54.2	37.2
Dominant	Hierarchy	Clan

What holds this organization together? Respondents report significant gaps in all but the market quadrant (Table 5). Organizational leaders need to demonstrate a significant degree of adaptability and flexibility to achieve positive culture shifts by balancing first the competing quadrants of hierarchy and adhocracy, then clan and market Fig 5a.

Table 5. Organizational Glue.

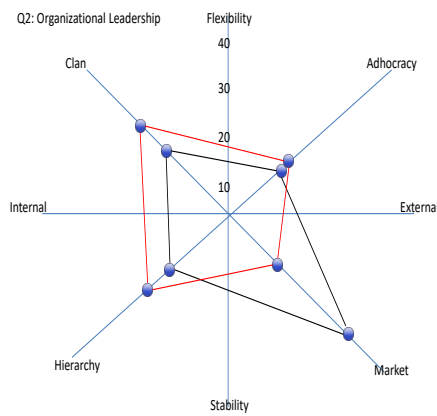| Q4	Now	Preferred
Clan	17.6	32.7
Adhocracy	12.4	24.4
Market	25.8	17.7
Hierarchy	44.2	24.2
Dominant	Hierarchy	Clan
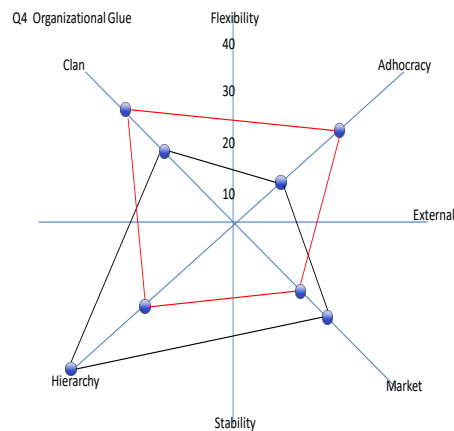
Fig. 5a Organizational Glue

Respondents see the RCMP as a no-nonsense leadership organization, aggressive, and results driven. 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 entrepreneurship, innovation, and risk-taking (Fig 6).

The discrepancy of significance occurs within market organizational leadership (-17.5 points) indicates focus on external stakeholders and markets. 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.

Table 6: Organizational Leadership

|	Now	Preferred
Clan	21.1	30.6
Adhocracy	17.0	20.3
Market	37.4	19.9
Hierarchy	24.5	29.2
DOMINANT	Market	Clan

Fig. 6a Organizational Leadership

Respondents consistently identify shifting to greater quadrant balance for overall criteria for success (Table 7 & Fig. 7a).

Table 7. Criteria for Success

Q6	Now	Preferred
Clan	23.7	36.6
Adhocracy	12.7	21.1
Market	18.6	18.6
Hierarchy	45.0	23.7
Dominant	Hierarchy	Clan
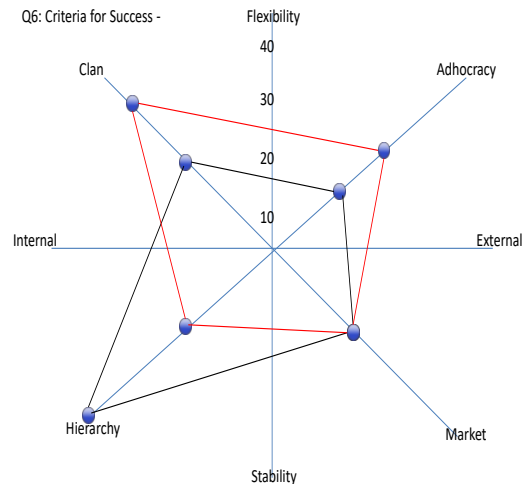
Fig 7a. Criteria for Success

Message Received

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 vision, culture and leadership priority. The hierarchical complexity within the RCMP reinforces rigidity and fear of overstepping positional authority. Intentional engagement of leaders remains critical to successful organizational transformative learning as set the conditions for sustained organizational learning outside formal training.

Study Recommendations:

- Time for action: Unswerving leadership commitment to continue embedding zero tolerance of workplace bullying. Improve leader skills to manage conflict, resolve complaints faster and at lower levels in the complaint process. Increase leaders accountable for the management of complaints, compliance and healthy workplace culture via annual performance reviews.
- Name it! Streamline the complaint process and define the term bullying using plain language to increase accessibility to employees, potentially resolve bullying issues sooner.
- Enhance programme design: intentionally incorporate skill-building both within the classroom and in the work unit, offer safe learning space for employees to improve applied skills. Create shorter learning activities (5-15 minutes) to instill behaviour changes
- Evaluate and align training programmes: implement consistent metrics among direct and indirect AH training programmes. Continued alignment of learning objectives and outcomes to support broader organizational goals.
- Workforce Planning Strategy: address the demographics to understand retention data and implications to training offerings, maintain institutional knowledge and organizational culture.

- <u>Create the Culture</u>: Implement an onboarding programme for all new employees regardless of rank or classification clarifying the value and culture expectations of District and Divisional leadership, a safe workplace devoid of bullying. Ensure immediate supervisors actively engaged in the onboarding process with an accountability component into the annual performance plan.
- <u>Solution partners</u>: Create learning 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.
- <u>Increase communication to all levels regarding culture shift</u>: Recognize and celebrate employees demonstrating positive workplace behaviours. Adopt inclusive culture champions to promote greater employee engagement of all employees. Embed desired culture behaviours as a regular part of doing business rather than reserving the topic of workplace bullying for strategic conversations or within training programmes.

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 sense of urgency in tackling 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 programmes remain an important vehicle for culture change.

IMPLICATIONS

The use of a mixed-methods study provided a richer understanding of AH programme efficacy 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 this negative behaviour. Given the organization's focus on mitigating sexual harassment, the organizational barriers for leaders to address bullying leaves impacted employees vulnerable. Despite alignment among written training curricula outcomes and organizational documents, inconsistent training evaluation has resulted in piecemeal data gathering reliant on individual facilitators. Coordinating efforts within business and operating strategies will demonstrate the value of AH training efforts within the organization. Prioritizing applied learning as critical, equipping more employees with concrete skills and techniques to address workplace bullying situations will positively support a culture shift. Intentionally tooling employees from the perspective of being bystanders is a key first line of defense and resolving bullying sooner. The complaint process requires further refining: defining bullying, triaging, speeding up investigations and establishing safer whistleblower complaint processes. Respondents indicate bullying occurs in more subtle forms; implementing mechanisms to address bullying earlier is essential.

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

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. The realities faced by the District Management Team speak to the push-pull among systemic hierarchy, political forces and the operational level. Balancing the need for national consistency over innovative micro pilots is what delays change at the Divisional or District level. Further support to Divisional leadership from National HQ and Depot to try new ideas, approaches or programmes will go a long way.

Actions must replace words to attain the desired culture movement towards zero tolerance for workplace bullying. (Aktas et al. 2011) Demonstrating more explicit alignment to the organization's stated positions, viewing mandatory training programmes from a larger, more complex view of reality within hierarchical law enforcement agencies occurs when embraced by the leadership. All organizations experience negative situations; the management of them becomes the legacy of both its leaders and the organization. For example, BP Deepwater Horizon had disastrous consequences for its CEO and senior leaders, whereas drug tampering at Johnson & Johnson resulted in high public praise for its leaders and retained market share (De Wolf & Mohamed, 2013; Rehak, 2002). 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 the time is right, a tipping point has been reached to finally address workplace bullying.

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INFORMAL ADULT LEARNING THROUGH PLAY

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ABSTRACT

The purpose of this study is to better understand how adults 60 and older learn through play, of which there is little extant research. Using a qualitative case study research method, this research uses data from three cases: A male hiker, a female motorcyclist, and a male fencer. Data is collected from in-depth interviews, observations, and photos. The research findings of this study indicate that motivation is both personal and social; there is a certain pride that at an older age they can still achieve high levels of performance, and there is a strong social network in which each person finds support and friendship. The other finding from this research is that learning is an integral part of these play activities.

Keywords: play, informal learning, older adults, and grounded theory

INTRODUCTION

There is a growing body of literature on adult play. My research focuses on how adult 60 and older learn through kinetic play—play that involves physical exertion. This begins by synthesizing this existing literature into a conceptual framework of adult learning through play, including formal, non-formal and informal learning. Then this research looks deeper into informal learning. UNESCO (2012) defined informal learning as intentional and deliberate but less organized and structured than formal or non-formal. Whereas I agree with this definition, I argue that though the learning activity may be deliberate, it may also be incidental where learning occurs through the activity but is not viewed as learning by the person, and the learning that is acquired is more or less subconsciously. To illustrate this point, consider when adults are engaged in hobbies and play the goal may not be to learn but rather to succeed at the activity. Yury Markushin (2015) wrote what five steps one needs to do in order to succeed at chess: set a goal, plan your training, play real games, analyze your game, and don't give up. This simple yet profound strategy can be applied to almost any learning activity, and can be either a deliberate or incidental process.

Some related research includes: Zang et al. (2017) which focused on intergenerational learning through digital games; Yarnel and Qian (2011) on playfulness and healthy aging; Forsyth's (2012) situated research in formal game playing focusing on the social aspect of learning in public spaces such as libraries; Martin's (2016) analysis on how play, both physical and intellectual activities can facilitate learning opportunities for adults; Proyer's (2011, 2017) conclusion that adult playfulness is associated with self-esteem and academic achievement; and Harris and Daley's (2008) exploration of how play enhances social capital among adults in formal settings. One of the most important publications in this literature review is the early work of Melamed (1987), who argued that learning and play need not be antithetical, which set the groundwork for subsequent research. My research focuses on how older adults remain stimulated and challenged as lifelong learners through their hobbies and leisure activities in informal settings.

METHODOLOGY

Using a qualitative research design, data for these three cases were collected through observations and in-depth, semi-structured interviews. As these adults did not engage in these activities with learning as goal, I simply asked them how they became involved in this form of play, and what they do to achieve their goals. These questions stimulated conversation and dialogue, which led to a rich understanding of their learning processes. I then analyzed the motivation and goals of these three adults in order to better understand how adult play can lead to learning. The rationale for this design is to better understand the problem of lifelong learning by developing a holistic understanding in their natural setting of play.

Grounded theory (Glaser & Strauss, 1967) is the research method used throughout this research. The data collected from these three cases was coded looking for repeated concepts and patterns, and then grouped and categorized in an effort to identify new theories, or existing theories that align with the data analysis. The behaviors and social interaction each interviewee shares in their interviews along with their pictures were used to explore how learning occurs through their hobbies and play. The goal is to formulate a hypothesis or hypotheses that fit the data. Fitting the data from this research into the learning through play literature occurred after the data was coded and categorized.

THREE CASES

The three cases, all over 60 years, include an Black female motorcyclist, a White male fencer, and a White male hiker. These three cases are part of a larger study that includes over 25 cases. The data used in these three cases includes interviews, pictures and any other artifacts, including articles and background information the person wanted to share.

The first case is an African American motorcyclist in her early sixties living in Los Angeles. She has been riding 10 years, started when she was 49 after a personal crisis when her counselor told her to find something she loves and start doing it, then took a seven-year break, and recently resumed riding. Her friends call her Punkyn Pie, a name she wanted me to use when referring to her throughout the interview. Her first experience with motorcycles was at 17 riding as a passenger behind her friends. The first bike she owned and learned to ride on was a Honda 750 that was "gifted" to her—this is a rather large bike. When she took a break from riding she gave her bike to a friend. When she resumed riding she bought a Harley Davidson trike. She describes how she learned to ride as being "self-taught", though she does ask friends and relatives for tips and help so she can improve her skills. Around town she typically rides by herself, but on longer trips she rides with a local chapter of Buffalo Soldiers, a national motorcycle club that honors African American Army Soldiers. The longest trip she has taken was from Los Angeles to Oakland with her club. She also rides on occasion with the members of *Black Girls Ride*, an organization that is based in Los Angeles that celebrates female motorcyclists, has a magazine and sponsors various events including classes. Her plans for her next big ride it to attend the Essence Awards in New Orleans, an annual event to celebrate "Black Culture". Being self-taught includes learning from others, being an active participant with several riding groups, participating in her club's safety runs (usually early in the riding season where riders focus on safe riding techniques), watching YouTube videos, working out three times a week at the gym to keep maintain her strength, and being active socially with her club and other riders. Most of her riding partners are males, something that

evolved because her brothers ride and they are an important part of her support network. Her motivation is not only her love of riding but also the friendships and social networks she has developed from riding. Analyzing her interview, the pictures she shared, and the groups she is a part of, she is passionate about this form of play and is takes pride in being an African American female rider. Moreover, "if I need help when I'm on a trip I can call on the local Buffalo Soldiers club to come to my assistance", an important part of her extended support network.

The second case is a European American hiker, who owns and rides horses and lives in the Colorado mountains. In his words, "I'm lucky to live in a place that forces me to stay active as I always have something to do, or something that needs to be done." His primary hiking group is a club that hikes every week and has been in existence since 1903—it is the oldest hiking club in Colorado. In his early 80s, he uses an oxygen concentrator at night partially because he lives at a high altitude and his age. He loves traveling and has gone on hiking trips to Morocco, across England several times, most Latin American countries, and throughout Europe—all since he retired. He started hiking with this club when he was 71, and didn't really have any hiking partners other than his wife. He had just finished a six-year recovery from a serious heel injury, and stated: "I didn't really have any acquaintances. I'm not a good meet-greeter." This club helped him form strong friendships where some of them have join him on hiking trips to the Republic of Georgia and to the top of Mt. Kilimanjaro. Equally as important the club has helped "me to blossom and draw me out." When he's not hiking or horseback riding he studies travel books and travel literature, especially when he preparing for a new hike. He also enjoys traveling with *National Geographic* tours that focus on the culture and history of the areas where they hike. Initially he thought "he would read a lot during retirement but it seems I'm too busy to read as much." Analyzing his interview, observing him on a few hikes, and seeing his pictures, it is clear that hiking is more than the physical activity, it is where he has made close friends, and explored both his home state and world. The socializing as well as the challenge are what motivate him, and through this form of play he is continuous learner.

The third case presented in this research is a European American male fencer in his mid-sixties. He was raised in rural Missouri where his dad ran a feed store. In high school he never had a chance to play sports as he worked after school at the family business. When he went to college he saw a poster that said: "Would you like to play varsity sports? No experience needed." It was for the fencing team. The first two years he was only allowed to practice, his junior year he was given the opportunity to try out for the varsity team, which he made. Though he was never the top fencer, he made the traveling team and met fencers from across the country, some of whom qualified for the Olympics. He was fortunate in his career to be able to retire at 56. At that point he was already getting back into fencing as a hobby, practicing with the local club three times a week, and working out every day at the gym. In 2019 he was one of the top four fencer in the country in his age group, and placed 20th in at the World Games in Cairo. Through this hobby he has been able to reconnect with fencers he competed against forty-five years ago while in college. He said there "are a lot veteran fencers in the club plus I enjoy fencing with the teenagers. You can fence with any age group when practicing." His key to success is that even though he doesn't "have the best technique I have to be in better shape and focus on my footwork. My competitive advantage is that I'm in better shape. I'm never going to be the very best, I'm always going to be

challenged." His motivation is the love of the sport and the continuous challenge. He also spoke repeatedly about friends and the intergeneration nature of the sport.

DISCUSSION

All three of these individuals did not pursue their form of play as a learning activity, yet each through their commitment and passion strive to be better and improve their skills, and thus have experienced a rich learning experience. There are several major themes that emerged through the coding. The first theme is that each person is passionate about their hobby. They all spoke with energy and enthusiasm, and their love for what they were doing was contagious. With each interview all I needed to do to begin the conversation was say, "tell me about your hobby." This simple invite opened the door to sharing many stories about what it felt like to ride a motorcycle, hike a mountain, or fence in a tournament, and equally as important how each person got to this point in their life. This passion is an important form of motivation.

The second theme is the importance of their social networks. The motorcyclist was an active member of the Buffalo Soldiers Motorcycle Club, and road with several other clubs. The hiker became a member of an established hiking group spawning many close friendships. The fencer practiced with the local club three times a week and renewed friendships with fencers he had competed with in college. These social networks are not only important for support but also are integral to their motivation.

A third theme is self-image. During the interviews and analyzing the pictures they shared, these three adults identified with their hobby at a personal level, as part of their identity in which they had achieved a level of excellence. They wanted to be known as a motorcyclist, a hiker, and a fencer. They shared the pride they held in their accomplishments, long rides, arduous hikes, and fencing tournaments. Though these individuals were honest about their limitations, they were not humble about their accomplishments. Their achievements came about through dedication and hard work.

The fourth and final theme was the how each person loved the challenge. As a woman who only started riding in her late 40s she felt empowered to be able to handle a powerful machine and cross a threshold that many of her friends would not attempt. As a hiker whose body was aging his motivation was to push his body and mind. And as a fencer, he knew his skills were not the best but that his competitive edge was to be in better shape than his competition.

These four themes combined illustrate how lifelong learners are motivated to learn as they grow old and face.

CONCLUSION: BUILDING THEORY

The literature on the relationship between play and learning is rich with research on early childhood and elementary age children, yet is limited with how adults learn through play, and almost nonexistent with older adults. Schugurensky (2000) conceptualizes informal learning as taking "place outside the curricula provided by formal and non-formal educational institutions and programs" (p. 2), and emphasizes that this does not eliminate "outside educational institutions because informal learning can also take place inside formal and non-formal educational institutions" (p. 2). He goes on to categorize informal learning as self-directed, incidental and socialization. Of these three categories, socialization is the dominant

category for the three cases used in this research. Bandura's (1977) treatise on social learning theory provides more insight in how these three individuals learned as he argues that "virtually all learning phenomena resulting from direct experiences can occur on a vicarious basis through observation of other people's behavior and its consequences for them" (p. 2), and coined this as "learning through modeling" (p. 5). Informal learning can be directly tied to modeling, either consciously or unconsciously. The social aspect of learning that occurs through play and other leisure activities lends itself to modeling by emulating those we admire.

Motivation to learn is also an integral part of social learning. We are not islands unto ourselves but social creatures who depend upon others for support and friendship. As the hiker stated, "I'm not a good meet and greeter, and with this group it helped me blossom and become more social." This addresses Bandura's concept of the "motivational function of reinforcement" (p. 3). The individuals in this study enjoyed the social aspects as much as challenge of the activity, and this form of social reinforcement motivated them to push harder and go beyond what they at first thought was possible. Tennant (2006) posits that "education as an activity explicitly links the individual with the social" (p.6).

Social capital theory is also central to these three cases (Putnam, 2000). Kelly and Godbey (1992) argue that leisure activities are important to building strong relationships and social bonds. One of the keys to a long and healthy life is to have a vibrant social life. Play and leisure activities are an integral part of our social being. As we grow older we don't quit learning, rather we discover new pathways to learn and we develop new networks for friends that motivate us to stay active and learn new things.

The limitations of this qualitative research are that these three cases are examples of kinetic activities that require a certain level of physical strength and stamina, and cannot be generalized to larger or different population. Yet, this research suggests that there are opportunities for adult educators to participate in the design of communities and work with individuals and groups to develop projects, infrastructure, and activities, that enhance social play or leisure activities for older adults.

Whether it be motorcycling, hiking, or fencing, each person in this study is an active learner striving to maintain if not better their skills. Though each did not see themselves as a learner, as they told their stories it was clear that each was a student of their hobby, reading books, magazines, newsletters, and websites, including YouTube videos, as well as interacting with and learning from their peers. They also were shared stories about practicing, learning new skills, the latest equipment, and teaching others in their social networks. With these people their motivation to learn is directly related to social learning and the networks they developed through play.

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REFLECTION AND PERSPECTIVE ON INTERNATIONAL WORKPLACE LEARNING RESEARCH: A LITERATURE REVIEW

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ABSTRACT

In recent years, researchers' interest in workplace learning has increased dramatically. Many journals show the current research status of workplace learning. This study uses bibliometrics, cluster analysis, knowledge map to analyze 1764 literatures in 8 journals of workplace learning in 2010-2019. Research findings: (1) The research topics of workplace learning are relatively micro and diverse. Workplace learning theory, influencing factors of workplace learning, workplace learning evaluation, leadership, performance improvement and organizational change are the current research hotspot. (2) Empirical research is the majority research method. (3) Workplace learning theoretical model, informal learning, performance improvement, organizational learning, innovation, leadership are the future research trends.

Keywords: workplace learning; research hotspot; research reflection; research prospect

METHODOLOGY

This study uses bibliometrics, cluster analysis, knowledge map to analyze the research distribution, hot spots and trends of all papers in 8 journals *(Adult Education Quarterly、Journal of Workplace Learning、Journal of Education and Work、Vocations and Learning、Human Resource Development Review、Advances in Developing Human Resources、Human Resource Development Quarterly、Human Resource Development International)*. The steps of the study are as follows：(1) Using Web of Science database to extract 1764 articles of the 8 journals in 2010-2019. (2) Using citespace.5.6.3 and vosviewer1.6.14 software, clusters high-frequency cited papers, keywords, authors, institutions and countries, analyzes the research topics and current status in the past decade, and reflects and prospects the research and practice progress of workplace learning.

RESEARCH DISTRIBUTION AND OVERVIEW

Country distribution of research

From Figure 1 and table 1, the United States has the largest radiation area, ranking first with frequency of 751. England ranks second, Canada ranks third. Australia, South Korea, India and other countries also have some research results, but European and American countries have become the academic center of international workplace learning research.
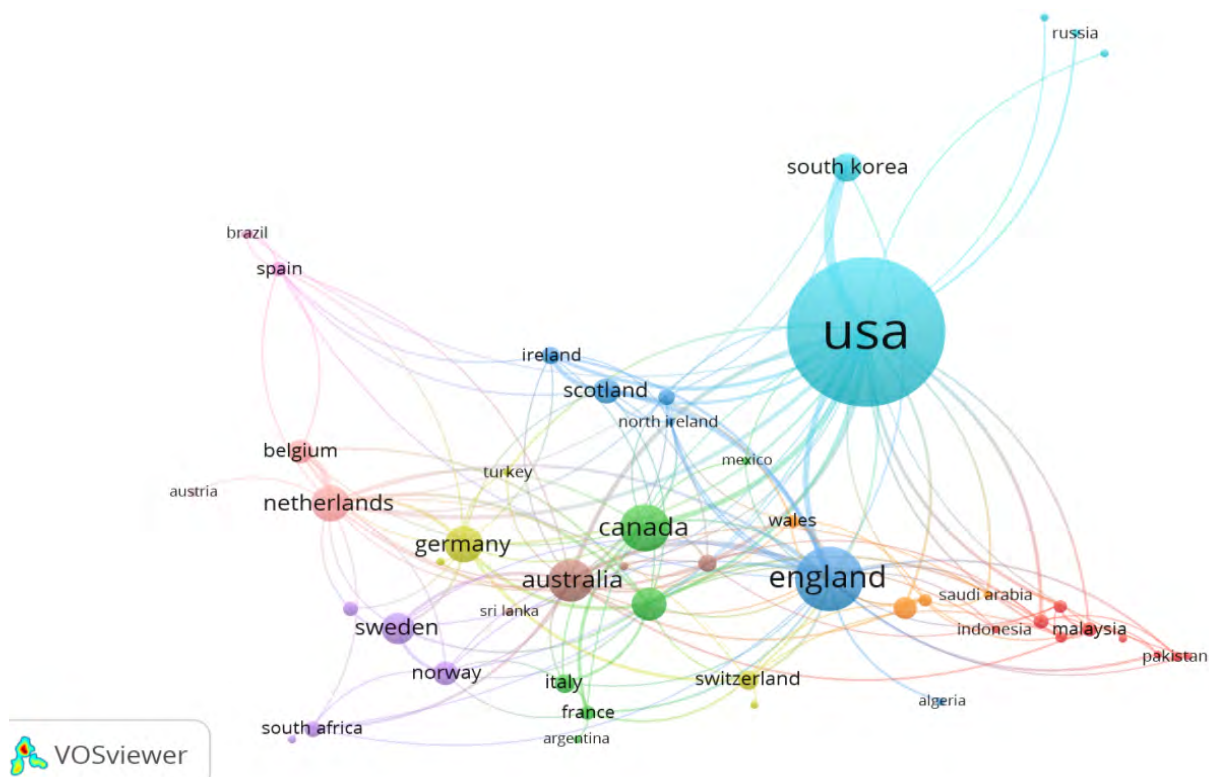
Figure 1. Country distribution map of research.

Table 1. Statistics of the frequency and index of the top 15 research countries.

Ranking	Country	Frequency	Centrality
1	Usa	751	0.42
2	England	188	0.45
3	Canada	105	0.04
4	Australia	92	0.11
5	Germany	71	0.1
6	Netherlands	62	0.21
7	Finland	61	0.11
8	Sweden	59	0.01
9	South Korea	41	0.01
10	Scotland	38	0.04
11	Norway	23	0.03
12	Belgium	20	0
13	India	17	0
14	Italy	10	0.01

Institutional distribution of research

Based on the cluster and cooperation map of research institutions, we can see the research contribution of various institutions in the field of workplace learning. From Figure 2 and table 2, Texas A & M University has the highest frequency. The next high-yield institutions are University of Illinois and University of Louisville. Figure 3 shows the cooperation between different institutions, and the thickness of the connection between nodes indicates the number of institutional cooperation. The research team in the field of workplace learning is relatively scattered, and there are few intersections between different institutions, so a stable research community has not yet been formed.
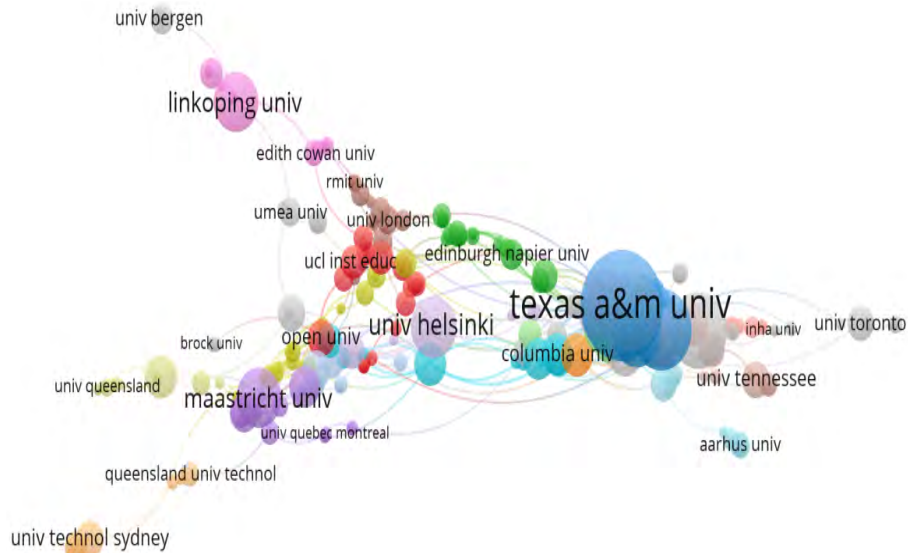
Figure 2. Custering and co-occurrence map of research institutions.

Table 2. Statistics of frequency and index of top 15 research institutions.

Ranking	Institution	Frequency	Centrality
1	Texas A&M Univ	70	0.12
2	Univ Illinois	42	0.05
3	Univ Louisville	41	0.04
4	Univ Minnesota	37	0.03
5	Univ Helsinki	26	0.01
6	Univ Texas Tyler	23	0.02
7	Penn State Univ	22	0.04
8	Florida Int Univ	21	0.03
9	Linkoping Univ	21	0
10	Univ Georgia	21	0.04
11	Drexel Univ	17	0.01
12	Maastricht Univ	17	0
13	McLean Global Consulting Inc	16	0.01
14	Univ Minnesota Twin Cities	16	0.01
15	George Washington Univ	14	0

Figure 3. Spatial distribution and co-occurrence of research institutions.

Author distribution and cooperation

According to the generated author clustering and cooperative co-occurrence map, as shown in Figure 4 and table 3, Gary Mclean has the highest frequency in the field of workplace learning, and Jia Wang、Meera Alagaraja、Kim nimon、Joshua Clooins are also active. According to figure 5, the cooperation between different authors is still small, and no close cooperative research community has been formed.
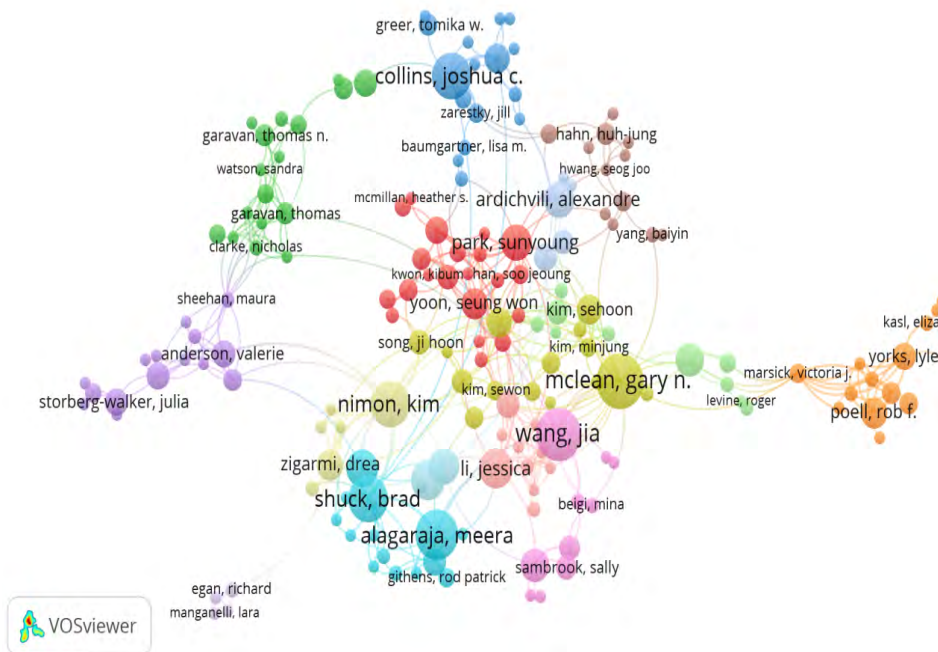

Figure 4. Clustering and co-occurrence map of authors.

Table 3. Statistics of the author's publishing frequency in the top 20.

Ranking	Frequency	Author	Ranking	Frequency	Author
1	19	Gray Mlaean	11	8	Rajshi Ghosh
2	19	Jia Wang	12	8	Shinhee Jeong
3	17	Meera Alagaraja	13	8	Carole Elliott
4	15	Kim Nimon	14	8	Thomas G
5	14	Joshua Collins	15	7	Seung Yoon
6	12	Brad Shuck	16	6	Ken Spours
7	11	Alexander ArdichviliI	17	6	Sara Cervai
8	10	Jamie Callahan	18	6	Drea Zigarmi
9	10	Jessica Li	19	6	Doo Lim
10	10	Sunyoung Park	20	5	Alberto Cattaneo

RESEARCH HOTSPOT AND FRONTIER PERSPECTIVE

Key words co-occurrence

Through the co-occurrence analysis of all key words (including key words and key words plus) in 1764 articles of the sample Journal (Figure 6, table 4), it can be seen that the hot spots of research in the past decade are: workplace learning theory, workplace learning model construction, employee and enterprise performance, leadership, innovation, culture, etc. From table 5 , in 2017-1019, more papers on leadership style, human resource development of small and medium-sized enterprises, social support for workplace learning, decisive factors of workplace learning, ethnic differences in workplace learning, individual factors of workplace learning, which may become the future research trend.
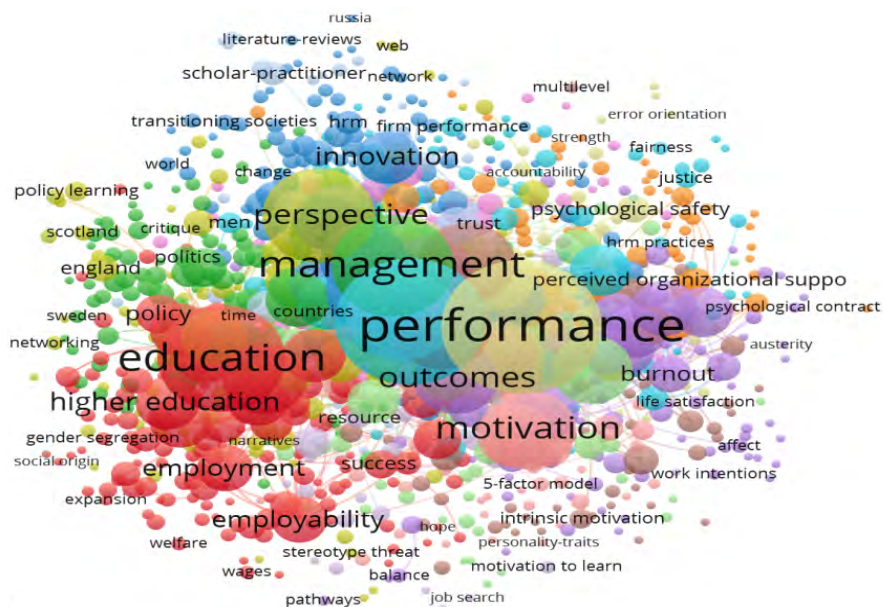

Figure 5. Keyword clustering map.

Table 4. Top 20 Keywords in 2010-1019.

Ranking	Frequency	Keyword	Ranking	Frequency	Keyword
1	192	Performance	11	83	Perspective
2	169	Work	12	80	Motivation
3	131	Education	13	75	Organization
4	118	Management	14	67	Hrd
5	107	Knowledge	15	66	Workplace
6	98	Model	16	64	Outcome
7	97	Impact	17	63	Antecedent
8	91	Workplace learning	18	63	Higher education
9	88	Human Resource Development	19	62	Gender
10	84	Leadership	20	58	Behavior

Table 5. High frequency keywords 2017-2019.

Mediating role	Technology	Further education
Framework	Diversity intelligence	Human resource
Authentic leadership	Job demand	Inequality
Scholar-practitioner	Life	Knowledge management
System	Self-determination theory	Labor market
Sme	Social support	Race
Sustainability	Determinant	Undergraduate
Talent development	England	University

Analysis of high frequency cited papers

In 1764 papers, 18 papers (Table 6) with citation frequency ≥ 50 were screened, which can reflect the hot topics of workplace learning research in 2010-2019. From table 6, paper by Avey et al. (2011) on the impact of positive psychological capital on employees' attitude, behavior and performance have the highest cited frequency. Two papers by Luthans (2010, 2012) et al. on psychological capital also have high citations. It can be seen that positive psychological capital has become a new core structure, which is related to positive results at the individual and organizational levels. At the same time, employee development and enterprise performance are also the research hotspot in the past decade. Other papers by Saks et al. (2014), Joo (2010), Merriam et al. (2014), Shuck et al. (2014) on the improvement of employee engagement and enterprise performance also have high citations.

Table 6. High frequency cited papers.

Ranking	Year	First author	Frequency	Title
1	2011	James Avey	394	Meta-Analysis of the impact of positive psychological capital on employee attitudes, behaviors, and performance
2	2010	Fred Luthans	293	The development and resulting performance impact of positive psychological capital
3	2014	Alan Saks	107	What do we really know about employee engagement?
4	2013	Paivi Tynjala	112	Toward a 3-P model of workplace learning: a literature review
5	2010	Baek-Kyoo Joo	89	Organizational commitment for knowledge workers: the roles of perceived organizational learning culture, leader-member exchange quality, and turnover intention
6	2011	Dennis Laker	88	The differences between hard and soft skills and their relative impact on training transfer
7	2016	Richard Torraco	87	Writing integrative literature reviews: using the past and present to explore the future
8	2012	Michael Newman	72	Calling transformative learning into question: some mutinous thoughts
9	2012	Ji Hoon Song	71	Role of transformational leadership in effective organizational knowledge creation practices: Mediating effects of employees' work engagement
10	2011	Richard Jordi	68	Reframing the concept of reflection: consciousness, experiential learning, and reflective learning practices
11	2012	Sanne Akkerman	57	Crossing boundaries between school and work during apprenticeships
12	2012	Harmen Schaap	56	Students' learning processes during school-based learning and workplace learning in vocational education: a review
13	2014	Sharan Merriam	52	Promoting community wellbeing: the case for lifelong learning for older adults
14	2014	Brad Shuck	52	Human resource development practices and employee engagement: examining the connection with employee turnover intentions
15	2010	Harry Martin	52	Workplace climate and peer support as determinants of training transfer
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MAIN CONTENTS OF RESEARCH

Workplace learning theory

In the past ten years, informal learning has been paid more and more attention, and the meaning and framework of imitation behavior, learning from mistakes, games, anti learning, flipped learning, forgetting, reflection, sharing, commenting and daily generative learning have gradually emerged.

Chan (2017) proposed that imitation learning plays a key role in skill learning, including many non-verbal communication and trade work. Through imitation learning, the relationship between tutors and apprentices can be improved. Makoto (2018) studies the process of anti learning and finds that team anti learning is completely mediated by personal reflection, which has a positive impact on the creativity of employees evaluated by supervisors. Leicher et al. (2016) found that the tendency to cover up mistakes will have a negative impact on the participation of bankers, and the false pressure and perception of the atmosphere of the safe social team will indirectly affect the participation of social learning. Cattaneo et al. (2017) Confirmed the effectiveness of learning from mistakes (and learning from error analysis) through research, and proposed strategies for learning from mistakes, including induction, analysis of task experience, prompting self explanation and reflection, recording and annotating the situation to be analyzed by video recording, etc. Roessger (2014) found that under the condition of critical reflection, the error rate of non reflective learners was higher than that of reflective learners, which greatly affirmed the important value of reflection in workplace learning.

Factors influencing workplace learning

Workplace learning will be affected by various factors, such as learning motivation, learning attitude, learning tendency, learning identity, learning environment, organizational culture, etc. Kyndt et al. (2013) found that employee's qualifications were negatively correlated with learning intention, and self orientation, financial satisfaction and learning support had positive predictive effect on learning intention. Fuller et al. (2010) found that: (1) Employees without education background and full-time contract have the lowest learning willingness; (2) Employees who participate in formal work-related learning activities have stronger learning willingness; (3) Self orientation, economic benefits, self-efficacy and autonomy are significant positive predictors of learning willingness of low-level employees. HyunKyung et al. (2018) found that self motivation, learning community and social media use were significantly related to learning performance, and the use of social media adjusted the relationship between other social learning structures and learning performance. Daal et al. (2014) found that: (1) Responsibility, extroversion and openness have a positive impact on teachers' participation in workplace learning activities. (2) Learning orientation and self-efficacy have a better predictive effect on experimental participation, informal interaction and self-regulation. Vanthournout et al. (2014) found that: (1) Working environment and learning motivation directly affect the learning style of employees. (2) Good supervision has an entirely mediating effect on deep learning. (3) The influence of choice independence on deep learning method is mediated by the same motivation drive. Lee et al. (2019) found that at the individual level, task uncertainty, motivation, organizational commitment, job satisfaction and promotion opportunity perception were positively correlated with employees' perception of informal learning effectiveness. At the organizational level, training and development (T&D) support

and trust climate were significantly correlated with the perception of informal learning effectiveness, while senior management support and open communication were not. Choi et al. (2011) found that formal learning and personal learning orientation had a significant positive impact on informal learning. Supportive learning environment had a significant indirect impact on informal learning through formal learning.

Workplace learning assessment

Cervai et al. (2015) has customized the Exper4care model for workplace learning in the medical industry, which can assess the quality of learning outcomes, focusing on competencies, workplace impact, transferability, engagement and credits. The assessment process involves different categories of stakeholders (learners, trainers, colleagues, managers, internal or external institutions that can benefit from the training results, That is, end users of services, such as patients and citizens), the assessment process is based on a systematic comparison between data collection and expectations and perceptions. Elmholdt et al. (2016) analyzed the performance of assessment tools used to measure the learning effectiveness of leadership development projects. It is found that: (1) there is a gap between the knowledge learned by the participants and the "correct" knowledge and operation in the assessment tools. (2) the managers distinguish the important assessment of the managers themselves, the daily work of the managers and the important assessment of the "organizational system". Although assessment tools can play a role in defining good leadership and legitimate learning, these divisions may be disconnected from the daily practice of leadership, resulting in the disconnection between assessment tools and participants' daily practice of leadership.

Leadership

Leeds et al. (2018) found that the more well-trained and educated leaders in the organization are, the more favorable their working attitude is to employees, and the more attention they attach to senior leaders, the smaller the proportion of complaints. Sharma et al. (2019) classifies all kinds of abilities that educational leaders should have and defines five abilities: teaching ability, leadership ability, innovation ability, research ability and evaluation ability. The research holds that "helping others to improve, not complaining about the environment", "setting high standards" and "making classroom activities consistent with learning objectives" are the most important abilities of education leaders. Han et al. (2016) found that transformational leadership had a significant impact on employees' psychological empowerment and organizational commitment, and then had a significant indirect impact on employees' willingness to share knowledge. Hwang et al. (2015) found that in different countries, charismatic leadership behavior and directive leadership behavior are positively correlated with leaders' perception of work performance, while supportive leadership behavior is not as influential as charismatic leadership behavior and directive leadership behavior.

Performance improvement and organizational change

Joo et al. (2010) found that when employees have higher core self-evaluation and intrinsic motivation, they have higher perception of role work performance. In order to improve motivation and work performance, managers and human resource development professionals need to develop a comprehensive strategy, including strengthening selection methods, elements of work redesign and interpersonal development practices. Kim et al. (2015) found that organizational identity had a significant predictive effect on training performance, while

organizational commitment had no significant predictive effect on training performance. To a great extent, the success of organizational change depends on the loyalty and high engagement of employees. Ning et al. (2012) found that if an organization wants to achieve successful change, it must understand the complexity of change commitment, cultivate change commitment, and use change commitment as an intervention solution to reduce pressure.

RESEARCH REFLECTION AND PROSPECT

Research reflection

Based on the analysis of 8 sample journals from 2010 to 2019, it can be found that:

1) Human resource development and workplace learning have become two main research camps in the field of international workplace learning, and the convergence of these two camps is deeper, and the trend is deepening. At present, there are a large number of research results in the field of workplace learning, and the content and theme are more diverse. However, compared with the relevant data in other fields, the impact factors, promotion degree and applicability of the research results still need to be improved.
2) European and American countries have become the center of international workplace learning research, and the right of academic discourse is in English speaking countries. There are few exchanges and cooperation among different countries, research institutions and scholars, so it is necessary to build research communities to strengthen cooperation and exchange between research institutions, break the boundaries, and create cross institutional and cross disciplinary cooperation teams.
3) The research methods of workplace learning are mainly empirical research, most of which adopt quantitative analysis, theoretical modeling and other methods. Some researchers also pay attention to the application of qualitative research methods such as narrative and story in workplace learning research.
4) The trend of interdisciplinary research (pedagogy, management, histology, psychology, Sociology) in the field of learning in the international workplace is obvious, which also contributes to research innovation.

Research prospect

Based on the existing data, the future research trend can be inferred:

1) The future research will still focus on micro practical issues such as organization, management and performance, and informal learning research will enter the mainstream research camp. Workplace learning model, adult learning theory, informal learning, organizational performance, organizational learning, leadership style and leadership development, workplace learning and urban sustainable development have potential value and exploration space.
2) In terms of research methods, empirical research will continue to be the mainstream method, which is also an important trend of standardized and scientific research. At the same time, story telling, narrative, case study, text analysis, investigation, social network data analysis, ethnography and other research methods, as well as some digital research technologies, will also enrich the research related to workplace learning.
3) The research will show a trend of diversification. With the gradual disintegration of traditional forms of work and organization, the working environment and scene are more

diversified than ever before, and there are more traction forces in the workplace and labor market, which makes the learning problems in the workplace more complex. A single perspective has been difficult to understand many problems in the workplace. Interdisciplinary and diversified research topics will continue to increase in the future, and it is difficult to focus on them by specific classification. Researchers will understand workplace learning more comprehensively and scientifically through the integration of methodology, theory and tools of different disciplines.

4) In the information age, social network, electronic media and virtual learning space will become the focus of researchers' attention. The construction and planning of virtual learning scene can greatly improve the policy learning efficiency and resources, help employees get better promotion, and effectively improve enterprise performance.

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PROMOTING MULTICULTURAL COMMUNITIES AND PROFESSIONAL DEVELOPMENT FOR IMMIGRANT WOMEN STUDENTS THROUGH COMMUNITY ENGAGEMENT

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Community-based learning has been recognized as beneficial for both the community and personal development (Reed & Marienau, 2008). However, perhaps due to its local connotation, community engagement has not received adequate attention in relation to the global mobility of students. Yet, in Canada, as many immigrant adult students are professionals devalued of their foreign work experience, who resorted to higher education as a gateway to re-establishing careers and engagement with the local community (Guo, 2015), their educational experiences within the classroom can by no means be fully understood if their motivations, expectations, and frustrations experienced in the wider socio-cultural context are disregarded. My research, therefore, aims to connect different social contexts of learning to explore the role of community engagement in helping immigrant students advance their professional careers and in strengthening multicultural communities. As an immigrant student myself, I can deeply understand the necessity of multiple social memberships for precipitating lifelong learning. Guided by the constructivist paradigm and sociocultural learning theories (Lave, 1988), this qualitative research will employ narrative inquiry (Clark & Rossiter, 2008) to explore the experiences of ten immigrant women in Calgary who simultaneously commit to formal university education and local community engagement through volunteering, casual or part-time work. Data will be collected through semi-structured interviews, field observations, personal journals, poems, artefacts, and documents for thematic analysis and presentation. This presentation focuses on the literature review of my dissertation research. It will highlight the relevance of off-campus learning for immigrant students bypassed in international education research.

Keywords: Community engagement, immigrant student, lifelong learning, narrative inquiry.

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UNDER SOCIAL UNREST: USING SOCIAL MEDIA AS AN ENABLER FOR EDUCATION

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In this paper, we examine the role of social media as a tool for facilitating education during the civil unrest that occurred in Nicaragua in 2018. Specifically, we focus on how the members of the educational department Y (Pseudonym) at University X (Pseudonym) kept their students connected through the use of social media, allowing them to complete their program of study and continue their education. The proliferation of social media users and their impact on the globalization of our world as we know it, make reasonable the use of social media to support educational systems during social unrest, as well as during other potential local or global crisis scenarios.

Keywords: online learning, social unrest, learning managing system, social media.
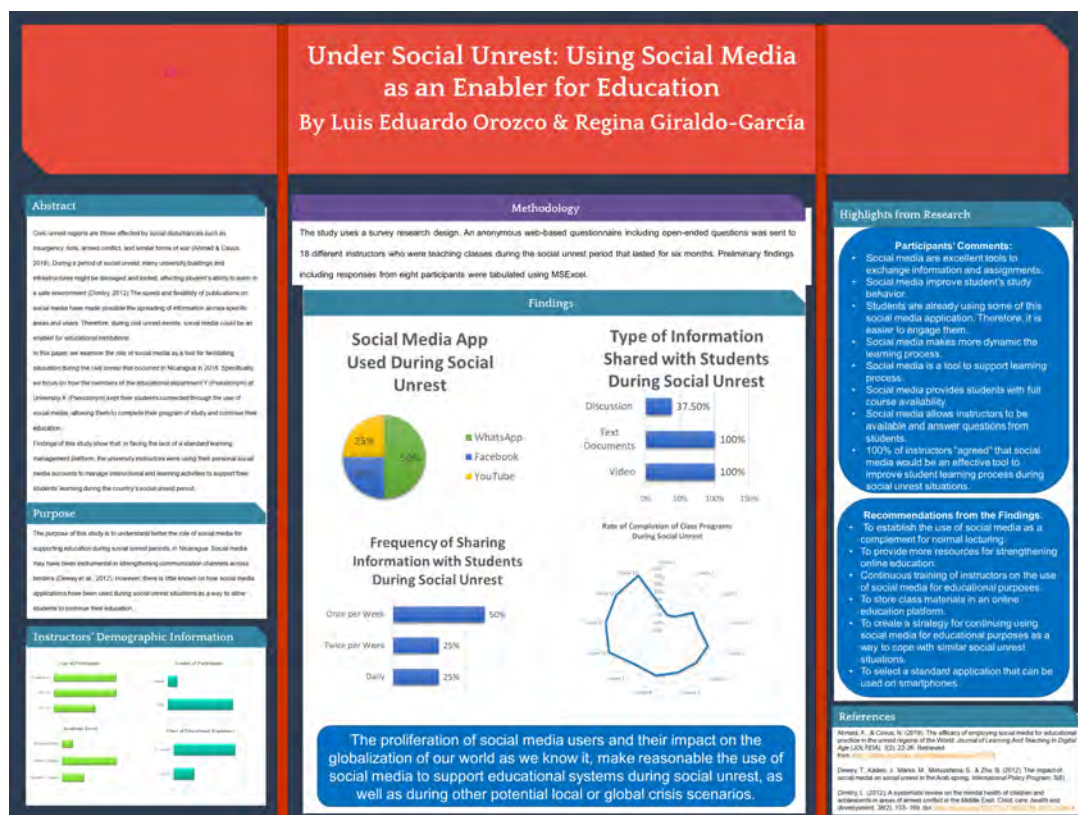
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LITERACY SKILLS, IMMIGRATION AND MOTIVATION TO LEARN AMONG ADULTS IN THE U.S.

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Continuing education and training over the life course, or lifelong learning, has become critical in a fast-changing U.S. society (Feinstein, Budge, Vorhaus, & Duckworth, 2008). However, participation rates in lifelong learning need improvement, as only less than half of adults participate in lifelong learning (Desjardins, 2015). Research suggests that immigrants have lower levels of educational attainment, lower levels of workforce integration and lower opportunities for participation in lifelong learning than U.S. born populations (Toso, B. W., Prins, E., & Mooney, 2013). Foundational skills (e.g., literacy), motivation to learn, curiosity, as well as access to learning opportunities are essential to promote lifelong learning. More specifically, motivation to learn (MtL) maximizes the utilities of existing education and training, and therefore, plays a critical role to promote lifelong learning, both in participation and learning outcomes (Boeren, Nicaise & Baert, 2010). Despite the importance of these promoting factors, empirical research focusing on complex relationships between literacy skills, immigration and motivation to learn (MtL) is scarce. The objective of this study is to examine how literacy skills and immigration (vs. U.S. born) are associated with MtL among individuals in the U.S. Nationally representative data (n = 8,670) of adults aged 18 years and older were obtained from the 2012/2014 Program for International Assessment of Adult Competencies (PIAAC). Structural equation models were constructed to examine the formerly tested and validated latent MtL construct based on four, 5-point Likert-type scale items. In addition, this study used a psychometrically valid, performance-based measure of literacy to understand how literacy skills are associated with motivation to learn among the U.S. adult population. Results showed that higher literacy skills (0-500 points) were associated with greater MtL (b = 0.159, p < 0.05). Additionally, immigrants were more likely to have lower MtL (b = -0.064, p < 0.05) than those who were born in the U.S. Higher literacy skills may indicate positive experiences in previous adult education and training, and greater readiness for further learning. Lower motivation to learn among immigrants could be due to the lack of English proficiency and culturally appropriate learning opportunities. Findings from this study suggest that immigrants with lower literacy skills may be at the risk of low motivation to learn, and in turn, poor lifelong learning participation. Educators and researchers should consider appropriate literacy levels of adult education programs and cultural sensitivity to promote lifelong learning among immigrants in the U.S. At the same time, regardless of the level of education, education communities need to make continuous efforts to enhance the foundational skills in the general populations. In addition, adult education programs can offer access to local educational opportunities, such as literacy, work-skills, to facilitate ongoing education and training over the life course.

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