'LOOKING BACK FOR THE FUTURE. RECONSIDERING ADULT LEARNING AND COMMUNITIES'. PROCEEDINGS OF THE 12TH CONFERENCE OF THE ESREA NETWORK 'BETWEEN GLOBAL AND LOCAL – ADULT LEARNING AND COMMUNITIES'

Edited by
Macarena Cortés
Mar Lugo
Susana Vidigal
Emilio Lucio-Villegas

ESREA
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Pensamiento Contemporáneo e Innovación para el Desarrollo Social

Looking back for the future. Reconsidering adult learning and communities.

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Proceedings of the 12th conference of the ESREA network 'Between Global and Local – Adult learning and Communities'

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Macarena Cortés

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Susana Vidigal

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Introduction

Rob Evans
Ewa Kurantowicz
Emilio Lucio-Villegas
Convenors of the ESREA NETWORK
'Between Global and Local-Adult Learning and Communities'

Sometimes we can feel that the broad and often celebrated goals of adult education (see the SDGs for Education) need to be re-examined critically and need, too, to be put to the test in the light of different strands of research carried out in diverse local, national, social or cultural fields, where people are active, understanding and changing lives.

If education and learning goals are to be achieved, active participation and collaboration between communities around the world is necessary. The COVID-19 pandemic, in all its contradictory manifestations, has displayed in glaring fashion how urgent collaboration across borders and generations and communities was and remains. While any practical change will be driven by measures taken at national, regional and local governing levels, this will obviously need to be supported by diverse social groups, which means that no simple solutions at local levels are immediately available and that new forms of cooperation, new social alliances, novel forms of struggle and mobilisation must be developed and put into practice.

It is imperative, too, to promote processes that generate engagement with adult learning at the community level. The goals and targets set out in the agendas of UNESCO, the EU and beyond can, if at all, only be achieved if members of local communities take responsibility for realising sustainable forms of learning in their own context. We want to ask whether communities can realistically be engaged to make global goals their own local goals?

The role of adult education and learning in community processes has changed and, under the pressure of global scenarios referred to above, continues to change and demand from us new analyses, and that we take up

new positions in order to understand. We are not interested in adult education only as a question of developing skills to read, write, make calculations and so on, or to simply acquire competences to become "employable", though the relative importance of each of these is clearly not in question. Adult education and learning, as has been pointed out already (Evans, Kurantowicz, & Lucio-Villegas, 2016, p. 2) can, however, be understood as well as a real process to help people to read the world and change it, a more general tool that is so important in the life of individuals and communities.

As a research network which has consistently taken as its point of departure the lived world of people in the global and the local and their experience of learning in the teeth of ingrained systemic inequalities, discrimination, chauvinism, neo-colonialism, class and race prejudice, we need to pose questions as promote debate. Some of these was considered in the conference, for example:

- Cooperation between individuals and communities at national and transnational levels to contribute to the development of genuine accessibility, equality and sustainability in adult learning
- Systematic research into the questions of accessibility, equality, and sustainability of education provision and learning gains include the *local life-world* of adult learners.
- The global and local challenges for adult learning, and the role of research and researcher
- Methodologies such as participatory research to build democracy and citizenship. And to connect different social agendas, praxis and research.

It seems appropriate then to look back in order to look forward. In looking back, we will also have the opportunity to reflect, amongst other sources of our research, on the meaning of the works of Paulo Freire and Raymond Williams on the 100th anniversary of their birth. They are the themes of this book.

Streetfighters and Philosophers – adult educators responding to crises

Astrid von Kotze

University of the Western Cape; Emerita

> How can we cope with the fear, if we cannot overcome the causes of the fear? How can we live on the volcano of civilization without deliberately forgetting about it, but also without suffocating on the fears—and not just on the vapours that the volcano exudes?" (Ulrich Beck)

Introduction

The theme of this conference is 'Looking back for the future, reconsidering adult learning and communities.' For me, the image it immediately generated, is Paul Klee's 'Angelus Novus' and Walter Benjamin's comments on history1. Like the angel Angelus our backs are to the future and, confronted with the ever-growing ruins of the past at our feet, we are blown into the future, backwards. Yet, if we are blind to the causes of the ruins we will still proclaim that we need growth, 'progress', 'development', and even 'sustainable development'. In 2012, Ghosh asked 'Why is there so little urgency to confront a catastrophe that has already begun and is affecting millions of people?' Since then, matters have become much worse and yet we are still busy with what Ghosh called 'a lifeboat approach to climate change'. With our backs to the future we might celebrate our 'resilience' – the ability to bounce back, to conquer adversity and get back to 'normal' without making changes. With our backs to the future we may forget that the climate crisis is here, just as the

[1] Benjamin writes that the tradition of the oppressed teaches us that the 'exceptional circumstances' under which we live, are actually the rule, the normal, and he exhorts us to find a concept of history that reflects this. The angel of history has turned its face to the past, and where a chain of occurrences /happenings appears before *us*, the angel sees a catastrophe that heaps rubble upon rubble and deposits it in front of its feet. Maybe the angel wants to heal / mend the broken bits. But there is a strong wind blowing from paradise that has got caught in its wings and the storm is too strong for the angel to close its wings. This storm drives the angel into the future (to which it has turned its back) – the storm is what we call development / progress. (255)

Covid-19 pandemic. Worse; we ignore that both are just manifestations of the real ongoing disaster: that of inequality.

Ariel Salleh (2014) has suggested that ecofeminists are both streetfighters and philosophers.

Their struggle for life-affirming societies is fueled by the grassroots energy found in the movements all over the world, and rooted in a critique of how the links between capitalism, patriarchy, extractivism, militarism, the destruction of nature, have caused the mess we are in. Ecofeminism offers a positive alternative in the shape of local, sovereign, self-sufficiency, a livelihood perspective: a different way of producing, consuming, organizing (Cock, 2018). If we want to have any future at all, we need to create the conditions for equality – not only in economic terms but also in existential terms: inequality as the violation of dignity, as the denial of developing and exercising potential.

I have taken the notion of ecofeminist 'streetfighters and philosophers' into the practice and theory of adult/community education and asked myself: What does this mean for (the future of) adult education? What if our craft is to be radically in support of life rather than portfolio-building and 'sustainable development' building? If the root causes of our fears are climate injustice, and practices that rank life below profit, eradicating people as dispensable, superfluous, the only way to overcome the fear is to tackle the causes. The ecofeminist call is for 'de-growth, commoning and buen vivir' (Salleh, 2014) – what could be a prouder agenda for adult education?

Educating is a balancing act between street and academy; collective struggle and study. I have been an activist-academic, working in popular education within social justice movements most of my life. A red thread running through my work is the tension between academic and activist, philosopher and streetfighter. The street-fighting is the action for change, the collective struggles against the ills and evils of our societies, generating the knowledge we need to propel us forward, together. Within the movement, or during breaks, comes the reflection, dialogue and searching for ideas and theories to make sense of the action. Freire captured the two in the word 'praxis'. The two are closely related, often merging into one as 'theory in action'. Which of the two precedes the other may be a matter of temperament, or a pragmatic decision. While the philosophizing might be considered the work of the academic, there is a fair amount of it happening throughout the

action on the streets! Conversely, academics are also known to have occupied the streets….

I live in South Africa and this colours the way I see things. South Africa is one of the most unequal countries in the world, where a huge amount of the nation's wealth remains concentrated in the top 1% of the population, and the top 20% holds over 68% of the country's income, according to the 2020 IMF report. On an everyday basis this translates into devastating food insecurity, hunger and despair. More than 74 percent of youths under the age 25 are unemployed and many have no outlook to the future but only look to the present. With the spread of Covid-19 and recurrent strict lockdown periods, hopes for another future are even more brittle.

My paper is in three parts:

- I begin with the 'now': the conditions we have created that apportion affluence to a few, and insufficiency to the many. I use the notion of the currently fashionable concept of 'resilience' to explore a range of possible responses that have relevance to adult education and learning.
- My own teaching and learning history show how, in small steps, I acquired insights that led me to regard socialist ecofeminism as a really useful perspective for (education) practice
- Assuming that adult educators want to contribute to life-affirming learning/work, what might such education look like? How does ecofeminism translate into educational practice?

Unpacking 'Resilience'

'I am so sick and tired of our National character having to be resilient', wrote a woman in South Africa at the end of a week of rioting that left over 200 people dead. The journalist responded:

> As South Africans, we don't get to be playful, or grumpy, or stingy, or sexy, or any one of a hundred other options for national stereotypes. We get to be RESILIENT. A nation of resilient little battlers, constantly picking ourselves up and dusting ourselves off after national tragedy or government scandal' (Davis, 2021).

Resilience has become a buzzword 'touted as a protective talisman against the effects of trauma, which individuals, communities and whole economies are told to cultivate. '(Saner, 2020) It has taken on the quality of moral virtue with 'resourcefulness' reframed as praise for one's ability to continually adapt

(Ames & Greer, 2021). In this way resilience is akin to the aspiration for 'sustainable development', a continuation of the same-old, with slight adjustments.

Generally, in everyday language, resilience is seen as the ability to withstand and /or adapt to changing conditions and recover from shocks and stresses. This applies to (physical) structures as much as human beings and the natural environment. The capacity to 'bounce back' is understood positively as being bent but not breaking, adapting despite adversity. In ecology, it was first described as the potential for stability or equilibrium (Walker & Cooper, 2011); In education it refers to skills for managing and responding to risks in an uncertain world, the development of which is understood to be the responsibility of individuals as a practice of self-enterprise. (Ames & Greer, 2021) From a social-ecological perspective, resilience is the capacity to absorb, adapt, transform and anticipate; at a webinar (PIMA webinar, 2021) to explore the concept we included the capacity to 'resist'. How do these various forms of resilience differ for different groups of people?

Both absorptive and restorative resilience aim at getting back to normal, that is, returning to the pre-crisis state. The danger or crisis is regarded as an exception, demonstrated in comments such as that of Mayor Bill de Blasio saying New York was "enduring a historic weather event" (NY Times, 2.9.2021). Absorptive resilience is often described as the proverbial 'thick skin' that allows individuals or systems to continue, despite set-backs. A flooding or heat-wave may be considered a freak incident rather than a signal of global warming, a momentary inconvenience calling for a state of emergency to 'mop up'. However, for people living under conditions of precarity with little access to resources the heatwave may be exacerbating already dangerous conditions without the option to absorb further pressures.

Adaptive resilience includes the many small acts people undertake to respond to changed circumstances and ameliorate negative effects of consumption. Many of the individual acts of using less plastic, not eating meat, recycling and the like are adaptations to everyday living with a greater consciousness of pollution and environmental degradation. Nature demonstrates multitudes of adaptation as it responds to pollutants and encroachment on space: birds change their migratory patterns and flowers bloom earlier in response to what people may perceive as an unusually warm winter. Adaptation is an important survival strategy – but it does little to

change the causes of encroaching dangers. The 1% has the means to invest in insurance policies that will help them out of an emergency when it comes. The 99% simply have to survive. Importantly, an uncritical acceptance of adaptive resilience may lead to adapting to changing conditions without asking whether those conditions are desirable and should be sustained, thus cementing inequalities and injustices.

Whichever adjective is added to 'resilience', most fail to adequately account for relations of power or the contradictory dynamics of capitalist accumulation. (Watts, 2011, pp.87-88, cited by Walsh-Dilley et al, 2016) An apolitical use of resilience neglects to analyse the structures and processes that create vulnerabilities in the first place. Resilience cannot be divorced from context, from structural issues, systemic conditions that cause the crises. For example, poor people without access and the means to land often live in disaster-prone areas, and hence they are most affected. Claims that disasters caused by landslides and flooding are 'inevitable' and 'natural' gloss over the fact that accelerated climate change is a violence created by people. Beck (1992, p.11) had suggested that in a modern risk-society most risks are man-made hybrids – what Giddens called 'manufactured risk'. Militarised responses to crises reflect the violence within the systems that find scapegoats to blame for the fall-outs – conveniently shifting the focus away from their own agency.

Introducing the notion of justice into the conceptual framework, Ensor et al (2019) defined 'equitable resilience' as 'a form of human-environmental resilience that takes into account issues of social vulnerability and differentiated access to power, knowledge and resources.' Informed by a strong ethos of justice, equitable resilience demands measures that go beyond individual actions towards changes in human and environmental structures and systems, opening up possibilities for larger transformations. This requires a thorough analysis of how power is held and reproduced, thereby creating and reproducing injustices and divisions.

Equitable resilience is transformative resilience – a generative process involving collective action aimed at foundational change. From a social learning and education perspective, Scandrett (PIMA webinar, 2021) illustrated how transformative resilience can translate into 'resistant resilience', citing the example of Palestinian farmers who survive 'despite' continuous attempts to evict them. Here, holding on to values and principles,

resistant resilience suggests a long-term collective commitment to transformation.

If we examine our 'here and now', we realise that multiple interconnected crises and the accompanying uncertainty and insecurity are 'the new normal'. 'Never before did so many crucial aspects of life fail simultaneously, and people's expectations for their own and children's futures look so uncertain. Crisis manifestations are felt across all domains: environmental, economic, social, political, ethical, cultural, spiritual, and embodied.' (Kothari et al., 2019, p. XXI) While the ruins have piled up at our feet, the dominant system stubbornly withstands pressures. Callinicos (2021) has suggested

> Through the decades since 1945 catastrophe loomed as a growing shadow on the horizon. It became clear a long time ago that, short of the ultimate catastrophe of nuclear war that hung over the Cold War era (1946-1991), the main threat came from the way the blind process of capital accumulation destroys the natural world of which humans are but a dependent part.

He echoes the ecosocialist critique that names capitalism and ecological destruction in equal measures as the systemic bedrock of what Beck called 'the vulcano'.

Learning ecosocialist feminism (Philosophies)

Like most learning journeys, my path to ecofeminist socialism was incremental. In broad strokes: a dissatisfaction with liberal feminism as too individualistic and focused on issues of representation without considerations of class and race; a critique of capitalism as deeply exploitative and racialized while experiencing the patriarchal nature of the apartheid struggle in South Africa. Hence, I came to understand how 'a feminism that speaks of women's oppression and its injustice but fails to address capitalism will be of little help in ending women's oppression.' (Holmstrom, 2002, p.8 cited in Cock, 2018,p.215). Learning about livelihoods and how working class women diversify their activities I began to see gender, class and race as part of a system of power relations, the structural causes of intersecting injustices.

Working class women already spend most of their income on food. In the future, more and more time will be spent on precuring food. Food insecurity is an everyday experience – it is THE defining vulnerability for the

99%. In response, irrespective of rural or urban areas, poor women diversify their livelihood activities in order to reduce vulnerability and often work collaboratively with other women. Reciprocity and mutuality are risk reduction strategies and energy spent on forging links of protection and care is both strategic and essential.

Women's work is best described as livelihood activities that include the cultural and aesthetic activities that people engage in to reproduce or reinvent their identities, and the range of care work. Non-unionised, unorganised and hence the most vulnerable workers are women in the informal economy. The sexual division of labour defines how they devote their energy in accordance with the demands of people, plants, animals and the environment and in consideration of land, climatic conditions, the seasons – all in the service of creating and maintaining life and the means for living. They do what Mies called life-affirming work.

In terms of such a definition of work, useful knowledge then comes to mean: working knowledge – both in the sense of 'putting knowledge to work' and 'the knowledge that arises from / within daily / everyday work'. Such knowledge is constantly reassessed, reappraised, remade, rediscovered – in line with changing circumstances and conditions. It cannot be a reified commodity that is transferred or 'downloaded'. It is deeply relational, connected, contextual and learned in practice. Salleh (2020) calls this 'an alternative epistemology, a way of knowing quite distinct from the capitalist patriarchal manipulation of people and nature.' It arises in dialogue– with Nature, with people, with tools and acts of working, all in the context of power relations that favour one or other meaning. Much of this work remains invisible, unpaid, counted as work only if it is executed under conditions of (manly precarious) employment. In patriarchal society, women, like Nature, are regarded as a resource: useful, infinitely exploitable and abusable. 'The self-provisioning, self-generative systems have been reduced to 'raw material', and consuming systems have been elevated into 'production' systems which supply commodities to consumers.' (Mies,1993, p. 33) It goes without saying, that women who are not in wage-labour are also considered to have no knowledge or skills. Even during the heights of Covid-19, care work, while rated and applauded as 'essential', was only counted when remunerated. Patriarchal society does not attach importance to an epistemology that values life rather than profits, is based on cooperation rather than competition,

connectedness rather than individualism and underpinned by values of care and caring.

Five years of working in a disaster management programme taught me how people living on/of the land know how to read the signs and how to build capacities to withstand crises. They know that recurrent droughts in Southern Africa are endemic – but due to climate change the severity has increased and, combined with other life threatening conditions and events, this has made living extremely precarious. The risk reduction education with community workers taught me to listen to local experience and knowledge; on the ground explorations of natural conditions and water-sources made it clear how absentee landlords exploit land and people in their relentless search for further accumulation. Landscapes signal the connection between ecology, patriarchy and capitalism. As in the case of women's knowledge, the local know-how of small-scale farmers is deliberately deleted, silenced, denigrated – an example of ongoing epistemological colonialism. Too many development programmes have attempted to replace local know-how and strategies with 'modern' technologies, in the process denuding the land further and creating dependencies on fertilisers and external resources. Techno-fixes by men in hard hats are easier than system change, but we urgently require systemic alternatives to the 'business-as-usual approach' which, Satgar (2018, p.7) suggests, is 'the face of eco-fascism and imperial ecocide.'

The ongoing destruction of nature and agricultural practices is well documented – but in 2019, on a 400 km walk across 6 mountain ranges in South Africa, I saw homesteads abandoned, trees succumbing to drought, sheep and goats roaming in search of food, and was devastated – especially since the causes are so obviously connected to economic policy, the interests of prospecting companies wanting to mine the ground, to profit motives that are detrimental to ecological health. I had come to actively support environmental struggles by joining the fight against the South African government's planned nuclear energy programme that threatened to gobble up almost the entire Government budget, in 2017. Unlike many environmentalist organisations the movement against 'the nuclear deal' was overtly political and climate justice oriented. Like other progressive movements, this was a force of collective energy, carrying deep emotions like anger and love, moved by hopes and dreams for substantial change. The movement celebrated a number of victories – and the importance of demands being met is crucial to sustaining a movements' energy and focus. For me,

this was the beginning of education about the energy, food, water nexus. Education happened in social learning processes and planned dialogue, on the steps of courthouse buildings, in the streets, by hijacking sections of other workshops, and running deliberate 'nexus' workshops. The majority of participants were women.

Climate change is a global phenomenon – it affects us all, but not equally so – and those who contributed the least, are seriously impacted the worst. The images of widespread fires, people in a small life-boat on a high sea or stranded, drowned, children buried under rubble and floods engulfing homes and agricultural lands make it clear: while the planet will survive – people must work together if they do not want to perish. The urgent need to reverse the climate crisis is a priority – more so than tinkering with 'sustainable development'.

Streetfighting – the pedagogy of contingency

The 'classroom' for this popular or radical education are community halls and clinics, streetcorners and churches, markets and shopping malls, as much as any place where people congregate or can feel safe enough to concentrate and engage. Much of the learning in social movements happens 'on the go' – but, importantly, there are also deliberate interventions that deepen understanding of a cause, cement relationships, make connections between different perspectives and aspects of a struggle – and, of course, re-kindle the passion and conviction that keeps energy going. 'Streetfighting' education stimulates all the senses, not just rational cognitive processes. In such education direct participation is key – focus and interest wane unless there are invitations to respond and take on arguments, to laugh and dialogue with others, and how the knowledge generated collectively is taken into practice for change, must be agreed upon together.

Imagining life-affirming education

Guerrero (2018, p.32) has summed up three system changes as the way to address climate change:

Firstly, drastic emissions reduction, secondly, leaving fossil fuel reserves under the ground and developing new socially transformative and just systems of energy production and consumption, and thirdly, starting a new relationship with nature through building low-carbon, post-capitalist and gender-fair societies. While I would agree with these broadly, they seem fairly

abstract and remote. If we want to kindle fires and create participation we need to bring the global crisis closer to home and speak about something we all need: food and water. Let's start with the politics of everyday! One example that illustrates such everyday politics and the 'streetfighting 'informed by clear ethics and ideas is The Cape Town Together initiative, and the CANs (Community Action Networks) it spawned.

Cape Town Community Action Groups Food Growers Initiative (CAN FGI)

In March 2020, in response to the Covid-19 crisis, small local initiatives called CANs began to emerge in Cape Town and other places. They were voluntary, self-organised, without structures, worked through direct participation in decision-making and action, assisting households where they needed it most: first with sanitisers and masks, then food, offering services such as delivery of medical supplies or meals, on bicycle, but also care and advise. CANs prioritise relationships over bureaucracy; the principle of 'calling in' rather than 'calling out' is inclusive and the work happens 'at the speed of trust'. Within months, membership of CANs under the umbrella of Cape Town Together (CTT) was around 17 000. 'We focus on solidarity, instead of charity. We work from the starting point that local communities are best placed to know what they need.'

The world over, small scale vegetable growers illustrate how ecological agricultural practices restore land, yield sufficient nutrition for community members and do not depend on technological manipulation of seeds or soil. With food insecurity and hunger becoming ever more urgent more and more vegetable growing initiatives started – and these finally formed their own network, The Food Growers Initiative (FGI), run on the same principles as CANs, that is, permaculture and gifting community in action. The FGI was created from the collective desire to see communities self-organising and becoming food secure by growing their own food. The work revolves around supporting existing gardens, establishing new ones, and encouraging household and gorilla food gardening: they have a vision of city wide food forests and community gardens. Within a few months, the FGI grew to a membership of 1788 (26.2.21). Food sovereignty is seen as a 'cornerstone to stepping out of poverty'. 'The community is open source and of the commons'. It works through a free sharing of knowledge and resources. While interpersonal communication and organising during lockdown conditions

functioned largely through WhatsApp groups and Facebook, the gardens expanded relationships as people worked side by side. As gardens became more established and productive, groups began to visit one another for inspiration, to share experiences, knowledge and skills, swop seeds and crops, build structures using locally available materials and forge relationships. Each garden is a local variety developed by community members, many of whom have now begun to add small livestock to their gardens.

From the outset, learning and teaching was a deliberate part of the process through weekly online 'co-learning sessions'. Sessions were a mix of information giving and sharing, and critical questioning and reflection. The topics were decided collectively – usually someone canvassed a suggestion and once this was debated and accepted, invitations for a zoom meeting went out. Participation in co-learning sessions ranged from approximately 25 to over 70 people; sessions lasted an hour and whoever could not afford the data applied for a financial subsidy. Occasionally, 'experts' would comment on Facebook in response to specific questions, or were invited to co-learning sessions as resource people, teaching on worm farming, composting, seed harvesting and preserving, permaculture, as well as policy issues such as the Food Sovereignty Campaign.

CAN and FGI members see farming not just as a job, but a way of life. They illustrate how 'Food sovereignty holds in common with the resilience framework a commitment to take seriously the interdependence between social and ecological systems, to local or decentralised governance and natural resource management, and to building local and lay knowledge, skills, and capacities.' (Walsh-Dilley, 2016) Updates on lessons learned and activities planned are posted regularly, and achievements are celebrated collectively. Interactions demonstrate an extraordinary ability to laugh, in despite of – and move on with hope: this is a kind of transformative resilience that refuses to give up – but looks around for new ideas, instead of bogging down in the same-old.

The FGIs and CANs are examples of what I called a 'pedagogy of contingency' (Von Kotze, 2013): an appropriate response to conditions of uncertainty, chance, conditionality. Built on a livelihoods perspective in which education is contextualized within a person's whole life - not just their work-for-pay, the 'pedagogy of contingency' builds on experiences of risk from the perspective of participants and encourages them to be the authors of their own stories. It accepts multiple intersecting vulnerabilities as a 'given' and

turns to capabilities and capacities as the potential basis for strength. The approach to learning, here, responds to the particular livelihood rhythms and it aims to help people to increase physical, but also emotional, creative, spiritual, convivial resilience. Everyday spaces are turned into places for learning together and this, echoes learning and education in social movements: when and where people have come together for common purpose.

Conclusion

Dorothy Grace Guerrero (2018, p.43) proposes we need to take on the responsibility of educating ourselves and becoming conscious political subjects,

> organising, mobilizing, forging unities and exposing the false solutions peddled by those who created the crisis in the first place. The work of questioning reality an concepts, asking who wins and who loses in various processes and who gains from injustices, is a key component of alternatives.

Emerging mass movement politics give her some hope because

> More than ever, what needs to be globalized is the principle of reciprocal solidarity, the struggle for decommodification and collective action against all bad solutions being presented as a way out of the economic an ecological crisis.' (2018, p.44)

Let us return to look at the ruins piled up at our feet: There is the pandemic sickness that has wreaked havoc around the world. Covid-19 is a zoonotic disease, like so many others in recent years, and many more to come: as we disregard co-living beings, exploit nature, and drive fauna and flora ever more into a corner we reap the results. There is the self-interest that has been celebrated in competitive individualist capitalism that turns everything into a 'resource' and commodifies each particle of our living world. Colonialism's and patriarchy's stratagems remain, regarding who makes decisions, who declares what constitutes knowledge and worth, who renders worthless whatever does not come at a price. All are underpinned by the same hierarchical and dichotomous thinking that has created chasms of wealth against poverty. The ruins, thus, are the manifestations of inequality. And they are all related like the debris in a huge mountain of trash – that literally fills the earth and oceans threatening the extinction of the planet.

The climate crisis cannot be viewed in isolation, 'it must be seen in the context of austerity and privatization, of colonialisms and militarism, and of the various systems of othering needed to sustain them all.' (Klein, 2019, p. 166) Ecofeminist socialism offers a positive message: while choking on the vapors of the bubbling covid-19 volcano, the tsunami of inequality, the racist knee on our necks so we cannot breathe, we have a heightened sensibility that says: I no longer want this (normality), it is time to make a turn. Stop tinkering and drop old habits; embrace the good things that are coming out of the pandemic, for example, learning to live without the need to shop and acquire; communicating with neighbourhoods about wellbeing, and build back better. Let us not dwell on the negatives, deficits, (we have done that for far too long, in education!) but rather draw on some lessons learned, some extraordinary experiences and some hopeful principles

Brownhill & Turner (2020, p.10) have commented how 'in their resilient life-oriented principles, knowledge, already-existing commons, and "use value chains," and in the global class unity that they are uniquely able to ferment, lie the tools and horizontal social relations indispensable to the building of a post-capitalist future for all. (Brownhill & Turner, 2020, p.10) What I have taken from these experiences are 5 simple lessons for the future:

- Work with contradictions and tensions: if the on-the-ground 99% people continuously prove their 'resilience' look at the strategies and means they use – and learn from them! Make them your teacher: tell stories from another time, culturally rooted as the story of Cinta in Ghosh's 'Gun Island'. Abandon what is no longer necessary or relevant, embrace the new tools we have, like a cellular phone to communicate quickly across long distances. (do not wait to get sponsorship!)
- Build on women's practices and how they manage multiple responsibilities with minimal resources. Practice juggling and, in dialogue of reflection, distil the lessons. What knowledge do we need to grow so that mutually supportive interrelated skills understanding and behaviours reinforce each other? How do we create the conditions for us all to learn with / from each other – not in a classroom of 'downloading' the expertise of a specialist but in a process of collectively passing 'from hand to hand', with laughter and joy, so both sides change, reciprocally.
- Reclaim the commons; private property often stands in the way of mutually useful sharing and co-owning. The people from the squatter

camps in Cape Town have reclaimed street corners and unused land and established food gardens. They work side by side while reflecting on other economies and the politics if sharing, they embrace the moment of 'living well' knowing it will not last.

- Experiment to become self-sufficient, locally: the 'stone-soup' story in which each one brings an ingredient to make the common soup nutritious and tasty is a good example. The women of TWC use a 'hot-bag' to make the soup they will eat, together, at the end of an education workshop. Each brings what she has – together they chop and cook – and while the food gets done, they co-learn.
- Consume less: there is more than enough for us all to eat, clothe, shelter and be healthy – it is the distribution that is crooked leaving out so many. Adult education that wakes up the joy of enoughness, sufficiency, rather than endless accumulation leads to greater satisfaction. If 'I am through you', as in the principle of ubuntu, I delight in your wellbeing – because it is a reflection of my own. A workshop that looks at and compares principles of wellbeing from different cultures and times would be a worthy adult education undertaking.

'As a living ethics, ubuntu demands an activism of solidarity and decolonization.' (Terreblanche, 2018, p.168) Solidarity is not just struggling side by side with a common vision and purpose – it is forged at 'the speed of trust' and requires us to negotiate what we each might have to give up, in order to stand together.

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Recognising diversity in rural communities: being different without ceasing to belong

Alcides A. Monteiro

University of Beira Interior (UBI), Portugal.

Introduction

In this paper we address the issue of diversity, its disclosure and recognition, from the perspective of rural communities and their struggle not to disappear, while seeking ways to preserve their identity.

Effectively, we understand that in the case of rural communities the valorisation of diversity is simultaneously a matter of identity affirmation, as well as of resistance and survival. In a globalized and increasingly urban world (Sassen, 2018), small rural villages and towns tend to be forgotten and even to be emptied of population. Therefore, one of the strategies found has been to develop initiatives and projects that are able to retain people, particularly young families and those of working age. And to provide all those who live there with access to the standards of living that a globalised economy, society and culture provide, claiming their place in the world without this meaning the loss of their marks of uniqueness.

Quoting an influential Portuguese poet and writer, Miguel Torga, born in a rural village in the Portuguese inland, "The local is the universal without walls". And each of the three projects we will cite here sought, in a unique and innovative way, to promote a sense of community and the "invention of locality" (Almeida, 2009, p. 55).

The survival of the rural world

Portugal is a country located on the western edge of Europe, with Spain as its only neighbour, geographically rectangular and with a wide coastline facing the Atlantic. From a historical point of view, the country gained its independence more than 900 years ago and has maintained the stability of its borders over the past seven centuries. But at the same time, it is also a history marked by deepening inter-territorial inequalities, which go back a long way but have worsened in recent decades. The main observable outcome is that today the Portuguese mainland presents important differences in terms of economic and social development levels. These differences translate,

in the case of some regions, into important deficits in terms of economic and social cohesion.

The territory usually referred to as the "Litoral" (coastal area) is home not only to the country's capital, Lisbon, but also to all the major cities. The maritime coast, more urban and richer, concentrates the bulk of the country's economic dynamics and, consequently, attracts an ever-increasing population that is emptying out the rural and inland areas of the country. In turn, the denomination "Interior" (or inland territories) corresponds to a territory that shares a common demographic characteristic, that of low populational density. And which, associated to this, reveals other aspects that configure a "vicious cycle": other demographic features (strong emigration and ageing), economic (scarcity and weak diversity of economic activities), urban (insufficient dimension of most of its urban centres), institutional (closure and relocation of public services), relational (weak partnership networks and insufficient participation of the population) and political (low political power of local agents and scarce investment by the State). The situation described will correspond to 165 municipalities in a total of 278 that make up the Portuguese continental territory (UMVI, 2016; Almeida, 2018). In other words, it is a vast territory but with little population, and for some of the villages the threat of disappearance is a visible and palpable reality.

In order to counteract this scenario, many of these rural communities have been mobilised in the implementation of projects and initiatives aimed at promoting local development. The specificity of their identity, the richness of the local culture and the people's capacity for resistance are the driving force behind projects that mobilise local communities and encourage them to fight for their destiny. And it is the associations and other civil society organisations who organise them and give them a strategic rationale. Local development is above all about raising awareness, going beyond diagnosis and seeking consensus on courses of action. Naturally, it is also a long, difficult and conflictual dynamic, where personal interests often override collective strategies. Still, these are projects and initiatives that create the stage for the voices less heard to express themselves and for participation to become a reality. According to the principle that development is not given, it is built. In turn, associations play a central role as catalysts for local action systems. They are not only mediators, but above all active and committed agents with a specific strategy.

In this text we will mention three examples of community development projects that, according to our perspective, illustrate well the diversity and

innovation that have characterized them: 1) the project "Há Festa no Campo" (A Festivity in the Countryside), whose motto is "everything that can be done in a city can also be done in a village". In this sense, the project used urban art (or street art) as a reason to bring people together in community assemblies. 2) the project "Nós" (Us), a concrete experience of applied theatre (the Empowerment Labs) directed to women and focused in the amplification of power sense, freedom and action that allow the formulation of individual and collective strategies of denunciation and overcoming; 3) and the "ASAS – Aldeias Sustentáveis e Ativas" (ASAS - Sustainable and Active Villages) project, aimed at defining a "Minimum Village Revitalisation Programme", whose intervention strategy was based on a triple pedagogy: the pedagogy of listening, the pedagogy of surplus and the pedagogy of the unforeseen. The first two projects use artistic expression as a strategy for mobilisation and mutual learning. The third project focuses on the application of participatory methodologies and self-determination strategies.

Recognising diversity in rural communities: the perspective of three local projects

The first of the initiatives, the project "Há Festa no Campo" (A Festivity in the Countryside), presents itself as a social intervention project that uses artistic expression to mobilize communities. It proposes a model of community and multidisciplinary intervention, oriented towards the promotion of participation (community assemblies), the promotion of empowerment (capacity-building workshops) and the promotion of celebration (community presentation of the initiatives) (Domingues, 2016).

Focusing on the objectives, the dynamics and the results achieved by "Há Festa no Campo", according to its promoters (a local development association, an artistic collective, a professional technological school and the villages council) the project was designed to combat the depopulation of the four villages involved, having underpinned "... a proposal for radical change in the reality of villages, where the current prevailing and dominant model constrains and fuels the increasing abandonment of village and rural populations...". (Domingues, 2016, p.17).

On the path to that purpose, the project incorporated the concept of "education for development" as a strategic pillar, and which is based on the creation of "communities of practice" (Bourn, 2014). "Education for development is a dynamic, interactive and participatory process aimed at: integral formation of people; awareness and understanding of the causes of the development of local

and global inequalities in a context of interdependence; experience of interculturality; commitment to transformative action grounded in justice, equity and solidarity; promotion of the right and duty of all people, and all populations, to participate and contribute to an integral and sustainable development" (in National Strategy for Development Education). But, as Bourn states, the concept of education for development implies linking principles and values with the development of an adequate educational environment. It is precisely in this area that this project is more creative and innovative, using urban art (or street art) as a reason to bring people together in community assemblies.

On a practical level, each of the moments of the project began with an invitation to an artist to settle in a village and paint a mural there. Based on the proposal presented by the artist, a debate would be initiated with the local population in order to find a consensus on the theme and type of mural to be painted. These community assemblies also served to discuss and take decisions on other issues of local and collective interest. This moment was followed by two others, which extended and complemented it: the organization of training workshops, oriented towards artistic training and the organization of social and cultural events, the target audience being the population itself; and the moment of the "Festival", where the new mural created is celebrated and the work done in the artistic training workshops is presented.

Among the various meanings that development education can take (Krause, 2010), the project "Há Festa no Campo" chose to use it as a means of awareness raising. That is, the awareness that rural villages are also part of the globalized world and have a place and a function in this new social order. But, at the same time, that this place and function will only be preservable if a community is able to reinvent itself and to actively seek connections with this global world.

The second project was named "Nós" (us), in a clear allusion to the objectives that motivated it: i) to improve empowerment, resilience and transformation of direct participants – university students and unemployed women, ii) to promote innovative forms of minimizing the impact of women unemployment and iii) to raise gender equality awareness among the general population. The Empowerment Labs were a central part of this project of social and artistic intervention, developed by Quarta Parede (a performative arts association) in collaboration with Beira Interior University and with the support of the IEFP - Portuguese Employment and Training Institute. The context was that of the economic and social crisis experienced by Portugal, and other European countries, between 2008 and 2015, which

particularly affected the situation of women and their condition in relation to work. These problems were particularly disturbing in the inland territories, where employment opportunities were even scarcer. The approach proposed was innovative because it based in the cross collaboration of the performance arts with social sciences focusing in the problems raised by women unemployment (Oliveira, Monteiro & Ferreira, 2019).

With theatre workshops as the central core, the Labs aimed to establish itself as a place of creation, training and change, where artistic expression and creativity emerge as tools to promote meaningful relationships (within the self and with others) and opportunities for participation and empowerment (Nicholson, 2005). Each Lab was composed by three conceptual chorus: Theatre, Gender Equality and Employability. The three components are inner articulated and were conducted by a team of specialists from performance art, psychology and sociology. The driving idea of the laboratory was to establish a dialogic relationship among the components of the laboratory. The presentation of two theatrical performances collectively devised had an important role, since it took the participants to translate the results of their laboratorial research in a performative object made public: "The secondary audience is ineliminable, but also essential, since it keeps open the possibility that everyone can learn something from these projects: it allows specific instances to become generalizable, establishing a relationship between particular and universal…" (Bishop, 2012,p. 272).

Methodology the approach combined pedagogical influences of authors such as Paulo Freire, Peter Jarvis and Jack Mezirow. Freire's pedagogy is the root of theatre practices aimed at raising critical awareness and encouraging personal and social engagement as it catalyzes a creative basis of discussion, analysis and action on political and social problems. As the case of gender (un)equality awareness. On the other hand, and adopting the perspective that "personal is political", the Empowerment Labs also invested in the "transformative" nature of learning. That is, the belief that the experiential learning gives way to the construction of self (Jarvis) and also the critical consciousness, by the individual, about him/herself and about the surrounding reality (Mezirow, 1997).

Regarding the analysis of the results and implications, information obtained through different internal assessment tools indicates changes in what concerns awareness and personal empowerment. It is particularly expressive the perception of women participants about personal change on "strengthening the personal and social well-being" and "development of critical thinking":

> *Making us more aware of this reality, this training has made us more critical, more analytical, more thoughtful and more aware of these issues we live with daily. I believe that in a future insertion in the labor market and employment context, I will often remember me of the contents we have explored and discussed, and then ... I will be a member with more potential to demonstrate activity in moral change and social ethics*. (F., age 19, Lab1)

> *Yes, it was an asset for my personal life since the Empowerment Lab2 served me to "open" to the world and be more secure in what I do and say, and of course gave me more personal and intellectual stability, I would say, more peace of mind. (D., age 27, Lab2)*

The political and economic approach that has prevailed for decades has made the rural peripheral and marginal, particularly in relation to many of the global economic dynamics. To counteract this trend, it is necessary to pursue an intervention that assumes the centrality of rural areas, recovering some of the social and economic realities that still characterise them. Thus, one of the institutional commitments made in the framework of the "ASAS – Aldeias Sustentáveis e Ativas" ("ASAS - Sustainable and Active Villages") project was to create a policy proposal instrument called the "Minimum Village Revitalisation Programme". This instrument was defined as a possible path for the future of the rural territories, based on a form of action that favours the participation of local communities as the first principle of mobilization of potentialities and integrating wills that allow the villages (with their social, economic, cultural and political capital), to design a strategy of rural development.

The aim was for this document to emerge as a non-unanimous commitment and not to aim at "standard solutions" which do not take into account the differences found in rural territories. On the contrary, its orientation was to value the specific needs of each community, responding to concrete problems without finished and definitive solutions. But also according to the clear understanding that sustainable and active villages have nothing to do with recreating the past, but rather with a reconfiguration of the present that projects them towards a viable and renewed future (ASAS, 2013).

In addition to other priorities, the "Minimum Village Revitalization Programme" advocates the implementation of an intervention strategy based on a triple pedagogy: (a) the pedagogy of listening, or attention to people, to the signs of unease and to their aspirations, their knowledge and skills; (b) the pedagogy of surplus, which translates into looking more at what exists and can be used, than

at shortages and lacks; c) and the pedagogy of the unforeseen, which aims to adapt strategies to chance and to the imponderables that happen all the time. On the other hand, it is argued that local intervention should be articulated with territorial intervention dynamics on a broader scale, without which it is not possible to anchor a local and territorial development strategy. In this sense, the conception and development of an "integrated village programme" is not compatible with a localist vision (understood as closed only to the local reality) and should be articulated with instances that act at supra-local, national and even international levels, in the creation of open collaborative networks.

Concluding remarks

If the rural world is threatened, the people who live there will not give up. Throughout this text, we have made a brief presentation of three Portuguese projects that, precisely, aim to promote local / rural development as a means of resilience in a globalised and increasingly urban world. In all cases, the major priority is to empower communities to think their own destiny and fight for it, preserving their own identity and the diversity that characterises each community. Interpreting the words of Miguel Torga, quoted at the beginning of this text, from these places one looks at the world (the landscape), without walls and with different lenses (the perspective) (Monteiro, Gomes & Herculano, 2010).

In the aforementioned projects, the idea of "recognising diversity" is explored in a double sense: on the one hand, in the form of a claim. It is the claim to a specificity that the globalised world today makes difficult. And, against forgetfulness, it is also claiming the right to be part of the world. On the other hand, diversity marks the paths followed - or the Methodologies - with the awareness that this is the only way to guarantee respect for the specificity of each territory, each community.

But there are also common points between the different projects presented. The invocation of the principle of "pedagogy", explicitly cited in the case of the ASAS project, is clearly present in all of them, although each in its own way: learning to know one's environment and to act; learning to be and to assert oneself; learning new languages and forms of expression (artistic and otherwise). All the projects emphasise the place of learning as a resource for knowing more and acting better.

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In the Eye of the Storm: Pandemic Orientations of Physicians in Times of Coronavirus

Dr. Ş. Erhan Bağcı

Çukurova University, Adana / Turkey

Faculty of Medicine, Department of Medical Education

Introduction

Turkey officially declared that the first COVID-19 case was detected in the country on 11.03.2020. After that day, the country has turned into a state of emergency, just like all the world has. We are now accustomed to seeing death tolls and daily numbers of confirmed cases, as well as lockdowns, school closures, debates on vaccines, masks and other health issues on TV and internet everyday. We are going through a period in which health precautions are the very central matter to regulate all spheres of public life, with the fear of the Coronavirus that has stormed our lives, seemingly changing us forever.

In the eye of this storm are the health workers, who found themselves in a situation of unknowns, in which everyone expects them to be saviors, although their previous knowledge and equipment was rapidly proved to be insufficient in the newly-emerging circumstances. This study focuses on the orientations of physicians, who are used to working and learning in communities of practice at their workplace, and who found themselves in an uncertainty when the outbreak occurred. The research aims to grasp how the physicians' habitus reacts and orients under this kind of a pandemic outbreak, and how their learning needs and resources transform in this kind of a rapidly emerging situation of unknowns. Therefore, it seeks to answer the questions below:

1. How did the habitual practices of physicians transform throughout the outbreak?
2. What changed in the communities of practice of the physicians due to the outbreak?
3. How did the physicians solve the outbreak related problems that they encountered for the first time?
4. What kind of learning resources did the physicians apply to during the outbreak?

Theoretical Framework

This research aims to grasp the abruptly developed orientations of the physicians under COVID-19 outbreak, assuming that they only had partial knowledge and skills to cope with the pandemic and that they had to find out new solutions that they didn't have before. Being a physician, as profession, depends on knowledge and skills that are acquired through a highly standardized process of medical education, and is performed based on highly standardized scientific protocols at national and international levels. However, it's obvious that there are still differences between physicians in terms of their habitual practices. One can argue that the reasons for these differences, albeit the standardization processes, are that physicians work in different conditions, and that they have different biographical experiences, and different habitual orientations accordingly.

As a professional expert, a physician has distinctive knowledge, skills and attitudes different from other people. These distinctive professional orientations are not incidental, but derive from educational and biographical experiences. Human action is not an instantaneous reaction to immediate stimuli because human beings are social agents that are products of history of the accumulated experience of a path within the whole social field (Bourdieu & Wacquant, 1992, pp.124-136). This means that individuals do not act solely upon internal motives. But on the other hand, this doesn't mean that they are totally determined by their life-world. What we need to understand the foundations of human practice is to relate the objective to the subjective (see Bourdieu, 2013, p. 78), in other words, the individual's life-world to her/his internal motivations. The concepts, "field" and "habitus", are helpful in order to define the interrelatedness of objectivity and subjectivity in this context (Bourdieu &Wacquant, 1992, pp. 94-140).

The field is simply the social structure in which the habitus, a lens for understanding practice and knowledge within the social milieu, is generated (Costa & Murphy, 2015, p. 6). Within this social structure, there are asymmetries between various specific forces that confront each other, constituting a field of struggles (see Bourdieu & Wacquant, 1992, p. 101) in which social agents hold a position due to the (social, economic, cultural) capital they have (Costa & Murphy, 2015, p. 7). And the habitus provides a thinking tool for considering practice and knowledge interdependently with the social milieu in which it is generated (Costa & Murphy, 2015, p. 6). It is

the system of durable, transposable dispositions, the structured structures predisposed to function as structuring structures (Bourdieu, 2013, p. 72). As socialized subjectivity (see Bourdieu and Wacquant, 1992, p. 126), habitus acts as a system of cognitive and motivating structures in relation with the practical world (Bourdieu, 1992, p.53).

The field is not physical, but social and cultural. Social actors in similar fields, no matter if they are in the same place or not, have similar habitus because they are socialized through similar biographical experiences (Nohl, 2009, p.147; Bohnsack, 2014, p.225). This similarity is the reason for common patterns in physicians' habitual practices. Likewise, the differences between their biographies lie behind the heterogeneity regarding their actions. Consequently, habitus of the physicians are the source of the similarities and differences in their orientations.

Habitus is both structured by conditions of existence, namely the field, and generates practices, beliefs, perceptions, feelings and so forth in accordance with its own structure (Maton, 2008, p. 60). While the field generates habitus on one side, habitus makes the field meaningful for the individual, on the other. The main point of the relationship between field and habitus is the *concordance* in between, without which habitus could not exist in that specific way, and therefore should be transformed.

Encountering the Coronavirus outbreak, the field in which physicians act changed strikingly. Their prior frames of reference and accumulated biographical repertoire of knowledge and understanding (see Morrice, 2012, pp. 2-3) were disrupted by the pandemic conditions. They were forced to transform their habitual actions, in other words, their ways of job performance, relationships, learning processes and the like. Bourdieu employs the term "*hysteresis*" in order to define the disjuncture between the field and the habitus (Hardy, 2008, p. 132). When the field changes abruptly, the habitus of the social agent might need new attitudes and practices in order to recognize, grasp and occupy the incoming field positions (Nowicka, 2015, p. 13). As a matter of fact, habitus is endlessly transformed: every time it is confronted with objective conditions similar to those in which it is generated, it is perfectly adapted to the field out of purpose (see Bourdieu & Wacquant, 1992, p. 101) but when there is disagreement between the field and the habitus, the habitus attempts to modify itself due to the subsequent structure. This is the hysteresis effect.

It was inevitable for the physicians to have an hysteresis effect in times of Coronavirus: the pathology of COVID-19 was not fully known and it quickly moved to be a pandemic, making millions of people suffer, and some of them die, rendering governments helpless and causing health systems collapse; prior medical precautions were invalid; the outbreak was out of control; hospital capacities, medicine and protective equipment were not sufficient; vaccines were questionable and etc. One can easily guess that physicians had to find new solutions and develop new kinds of practices under these circumstances that they hadn't gone through before. This study examines how the hysteresis effect happened among physicians in times of Coronavirus.

Methodology

A research to examine the hysteresis effect among the physicians needs to examine their frames of reference, and therefore requires a design in accordance with this purpose. Data in this ongoing study is collected through expert interviews, a technique which has been used since 1990's, to focus on the expert knowledge of the interviewee/informant (Meuser & Nagel, 2009). Expert interviews in this study aim to reveal the similarities and differences regarding the physicians' professional orientations, by applying to their narratives on their professional practices throughout the pandemic.

Interviews with the physicians in this study are conducted online due to health considerations. In the first phase, the potential informant is called by telephone in order to introduce the researcher, to explain the purpose of the research, to give information about the interview process, to acknowledge the ethical rules to which the researcher is tied, and to set the date and time for the interview. At the second phase, an email is sent to the informant including the formal introduction text and the ethical rules, also by requesting a reply via email as a written approval. And the third phase is the interview via Skype. Skype is chosen because of its commonness, and of the opportunity of timeless recording for free that it provides. If the informant offers another software, it is accepted under the same terms and conditions. As a precautionary measure, the interviews are also recorded by an audio recording device.

The informants are picked by snowball sampling, and the study group is being made up by a theoretical sampling approach which mainly provides maximum variation depending on the course of the collected research data. The variation of the study group at the beginning of the research process is

comprised of gender, the level of experience of the physicians and their professional position at the hospital related with COVID-19 interventions. Level of experience of the physicians in this study mentions specialists and juniors; and professional position at the hospital implies the difference between infectious disease specialists, chest disease specialists, emergency service specialists, intensive care specialists who primarily deal with COVID-19, and the other ones. At this point, it should be stated that finding senior physicians who primarily deal with COVID-19 to make interviews is quite difficult because of their hard working conditions. This is why there is only preliminary analysis yet, and it's still an ongoing research. The number of informants will be increased until a level of saturation.

The expert interviews are analyzed by Documentary Methodology which provides the opportunity to reveal the habitual orientations of the informants and their transformations, deriving from their own perspectives. Documentary Methodology is an approach developed by Ralf Bohnsack, on the basis of Karl Mannheim's sociology of knowledge and ethnomethodology (Bohnsack, 2014, p. 217). It was originally used to analyse group discussions but later on it was also adapted for the interpretation of biographical interviews, semi-structured interviews, field notes from participant observations, pictures and videos (Bohnsack, 2014, pp. 217-218). In this study, it helps to draw the documentary meaning, namely the framework of orientations, patterns of behaviour or habitual actions, out of the practical aspects of the narratives of the informants. Narratives of the practices stay at the very heart of documentary understanding and interpretation (Bağcı, 2019). To focus on the practical aspects of a narrative, the documentary methodology takes a two-steps action. The first step is the *formulating interpretation* in which the researcher formulates the explicit meaning – what the participants have literally said – introducing the topical order of the interview (Bohnsack, 2014, p. 225). The researcher writes down each topic in her/his own words which helps take a distance from the interview that is required for the objectification of the narrative. The second step is the *reflecting interpretation* in which the researcher differentiates the interview between four genres of meanings: descriptions, narrations, justification and evaluation (Güvercin & Nohl, 2015, p. 302). The framework of orientations or habitus that guides the practical action is represented in narrations and descriptions (Bohnsack, 2014, p. 225). In order to gain access to the documentary meaning of a narrative interview, the Documentary Methodology

offers to conduct a comparative sequential analysis (see Nohl, 2010, p. 202) by comparing mainly the narrations and descriptions of different informants to discover the framework of orientations by paying sufficient attention to the sequence of the utterance of the informants' experiences.

Then the researcher comes to the typification phase, which includes two levels. First, thanks to the comparative sequential analysis, the researcher reconstructs the framework of orientations or the habitus that the practical actions stem from. This is called *meaning-genetic typification*. Second, depending on the meaning-genetic typification, the researcher tries to answer the question of what the framework of orientation or habitus is typical for, in other words, what the genesis of the generic principle is, by comparing the social contexts of different meaning-genetic typifications. This is called *socio-genetic typification* which implies placing the typifications in a social context (Bohnsack, 2014, p. 229).

As a result, the Documentary Methodology considers the knowledge of actors as an empirical basis but detaches from the actors' ascriptions of meaning (see Nohl & Ofner, 2010, p. 242) by specific techniques. With the help of this Methodology, the researcher is able to develop a systematic understanding of the structure of meaning beyond the subjectively intended meaning of the actors, while retaining an empirical and analytical focus on the *knowledge of the actors themselves* (Bohnsack & Nohl, 2003, p.371).

Findings

Apprehension and group cohesion.

Yet, six expert interviews have been conducted, five of which were with junior physicians, and one of which was with a senior physician working at a COVID-19 service. Preliminary Documentary Analysis revealed that apprehension seems to be the major affection that dominates the whole process. However, it produced different practices depending on the orientations of the informants. Dr. Ahmet (a senior infectious disease specialist at a university hospital in İstanbul) mentions that apprehension he felt was only at the earlier phases of the outbreak, before he saw the first patients. In time, the more numbers of patients he faced, the more comfortable he felt at the hospital. However, he states that apprehension of physicians of other branches was the one of the main problems. They were in a panic: sharing bad news, asking too many unnecessary questions, criticising the hospital management for not taking sufficient precautions and seemingly they didn't want to go to work at

the hospital for a long while. For Dr. Ahmet "they", in this context, represents the physicians of departments other than primary COVID-19 interventions:

> *There was a panic among the doctors. Especially and unexpectedly among our faculty members, also there was a panic about this infection. They said it was impossible to work under these conditions. Questions about the precautions started. They were putting pressure on the managers, they had the idea that nothing was done. We didn't say anything to them because we thought it depends on fear and uncertainty.*
>
> *… we didn't have enough power to take care of all those patients, and we were wondering if the other departments would help us or not. Everyone thanks to the branches which primarily deal with this, but nobody was asking how they could help us.*

It's obvious that he has developed a strong group cohesion throughout the outbreak. In his narrative, he speaks with a "we" language, remarking the physicians at COVID-19 service. Speaking of the outbreak, he seems to draw a significant line between "we" and others. He criticises other physicians who don't deal with COVID-19 interventions primarily, but only the ones who supported "we" are free of his critiques, to a certain extent.

Sui generis reproduction of hierarchy.

Junior and senior physicians in any service make a community of practice in which the junior ones are expected to learn the fundamentals whereas the senior ones move for perfection while training the juniors. Everyone, both juniors and seniors, tries to learn more to get better in their profession; it's always a learning community for all members. The group dynamics within these communities are highly structured in a hierarchical manner: the junior ones are quite dependent upon the decisions of the senior ones, and as time goes by, when the junior ones get more experienced by learning in practice, the ones to come after them become dependent upon them. Main direction of the movement of members within the community is centripetal (see Lave & Wenger, 1991). This taken-for-granted hierarchy seems to be reproduced in a sui generis way under the outbreak circumstances. What makes the difference seems to be apprehension, again. The outbreak circumstances reproduced the passive and dependent positions of the juniors on senior physicians and on other senior staff at work, and the discontent out of that dependency fed their apprehension and lack of self-confidence. Accordingly,

the interviewed junior physicians behaved on an individual basis that didn't lead them to work and learn collectively, but to seek to find a way out. Some of the junior physicians were sent home at the outset of the outbreak since their department was not directly related with COVID-19 and these ones took the advantage of the free time to study for TUS (examination for specialty in medicine in Turkey) in order to change their field of specialty. Others were sent to work in COVID-19 services unwillingly and they used an "outsider" language in the interviews about the processes at work. Group cohesion seems quite low regarding the junior physicians in the outbreak. Their tendency to learn in their community of practice changed by reversing their direction to be centrifugal: they welcomed all the opportunities to escape from the daily activities of the community.

Transforming the community of practice.

In spite of the fact that the interviewed junior physicians were acting centrifugally, it was just the other way round for Dr. Ahmet. Encountering the threat out of the emergence of the unknown, he mentions that "they" tried to find new solutions to new problems, and transformed their community of practice by according themselves to cope with the new problematic situation.

Dr. Ahmet mentions that at the beginning, he hoped that it would be the same as the SARS outbreak which didn't become a pandemic worldwide. Before the first case was detected in Turkey, he was questioning himself, whether he was doing something wrong or misdiagnosing the patients. But after it was officially declared that it was a pandemic, and also there were cases in Turkey, everything started to change rapidly. Numbers began to increase, changing all the working conditions at the hospital. Terrifying news pervaded the whole world. Abruptly changing conditions forced Dr. Ahmet and colleagues to accord their working conditions. They made a new share of daily tasks; they turned some other departments and places into COVID-19 services; they changed semiprivate rooms into privates; they brought some assistants from other departments to work at emergency and COVID-19 services. Among the physicians in their own service, they established a rotation system between COVID-19 services, ambulatory care services and "other issues". By other issues, Dr. Ahmet implies the care services for health workers and their families. They needed to follow up the health workers' and their families' conditions, in order to keep the services continue.

In addition, they established new forms of instant mobile communication via a Whatsapp group between physicians of COVID-19 interventions in different services. With the help of this group, they tried to shorten the time of finding hospital beds for urgent patients. And similar communications were conducted between hospitals also, for sending patients in time. Apprehension was again the main initiator for these communication solutions: Dr. Ahmet mentions the scenes of people dying in front of the hospitals in Italy because of the lack of hospital beds when speaking of the need for faster communication throughout the outbreak.

Self-directed learning on the move.

The context forced acquisition of new knowledge and skills, namely new learnings. Dr. Ahmet speaks about the formal and informal learning networks at all local, national and international levels. Formal ones were the treatment guides from the Ministry of Health at national level, and the decisions of the hospital management and the hospital infection committee at local level. And at international level, all the treatment protocols were permanently being updated depending on scientific publications, and all the procedures were trying to be kept in compliance with the recommendations from the World Health Organization. The physicians at COVID-19 service held a meeting every morning and reviewed all the formal resources whether there is anything new or not, and planned the daily activities accordingly.

Informal learning resources were also available, and more, inevitable during this disconcerting period. Especially at the beginning phase, when the cases were difficult, Dr. Ahmet frequently consulted with his trusted colleagues who work in other cities. In time, he got used to dealing with those cases more easily. Reading online scientific resources also helped him manage new cases. It seems that the unknowns about the disease raised a need to learn and Dr. Ahmet took the benefit of all kinds of resources to solve the problem.

Over time, learning from accumulated experience on the disease helped the physicians decrease their level of apprehension, by providing them control over the situation. However, the overload of online information was a trouble to Dr. Ahmet because he believed that the wide range of information from ambiguous resources was increasing the level of apprehension among the health professionals. Also for junior physicians, the ambiguity from the internet information was itself a source of apprehension, not control.

Moving beyond the protocols.

Dr. Ahmet says that in some cases, he didn't follow the procedures exactly. Depending on his own experience he implemented some phases earlier than the protocols' recommendations. That means he didn't act procedurally all the time. He mentions that it was at the earlier times of the pandemic, and after a while the protocols were changed to what he had been already doing. What motivated him to do that, different from his colleagues, was the very question in his mind: *"What am I going to lose unless…".* He felt that he might have lost some of his patients unless he didn't make those changes. And he asserts that he saved lives by doing that.

Conclusion

Preliminary documentary analyses of the expert interviews revealed that the dominant affection produced by the outbreak was apprehension which became the main determinant of the orientations of the physicians under COVID-19. With the emergence of the unknown and dangerous situation, practitioners who faced the threat established new forms of communities of practice which tend to find new solutions to the unknown problematic circumstances. Building networks of learning at local, national and international levels was one of the first reactions. The context forced new learnings, and the formal and informal networks and resources of practical learning transformed accordingly. And since the new context was not confined to "the local", transforming communities of practice seemed to be inclined to establish wider networks at regional, national and international levels.

Apprehension also built a group cohesion within the health workers in this study. However, the collectivist orientation of Dr. Ahmet was not found among the junior physicians. Their main orientation was to find a way out of the problematic situation. New forms of communities of practice during the outbreak didn't embrace active participation of the junior physicians, but reproduced the hierarchy within, against them.

Self-directed learning is a common orientation among physicians (Confessore & Confessore, 1994, p. 35; Davis, Davis & Bloch, 2008, p.652). Bravata et al (2003, p.3) mentions that clinicians engage in self-directed learning by first identifying a clinical problem, then pursuing the learning task, next acquiring the new knowledge or skill, and finally practicing the new knowledge or skill. However, in the case of COVID-19 outbreak, problems appeared to be so quick and responses had to be so immediate that the

physicians had to jump over the second and third phases, straight to the final one of practicing new protocols. Learning by doing, trial and error, acting without proof upon experience were the main concepts, especially at the earlier stages of the outbreak. Therefore, one can argue that self-directed learning was on the move under pandemic conditions, in a typical way.

COVID-19 caused a disjuncture in the habitual practices of the physicians. Their habitus had to transform themselves, producing new orientations, in order to cope with the abrupt change. The hysteresis effect happened to make them find new solutions to the problems for which their previous repertoire of knowledge and skills were not sufficient. Resolving the problems in time, or at least getting to know more about the disease, helped physicians take the situation under control, and produce new habitual orientations accordingly.

Some authors predict that we're going to have new pandemics in future (Tollefson, 2020; Bingham, 2020). Revealing the scientific knowledge of the current one might help us cope with the probable risks of future ones. This ongoing research that is expected to grasp the transformations in the habitual practices of the physicians depending on the abrupt changes in their life-world might contribute to that purpose.

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Democracy and citizenship: how the pandemic has changed the educational approach of adults

Vito Balzano

University of Bari Aldo Moro

Preliminary reflections on new educational emergencies

Our reflection is based on evidence that came to light during the Covid-19 pandemic and that has, therefore, affected the most important educational contexts such as family and school. Talking today about an educational emergency means focusing attention on a series of urgent issues that relate almost exclusively to the socio-psycho-pedagogical sphere. How we respond and the actions we take now will have a profound impact on the society of the future, including the future of education. It will determine whether we continue on our current course, leading, as it would appear, to increasingly brutal, authoritarian and inequitable forms of capitalism, or whether we recognize the profound dysfunction at the heart of our socio-economic arrangements and try to create something better. To do so, we must be sure to act based on values and principles that can enable us not only to build back better but to build back fairer and in a more inclusive, democratic and sustainable way. Education, of course, has a critical role in all of this, as it helps to mould these formative values while at the same time being moulded by them, bringing the person in its entirety back to the center of the educational discourse (Stanistreet, Elfert, Atchoarena, 2021, p. 629). Understanding how we might change means understanding what has happened, its impact and the deeper problems it has exposed and, in some instances, exacerbated. We cannot continue to affect not to know the things that we plainly know or deny the realities of the world we have helped create. For educators, the disruption of educational activities and practices that has resulted from the pandemic has been immense. Its impact continues to raise significant concerns. The closure of schools, universities and technical institutions around the world has disrupted the lives and learning of a whole generation of students. And while there have been many examples of institutions responding creatively to ensure continuity of learning through distance and online teaching, the unprecedented institutional lockdown is having a severe impact on learners.

The sudden shift to the distance mode of teaching has highlighted and compounded existing inequalities in education. A large proportion of teachers, including those teaching tertiary students at university, had little or no knowledge of the pedagogy of online teaching before lockdown, while, in contexts where significant numbers of learners are from deprived areas or homes, out of reach of technology and the internet, new gaps were created between learners (Elfert, 2019, p. 553). Community learning centers have also had to close their doors, disrupting access to learning for some of the most disadvantaged and marginalized adults, though many have managed the shift to online successfully, where the infrastructure allows. Educators and psychologists are rightly concerned about the psycho-social consequences for individuals who are confined at home with limited interaction with others. For school students, the loss of contact with peers and teachers, not having a place to go every morning to learn and sometimes to receive their only meals of the day, constitute serious threats to the physical and mental health of the most vulnerable children. For teachers, the challenge has not only been pedagogical but also personal and psychological, obliging them to work in conditions where infection is more likely and emotional demands are more intense and difficult to manage.

In addition to its learning and psycho-social impacts, the COVID-19 pandemic is already generating a world economic crisis which will certainly have severe repercussions for education through possible cuts to government budgets, while the income of the many households deprived of jobs will also drop. Already neglected in pre-pandemic government spending patterns, adult education, including adult literacy, are particularly vulnerable. While typically miniscule, the share of adult education in ministry of education budgets could well be further reduced. Furthermore, the economic crisis may result in a distortion of adult education spending patterns, placing an increasing focus on vocational training, as part of active labor market policies, while literacy efforts and citizenship education continue to be overlooked (Balzano, 2020b, p. 25).

Without a significant shift in approach, the economics of lifelong learning in the post-COVID-19 era are likely to reinforce existing inequalities in terms not only of access but also retention, attainment and employment prospects. This would be a regressive outcome when the challenges we face, including the threats of democratic deterioration, demographic change, the ongoing technological revolution and, most critically, the climate crisis, make

lifelong learning and the skills and capabilities it fosters more critical than ever. Finally, the pandemic could also lead to even greater inequalities between the Global North and Global South as donor countries' budgets are being severely burdened, and there is a real risk that part of the funding allocated to aid, including in education, will be redirected to domestic budgets.

The dimension of citizenship in adult education

Starting from the two major issues that insist today in the European debate on the role of adult education in defining a new idea of citizenship, that is to say, the role of adult education as a means of contributing to social change, and how adult education as a learning space can shape democratic citizens, let us try to draw up an organic reflection on the new perspectives of citizenship and how these can be characterized by the role of adults in education (Fejes, 2019, p. 234). As already amply explained in the UNESCO recommendations on adult learning, as early as 2015, the aim of adult learning and education is to equip people with the necessary capabilities to exercise and realize their rights and take control of their destinies. It promotes personal and professional development, thereby supporting more active engagement by adults with their societies, communities and environments. It fosters sustainable and inclusive economic growth and decent work prospects for individuals. It is therefore a crucial tool in alleviating poverty, improving health and well-being and contributing to sustainable learning societies. This quotation demonstrates how adult learning and education (ALE) is proposed as a solution to a range of societal challenges ranging from the environment, to individuals becoming employed, to the more general aim of economic growth. The crisis has highlighted the major role which adult learning can play in achieving the Europe 2020 goals, by enabling adults – the low skilled and older workers – to improve their ability to adapt to changes in the labor market and society. Adult learning provides a means of up-skilling or reskilling those affected by unemployment, restructuring and career transitions, as well as makes [sic] an important contribution to social inclusion, active citizenship and personal development. In 2017, UNESCO published Education for Sustainable Development Goals: Learning Objectives (UNESCO, 2017). This publication draws a distinction between cognitive, socio-emotional and behavioral learning objectives for all SDGs, refers to the knowledge and skills needed to fulfil these aims, the motivation and attitudes that can underpin them, and the actions needed to achieve them.

Rereading the term citizenship in a modern way, one cannot but imagine it united with that of participation, and consequently to envisage the importance of adults and related policies of assistance to citizens, that is, all those welfare measures that have developed over the decades. A preliminary reflection on the adult, understood as a pedagogically understood person, is necessary so that it may be clear why we are talking about the person rather than the individual or subject: persona est naturae rationalis individua substantia (De duabus naturis, 3) it was the "first" definition of Severino Boezio, who proposed to characterize it for its substance, individuality and rationality. Welfare, on the other hand, is a decidedly modern term and aims to define, historically united at the term State, that idea of a state of well-being that is the basis of common living, the concepts of respect, dignity and citizenship (Balzano, 2020a, p. 32). Citizenship and participation, in close relationship with each other, represent the point of union between pedagogical and political thought. Over time, in fact, they have changed their meaning through the evolution of modern communication systems. The process of participation, therefore, proceeds through the communication plan in that process of active involvement of the person; citizenship, as an intentional action, rewrites the very meaning of being a citizen within a community. In the same way, citizenship, today increasingly united withterms, which already identify a positive evolution, presupposes that personalistic centrality proper to pedagogy (Mounier, 1964). The person, in fact, as happened for participation, and as in pedagogy happens for the category of responsibility, becomes an essential element for a redefinition, in a pedagogical but also and above all social, of the term citizenship and the interdisciplinary characteristics that the concept assumes. Education, therefore, an essential element for the definition of citizenship, referring to man, cannot ignore the analysis of thought and actions, theory and practice, society and subject, that is, all micro and macrocosm. This applies to every social status that concerns man: Spinoza and Leibniz are most exemplary, in the interpretation of the individual as a way of being of substance, or in the necessary postulation of a predetermined harmony as a condition for agreement in and of the different. Acceptance of differences as an essence for the redefinition of citizenship and for the openness, by the education sciences, to a reform also political in the social. Pedagogy, however, always for that wide scope, and for that idea of intrinsic design, has worked in favor of the person, pointing out some of the essential elements of the same, such as the concept of dignity and that of identity. It is precisely human dignity, understood as

that ability to recognize others and themselves as citizens of the world, respecting and recognizing every otherness as a character, that has laid the foundations for a new rebirth of social welfare policies, that is, of that historic idea that has accompanied the whole of Europe since the mid-1800s. Identity, on the other hand, while following dignity, in a significant continuum that has as glue the person, underlined the absolute singularity of the person, breaking down that concept of human supremacy over his kind, and opening to the concept of each one is identifiable according to a precise characterization, which is his precise identity, and which makes him a unique and respectable person , unlike any other person and so deserving of respect and recognition, in a world where the dignity and singularity of each one become a source of characterization and union.

Today it becomes necessary to contribute to social pedagogy, and its categories, to also rethink the very concept of the welfare state, or rather it is good to try to draw up a reform of the Welfare State that points, as has happened for other sectors, to interdisciplinary contributions, to make a new welfare of real support of the person. The passage of time has, in fact, produced a secularization of society that has, playfully, legitimized partial memberships, or has sectoralized the unity of existence in many separate spheres, threatening personal and social identity, previously guaranteed by those common and universal values. In a context of this kind, which is well identified in the definition of anthropological deprivation, social life cannot be separated from the analysis and study of the concept of responsibility, understood first as a fundamental pedagogical category, and then rethought from a political point of view.

A new idea of democracy in adult education

Suddenly, everything has changed. The challenges of the COVID-19 pandemic go far beyond those which medical and economic experts are facing. There are unimaginable tragedies for families and disaster for those who have lost or will lose their jobs. Medical staff and experts work to make sense of what they have to do for their patients, and pharmacological researchers work to find therapeutic solutions. Citizens struggle with existential threats to their lives, they search for meaning and for ways to manage their own risks. Social solidarity and physical distance are a continuing requirement as everyone is at once part of the problem and part of the solution. In the midst of the global crisis of the First World War, American philosopher, psychologist and

educational reformer John Dewey wrote Democracy and Education (Dewey, 1916). He resisted any thinking that he believed intended merely to console, isolate or narrow the mind and wrote passionately about an education that would open minds to new concepts and ideas that would respond to the demands of actual human experience and of society. His understanding that moral living is about doing what the known demands seems particularly appropriate in the face of the current crisis. The ability to question, to reflect, to grow, to converse and to learn are key Dewey concepts. His spirit of enquiry is a central characteristic of real democracy (Eschenbacher & Fleming, 2020, p. 658).

Educators are experiencing disorientation, questioning previously held assumptions and seeking adequate pedagogical responses to meet learning needs. Robert Kegan and Lisa Lahey (2009) understand learning needs as located in a context of increasing complexity both in terms of the level of knowledge available and in terms of the mental systems required to deal with more complex knowledge. They frame this as a developmental task for adults – in much the same way that Dewey saw growth as the aim of education (Dewey, 1916). Like never before we are required to understand, respond to and act with sophisticated and expert knowledge. This is knowledge about infections, immunity, resistance, vulnerability, vaccines and knowledge from microbiology, epidemiology and social theory with a mindset created in a pre-pandemic era. What ordinary citizens know is overshadowed by what is not known and yet needs to be known. However, as learners and teachers we are compelled to make sense and meaning of what could be called an absurd situation. Workers from the lower levels of socio-economic scales have become essential workers, while at the same time they are members of high-risk groups in society.

The relationship between education and democracy, the foundation of Dewey's thought, gives us back in this brief rereading essential elements of possible construction, or it would be fairer to talk about reconstruction, an idea of citizenship based on a person who is an actor of responsibility. Dewey's philosophy, as Rorty suggests, is a systematic attempt to temporalize everything, to leave nothing in immobility. This means abandoning the attempt to find a theoretical frame of reference within which to evaluate projects for the future of man. Dewey's fantastic hope was that future events would render any previously proposed painting obsolete. What he feared was stasis: a time when everyone is certain that the task of history has been

completed, an age made for viewers rather than for agent individuals, a country in which the discussions between left and right are no longer heard. Deweyan thesis is very central to the crisis of democracy today. Think, in this regard, of the arguments that representative democracy is now at sunset, since we have entered a new phase in which lobbies, populist leaders, opinion polls and the commercialization of citizenship count. It was Dewey himself, in fact, who established democracy according to a regulatory idea looking at its high values, which today are to be integrated with the most complex cultural pluralism, with the criticism of the media, with the right-to-rights and with the metamorphosis of representativeness. All issues that are the subject of current research and that can, or should be said, be addressed by returning to Dewey, as well as returning to your own home, solid and safe, to re-read it, re-think it and, why not, update it.

In complex social contexts, such as the one in which we live and act on a daily basis, it becomes difficult to believe that there is an official education, that is, a common idea that dominates the entire social scenario, exercising a kind of capillary hegemony. In any society, in addition to the official one, other educations that contribute to composing the scenario, often weakening the official line and replacing itself as the prevailing education. These are, in essence, what Tramma calls other educations (Tramma, 2019, p. 111), the content, practices and weight changed over time and in relation to the places and times in which they are located, but which nevertheless have as their distinctive feature being in total or partial conflict with or with parts of it. It is a political education which envisages a new society, different from the one that exists, never before implemented or implemented in other countries, or, on the other hand, which envisages a return to societies of the past. There is a political, cultural and relational place, where numerous stories intertwine and interact, even very different from each other, which in any case contribute to connoting it as a place of insecurity. This is the context in which the crisis of social education is almost total: the ruinous fall of the system of public guarantees towards the most fragile sectors of the population, the old and new poverty, the social transformations that have made it difficult to find solid points of reference, the encounter with the otherness considered in itself threatening, the war between the poor that has become a war between different religious and ethnic identities, all of which are part of a crisis, in many ways epochal, which becomes central to modern pedagogical reflection. This is a perception of insecurity that becomes a key element in the

construction of the modern citizen and that finds fertile ground on the last step of the social ladder, where the average citizen has come down to confront, and therefore challenge, the asylum seeker knocking on his door. It is the last expression of the Welfare State, originally born as a form of solidarity, as an instrument of emancipation and integration, therefore of citizenship, which has become a symbol of division and identity, as if it were a privilege to be consumed only us, protected from foreign eyes (Balzano, 2017).

Fear, the widespread perception of insecurity, the securitarian question, the creation of a hard core on which to rely, represent the panacea of the modern citizen; people are afraid because the learning environment is fertile for a dynamic that is at least wrong: the citizen, today, sees with his own eyes thefts, muggings, or other criminal acts, and associates them with daily difficulties, train delays, traffic chaos, the disorganization of their city, giving an interpretation of the world that is the result of a small experience. The challenge for the citizen of the third millennium lies precisely in this change of direction, interpretation, meanings of the experience, on a valial and hermeneutic scale that sees pedagogy engaged in the front row in redefining educational priorities, contexts, events, but above all the diversity of cultures, because as Santerini recalls, education is born in a cultural form, develops and reproduces in a society, in turn produces new cultural models that are transmitted and modified over time. It would not make sense, therefore, to speak of culture, but only of cultures in the plural, which develop within certain social environments in a continuous interaction (2019, p. 26).

Some final considerations

In the light of what has been analyzed, convinced that these are open and non-definitive final reflections, a picture certainly emerges worrying but, at the same time encouraging for pedagogy: the possibility of returning to the protagonist in the socio-educational economy of the planet. The COVID-19 pandemic has uncovered a pot that has been boiling for too long and that has highlighted the educational problems of society of the third millennium. Educational contexts, such as family and school, put to the test by the pandemic period can find lifeblood from the reorganization of pedagogical science. The role of adults can return primary to the educational pyramid: the reference point for the younger generations increasingly dispassionate by liquid postmodernity. Starting from a new idea of citizenship based on educational responsibility is a necessary and urgent task, bearing in mind

that when we talk about active citizenship and democracy in education, we do not refer to the legal meaning of the terms, but to the link, the interweaving of relationships, the relationship and the weight of responsibility towards oneself and towards others as a group in the broader sense as a society. Responsibility therefore makes it possible to go beyond the classic concept of formal equality before the law, because it becomes the basis for educating citizens, which means teaching the fundamental value of human rights, freedom, democracy, peace, justice, respect and the protection of differences. Citizenship education, in the form of a new paideia, aims to provide tools to interpret and use knowledge, content and knowledge in a longitudinal sense throughout life, in order to continuously increase and reorganize the experience, to access culture and to participate actively in the civil and political life of the institutions.

Today society has rediscovered some dynamics now suppressed, lost in part or completely, especially in the family context, but also in the school context. The pandemic, which has forced most of the world's citizens into the home, has enticed us – if not forced – to recover the relationships that for a long time have been the foundation of identity building and the parent-child and parent-parent relationship. Coronavirus, according to health experts, will radically change the relationships even in the immediately following phases; but in education we know well that this cannot be the case, that visual and tangible contact remains among the essential dynamics in the relationship between educator and educating, but above all in the formation of the younger generations in the family context. The educational relationship must resume the long journey of interpersonal relationships, it cannot ignore some fundamental points, such as the person, the context and the community. It is therefore necessary to recover the meaning of a life project based on the identity building of the younger generations. It is the great opportunity that we have and that we should not miss (Balzano, 2021, p. 239).

A project of oneself, in fact, cannot be born in isolation or, worse, in marginalization, but in places where it is possible to establish positive relationships with others, both with young people and with significant adults, where they can give expression to their ideas, their vital energies, their cultural, artistic and musical tastes, their ways of perceiving and expressing social commitment. To build an educational relationship, in the ways and spaces analyzed so far, that can be based on the principle of care and help. The educational role in the care work, in fact, has a long history that unfolds

in the field of both health and social welfare services but this can only be a strength for future developments: today, in fact, you no longer look at the subject as a patient, a sick person, but as a person with his own specificities and personal powers, regardless of the difficulties. Looking at the person as a characterizing subject is the first and important step to tend to that concept of freedom illustrated in the foreword, and becomes essential in a post-modern key, in reference to the younger generations. The crisis in politics and low participation, especially for young people, also involves the lack of involvement by the media and, more generally, by the most relevant social actors; feeling protagonists of a den or a refuge, to put it in Iori's words, represents the foundation of an epochal crisis of values and educational models, especially for the younger generations, not allowing the construction of new educational spaces oriented to the needs and needs of the citizen of the future.

Finally, the great debate on the concept of social citizenship remains open (Balzano, 2020b, p. 29), even more topical today that we are moving towards a possible resolution of the pandemic, with the mass vaccination campaign. The possibility of reviewing, in a different way, the sense of being responsible citizens when current events are just a memory. This challenge, sometimes new, is left almost exclusively to pedagogy that can no longer refer or leave to the other human sciences but which, appealing to that aspect of adaptivity and the design autonomy that most characterizes it, must necessarily open to a critical reflection on liquid modernity, on increasingly fragmented relationships, and on the improbability , highlighted on several occasions, of the construction of new and different educational spaces, able to face the critical issues of the evolution of society.

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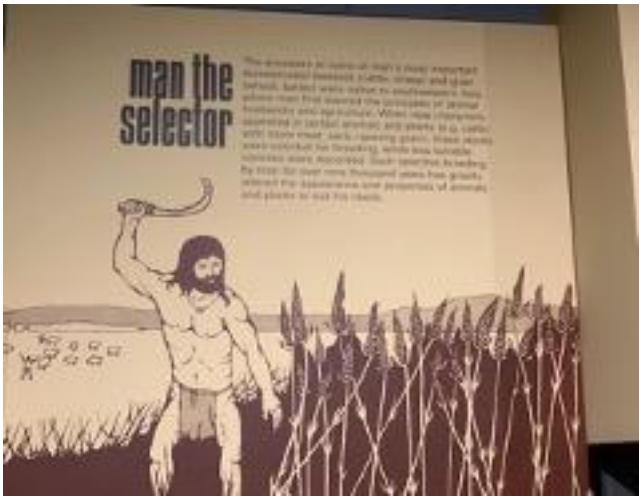
Telling another tale: A 'portrait forest' exhibition of Women's Museums and their feminist pedagogical intents

Darlene E. Clover

Kathy Sanford

University of Victoria

For over ten years we have explored the tales told by mainstream public museums across Canada, Europe and beyond and their potential impact on knowledge and identity. Despite disruptions from within by progressive museum professionals who push for change, these institutions continue to story and visualise the world through the eyes, lives and exploits of men. Visitors learn that what men do, know and say is worthy of collecting, preserving and sharing because they are the knowers, writers, adventurers, warriors, inventors, artists, discoverers, athletes and leaders.



Conversely, on our walks through many galleries we are relatively unencumbered by tales about or by women. When we do encounter them, they are in the temporary rather than the permanent collections. Women have a high probability of being labelled 'unknown', reminding us of Virginia Wolff's (1929) observation that "most of the time in history 'Anonymous' is a woman" (p. 28). Women are also frequently storied in relation to an important man -- oftentimes an unimportant man but nonetheless still a man -- such as the

sister of a famous 'male' explorer or the daughter of a minor 'male' artist. Criado Perez (2019, p. XI) calls this the "female-shaped absent presence", an implicit rather than explicit presence in the world and even, the woman's own life. We used the signifier 'male' but in museums men never have gender signifiers as they are simply artists or explorers. Women are always designated 'female' because without it, people have been taught to default to the male (Criado Perez, 2019). Museums are equally rife with images of idealised femininity and womanhood (e.g. Bergsdóttir, 2016; Sanford et al, 2021). Passive, underdeveloped, domestic beings idle away their time sewing, frolicking with children or preening themselves. That is, of course, when they are not too busy draping themselves naked over tree branches or playing the pious seductress.

In 1973, feminist Mulvey (1973) coined the term the 'male gaze' to explain the male (most often White Eurocentric) lens or viewpoint through which the world is refracted and how it shapes and maintains, consciously and unconsciously, a status quo of gendered normativity and superiority. Museums reify the masculine viewpoint through their representations including objects, images, artefacts, dioramas and texts. For feminists Cramer and Witcombe (2018), museum representations are powerful because they teach visitors to see particular things in specific ways and to stay blind to what has been ignored (the unseen). Representation is political and pedagogical because it is always the power of what we are able, allowed or made to see and thus to know about the world and ourselves (Vendramin, 2012, p. 89; see also Rose, 2001; Sanford et al., 2021). Although taken up differently, representation is central to feminist adult education. We speak of women's invisibility and the negative impacts of being 'unseen' or misrepresented on women's individual and collective senses of identity, subjectivity and agency. We also speak of illuminating or rendering visible women's diverse stories, perspectives, contributions and experiences, fully cognisant that until women are able to represent themselves as they wish to be seen and storied, they will remain subject to the narrative and visualising prowess of the powerful male (e.g., Butterwick, 2016; Clover et al, 2016; Manicom & Walters, 2012).

In this paper, we focus on museums and their practices of representation but, as the title suggests, we tell a different tale. We speak to a rising global, yet to date little known, feminist adult education phenomenon called Women's Museums. We tell the tale of these institutions differently, too,

through a modified photographic essay or what a colleague in the Frauenmuseum in Germany calls a "portrait forest" exhibition. Our portrait forest exhibition visualises some of the ways these museums educate for gender justice and change. Similar to museums we begin with a broad curatorial statement that introduces the exhibition's context and content followed by differently themed galleries of images with labels. We drew our data from interviews and the websites of women's museums in Canada, Costa Rica, Denmark, Germany, Scotland, Argentina, Croatia, Korea, Italy, and Zambia to illustrate the global nature of these institutions and the diverse ways they take up feminist issues. We are in the preliminary, exploratory stage of a study of women's museums, so this paper is descriptive and illustrative (visually and narratively) rather than analytical. We conclude, however, with a discussion of what we see as the potential and contributions of these intentionally feminist, alternative knowledge creating institutions.

Curatorial Statement: Women's Museums

Bertha, Frauenmuseum, Germany

Again and again, we experience female visitors having 'aha' moments when they learn information they can relate to their own lives.

The first Women's Museum was founded in Bonn, Germany in 1981. It was a response to female representational gaps in museums across Germany and worldwide and calls by feminist movements to create spaces unmediated through the male gaze where women could come together as women in all their diversity to showcase their artworks and share and learn about their own histories and achievements (Schönweger & Clover, 2021). According to

the International Association of Women's Museums (IAWM), there are now over 100 of these institutions worldwide.

Women's museums come in a diversity of forms. Some exist only in the virtual world as online exhibitions, videos or podcasts. Others are physical travelling or pop-up exhibitions. Other institutions have their own building, like Kvindemuseet in Arhaus, Denmark, or a space in a building, such the Frauenmuseum in Merano Italy, which occupies the attic of a disused convent.

Virtual Women's Museum, Turkey

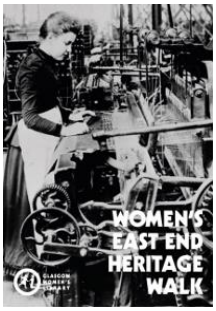
Kvindemuseet, Arhaus, Denmark

No single definition can capture these institutions, as each has its own context, content and historical trajectory. However, the principal mandate of women's museums is to educate the public, most specifically but never exclusively women and girls. Collectively, they provide a new feminist perspective of the world by (re)historicising, (her)storying, (re)representing, (re)imagining, (re)envisioning and (re)educating the past and the present for the future. Employing a variety of traditional and non-traditional pedagogical Methodologies, practices and strategies, women's museums salvage and create women's histories to facilitate what the Zambian Women's Museum (2019, n/p) calls "deep learning". One challenge is that women's histories have been neither well collected nor preserved, and therefore, many displays are assembled from women's personal collections. Women's museums also use animation and other creative technological devices to fill these blank pages of history. And yet, as the International Association of Women's Museum (IAWM) argues, "We need heroines, models and pioneers. We have

them!" Working with historians and using copious research strategies, women's museums have unearthed an extraordinary array of background stories about women throughout the centuries, both 'famous' and not. Women's museums also commission artists for exhibition development, to showcase or produce artworks, or to facilitate participatory research projects or the collective production of items through workshops for display.

As first and foremost new knowledge creating spaces, the primary educational tool women's museums use is the exhibition, around which they organise events and activities such as workshops, seminars and conferences. Women's museums also produce a variety of traditional books and non-traditional resources, such as the 1000-piece puzzle "*Well behaved women seldom make history"* created by the Herstory Museum in Spain.

Some women's museums facilitate what they call women's heritage walks of cities as well as adult literacy classes (e.g., Glasgow Women's Library and Museum). Others host storytelling evenings based on re-formulated gender-sensitive fairy tale classics such as *A thousand and one Arabian nights* (Women's Museum, Egypt). Women's museums also develop popular theatre productions in collaboration with artists (e.g., Museo de las Mujeres, Argentina).



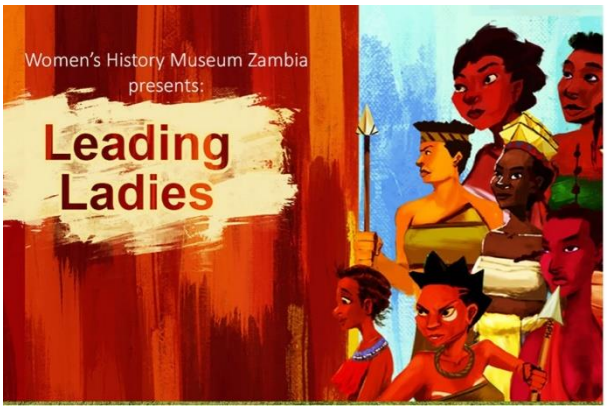
Other practices include community outreach and advocacy work which aim to strengthen the capacities of women's organisations or assist mainstream museums to include more stories and works by and about women, often by lending them their highly imaginative exhibitions. Women's museums also engage in what Herstory Museo (Spain) calls 'guerrilla tactics', taking risks through the content of their exhibitions as well as community projects that bring visual attention to taboo subjects as well as structural practices of violence, exclusion and oppression (Schönweger & Clover, 2021).

This portrait forest exhibition of women's museums you are about to enter provides a mere snapshot of the varied, multifaceted, critical, and persistently imaginative work and emphases of these critical and creative feminist pedagogical institutions.

Gallery: (Re)Historicising

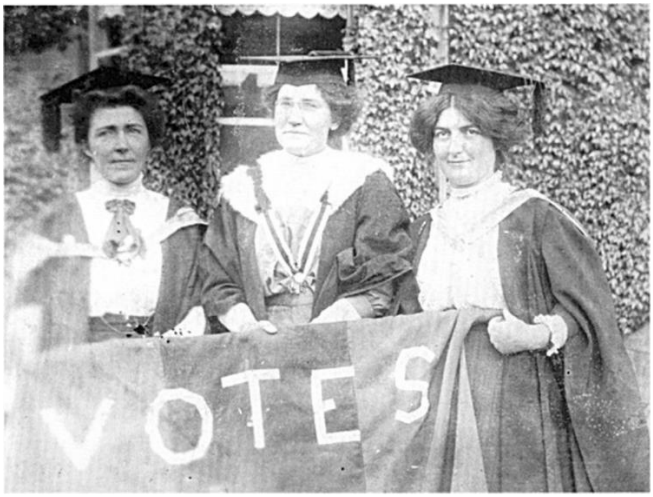
Redressing ongoing and systematic ignoring of women's voices, accomplishments, and contributions to the world, *(Re)Historicising* draws attention to the ways in which these are missing from many exhibits and galleries. It reclaims the value of artefacts that are most often absent, hidden and mis-represented or challenging the hegemony of print text that has excluded centuries old traditions of oral representations and sharing of history.

Leading Ladies



This project was necessitated by the dearth of documented knowledge and information in mainstream historical narratives of African women and from an African woman's perspective. Some of this information only exists as an oral archive and is in danger of being passed out of knowledge if not documented. *Leading Ladies* is a short, animated podcast that tells the story of historical women between 17th and 19th century, women who were actually military generals, innovators, feminists, warriors, politicians, peacemakers, diplomats, power brokers and more.

Zambian Women's Museum



Suffragettes

Hanna Sheehy-Skefffington, born 24 May 1877, was one of Ireland's most ardent promoters of women's rights. She was an influential figure during the suffragette movement, tirelessly campaigning for the equal status of men and women in Ireland. Skeffington was exposed to the republican struggle from a young age due to her father's involvement with the Irish Republican Brotherhood but her father consistently voted against all female suffrage bills, giving her a profound insight into the extent to which women were marginalised within social movements.
Irish Women's Museum

The Everyday

It is important to show women and girls role models. There is a lot to discover in history. Despite many disadvantages, women produced great achievements in historical times - be it in art, science, business, politics or just everyday life. This museum takes seriously women's everyday life, making it "worth seeing" again and again to give recognition and value to the everyday accomplishments of women.

Frauenkultur Regional-International, Germany

Gallery: Making Present the Absent

Making Present the Absent focuses on stories that have previously not been valued in exhibits and galleries, challenging the tendency to create 'hero' narratives, excluding the importance of the everyday worlds of women and repressing stories that are unspeakable and difficult to tell.

Feminist Activists in Nazi Germany?

We make visible the disappeared. In Germany we experienced this from the Nazi dictatorship. Not only were the women's movements suppressed, but documents, magazines and so such were largely destroyed and with them, women's activist histories. The memory of the early protagonists who fought for women's rights before and during the Nazi era have all but disappeared.

Gertrude, Museum Frauenkultur Regional-International, Germany

In Memory Of…

Our museum brought together craftswomen with women working in the area of violence against women. We have worked on two projects to represent and pay homage to women who have been killed by men here in Argentina. The first year was a textile project, a blanket of butterflies and the next year, it was a project with masks. The masks represent the murders of women by men in this pandemic.

Sabrina, Museo de la Mujer, Argentina

Moving the story forward

Can you name the Scottish Suffragette who burned down a stand at Ayr Racecourse? Or the woman who stormed into the Egyptian Parliament demanding equal rights for women? Our work comes from questions such as these that we pose at talks to diverse groups: Can you name a Suffragette or female activist? We are often met with puzzled silence. Our aim is to help people understand that thousands of women were imprisoned, force-fed, sexually and physically assaulted, verbally abused, and vilified. Their physical, emotional and mental health suffered. Some lost their jobs, their children, their families; and a few lost their lives. But so few of us can name even one of them.

Rebecca, Glasgow Women's Library and Museum

Gallery: Practising Agency

Exhibits in this gallery illustrate how women to speak out, share stories and histories that have brought them shame and exclusion, and in doing so, make the personal political. Practising agency is critical for women to shift from victim to activist.

Speaking for

"I have been embarrassed for a very long time after being liberated, so I avoided people. But I have mustered the courage to tell all the facts. The truth has to be revealed correctly. It is hard to share my experience. But I thought I should let you know what Japan did to women like me." Grandma Gil Won-ok finally spoke out about the abuse of the "Comfort Women", held prisoner for the sexual gratification of the Japanese military.

Women's Active Museum on War and Peace, Korea

Speaking out

The greatest revolution of the 20th century was the struggle for the liberation of women. It was a peaceful but highly vocal and as it turns out, irreversible revolution. Its foundation is feminism, a social doctrine that seeks for women the same rights as men and that every human being deserves. The feminist movement fought and continues to fight for gender equality and equity and it was a trigger for human rights movements to end all types of discrimination, moving us away move from tolerance towards respect. Our exhibition begins in 1945 after the war and up to this new century. It highlights the gains of feminist movements in Mexico in areas from sexual health to education, against all forms of violence and the rights of Indigenous women. We use reflexive and discursive strategies to move beyond the script of feminism as solely an historical movement and back to the positive and necessary political and social agendas it promotes, often at great cost to the women involved.

Museo de la Mujer, Mexico.

Taking part

The museum volunteers too part in a protest that was held in October 2019 at the University of Zadar in response to the book called *Abortion – a drama for conscience*. We dressed in *The Handmaid's Tale* costumes to express our disapproval of clericalism in public educational institutions and the misuse of the University's space to oppress women's rights. We believe the book is a part of the campaign against women's right to have an abortion, the right to have a choice. The book is also part of a larger campaign against women's rights and it definitely should not be celebrated by educational institutions.

Udruga Domine, Croatia

Gallery: Advantaging/Inclusive? gender identities

'Gender' is no longer considered a simple binary. This gallery, *Advantaging gender identities,* shows how Women's Museums challenge gendered binary assumptions, beliefs and norms ascribed to men and women, broadening the definition and forms of gender expression.

Neglected herstories

This project seeks to interpret and improve accessibility to lesbian collections and further our understandings of the lives of these women. We created an exhibition of new works shown in our library museum in relation to Glasgow International 2020. We were concerned about the ongoing invisibility and erasure of lesbian history within the heritage and cultural sector. This project begins to redress this knowledge and representation gap.

Glasgow Women's Library and Museum

Taking Gender

Talking GENDERS Youth Exhibition is an artistic take-over of the museum's nooks, corridors, stairs, toilets, etc. with bold multimedia works of art by young artists aged 16-26 from Denmark, France and Great Britain. Each young artist brings personal perspectives to the themes of gender, sexuality and identity, and the exhibition includes photography, video and audio installations that provide insights into their views of society today.

Kvindemuseet, Denmark (Image from Herstory Museum, Spain)

Getting Wiser

What does gender mean in our society? Why do I play with dolls and not cars? What does it mean to be transgender? What is normal? How am I doing with my body? What is equality? Do we have equality? What does it really mean if I was born a boy - or if I was born a girl? Although we have come a long way in terms of gender equality, gender is still a current parameter in our behaviour. The perception of what and how gender means in our society matters; it matters how we perceive gender differences, how we talk (or do not talk) about gender and our actions, self-perceptions, and how we are seen by others. A deeper knowledge of the importance of gender is important for self - awareness, quality of life, and health. The museum provides a place to explore the cultural history of the sexes including women's history and changes in gender conditions and relationships of sexual orientation, and ethnicity.

Kvindemuseet, Denmark

Gallery: Body politics

Appearance matters and can quickly shape the ways in which we perceive the world, each other and ourselves. Fashion design has been a male-dominated, too often designing, restricting, labelling and containing or revealing women's

bodies. Women, however, reclaim the right to express their physical and intellectual selves in ways that are acceptable to them, rather as objectified others. *Body Politic* represents the ways in women are using their bodies and their fashions to express themselves as they decide.

Fashioning women

The story of women in museums is often told through images of changing fashions. It is important to understand how it was used to mould into consciousness a particular feminine deal, to shape literally and figuratively, the perfect female body. Corsets were an important instrument that distorted the body and impaired breathing. Shoes do this today.

Annabel, Frauenmuseum, Italy

The Cursed Seal

Iranian feminist artist Mahshad Afshar is unafraid to visualise hypocritical patriarchal moralising about women and control of their bodies. Through her work entitled *Cursed Seal* she illustrates how the female body and societal constructs of femininity have always been at the apex of the patriarchal structures and discusses this continued oppression of women across class, race and geography. Although there are texts called the *Pleasure of Women,* women's sexuality in fact disappears behind a veil of male desire and domination.

The Museum of Iranian Women's Movement Initiative

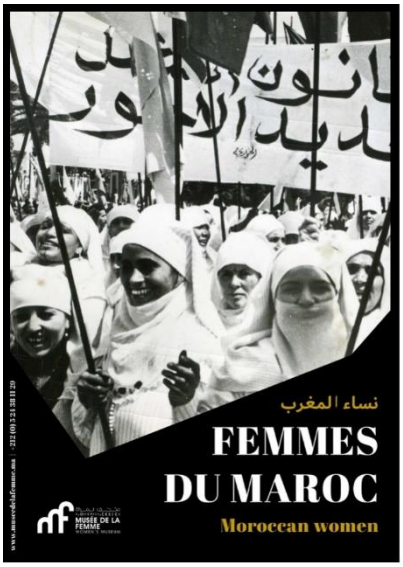
Body Activism

An activist 'bodypositive' movement has spread on Instagram and other social media over the past years. Our wall contributes to this important dialogue. It carries images of people who share pictures of their different body types to promote self-love and oppose narrow body norms.

Kvindemuseet, Denmark

Gallery: The Hum of Silence

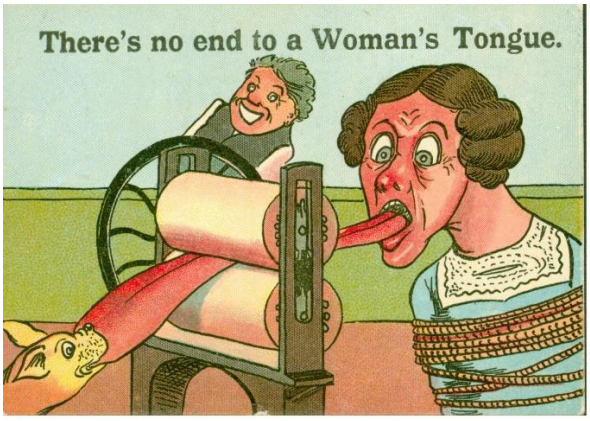
Women have been shamed and derided for expressing their views, telling their stories, and challenging normative patriarchy. *The Hum of Silence* shows how women who have historically been silenced and shamed for speaking their minds are taking back their honour and reclaiming their voices.



Historical Silencing

Militant historians are fighting to change to reveal women's role in history making in Morocco. Women have not only been at home, but they have played significant roles in all areas. A way of breaking down the silences and deconstructing the stereotypes of domesticity assigned to femininity and allowing women to speak for themselves is necessary for women's empowerment. From activism to the struggle for freedom to independence, to cultural and artistic prowess, Moroccan women have distinguished themselves throughout history and have always contributed to the evolution of Morocco. This museum brings women out of the shadows to break the silence and (re)construct a different view Moroccan history.

Musée de la femme, Morocco



Physical Silencing

Physically holding or harming a woman's tongue or forcibly keeping her mouth shut is a common theme in anti-suffrage images. While these particular instruments may not be in play today, these provides a platform for conversation about contemporary silencing practices through, for example, social media against women who speak out against patriarchy.

Glasgow Women's Library and Museum

Structural Silencing

State and economic structures as patriarchal constructs control women by dismissing their voices and depriving them of exercising their agency. Women who are vocal and verbalise their dissent are categorised as defiant and need to be controlled. In the criminal justice system, particularly in the area of sexualised violence and rape, women are often silenced as liars or teases.

Musée de la Femme, Canada

Gallery: Seeing the other way 'round

How else can we view the world of women? How can we see what is often unspeakable and unspoken? This gallery focuses on ways in which women can be represented in all of their vibrant, wise, sexual, inquisitive and mysterious ways, showing their resilience and power as they shape and reshape society and the world.

Monstrous Bodies?

This exhibition presents horror art as a medium that exposes female bodily transformation, explores themes related to the role assigned to women in society and the way in which they perceive themselves. While horror art can fulfil a function of morbid entertainment, it is also capable of being a space of exploration. It is an art that is not only perceived in terms of negativity, doom and fear. It functions as a means to generate empowerment and empathy among women in the face of their circumstances within a society that degrades and violates them, and in the face of their bodily transformations that are censored. Images of transfigured and monstrous women are appropriated to act as a rejection of the ideal of woman, of the construction and conception of woman in patriarchal society.

Museo de las Mujeres, Costa Rica

Back to Front

"*This exhibition features a collection of postcards that are visually arresting. Both for and against women's suffrage, they have pictures and slogans that are often shocking and grotesque."* Sometimes, however, the use of the postcard actually subverts the message intended from its imagery. For instance, this postcard portrays a woman on a bicycle with an anti-suffrage tone but the message on the back tells a different story. It was taken back to recount one woman's very different experience of a budding freedom: 'I saw one [a bicycle] similar to the card few days ago, very comfy I should say, especially in windy weather. I learnt the bike last week & find riding useful & enjoyable.'

Glasgow Women's Library and Museum

Who do you think you see?

Old age is not a gender-neutral category. Older women are never equal to older men. As men age, they become distinguished while women are seen as withered and dispensable. They are disappeared, ignored and stereotyped. This display intentionally juxtaposes an image of youth and the beauty of ideal femininity, with real women around the world. It subverts what you think you are going to see, given the backdrop, by showing images and telling stories of the beauty and real contributions of older women.

Museum Frauenkultur Regional-International, Germany

Discussion and final thoughts

A 2019 report by the United Nations (2019, p. 1) reminded the world that gender inequality remains "unfinished business in *every single country"* (emphasis ours). The stories that mainstream public museums tell (and don't) and how they represent (and don't) contribute to gender inequities. Through our portrait forest exhibition, we have provided a fractional look at a counter story, a counter practice in the form of the critical, creative and activist practices of women's museums which, through a feminist lens, re-story and re-represent the lives of women.

We see women's museums as contemporary responses to Wolff's (1998) decades old questions of where the spaces are that allow for different feminist

representations of history, culture or society and what these spaces look like when they are "no longer mediated by the point of view of men?" (p. 509). These institutions are in fact what Wolff conceptualised as 'wild zones', acting out new possibilities as much as possible "outside the dominant culture and language of men" (p. 510). Unlike museums that tend to focus on collection and preservation, women's museums see knowledge creation through education, and learning is their central mandate. For Sabrina of the Museo de las Mujeres in Argentina, these institutions play an active, critical educational key role in society as places of friction, debate and the empowerment of women and girls. They are places where power relations, dominant culture and patriarchies are questioned, where women are (re)imagined and processes of community participation are initiated. The objective is to contribute to knowledge that can bring about change at micro (personal) and macro (socio-cultural) levels.

For women's museums, knowledge is not neutral but rather an intentionality for claiming power and agency. Central to their knowledge creation mandates is learning from and through history. History matters because what we learn about the past has an impact on our present structures of thought, meaning and identity as well as our future actions. The primary aim of women's museums is therefore to programme a new collective historical consciousness and collective memory with present and future intent. To borrow from feminist adult educator Butterwick (2016), these institutions look back to move forward. As some of our exhibition examples show, historical items and narratives are used both to know women's history and as platforms for contemporary discussions of the present aimed to create liberating and empowering knowledge. The oppressions and discriminations women have faced historically and continue to face today are always central to the work of women's museums, and they employ a plethora of creative means to enable women (and men) to explore these issues individually and collectively. But a strength of these institutions is that women are never positioned simply as victims either in the past or the present. Exhibitions focus on the power of women who perform in the public sphere as activists, power brokers or politicians but equally focus on everyday women in order to reposition the everyday as a site of life and resilience. Through copious historical research, contemporary exhibitions, and a prowess with technologies and the feminist imaginary, women's museums provide examples of role models who can encourage women and girls to have new

ideals and beliefs about their futures (Clover et al, 2016; Manicom & Walters, 2012).

Contemporary challenges to normative understandings of gender are complex issues that feminism and feminist adult educators grapple with. As unstable as the category 'women' is, it is still an important political and analytical category for women's museums. Again, as Sabrina notes, "'women' fuels our struggle. Keeping 'women' is essential to maintain coherence with our objectives as a museum because it is a tool for understanding that half of the population has been exposed to specific gendered oppressions over 10,000 years." Within the category of women, women's museums negotiate the constructions of the feminine and the silencing of women in patriarchal societies by giving them space and means to articulate their own experiences.

As lifelong feminists it is important for us to see women's museums intentionally using the term feminism and showcasing diverse forms of feminist activism. These institutions are unafraid to challenge the persistent vilifications of feminisms and feminists which seem to be increasing worldwide with the rise of populism, fundamentalism and the anonymity of social media. What we could not show in our portrait forest is that as a result of being outspokenly feminist many of these museums have become targets of hate. An exhibition in Germany that tackled sexist xenophobia received a bomb threat (Franger & Clover, 2021). The Herstory Museum website in Spain has been corrupted. Following the curation of an exhibition of the handicrafts made by women's rights activists imprisoned in Evin Prison for the past ten years which aimed to shed light on their harsh treatment, the Iranian Women's Movement Museum (IRWMM) was shut down for 'security reasons' and agents from Evin Prison raided the curator's home, confiscated documents, arrested her and threw her into Evin Prison. "She was forced to flee her country and is now a political refugee in Europe" (Schönweger & Clover, 2020, p. 261). Yet persistently and courageously, through illumination, imagination, provocation, subversion and collaboration, through exhibitions, workshops, puzzles, research, community outreach and more, women's museums carry on as critical sites of feminist teaching and learning to change how women are able to see and to imagine the past, the present and the future.

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Women and flamenco in the construction of the identity of the Andalusian people.

Macarena Cortés Vázquez

Miguel Ángel Ballesteros Moscosio

University of Sevilla, Spain.

Introduction.

This article examines the cultural identity that flamenco shapes for Spanish society as a form of socialization and expression of the Andalusian people, understanding flamenco as a musical genre that holds the history of our community.

This bibliographic analysis leads us to differentiate the sexist connotations under the discriminatory perspective of gender that make up the first appearances of women in flamenco, despite the fact that flamenco is one of the first sectors of employability where the female gender can develop within the world of work in our society.

Following this study, we find the need to highlight the role of women in flamenco to shape the image of Andalusian women and the symbols of identity that have been rooted in the image of Spanish and Mediterranean women, all of them coming from this musical style, taking it to its bibliographic analysis.

Once the study has been carried out from the aforementioned perspectives, we focus on presenting life histories as a tool or way of shaping and proposing an analysis of the experiences that have shaped the history of women in flamenco and in Andalusia.

With all this we highlight not only the bibliographical study and pedagogical character of this study, but the need to attend to sociological and anthropological studies to be able to analyze flamenco from an educational perspective anchored to the social and anthropological studies of gender, culture and identity to understand the historical conformation that shapes this art as Intangible Heritage of Humanity.

The ultimate purpose of this study is to present this review as a sample of the value of life stories as a research tool to not only contribute to the education of adults, but to shape and investigate the shaping of our history, being flamenco a genre investigated by scholars mainly from the sociological

and anthropological perspective, trying to show how through pedagogy and education we can contribute to the historical shaping of this art.

Finally, we have closed this work by providing some conclusions focused on new sources of research that, as we have developed it, have been appearing as possible new hypotheses. We highlight important aspects in the development of our program design and raise research questions that can serve as future sources of research and new projects.

Methodology.

To carry out our study we used the PRISMA research Methodology in order to develop a meta-analysis of the available work on our research topic. Although this Methodology according to Hutton et al (2016) is mostly used in experimental sciences and health, it can also be applied to educational research. Thus, following the recommendations of Alexander (2020) in the Review of Educational Research to adapt systematic reviews to works in education, we followed the following steps for the analysis of the available information:

1. Study a relevant issue.
2. Manage questions to solve the thematic.
3. Propose effective parameters for the search.
4. Indicate criteria for inclusion and exclusion of research.
5. Consolidate and present main findings.
6. Interpret and reflect on critical issues encountered.

Following Cooper's (2010) approach to carry out the synthesis of research and the elements established to carry out systematic reviews and systematic review (PRISMA, 2009) we established the Methodological framework and presentation procedures for the current review. In order to respond to the initial approach of this review, to know the importance of the flamenco woman in the construction of the identity of the Andalusian people. A search was carried out, and studies relevant to the research were selected on the basis of various preset criteria, data were extracted and proceeded to analysis and discussion. Studies were included in both English and Spanish, using as databases Dialnet, Jstor, Google Scholar, SCOPUS and WOS, the fame catalogue of the University of Seville. The following inclusion and exclusion criteria were established:

Inclusion criteria:

- Language of publication: English and Spanish.
- Phenomenon of interest: Women's identity and flamenco.
- Population: Women
- They answer the research question.
- Empirical and non-empirical data.

Exclusion criteria:

- Title not in line with the research question
- Vague summary
- Year of publication prior to 2000
- Duplicate items.
- They do not answer the research question.

As shown in the inclusion and exclusion criteria, articles that met the criteria and were considered relevant after an initial review were included. Following this, those selected were reviewed in depth and eligibility was decided by reading the full texts. Studies that provided current information on the research topic: the influence of flamenco on the construction of women's identity were included. Two searches were carried out, the first one of studies in Spanish and the second one in English, so that the language of publication was also a criterion for inclusion or exclusion, as well as the population under study, from whose selection the main contributions and results were extracted as detailed below, always following the PRISMA scheme:

Identification > Screening > Suitability > Inclusion

Flamenco as a sign of identity of the Andalusian people.

There are many characteristics that define flamenco as popular music and identity of the Andalusian culture, in fact, a series of aspects are needed to shape this identity as belonging to a certain group.

Since we find the first cultural manifestations until the flamenco genre crystallized in the mid-nineteenth century, the Andalusian people have been using popular music as an indispensable element of socialization and communication, becoming a characteristic element not only of Andalusian culture, but an indispensable element of identity.

Understanding flamenco as a musical genre with a social and identity character, Jaime Hormigos Ruiz, in his article on the Sociology of music,

situates music as an element that responds to the social needs of a given context, as an expression of the feelings of a people, anchoring this concept to the idea of sociability:

> We start from the idea that music has been endowed from the beginning with an inherent charge of sociability, it is an expression of inner life, expression of feelings, but in turn requires from those who listen to it, receptivity and knowledge of the style in question, as well as knowledge of the society in which it is created, since each musical work is a set of signs, invented during the execution and dictated by the needs of the social context. (2012, p. 76)

Isidoro Moreno defines in the book *Andalucía: una cultura y una economía para la vida*, written together with Manuel Delgado Cabeza, that the cultural identity of a people (its ethnicity as anthropologists call it) supposes the existence of a history and a shared memory, placing the axis of the existence of a people in its cultural identity. (2013, pp. 36-37)

Identity is defined by Olga Lucia Molano in her article *Cultural Identity, a concept that evolves* as "the sense of belonging to a community, to a social sector, to a specific reference group. This collectivity can usually be geographically located, but not necessarily". (2007, p.73)

As Fernando C. Ruíz Morales tells us in his article "Artistic expressions in the current Andalusian identity" "to speak today of "Andalusian identity" is considered as an anachronism or as nonsense by the defenders of the most homogenizing facet of globalization, who indicate that we are in a world where identities are diluted" (2012, p.209).

Cristina Cruces in her book Antropología y flamenco, Más allá de la música (II), among the different levels of identity that it reflects, flamenco constitutes a globalizing expression of the society in which it is born, develops and is performed (2003, p. 33).

Cristina Cruces in the Acts of the XXIV Congress of Flamenco Art stated that:

> flamenco is a musical and oral complex that is unique to Andalusian culture and one of its most outstanding signs of identity. It constitutes a manifestation of the history of the Andalusian population sectors that only wrote their own annals with the lyricism and tragedy of the jondo. It has as protagonist of its production, diffusion and practice the

> popular classes, and is attributable to situations of marginalization and social isolation, coming to be avoided, repressed or, at least, ignored and opposed for a long time to the "official Andalusia", although it has penetrated even the highest social strata. (1996, p.27)

In contrast to these assumptions by Cruces, Gerhard Steingress raises the question of "to what extent socio-cultural integration in Andalusia is based on identification with flamenco. Although it seems clear that the majority of the population considers it as a consistent element of the Andalusian cultural system, this does not necessarily mean that they identify with it or that they consider it as a "marker" of their identity as Andalusians. Appreciating and consuming only indicate habits related to a possible identification". (Steingress,2002, p.57)

Gender roles in flamenco.

The strong division between the masculine and the feminine is clearly evident in the history of Mediterranean culture. The hierarchical world in terms of the space of women and men in society frames the obvious inequality that has marked the history of Andalusian and Mediterranean culture and is still reflected in our society, and more specifically in the popular art that characterizes this Andalusian region, flamenco.

From the beginning we can see how in Fernando de Triana's book, the women who sang and danced were of lower class, even exploited to support the family economically, and conditioned by marriage to continue or not in the artistic world, even returning with their widowhood. A more recent example can be seen in 'Rito y geografia del cante flamenco', in the interview and life journey of *Tía Anica la Piriñaca*.

But despite the fact that women have always been present in both public and artistic flamenco as well as in private parties, the roles were clearly marked in one or the other sphere, as well as the concepts clearly differentiated by the sexing of biased models of the feminine and the masculine in flamenco, a concept that Cristina Cruces exposes in her article "De cintura para arriba" (From the waist up).

At the beginning of the century, despite the notable influence and evolution of the guitar, flamenco began to experience changes in the field of dance. The influence of the technique and presence of women like Carmen Amaya, have restructured the canon of the feminine and flamenco.

> In this way we can observe the arrival of a generation of bailaoras and bailaores who now singularize unisex flamenco dance [p.26]. "The greatest renovation [...] that took place in this sense was led by Carmen Amaya [...], who often dressed as a man, with trousers and a short jacket (Cruces, 2003, p.17).

The presence of women in flamenco dance has its justification in the division of the social construction of our culture according to the canons established for both women and men. In flamenco, the feminine, anchored to the dance, has been relegated to the social construction of "being a woman", separating the man from it; just as it separates the feminine from the composition or interpretation of its lyrics, leaving them framed only to examples such as the songs of plañideras, nanas or panaderas, subject to motherhood and domesticity that sustains the feminine identity.

This is what Cristina Cruces tells us in her research studies (2003 - 2005), where she exposes the existence of *"a division of the musical execution by reason of sex", as well as she sustains this division in the concept of "historical sexuation of flamenco": "the historical sexuation of flamenco".* She sustains this division in the concept of "*historical sexuation of flamenco":*

> Both in their interpretation and practice and in the social relations and professional trajectories to which their active participation in the commercial world has given rise, through the readings of nature and complementarity, codified in "the normative", established on forms of participation and masculine and feminine different aesthetics, considering both as their own and legitimated but each one "in their own way", as if they were mutually necessary halves that are mutually reinforced: the one is the counterpoint and of exact fit in the other. (Flemish women, ethnicity, education and employment in the face of the new professional challenges, 2003-2005, p. 9)

This study affirms that there is a sexual division based on hierarchization, the concept of woman linked to the body builder continues despite the updated changes in gender models and that equality in the relations between the sexes and the power acquired by some women are linked to the expansion of industry and the Flemish market.

If something has been clear so far is that in order to study flamenco it is necessary to understand that it is a music that responds to the living conditions and the geographical and cultural context of the 19th century in

which it was born. Women in the 19th century are a reflection of what this popular art tells us about them, but we have to rationalise the situation. As Cristina Cruces exposes us in "Towards a revision of the concept "new flamenco" in the magazine La intelectualización del arte, in Seville (2012) "The flamenco genre had been built from signs of identity clearly geo-referenced and anchored in the imaginaries of family, ethnicity and territory".

Beginning by affirming this dichotomy in terms of the structuring of the feminine and the masculine in flamenco dance, Cristina Cruces and Assumpta Sabuco in their research on *Flamenco Women* expose the conformation of the world with respect to the genotypical dimension of sex and the social construction through cultural codes associated with sexed phenomena, generating a strong division between the functions attributed to the masculine and the feminine:

> Gender thus culturally constitutes men and women, and this generates processes of exclusion or inclusion of one or the other in different areas of social life. Moreover, as gender is so closely linked to the genotypical dimension of sex, one of the most notable consequences that societies tend to aquilate in their codes of understanding of the world is the naturalization of social practices: to understand that certain types of behaviors have to do with nature and thus convert into sexed phenomena what in reality are culturized expressions. (Cruces and Sabuco, 2003 – 2005, p.9)

This dichotomy of masculine and feminine is clearly evident in our society if we look at the history of Mediterranean culture and the role that women have played in our history. The hierarchical world in terms of the space of women and men in society frames the evident inequality that has sealed the history of Andalusian and Mediterranean culture and is still reflected in our society, and more specifically in that popular art that characterizes the Andalusian region: flamenco.

Cruces Roldán, Sabuco i Cantó and López Martínez in their article *Tener arte. Estrategia de desarrollo profesional de las mujeres flamencas* exposes the strong dominant character of the masculine in the artistic world of flamenco, leaving women relegated to certain specific canons that must be fulfilled in the social position that belongs to them:

> In fact, the artistic world of flamenco has always been characterised by a strong masculinisation of power: the power of management and the

> power of the fans, mostly male throughout history. On the other hand, the position of women has basically occupied two areas and two very limited ones. Firstly, that of transmission: they were the ones in charge of training and testing the skills of sons and daughters at home, of being the depositaries of the know-how collected in flamenco as a way of life, as a culture. (...) secondly, in flamenco, women have fundamentally played the role of bailaora (female dancer)? Women are associated with dance (2005, p. 310).

The presence of women in flamenco dance has its justification in the division of the social construction of our culture according to the canons established for both women and men. The feminine associated with the home, motherhood and care of basic needs, dependence on men for subsistence, and numerous characteristics that make women dependent on the masculine, is represented by the exhibition of a flamenco dance. In order for a bailaora (a characteristic range of the feminine) to be able to perform her dances, she needs the presence of a guitarist, most of whom are men, to be able to do so. This dependence that we were talking about before is still immersed in the patterns of flamenco, where even in the 21st century, women have not managed to occupy that profile associated with the masculine, and in order to dance, they need and depend directly on the presence of a guitarist, until now associated with the masculine.

Flamenco guitar playing and the dominance of the guitar as an extra-corporal element brings with it a marginalization of the female gender that has created a great void for women in this field. In principle, we must understand the dominant character of the guitar, and from there understand the link with the male model. Cristina Cruces (2003) in *"De cintura para arriba"* exposes some of the emic conformations imposed by society for the conformation of the female guitarist:

> The dominant reading of the discourses emic poured by the flamencos themselves is also naturalistic when it comes to explaining the non-existence of women guitarists in flamenco, in a technical and sexed key: "the flamenco guitar is hard", "you have to have a lot of strength to press and a lot of speed for the picado", "the woman cannot strum like a man", and "women do not have the long fingers that are needed to work the whole neck, and the chords, and the transpositions...." ... the key is to

> be sought in how a musical instrument has been transfigured into an instrument of power. (2003, p.22)

To continue with the models of differentiation in flamenco dance, it is important to expose the differences in terms of technique and movement to capture the associations that are exposed in terms of the body as lines of artistic expression and social constructor. Cristina Cruces (2003) in her article "*de cintura para arriba"* talks about the distinction between the feminine and the masculine in terms of the conformation of flamenco dance in the following way:

> Two are the criteria that have defined the generalized canons of flamenco dance: the naturalization of the abilities of men and women, and the application of the criterion of hypercorporeity as a determinant category of feminine activity. In both aspects, which will occupy the bulk of our intervention, masculine and feminine attributes, possibilities and limits have traditionally appeared as non-transferable: the "women's ways of doing" and the "men's ways of doing" have functioned as independent and contractive images of representation and form part of the habitus of a large proportion of performers. Even more: on the basis of their sexual content, these images have come to define social aspects and facets of flamenco in which women can be, and others for which they are rejected. (2003, p.4)

The differences in the movement are a reflection of what is allowed and what is forbidden, being the permissiveness a characteristic subject to the masculine as a social reflection, being the movements of women restricted to social constructions. Continuation of the previous article by Cristina Cruces (2003):

> ... whose representatives insist that the "duty to be" of women dancers is to "dance from the waist up", with arm exercises and soft twists, and not - as it would correspond to men, who dance "from the waist down" - with excessive foot exercises. What is "allowed" and "forbidden" for women and men is written through the body and movements, which thus act not only as kinesic actions, but as texts through which to read social constructions. (2003, p.6)

Although it is true contextualized the above, that men and women respond to different patterns in the Andalusian culture and in the flamenco genre, but the conformation of their dances has undergone important changes with the

evolution of dance in the 21st century that have deconstructed this classification of technical and social models as characteristics of the masculine or feminine, however, the conformation of masculine flamenco dance by Vicente Escudero, who in his Decalogue of 1951 records the linearity of the masculine pattern in terms of movement lines of dance, to observe this evolution, which no longer represent the avant-garde dance models present in our society. Women's dance is subject to softness, curvature, decoration, as opposed to the male dance model, subject to strength, precision and sobriety.

If we ignore the fact that these characteristics belong to flamenco dance, we can see how they reflect the role that men and women occupied in society, where the feminine canon represents vulnerable aspects in the face of the characteristics of rudeness and precision that are attributed to the masculine.

The evolution of dance and the struggle of women for equality with men in our society have meant the deconstruction of these patterns. In fact, we know of flamenco dancers who have broken with this conformation, from what is attributed to Trinidad Cuenca or Salud Rodríguez, who turned their zapateado into their seal of identity, as well as their clothing and invention of dances inspired by the world of bullfighting. Their tendency towards masculinity was the main characteristic in the development of their dances.

In the 20th century we highlight the figure of Carmen Amaya, noted for her strength and precision, without forgetting the arrival of the 21st century with personalities such as Rocío Molina or Israel Galván, where the composition of flamenco dance has deconstructed all the patterns of conformation of the dance in terms of the feminine and the masculine. The influence of the technique and presence of women like Carmen Amaya, have restructured the canon of the feminine and in turn flamenco.

In this way we can observe the arrival of a generation of bailaoras and bailaores who now single out unisex flamenco dance (Cruces, 2003, p. 26).

The greatest renovation [...] that took place in this sense was led by Carmen Amaya [...] who often dressed as a man, with trousers and a short jacket" (Cruces, 2003, p. 17).

Conformation of the image of the Andalusian woman and the Manila shawl as an example of *"flamenco"*.

A reflection of the situation described above occurs with the dance accessories associated with flamenco, with special mention of the Manila shawl, which has formed a symbol of identity for the image of Andalusian women, this being of a cultural richness that hides more for its meaning than for its origin. With this we refer to the first two jobs of women in our Andalusian region: tabacaleras and bailaoras, both images associated with the Manila shawl as an indispensable complement. This symbol has endured in Andalusia years later, whose history and evolution makes a clear reference to the development associated with women in our society. In the first stay, this accessory was used to cover (hide) the body of these women, where the woman dancer made use of it as a symbol of liberation.

To see the symbolic importance of this element, we go back to the history of the singing cafés, where the Manila shawl wrapped around the body of the artists is a sign of identity of this group of women, as reflected in a quote from Cruces (2016):

> The bailaoras are those women of gypsy race, who dance like gypsies and who wear the shawl in the gypsy way in the singing cafés. It will matter little if some of them wear a homemade, sober and buttoned dressing gown because, making Martínez's statement our own, the fundamental thing will be the gesture and the bearing of the person who wears it (Martínez, 1999, p. 37; quoted in Cruces, 2016, p.314).

We can see how the importance falls on the shawl as a symbol of "flamenco". It is not the clothing as a material object or garment, but what it meant in the eyes of others to see a woman with a reilado shawl; it belongs to the construction of identity of a collective of women who made up the shows of the singing cafés of the time.

This could be justified on the grounds that "the popular was recognised in flamenco through "lo gitano", and "lo flamenco" became recognisable basically through this identification, with both adjectives functioning as synonyms in popular semantics" (Cruces, 2016, p.312).

But the term flamenco anchored to gender and the construction of women's identity has different social visions, in which the shawl has been an indispensable characteristic in her conformation as a flamenco woman. Genesis García in her article "Antropología cultural de la bailaora honda como sujeto de libertad" tells us:

> … that flamenco implies freedom in two ways: socially, because flamenco and flamenca are the subjects of flamenco life, free and marginal; musically, because flamencos sang and danced freely the Spanish genre, outside the official stages, outside the world of rules and academies. (2019, p.71)

For Génesis García, the bailaoras were an example of the freedoms associated with Hispanic women, situating the clothing as a symbol of oppression with which the female dancer became dominant, converting them into objects of liberation:

> Throughout this whole process, from the rollo to the café cantante, from theré back to the rollo and suddenly the avant-garde scene, the flamenco dancer would hopefully prove to be the ultimate symbolic expression of the power and freedom of the Hispanic woman. Because it is she who, during this time, perfects the impulse to get into the psychologically and physically oppressive clothes of women's submission, and, handling them in the service of luck, turning them into an element of liberation. And, dressing androgynously, she puts on the trousers of her freedom when she wants to, as Pilar López herself pondered about Carmen Amaya, the captain, the bailaora whom we can take as a reference for everything we have been attributing to the Hispanic woman as a subject of freedom. (2019, p. 85)

We can observe this by analyzing how the woman was getting rid of her shawl rooted in the feeling of hiding the silhouette of the woman under this garment, becoming the owner of it, dominating, detaching it from her shoulders and making this complement, so associated with submission, participate in her dance, commanding its flight as a cry for freedom.

On the other hand, there are others who still associate the clothing in flamenco dance as an oppressive and conditioning object of gender, which prevents women from developing their dances in the same way as men. But in no manual does it seem to be written that the use of a shawl, trousers or any other accessory is essential to perform the dance, quite the contrary. The woman took control of everything associated with the feminine, using it to their interest, and being free to say where, when and how to use each of them. In fact, some of them are in disuse, and on the other hand, others have broken the barriers of sexuation associated with gender and clothing in flamenco dance.

With these references, we want to face the flamenco woman as a fundamental construct in the identity and historical construction of the Andalusian woman.

Life stories as a training tool for adult education in flamenco women and the historical shaping of flamenco.

Numerous studies advocate the research and pedagogical use of life stories and autobiographical works to promote and contribute to the education and training of adults. In accordance with the need to address the training of adult women in Andalusian society and, more specifically in flamenco, we intend to demonstrate with this literature review how we can make use of this analytical tool with a dual purpose that favors the development of our society: firstly, it allows us to use the narratives to shape the experiences and historical analysis of the female gender subject to different premises and with the possibility of offering comparative analysis with other social demographic realities that concern the formation and identity of Andalusian women; secondly, it allows us to promote the education of this group through the reflective analysis in the first person, allowing us to make a critical reflection on the experiences and situations that have occurred in their lives from the memory and expression in the first person.

Drawing on Monteagudo's words, described in her article on Life Stories and Theories of Education: Bridging the Gap:

> Life histories can favour a good articulation between critical reflexivity - in the line of authors such as Dewey (1989) and Freire (1996) - and the subjective and emotional dimension founded on the work on time, memory and recollection. (2007, p.100)

Following the lines of this author, we must not forget the possibility of favouring with this instrument the discussion and opening of work groups where empathy and tolerance are the fundamental pillars of the same, allowing us to make them participate in the comparative study between what we have lived and what the globalized world currently offers us:

> "They confront the subject with his conflicts and favour a positive resolution of them, in the perspective of what Ricoeur has called a happy memory. They are a way of access to experiential, subjective, affective and rememorative pedagogical work. They promote a dynamic of openness, deep communication and collaboration, enable the

> expression of feelings, while sensitizing the subject to the feelings of others, increasing empathy and tolerance." (2007, p.94)

With these autobiographical stories, we can confront the negationist currents of thought on the importance of highlighting the value and importance of recognizing the discrimination that the female gender has lived in the history of flamenco and thus verify the liberating and indispensable action that the flamenco woman has exercised in shaping the role of women in Andalusian society, not only during the course of history, but to shape the pillars that have led to the situation of Andalusian women today, ranging from the shaping of their own image against other cultures, such as culture and behavior that make up our society today.

Reflecting on some of the chapters of the documentary series "Ritos y geografía del flamenco" we stop to analyse certain connotations of oppression in terms of gender exposed in the chapter referring to the life of Tía Anica la Piriñaca, where we highlight her relegation from this profession when she married her husband.

Taking this situation as an example and highlighting the value of life stories to reconstruct the history of flamenco and the Andalusian people in terms of gender differentiation, the aim is to demonstrate the importance of this data collection tool for this group to make a constructive and subjective vision of their own autobiography.

Conclusions

The woman, flamenco dancer and referent of our Spanish society, carries a struggle from within, through a musical genre that sometimes reveals ideas associated with a retrograde world that do not correspond to the need and object of expression of the dancers, who have been pursuing and breaking gender patterns since ancient times in the areas of flamenco where they have been given the ability to express themselves: flamenco dance.

After this bibliographical review, the following conclusions can be drawn as an object of reflection:

- Flamenco is part of the identity of the Andalusian people as an inseparable object, taking into consideration the proclamation by UNESCO of Flamenco as Intangible Heritage of Humanity on November 16, 2010.

- The influence of the flamenco woman is present in the regional dresses and costumes of Spanish women, used in popular festivities and socialization rituals. This is associated with the image that foreigners have of Spanish women, subject to a canon of beauty linked to women's accessories in flamenco. We must not forget that flamenco women's clothing has generated symbols of identity in Andalusian society, as we have explained above, with elements such as the fan, the castanets, the flowers in the hair, the Manila shawls... etc.

- Women in flamenco, with their life stories, are able to build the history of women throughout the years, which we can corroborate with the documentaries of "Rito y geografía del cante flamenco" broadcasted on Radio Televisión Española as we have mentioned in our bibliographical review.

- Life stories contribute to critical action on the autobiographies of those who narrate their lives in the first person.

That is why, as a prospective study, we will continue this line of research using life stories as a pedagogical Methodology in the double aspect that we mentioned in the previous text, carrying out an investigation where we can use the autobiographical stories of flamenco women to shape or verify historical aspects linked to the evolution of women and contribute to the formation of flamenco women in adulthood.

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Learning from the crisis for a new paradigm of social work: a cooperative inquiry with social workers of services for adults with disabilities in Northern Italy

Antonella Cuppari

University of Milano-Bicocca

Introduction

The history of social work has seen a progressive bureaucratization of practices and a consequent emphasis on instrumental aspects (D'Cruz, Gillingham, Melendez, 2007). The attribution of importance to the principle of performance, traceable to a technocratic vision of society, risks emphasizing the oppressor-oppressed dynamic, colonizing the imaginary and being functional to the reproduction of the existing state of affairs (Freire, 1968; Colazzo, 2017). Technique, then, is never neutral and neither can social work be. In fact, the educational commitment of social work should be, emancipation and collective transformation.

This research is part of a path of workplace doctorate, a particular form of doctorate that provides an agreement between the university and the company starting from a need or problem that arises from the field. Specifically, the company is a social cooperative that operates in northern Italy and the need expressed is to innovate the system of services for adults with disabilities.

Social cooperatives in Italy were born in the 1980s, from networks of people united by the goal of creating solutions to common social problems or aspirations. They invented social services that were so new that the laws of the time were not yet able to define them. These services have evolved and specialized over the years and have become the subject of national and regional laws (Berzacola, Galante, 2014). The innovative thrust of the origins has gradually given way to a considerable commitment to adapt to the laws of reference and this has led to the loss of the ability to read change and recognize new needs and demands.

Decolonizing the imaginary connected to social work (Latouche, 2011) requires a critical and systemic questioning of one's habitual patterns of action and their frames of meaning in order to open up to the transformative potential of the learning that can arise from experience (Mezirow, 1991).

Critical and systemic questioning implies, on the one hand, an unraveling of submerged power dynamics (Brookfield, 2000), on the other hand, the activation of other ways of knowing, based on an embodied and aesthetic sensibility, able to grasp the relationships with the whole that connects (Formenti, West, 2018).

The pandemic from COVID-19 came at a particular historical and cultural moment, in which disability services in Italy began to perceive the limits of a system based solely on the classification of standardized needs. The Convention on the rights of persons with disabilities (CRPD, 2006), which enshrines the defense of universal human rights in persons with disabilities, and Law 112/2016, which in Italy guarantees the protection of the rights of persons with severe disabilities without family support, are just two examples of a paradigm shift that already for some years has put the standardized organization of services in crisis. The crisis generated by the COVID-19 pandemic has thus interacted with and, in a sense, contributed to the pre-existing crisis.

Following the first national lockdown, between March and May 2020, services stopped regular operations and subsequently reorganized in order to continue to be there for people with disabilities and their families. Despite the goal of ensuring continuity in service delivery, these actions exhibited differences that, over time, generated disorienting dilemmas for social workers (Mezirow, 1991) about the educational and social function of services. The interaction between the pandemic and the service system being examined made professionals aware of the informational significance of what was occurring.

The construct of transformative learning may be useful in analyzing this process and the paradigm shift it could generate. In Mezirow's (1991) original theory, transformative learning refers to the process by which we transform our taken-for-granted frames of reference (meaning perspective, habits of mind, mind-sets) to make them more inclusive, discriminating, Open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action (Mezirow, 2000, pp. 7-8). Focus is on discovering the context of the ideas and belief systems that shape one's thinking, their nature, origins, and consequences, as well as on imagining alternative perspectives.

In this contribution, transformative learning is related to both critical theory and systemic and complexity theories. The critical theory perspective places emphasis on political transformation, aimed at creating more democratic and collectivist economic and social forms through processes of social and political learning (Brookfield, 2012). From the perspective of systemic and complexity theories, learning to transform requires researchers and practitioners to systematically reflect on the personal and institutional dynamics underlying how knowledge is created (Alhadeff-Jones, 2010). Honoring complexity thus involves challenges including, for example, the need to include micro (intrasubjective), meso (intersubjective), and macro (organizational, institutional) contextual levels, consideration of the predictable and unpredictable aspects of the process, introduction of the notion of recursive processuality, and consideration of the emergent nature of the learning and transformation process (Alhadeff Jones, 2012).

Methodology

The arrival of the covid pandemic in Italy, with the consequent interruption of the usual patterns of action of the services and the emergence of new ways of relating to people with disabilities and their families, gave rise to the need to learn how to cross uncertainty and to grasp the transformative potential of the crisis. The possibility of taking advantage of the economic resources of a project for the social innovation of services, approved shortly before the beginning of the covid pandemic, gave an additional stimulus to the start of the research.

I chose to use an ethnographic approach for the research. It focuses on the dimension of meanings, which I accessed starting from the practices born with the emergency and from the conversation generated within the services. In doing so, I tried to integrate the voices of the social workers with my own (Jessor, Colby, Shweder, 1996). The culture of meanings is seen here in its inherently dialogic sense (Bakhtin, 1981). From the outset, therefore, I had to acknowledge the compromised nature in my positioning as a researcher, bound by my professional history and being part of the culture being investigated.

The first Methodological step was to contextualize the research journey, recognizing myself as part of the game, with a perspective that was necessarily observer dependent (von Foerster, 1982) and, as such, passionate (Varela, Thompson, Rosch, 1991). Of paramount importance were the reflective and

meta-reflective aspects of the research. They recognize that the researcher's orientations are shaped by the social and historical context and are sensitive to the voices of others and the dialogical aspect in rewriting self and others (Ellis, 2004; Maguire, 2006). Specifically, the research sought to promote a systemic reflexivity (Jude 2018; Formenti, Rigamonti, 2020) that attempted to bring micro (intraindividual), meso (intersubjective), and macro (contextual) levels into dialogue.

The involvement of the participants did not only concern the practical dimension of the research but also the interpretative one. The research was characterized as research with people, in which social workers themselves became co-researchers (Heron, 1996; Heron, Reason, 2001). Cooperative inquiry is an action-research Methodology that goes beyond data collection and analysis. Its hallmark is to consider the wide range of human sensitivities and capacities as a tool for inquiry. Central to it is the development of a critical subjectivity that is awareness of perspective and its biases (Reason, Rowan, 1981) and that underlies the possibility of learning to transform.

The different phases of the research project, objectives, questions, and Methodological aspects were presented and discussed in advance with the different groups of participants. The research design involved the development of an initial exploratory survey with some coordinators, which was then followed by a research and training process with the social workers.

Phases, participants, and setting

Exploratory inquiry (March - May 2020)

In consultation with the consortium of social cooperatives and the public managers to whom the services refer, I used purpositive sampling. I involved six coordinators and two managers of social cooperatives in dialogic interviews and focus groups, in which we tried to understand what was happening in the services following the pandemic emergency. I also took part as participant observer in a number of meetings in which public officials, social cooperative managers and service coordinators were present. Data collection and analysis began on March 24 and concluded on May 5, 2020. The interviews, focus group, and meetings were conducted remotely through the use of digital communication platforms and were videotaped, in agreement with the participants.

In the dialogic perspective, interviews generate a suspension, a discontinuity with daily rituals: they are cognitive acts in a process that occurs in the dialogic relationship between interviewer and narrator (La Mendola, 2009). The interviews began with a single question-stimulus: "What is happening in the service from your perspective?" In addition, I asked participants to try to come up with a metaphor that could describe the situation.

The focus group focused on two themes that emerged from the interviews: the relationship with people with disabilities and their families and the social and educational function of the service. For the focus groups, I used the compositional Methodology, inspired by the knowledge spiral model (Formenti, 2017). The Methodology uses a systemic epistemology that aims to open possibilities, through generative forms of storytelling from practices. It celebrates a systemic reflexivity (Formenti, Rigamonti, 2020) and the interconnections between micro, meso, and macro levels.

For the analysis and interpretation of the data, I followed a "scissor" process: on the one hand, I connected with some theoretical and Methodological constructs and, on the other hand, I benefited from the close interaction and co-construction of meaning with the subjects who, together with me, were involved in the research.

Research and Training with Social Workers (October 2020 - February 2021)

Starting from the reflections and questions brought by the coordinators and managers of the social cooperatives, a path of research and training with social workers was designed. The objective was to allow the operators to select and narrate some of the practices born during the months of emergency in order to critically question the implicit theories that tacitly govern their professional actions.

The research question identified with the social workers was: "What learnings generated by the practices question the perspectives of meaning that habitually orient the social work of services?"

The research and training process ran from October 27, 2020 to February 4, 2021. It utilized an enterprise digital communication platform involving 41 social workers from 14 services for adults with disabilities. Prior to the start of the pathway, practitioners viewed and signed an informed consent form for participation in the research. The qualifications of the social

workers were diverse (professional educators, community animators, art therapists, psychomotor therapists, social workers), as were the professional roles (educators, social workers) and years of experience at the service. The course included three meetings with mixed groups of 8-9 operators, repeated in five parallel editions. In the first and third meeting the groups were the same, while in the second meeting the operators were assigned to different groups.

The three meetings corresponded to three different phases of the learning process: the emergence phase, the pollination phase, and the learning phase. In the emergence phase meetings, the operators discussed a number of stimulating questions regarding the organization, the educational and social planning, the relationships with the territorial context and the value attributed to the experience they were living. The discussions led to the participatory identification of some relational, social or organizational practices to be deepened in the pollination phase.

In the pollination phase meetings, the groups were composed in different ways in order to allow the process of cross-pollination, that is, the sharing and exchange of knowledge, ideas, tools among participants. Each practice was narrated and described in detail by the person who had proposed it in the emergence phase. The narratives were followed by in-depth questions aimed at better understanding the genesis, procedural aspects, and effects of the practice.

In the learning phase meetings, practitioners read the practice cards and reflected on two questions: "Which of the practices encountered can make sense beyond the emergency? If and in what way can such meaning foster a transformation of the cultural paradigm of services?" Individual reflection was then followed by a phase of critical and systemic reflection aimed at activating the collective intelligence of the groups.

Discussion

The exploratory inquiry focused on the perspectives of service coordinators and social cooperative managers. The goal was to capture what was happening in the relationship ecology of services from the perspective of those who coordinate them.

Emergency came to services as a disruption. In the metaphors of the participants, it took the form of a stormy sea, a thunderstorm, a fog bank, a

tsunami, a hurricane. In all narratives an initial phase of blockage, immobility, closure was reported, it aroused in the interviewees initial feelings of abandonment, confusion, anger, fragility. The crisis forcefully triggered by the covid pandemic therefore created a sort of discontinuity in the services, in which the inherited recipes for solving problems no longer worked (Greene, 1975). Some disorienting dilemmas (Mezirow, 1991) emerged from the break with the past. One social cooperative manager recounts:

> *How do you do it? What is the horizon of the cooperative now that the tsunami has hit us? (...) How do we create a new way of thinking about welfare and educational and social work? How do we do it if some paradigms have collapsed but a new culture is not ready?*

However, following the narrative flow of the stories, this perception gradually gave way to insights, discoveries and new organizations of educational work, transforming the situation from a constraint to a possibility to rethink the service, its role, the relationship with families and the territory. The participants' experience was something that went beyond the tools they had available and that required a finding of viable ways (Von Glasersfeld, 1982) to survive the constraints posed by experience.

In particular, the crisis seems to have made the coordinators aware of being part of a larger community. In addition to the services, in fact, voluntary associations, places of aggregation and culture (bars, libraries, ...) and other community contexts, had had to stop their usual activities. A coordinator recounts:

> *The context has also stopped, all the organizations are in crisis. Those who have always been involved in social animation are now facing something much bigger than them. Our change is also linked to theirs.*

The disappearance of the usual settings of educational work has favoured a professional posture more inclined to accept the constraints and needs of people with disabilities and their families. In some cases, this change in posture has generated critical reflections on the service, its positioning and contexts. One coordinator recounts:

> *It's like COVID-19 has given a boost to the process of de-institutionalization from the service that we've been working on for a while. The service functions as a centripetal force, as if it has to be the container for everything. Now the service as a physical structure is*

> *closed. So, everything is starting again from the beginning, from the home and the family. What I am experiencing with operators, users and families is a return to observing what can be known, discovered, re-evaluated about the person with disabilities in their own home.*

From a practical point of view, the exploratory inquiry became part of a public territorial document, "Reflections and proposals for services for disability and frailty", sent to Region Lombardia, the region to which the services belong territorially, as a proposal for service innovation. A few weeks later, the Region published a regulation for the reopening of service locations in which some of the reflections proposed in the territorial public document found space.

In addition, the inquiry brought to light new training needs, in particular the need to learn from the practices created during the first months of the emergency. For this reason, a training course was launched in October 2020 with service operators. The objective of the course was to encourage a process of knowledge, reflection and learning from the practices born with the emergency.

Practices have an emergent structure; they are not the direct result of a project but a response to it. In the face of an uncertain and unpredictable scenario, such as the pandemic, the relationship between the design of a new practice and the practice itself was not direct but, on the contrary, determined by elements of disruption, improvisation, and innovation (Wenger, 1998). The practices implemented since the crisis have been perceived by practitioners as differences that can make a difference (Bateson, 1972), in the way of conceiving the educational and social function and the organization of services. The comparison between different experiences and positions of the operators facilitated a first critical questioning on some ways of giving meaning to their work. A social worker tells:

In the remote relationship, the feeling was that it was the families who needed more reassurance and listening. I used to tell myself that I had to work only with the user but then I found myself talking to a family member. Instead, a relationship was created that was not there before. In the last years my work has been sectoral.

In some cases, opening up the experience of practice to the questioning gaze of colleagues has fostered dialogue between different positioning. Below is a communicative exchange between two practitioners about a home-based educational intervention practice:

Op1. In the activity at home I have to adapt. (...) The relationship that is created with the mother is the most interesting aspect. I remember an episode I had observed in the person's home during one of the first interventions. The mother was taking off his shoes and I knew very well that he was able to do it by himself. At that moment I didn't say anything to her. But then, as the interventions continued at home, our confidence grew: we were allies and so I felt it was the right time to to tell her.

Op2. But how is mom doing? And how are you doing as an educator? Didn't you have anxiety about not knowing what to do? Wasn't three hours too long?

Op1. It's not like there's always an activity to do. Sometimes I just asked mom how she was doing and made small talk over coffee. Personally I am comfortable, maybe because I don't have as much experience with more structured services.

Op2. But would you keep this activity when the emergency is over?

Op1. Me, yes, I would keep it.

During the research and training process, some practitioners from different services, who did not know each other, came into contact outside of the training setting, intrigued by a practice they had heard and eager to find connections with other colleagues. After all, designing a training program requires awareness of the coexistence of deliberate and emergent aspects. If, on the one hand, training can generate and direct social energy, on the other hand, it eludes all attempts at control (Wenger, 1998).

The objective of the course was to search for situational knowledge capable of interpreting becoming, through the promotion of a systemic reflexivity (Jude, 2018; Formenti, Rigamonti, 2020), coming to challenge the dominant conversations implicit in the social work of these services. The research and training allowed them to expand the horizons of meaning of their work, moving out of the contingency of practice:

These exchanges between services and organizations are important to me. We don't have to stop at the training course. Our centres are often built on other organizations: the region asks for certain standards. The reference is the school model, e.g. users are present or absent, but also the health model, e.g. minutes. The organization in these months in small groups has

shifted our focus from activities to individual needs. When does repetitiveness stifle or instead create the conditions for a greater tranquillity of the people?

The reflections that emerged during the training process were gathered in a collective document that was presented to service coordinators, managers of social cooperatives and local public managers, with the aim of connecting the meso level of the system (organizational-institutional) in a bottom-up direction. This document has become the material for a research and training process with the coordinators, currently underway, aimed at innovation in services for people with disability, starting with the learning generated by the crisis. The proposal that will emerge from the coordinators' group will then find space in the Area Plan, a local social planning document.

Conclusions

Breakdown is a potential breakthrough.

(McLuhan, Nevitt, 1973)

As well argued by Morin (2016), crisis creates new conditions for action and creates favourable conditions for the development of bold and inventive strategies. It can bring with it both the potential return to the status quo ante, through the reabsorption of disruption, but also possible changes that can also elicit transformations at the heart of the social organization itself.

In services, practices born with the emergency have challenged pre-existing rules and have been driven by the urgency of reacting to the situation with an instrumental purpose, that of continuing to be there for people with disabilities and their families. However, the same practices simultaneously created a break with the past, opening to disorienting dilemmas (Mezirow, 1991) that challenged the implicit theories that had until then justified the organization of these services.

The cooperative methodology allowed for the growth of situated and embodied knowledge, which was measured by the emotional aspects generated by the learning situation and connected with the institutional and political levels of the context. The critical and systemic reflexivity fostered by the research, both in the initial exploratory inquiry and in the training with social workers, tried to bring out the informativeness of practices and fostered a dialogue between different perspectives of meaning.

What the crisis has made evident, at every level of the investigated context, is the limitation of a technocratic conception of social work inspired by the principle of performance. The crisis constituted an opportunity to critically question the context beyond technique, through a process of conscientization (Freire, 1968), which involved social workers, whose actions are aimed at promoting democratic life and social inclusion. It has also allowed social workers to get involved at a political level, bringing proposals and reflections that have then been discussed with local and regional levels.

Social work in communities today requires processes capable of honouring complexity, of promoting dialogue between social workers, between them and the people who inhabit the community, between the micro, meso and macro levels of the context. According to Morin (2016) the crisis is not necessarily evolutionary but can potentially be. Cooperative inquiry, the promotion of spaces of critical and systemic reflexivity, social and political activism and the recognition of one's own cognitive vulnerability are elements that, together, can help seize in the crisis evolutionary and innovative opportunities aimed at social transformation from the perspective of democracy and active citizenship.

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Service-learning University Courses: a Multi-case Study

Vít Dočekal

Palacký University Olomouc

Introduction

The two fundamental missions of universities – university teaching and research – have recently been complemented by the requirement for an "equivocal Third Mission (TM), labelled 'a contribution to society'" (Compagnucci & Spigarelli, 2020, p. 1), for establishing "its direct value to society" (Knudsen et al., 2019, p. 209). This broad definition covers a variety of Methodologies and forms of connecting (not only) universities and society – from strategic top-down approaches established by government, local authorities, and university management to course content based on, for example service-learning, which is the central theme of this study. Service-learning is defined "as a Methodology of teaching through which students apply newly acquired academic skills and knowledge to address real-life needs in their own communities (ASLER as cited in Payne, 2000, p. 3), which "provides structured time for reflection on the service-learning experience and demonstration of acquired skills" (Kaye, 2010) where reflection and facilitation connects the teacher, curricula/academic content, student and community experience and needs (Cress et al., 2013).

One of the first authors to deal with service-learning lists the following three vital principles which need to be observed: (1) "those being served control the service(s) provided," (2) "those being served become better able to serve and be served by their own actions", and (3) "those who serve also are learners and have significant control over what is expected to be learned" (Sigmon, 1979, p. 10). Here, in contrast to one-way or teacher-centred learning, the educational content is selected by students with regard to the needs of those to whom the service is to be offered. This preference for service-learning, which utilises the experience, decisions, interpretation of situations and subsequent response of students, corresponds to the classification of service-learning under the general category of experiential learning, as reported by, for example, Wurdinger and Carlson (2011). This is also confirmed in studies by Furco (Furco, 1996) and by Giles and Eyler, who link

service-learning to another concept, which connects experiential learning to John Dewey's theory of democracy/citizenship (Giles & Eyler, 1994). The close link between service-learning and active citizenship is validated by Jacoby and Howard (2015), who claim that "terms and concepts of service-learning and civic engagement are often confounded" (Jacoby & Howard, 2015, p. 4), despite the fact that civic engagement is a broader term and may include, in addition to service-learning, other activities aimed at democratic participation. The broadest context of service-learning is primarily constructivism in education, which defines learning as "an active construction of knowledge where the learners (...) do not passively receive stimulus information matching independent physical structures, but genuinely interpret their experience by (re)organizing their mental structures in increasingly sophisticated ways, while interacting with the physical and symbolic environment" (Baltes & Smelser, 2001, p. 2058).

The nature of the topics of the studies presented below can be compared based on Sigmon's (1994 as cited in Furco, 1996) typology of service-learning. Sigmon defines the following four categories:

- service-LEARNING,
- SERVICE-learning,
- service-learning,
- SERVICE-LEARNING.

Each of them denotes a different implementation. The first type centers on learning goals, and service outcomes are secondary. The second approach is inverse to the first one. The third approach divides learning goals from service goals, while the fourth places service and learning goals at equal weight, with each enhancing the other for all the participants (Furco, 1996).

The structure of the case studies will follow the service-learning plan. For Wurdinger and Carslon (2011), the elementary steps include preparation and planning, action, reflection and evaluation. Payne (Payne, 2000) works with a similar classification, referring to the final phase as celebration. A detailed blueprint for service-learning is provided by Kaye (2010). Her concept of service-learning steps includes, in addition to the preparatory steps of instructors, mapping out plans, clarifying partnerships, reviewing plans, gathering resources, action, and assessing the experience. In this article, we

will work with steps set out by Wurdinger and Carslon. In some cases we will delve deeper into the sub-steps - such as opportunity mapping, topic selection, the search for and development of partnerships, resources identification, demonstration, etc.

Case description

This article analyses three case studies of undergraduate courses based on service-learning. Due to the limited scope of the text, the first part describes what the studies share in common, as well as their fundamental organizational differences. This is followed by an analysis of the specifics of the courses.

What the courses share

All the courses were university courses designed for Master's degree students of Andragogy. Run by the Department of Sociology, Andragogy and Cultural Anthropology, this programme develops professional competencies of future adult educators and human resources managers. The courses were taught in semesters affected by the need to move classes partly or fully online (spring 2020, autumn 2020, and spring 2021). All the courses followed the same or similar steps/phases as described in the previous chapter and were preceded by a theoretical lecture and Q&A to help students understand the concept of service-learning and the form of the course. Students could unenroll from the courses after the introductory lecture. All the courses were partly or fully run on the LMS (Moodle in particular) platform. All the courses practised minimum facilitator/teacher intervention, as suggested for project learning, for example, by Wurdinger & Carlson (2011). The facilitator primarily tried to guide towards adherence (probably unbalanced in some cases – see Conclusions) to the principles of service-learning, namely linking service and learning (the projects often tended to focus on volunteering without emphasizing learning itself). The course evaluation mainly targeted the first two levels of Kirkpatrick's (2012) model – reaction and learning. Each of the courses dealt with global challenges and local actions (fighting inequality, sustainability and more). All data presented below are based on course records (written, graphic or survey) in LMS Moodle.

Basic organization differences between the courses

The courses differed fundamentally in the mode of study. While Courses 1 and 3 were full-time courses, with regular weekly classes, Course 2 was designed for part-time students, whose teaching content was condensed into several teaching blocks per semester. Course 2 was also the only one to include the workshop Google New Generation of Founders: Design Thinking. Compared to the other courses, Course 2 was based on self-study groups following structured teaching materials. The materials were supposed to compensate for the inability to meet on a weekly basis, as was the case with full-time courses. Another elementary difference was in the group size. While Courses 1 and 3 had less than 10 students each, Course 2 had dozens. This large group was sub-divided into smaller teams. Course 2, for time reasons, did not yield any factual results - the project outputs had been designed theoretically.

Spring 2020 – Course 1

Although Course 1 started offline, it shifted online a few weeks later due to COVID-19 restrictions. Its final evaluation was, however, held face-to-face. The course was attended by seven students.

Preparation and planning

The first step in the course involved opportunity mapping. A map of the university area, divided into sections for the teams, was prepared to ensure the greatest possible university-community connection. The teams explored the given city neighbourhoods to identify entities/target groups/communities/neighbourhoods (hereinafter 'entities') eligible for the concept of service-learning. An additional online survey of entities connected to the university or the area was conducted. The result was a table listing the entities eligible for service-learning, including a short description, basic information, and possibly also the action proposed for the individual entities. The entities which would later become central entities were marked out in this list. The next step was to identify the internal resources of the group of knowledge, skills and experience which the students have. A discussion, followed by the post-it brainstorming Methodology (student brainstorm, write down their ideas on post-it notes, which are then arranged thematically) yielded five categories (exercise, university, leisure, soft skills and work experience). Interestingly, one of the students noted in their diary: "I was

surprised to see that we came up with quite a few competencies we had learned at the university, which we are able to offer others." In this phase, students also reflected on the course (one retrospective question about the first week of the course and another about the current week) and its meaning. Responses to the two questions are compared in Figure 1, and supplemented with a response reflecting the course eight weeks from its start. This chart is only provided for this course, although similar results were recorded for Course 3. Course 2 was not subjected to the survey due to the different mode.

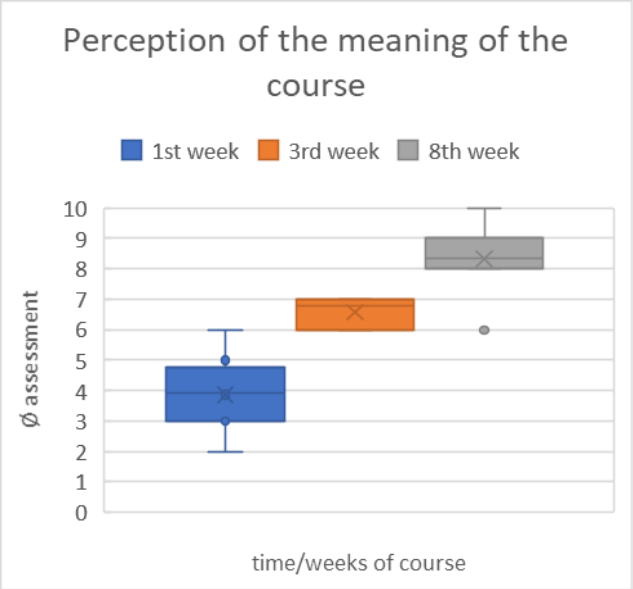

Figure 1: Perception of the meaning of the course

The next step was to connect the mapped opportunities and internal resources in order to select entities and the form of the service. The result was a synchronous career coaching training programme for a specific target group - secondary school graduates and teenagers preparing for the job market in Olomouc. The students defined the specific sub-goals.

Due to the COVID-19 social distancing rules in the Czech Republic and the increased load on the management of the partner entities (children's homes and schools) in consideration, the service was transformed into an online portal for asynchronous education of the target group. The students made use of the change to spread the offered services outside of Olomouc. Based on the project goals, adequate forms and tools for its implementation were selected, specific content defined, tasks distributed and schedule specified. This phase also saw students reflect on the project with the help of

Edward de Bono's six thinking hats concept (2017). The students assessed the project from different angles (realistic, pessimistic, optimistic, emotional innovative view). The course was again evaluated, in terms of students' understanding of its meaning, after eight weeks - see Figure 1. This survey also asked students to assess the online form of the course, voice their concerns, suggest improvements to the course and highlight its strengths. The facilitator grouped the responses into topics, presented them to the group, and opened debate at a subsequent meeting, where the communication rules were agreed upon, the direction of the efforts and the meaning of the selected goal confirmed by all the participants.

Action

This phase involved creating a website (see https://bit.ly/uplatniseSL) and Facebook page with content based on the project goals. The students prepared, on their own and in teams, the website, including graphic designs. They created a strategy for sharing posts on social networks, collected contact information for future sharing of the service and edited the previous steps. Facilitation meetings primarily initiated discussion over the project sustainability and the need for further steps.

Demonstration, reflection and evaluation

The final step was to spread the service through contacts and social networks. Students reflected on their experience of the individual phases at a group face-to-face meeting held for the purposes of service-learning. Students worked with the picture-association Methodology and emotional graph, which they shared in the group and commented. The degree of intervention early on in the course was a much-debated issue. As the facilitator did not intervene in the decision concerning the direction of the course (selection of service, its specification, selection of partner entities, etc.), the students often cited uncertainty in the initial stages of the project. This uncertainty, however, was ultimately evaluated as beneficial in the final reflection (the question was part of the anonymous evaluation questionnaire). Responses representing the student experience follow below: "I felt lost at the start of the course, like I needed a stronger leadership. Looking back, though, I think it was an adequate strategy, as we did well! Perhaps we would not have otherwise." This response is typical for all the courses described.

In response to the question asking for suggestions for the future courses, there was a proposal to reduce/eliminate the introductory parts of the project (particularly the mapping out of opportunities and internal resources, which according to one of the respondents failed to be adequately reflected.

Another issue was the feeling of isolation and flawed communication resulting in a less driven implementation of the final project tasks, and frustration over the failure to carry out the original plan of the service to hold a synchronous face-to-face course for the target group. Evaluation of the learning aspect revealed new competencies gained from the course – from soft skills focused primarily on teamwork and its management, to experience in managing websites and creating their professional content. In terms of the responses to the question about new competencies applicable in the future, the students largely mentioned improved decision-making and team management.

No information is currently available about the project follow-up or about the reach or feedback from the users of the service.

Autumn 2020 - Course 2

Course 2 was intended for part-time students – mostly working adults (the programme is not limited to this group, however, and is open to students under the same conditions as full-time programmes). The part-time programme schedule consists of two-day (Friday and Saturday) blocks, in which students attend various courses. This course had 42 participants.

Preparation and planning

As part of the curriculum extension, this course was supplemented by a six-hour course Google - Design Thinking, where students could try out tools for generating, selecting and implementing ideas in working groups. As the students were not available at regular intervals throughout the semester, they were split into groups (3-6 members) which worked independently, following study material - worksheets. Students were given access to the steps and relevant worksheets gradually in order to avoid overwhelming them. The large project was divided into parts in order to prevent group procrastination - see, for example, the salami approach, as described by Zeller (2015). After submitting part of the project, the LMS opened another section with

worksheets for the students. Although the students were familiar with the sections/steps, they could only process them gradually. The steps included:

1. Terrain mapping,
2. Topic search,
3. Identification of partners,
4. Identification of project limits and threats,
5. Planning and identification of resources,
6. Implementation,
7. Reflection and demonstration.

In contrast to the other two courses, the implementation part of this course was not insisted on, as it seemed unfeasible, due to two factors – lack of time allocated for face-to-face meetings and the persisting COVID-19 isolation measures. Starting with steps 6 and 7, the groups worked on theoretical proposals only.

The first step, after the groups were formed, was to map the university area physically (by selecting entities on the online map, in this case) and online. The students subsequently analysed three areas – (1) analysis of the group's internal resources, (2) analysis of the competencies which group members wished to improve for themselves, and (3) analysis of social needs. The first two analyses took the form of group dialogues, their subsequent summarization and discussion. The final step was the online version of 6-3-5 Brainwriting. In the following phase, the students interlinked these three analyses with the results of the mapping and found suitable entities for the project. This was followed by the identification of possible risks and their impact on students, project partners, and other entities (for example service recipients). Methodologies such as the problem tree and six thinking hats were recommended for this part. The next step involved defining the resources needed - mental capacity, time, material and funds. Students were able to work with one of the basic project tools, namely the Gantt chart.

Action

The practical activities of each step – mainly addressing partners and creating real project outputs – were voluntary in this course. After the preparatory phase, the students devised the possible shape of the implementation and

moved on to the next phase of the project. Some of the projects were elaborate enough to be ready for implementation. For illustration, the titles of the projects are listed below:

8. Kulturapp – Application Supporting Culture
9. Helping the Long-Term Unemployed Find a Job
10. Critical Thinking and Online Security (Computer Literacy)
11. Concise COVID-19 Presentations
12. Developing Media Literacy
13. Forever Young - Social Engagement of the Elderly
14. Can't Find a Job?
15. Elderly Care in Crisis
16. Staying Connected with Family during COVID-19

Demonstration, reflection and evaluation

The final part of the project was a demonstration of acquired competencies, reflection and evaluation of the course. This phase combined several Methodologies – a record of the group debate as a completion of their group work; demonstration of acquired competencies in the form of new promotional materials for the project; and outputs from several types of evaluation questionnaires.

The reflection itself provided enough material for an independent paper and is therefore shortened here. As with the other courses, the beginning of this course was marked by uncertainty (often referred to as hopelessness). Students were concerned about the form of the course and whether the abstract assignment would allow meaningful completion. The concerns disappeared with the next steps of the project, being replaced by joy or satisfaction from the results of group work combined with the desire to learn something novel in a new learning environment. Surprise at their competencies as a group was an emotion frequently reported by the students. The competencies the students appreciated most, in all probability due to the non-implementation of the project, were knowledge and skills related to project learning, project management, and teamwork (the specifics of online collaboration). All the groups also perceived a major difference between the initial competence (ability to cooperate, lead a team, solve problems, and work

in a technologically new environment) and the competence by the time of submitting the final task. The opening of new tasks to students was an interesting issue raised in the debate. While some groups and many individuals would have appreciated instant access to all the activities with all the details (time, form of outputs of the next steps), other groups considered this element problematic and the division of tasks as a tool to mitigate the feeling the project was “too difficult". This ambiguity needs to be considered when discussing the future concept of the course.

Spring 2021 - Course 3

This course partially reflected the results of the evaluation and reflection of previous courses, being the last to take place. It was attended by eight students. The students were now required to write a diary. Despite the diary being encouraged already in Course 1 (it was not part of the part-time course due to high workload), only one student wrote and shared a diary. The diary allowed the students to reflect on the project stages continuously.

Preparation and planning

This phase consisted of similar steps as in the preceding courses. In this case, the mapping had a hybrid form, with students living in Olomouc responsible for a physical tour of the university, while the rest of the students were in charge of virtual mapping. The students sought overlaps between their existing competencies (grouped into hard skills, soft skills, work, hobbies and special competencies) and the areas they wanted to cultivate (self-development, professional competencies, personal interests, and mapped opportunities). The aforementioned post-it brainstorming Methodology facilitated by the teacher was used to identify these areas. Subsequently, a list of all the potential central ideas of the project was made (exercise, public speaking skills, shared cycling, music festival and charity sport). In this phase, in contrast to the original plan, increased attention was paid to the selection of the projects so students would have enough space to make an informed decision about which of the proposed topics to choose. In the following facilitated discussions, students voted for sustainability, which was then narrowed down to the creation of a map of sustainability-supporting entities in Olomouc. The topic was selected and the students expressed their preference by attaching their icons (funny selfies) to the topics on the page and by linking these icons with other preferred topics. Despite the larger number of preferred topics, students who were left alone with one of the topics

were eventually assigned to the rest of the group, and this option was also open for discussion. Students selected categories of entities within the goal (restaurants and cafes, zero waste groceries, second-hand shops, local farmers' markets, used bookshops, and organizations accepting recycled packaging, etc.), as well as criteria for including them in the list. The result was an online map of the entities. The project partner (an organization dealing with sustainability) was contacted and cooperation agreed on. Tasks were distributed, project teams formed and the schedule determined. The final step was to create marketing people, as described by Kotler & Keller (2016). This activity helped specify the target group to be addressed and adapt the project marketing plan accordingly.

Action

An online map was created with Google Maps (see https://bit.ly/sustmapSL). The project was also promoted through social networks and personally in the establishments with the help of map QR printed flyers. The project was promoted further with a radio campaign and in student and local periodicals. It was the largest campaign of the three courses. Based on discussion about the project sustainability, the map was opened for future interventions by the partner.

Demonstration, reflection and evaluation

The results of this project were demonstrated through the product - an online map with assessed metrics (2,500 views of the map). Reflection was more continuous in this course, thanks to diaries (and the facilitator's prompts for updates) and the introductions which opened each meeting and focused on sharing experience from the project and its parts. Reflection also served to reveal the feelings associated with the course and share them with others in the facilitated meetings. The students' perception/understanding of the meaning of the course copied the preceding two courses – initially, when information could not be linked to a specific form of the output (mapping, identification of internal resources and motivation), the students only had a vague idea of the actual goals, which brought uncertainty. With a greater focus on the implementation of specific steps, it was soon replaced by interest in the selected project. The final reflections described the experience of the steps and appreciation within the team.

Discussion and Evaluation

This part is based on evaluation questionnaires and final reflections and will be devoted primarily to the positive and negative responses to the courses. The benefits of the courses were the development of teamwork competencies, creative problem solving, and the use of technology in learning, as well as cultivation of self-awareness and awareness of others, which reveals information from the Johari Window panes. The Window is mentioned, for example, in connection with service-learning by Cress et al. (2013). In these cases, information in the open pane, which contains things known to oneself and things known to others, was expanded with information from the hidden pane (known to oneself, now known to others) and partly from the blind pane (known to others, not known to oneself). The novelty of the course and the facilitation of the steps, as well as the pleasure gained from and satisfaction with the project the students managed themselves, were also evaluated as positive.

Those elements disliked by individual students and entire groups were tied to the ambiguity of the introductory assignment. As all the courses involved minimum intervention by the facilitator, the steps in the first phases of the project seemed vague and too impractical to the students. This mainly concerned students in Course 2, who did not have the opportunity to consult the individual steps regularly and were thus guided more by believing in the purpose of the steps set out in the support worksheets. The question is to what extent this uncertainty stems from the dominant strategy of the other formal education courses, where the teacher had authority and decision-making power – the students may have been partially surprised by the new situation. In all cases, however, the students agreed that the absence of a clearly defined course goal for the course was beneficial.

The unfeasibility of the project, due to the requirement for regular meetings, was a weakness of Course 2. Another criticised factor was the uncertainty about the amount of time required by each step and about their form. Additional factors mentioned in the negative evaluation involved the lack of face-to-face meetings and greater interactivity.

A significant improvement was opening discussion about the benefits of the courses implemented in Sigmon's modes described in the introduction chapter of the present text. It is a question, however, to which degree the

courses and their outputs remain valid. Should the two basic categories – services and learning – be loss of balance (the lesser of two evils) or be completely disconnected (the greater of two evils)? Are the courses classified under Sigmon's categories of service-LEARNING and SERVICE-learning desirable as part of an academic curriculum? How (while maintaining a high degree of democracy and student autonomy) to ensure the courses only follow the SERVICE-LEARNING principle, where the two categories are closely connected and ideally are tied to the curriculum of the field of study? Is a course in which the service is simulated and not implemented still a service-learning course?

Regarding observation of the service-learning principles, only one of the courses allowed for meeting the requirement for those being served to control the service(s) provided. Course 1 was limited by the non-existent response of potential future partners (secondary schools, children's homes) and Course 2 by terminating all the projects in the preparation and planning phase. The second principle, namely those being served becoming better able to serve and be served by their own actions, was seemingly fulfilled. As the impact was not duly assessed, the effects are only estimated and based on informal feedback from part of the users, as in Course 3, for which the results were unavailable at the time of preparation of this study. The last principle as to those who serve also being learners and having significant control over what is expected to be learned, was fulfilled by all the courses.

Conclusions

This multi-case study of service-learning courses is the first structured comparison of the concepts and Methodologies used in the selected courses. Thanks to the analysis, we can compare these courses and find recommendations for the development of service-learning at the university. One of the first points for all the parties practising and researching service-learning is to devise a research strategy. This can sometimes be a challenge due to the fluidity of the course structure based on the decision made by students. The diaries of students and facilitators, simple continuous reflective questionnaires, and final reflections (a content analysis of students' written thoughts about the course) have proven to be useful. The overall framework of the courses should more systematically reflect the steps of the participatory (action) research strategy, which underlines the importance of learners'

participation and reflection in the entire service-learning process as described by Evans, Kurantowicz & Lucio-Villegas (2016).

In general, the activities used in the above-mentioned courses are appreciated, as are the outcomes, which do not necessarily result in new specific professional competencies associated with the study programme. General soft skills such as teamwork, uncovering one's strengths and weaknesses, and project management are considered important for the future. The question is whether this is sufficient for the study programme curriculum – this is in all probability a matter for internal discussion within the university. Another important aspect is the link between the direction of the projects and global challenges. Whether implemented or unimplemented, all the projects concentrated on community activities and their development through local actions in the context of global challenges.

Greater emphasis should also be placed on the feasibility of the ideas (notably in the case of part-time courses) and on increased interconnection between service and learning so that the full potential of this concept is realized. One of the questions asked above: "Is the course in which the service is simulated and not implemented still a service-learning course?" could be answered positively – we can call a course which presents the idea of service-learning by this name. In this case, however, we can also use the term project-learning which seems to be more suitable. If we change the question and ask whether a course without any practical activity provides a service-learning experience, the answer should be negative – for the protection of the term against its profanation.

This is also linked to the issue of fulfilling the principles of service-learning – emphasis needs to be particularly on the first two principles, namely the shaping of the service by its recipients and the assessment of its actual impact on their lives.

One of the major challenges for the future is the lack of guidance and explanation of the concept in the introduction of the course. Improvement in this segment seems to be key in boosting student motivation notably in the case of part-time students, who were guided only by study materials from a certain point in the project. Such modifications to the courses can be, in all the cases, supplemented by a recommendation worded by a student as a note to himself at the beginning of the course: "Chin up!"

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Multi-literacy design and mediation skills of future language teachers of L2 illiterate adults

Dra. Analí Fernández Corbacho

Dra. Mª Carmen Fonseca Mora

Research Center COIDESO "Pensamiento Contemporáneo e Innovación para el Desarrollo Social

University of Huelva

Literacy in an additional language becomes a survival kit for people who want to find a new life in another country, yet not all migrant adults are fully literate. According to the European Literacy Policy Network (ELINET) report for Spain (Litster & Mallows, 2016), people whose mother tongue was not Spanish got the lower results (Level 1 or Below level 1). The report also warns about the especially low rate of participation and access to adult education among this population. Research on this topic focuses on adult migrants' socio-linguistic problems, but fewer studies consider the perspective of inclusion of members who actually need to work with these vulnerable populations. This is the case of language teachers, for instance, who need to develop awareness of adult migrant students' socio-linguistic problems. In this study, university students enrolled in a foreign language teacher training course have been initiated in multi-literacy designs for adult foreign language learners with low-literacy, and their socio-emotional abilities, as well as their mediation competence, have been assessed. Results evidence an increase in future foreign language teachers' awareness of adult low-literacy learners' needs and show a shift in beliefs and performance after having designed materials for culturally and linguistically diverse learners.

Introduction

Literacy in an additional language becomes a survival kit for people who want to find a new life in another country, yet not all migrant adults are fully literate. Their difficulties to interpret, create or communicate in an ever-changing world prevent them from participating in the communities they live in (UNESCO, n.d). In fact, being in risk of social exclusion is a main characteristic of population with lack of full literacy (Leone et al., 2005).

The Survey of Adult Skills (OECD, 2013) for Spain provides information about adults' literacy and numeracy. According to the last results, about 25% of adults in Spain scores at the lowest levels in literacy. This shows a deficit among Spanish adults, as in most countries the highest proportion of adults scored level 3 (being 5 the highest) in reading comprehension (38.2%), except Spain (27.8%). Regarding numeracy, in most countries, the highest proportion of adults (34.4%, on average) scored at level 3, but in Spain the highest percentage is found in level 2. Besides, a large proportion of adults show poor competence in using common computer programmes and very little competence in accessing, analyzing and communicating information through basic digital media. The report also affirms that highly skilled adults are more likely to participate in education, what increases their chances of being employed, reduces the risk of unemployment and is associated with high wages. Unlike this, adults in the lowest literacy level do not take part in training programmes. With no doubt, breaking this cycle is a policy challenge.

The European Literacy Policy Network (ELINET) publishes literacy reports for European countries, based on the results from the OECD's survey. The literacy report for Spain (Litster & Mallows, 2016) focuses on adults' reading skills with a special emphasis on the part of the population who gets lower results. The results were classified considering some characteristics such as native language, age, gender, family situation or employment. According to the report, people whose mother tongue was not Spanish got the lower results (Level 1 or Below level 1). As regards age, data showed that people at level 1 or below increased with age. According to gender, more women than men scored at these levels. The report also indicates that the literacy needs for these adults are usually identified by NGOs or social services. On the other hand, similarly to the previous report, it warns about the fact the rate of participation and access to adult education is especially low (mainly women, with no or less education). Regarding literacy programmes for adults, ELINET report advises to better adapt curricula and materials to adults' needs.

Due to the COVID-2019, the situation has even deteriorated, also with reduction in public spending. Therefore, there is still an urge to find solutions to these issues as lack of literacy in an additional language may imply social exclusion as mentioned before.

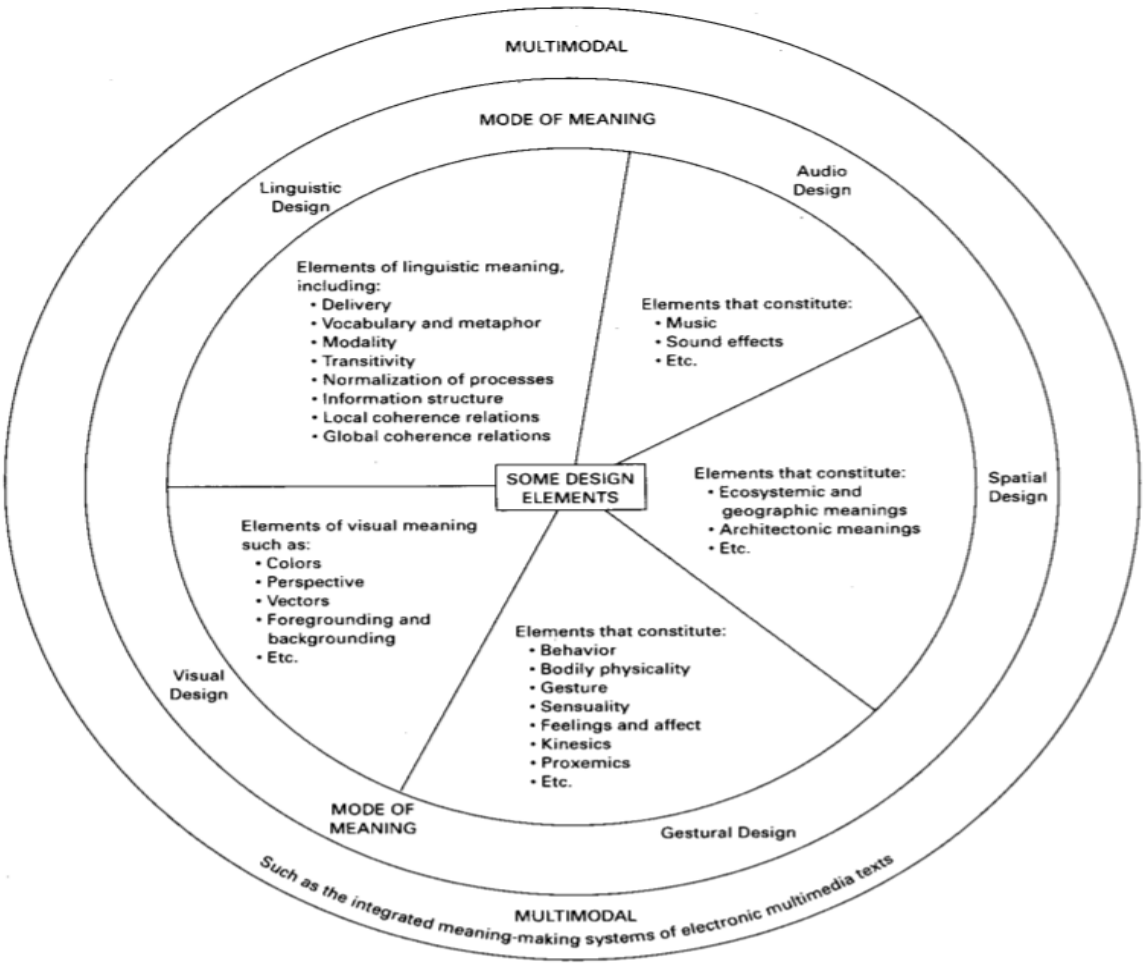
Much of the research on this topic focuses on adult migrants' socio-linguistic problems, but fewer studies consider the perspective of inclusion of members who actually need to work with these vulnerable populations. This is the case of language teachers, for instance, who need to develop awareness of adult migrant students' socio-linguistic problems. Some studies, dealing with social workers involved with migrant population have analyzed this issue from an intercultural perspective and have claimed the need for awakening consciousness about diversity and training professionals (Vázquez Aguado, 2002).

In the case of pre-service teachers, we consider that training them in mediation strategies could help to develop their interpersonal and collaborative competences. Future language teacher are usually trained to teach mainstream students and may not be prepared to deal with leaners with different literacy levels and sociocultural backgrounds. In this context, mediation as an action-oriented Methodology is here implied as a paradigm shift to enhance the acceptance of otherness and avoid inequalities between social groups (Coste & Cavalli, 2015; Piccardo, 2018). In the Companion Volume of the CEFR (Council of Europe, 2020, p.91) mediation is organized in three groups of activities: mediation of texts, which implies making a text accessible to others who do not have access to it; mediation of concepts, it refers to facilitating access to knowledge, by elaborating meaning or by creating conditions that lead to the development of concepts; and mediation of communication, which requires the ability to enable successful exchanges between participants who may have sociocultural or sociolinguistic differences. Finally, the Companion Volume specifies mediation strategies that can be applied to the different activities and are needed to facilitate comprehension across languages, texts and contexts. All the descriptors have to be considered to make leaners successful language users who act as social agents that contribute to create the conditions for mutual understanding. As educators, teachers also have an important mediation role. It is their responsibility to introduce mediation in the language classroom, for example, through collaborative tasks and small groups. Moreover, previous studies carried out in a foreign language setting has shown how music-mediated experience in language learning develops students' language proficiency as well as interpersonal and collaborative competences (Cores-Bilbao et al., 2019; Toscano-Fuentes & Fernández-Corbacho, 2020).

Furthermore, in the current educational situation where online and distance learning are becoming more and more common, foreign language teachers need to develop effective pedagogical practices (Warren & Wards, 2019). In this vein, the acquisition of multimodal competences may be of help. Actually, the pedagogy of multi-literacies, designed by the New London Group, adapts well to this goal as the consumption and production of multimodal elements such as visual, audio, gestural and linguistic ones that affect meaning-processing and impact literacy development (Figure 1).

Figure 1.

Multi-literacies: Metalanguages to describe and interpret the design elements of different modes of meaning (New London Group, 1996, p.83)



Fuente: New London Group, 1996, p.83

This theory assumes that initially learning is not abstract as knowledge is embedded in a society, a culture and a material context (New London Group, 1996, p.82), furthermore, it is acquired through interaction and collaboration with others. This view of pedagogy is based on four factors: (1) situated practice, which is based on learners' experiences, this requires being immersed in meaningful practices together with other learners with different levels of expertise; (2) overt instruction, that allows learners to develop an explicit metalanguage in order for them to awake consciousness of what is being learnt -scaffolding learning activities are crucial; (3) critical framing establishes the relations between meanings and social contexts, this implies evaluating knowledge form different perspectives and applying it to contexts it does not belong to; and (4) transformed practice, or reflective practice which implies transferring meaning from one context to others, thus, learners can implement and revise what they have learnt.

This multi-literacy approach could be successfully connected to mediation strategies in the case of future language teachers (Fonseca-Mora & Gonzalez-Davies, in press). For example, Sánchez-Vizcaíno and Fonseca-Mora (2020) suggested that working with a multi-literacy approach based on the use of music videos could promote mediation and critical thinking in university language learners, as well as comprehend other people's perspectives. Mediation mobilises all learner's skills and knowledge promoting the "development of a range of discourse competences" (Coste & Cavalli, 2015, p.63), based on reviewing, adjusting and even creating new language resources through interaction. In this vein, the multi-literacy design of action-oriented learning experiences may foster future teachers' awareness of adult low-literacy learners' needs.

To sum up, there is an increasing interest in research on multi-literacies and additional languages (Bataller Catalá & Reyes-Torres, 2019; Dewry, et al., 2019) that claim for new approaches to literacy problems and recommend a pedagogy of multi-literacies that could be an inclusive pedagogical practice (Florian, 2015). In this study, we want to test if the multi-literacies approach together with mediation skills could develop future teachers' awareness of adult migrant students' sociolinguistic problems and prepare the former to attend low-literacy learners' needs.

Methodology

The main aims of our study have been:

a) to analyze the beliefs of future foreign language teachers about the needs of adult low-literacy students;

b) to document future language teachers' mediation abilities when facing the challenge of designing multi-literacy practices for these culturally and linguistically diverse learners.

Participants

A group of 18 university students (66,6% female, 33,3% male) enrolled in a foreign language teacher training course participated in the study.

Most of them were Spanish (N=15), but there were also other nationalities: one Irish student, one Moroccan and one German. However, all of them were established in Spain, except for the German student. Regarding their level in the foreign language (English), it ranged from B1 to C2, but most of them reported to have a B1-B2 level (61,2%), and 38,8% had a C1-C2 level. It was a multilingual group, 27,8% spoke two languages, 44,4% spoke three languages and 27,8%, more than three.

Instruments

Socio-emotional expertise scale (McBrien et al, 2018)

The items contained in the scale measure two factors: adaptability and expressivity. According to McBrien et al (2018), the first factor refers to learner's ability to "adapt to a variety of social and emotional interpersonal situations" (7), while expressivity is understood as the "ability to express emotion to others" (7).

Mediation descriptors questionnaire (Council of Europe, 2020)

A B2 self-assessment scale with descriptors for Communicative, textual and relational mediation abilities and strategies was administered before and after the intervention. In the analysis the descriptors were divided into mediation of texts, concepts and communication, and mediation strategies

Focus group interviews

The interviews were carried out in small groups of 6 students and with the whole class. Questions about the intervention were asked, the experience working in groups, difficulties doing the task, perceptions about their own learning, etc. Students were interviewed twice, the first time, right after the intervention. The second time, four months later, when they were enrolled in an applied linguistics course with other students. This second time, questions

dealt with diversity in the language classroom and the best way to teach diverse types of learners.

Procedure

Before the intervention started, the socio-emotional scale and the mediation descriptors questionnaire were administered. Then, they were initiated in multi-literacy designs for adult foreign language learners with low-literacy. The intervention took five weeks. First, the course dealt with low-literacy young adults, with a special emphasis on migrants and refugees, attention was paid to their needs and situation in host countries. Then, the teaching approach was presented in order to facilitate their learning process. Several aspects were highlighted: materials should reflect a multimodal approach that integrates auditory, visual and kinesthetic elements; and the emotional wellbeing of learners had to be considered. In order to design the teaching materials, several steps were taken. First students read and reflected about the importance of music in our life and how it is related to language. Then, they had to select songs which are adequate for the target learners, dealing with a topic of interest and linguistically accessible. Finally, one single song was selected and literacy activities for that specific song were designed. The students received feedback twice during the process in order to improve the final product, an online book that integrated the previously-mentioned elements. Once the process was finished, the mediation skills questionnaire was again administered, and the semi-structured interviews took place.

Data analysis

A pre-post mixed Methodology was used to analyse data. First, a descriptive analysis of the target group variables was carried out. Non-parametric tests were used due to the small sample. For the pre- and post- test contrast, the Wilcoxon test was used. Finally, a Spearman's Rho correlation analysis was accomplished. The quantitative analysis was complemented with a qualitative analysis of the interviews.

Results

The pre-post analysis of the individual mediation variables does not present any significant changes after the intervention. The same happens when they are divided into text, concept, communication mediation and mediation strategies. However, there seems to exists a tendency in one of the descriptors ($p = .052$) that refers to learners' ability to translate orally written texts in one

language into another language, which, in fact, reflects some of the activities learners had to do during the intervention.

Regarding correlation analysis, results show some statistically significant relationships (Table 1). There is a moderate relationship between the level in the foreign language (FL level) and the number of languages spoken (N languages) ($\rho = 0.489$, $p < 0.05$). That is, the more languages learners speak, the higher the level in the target language of the study (English). All mediation descriptors (mediation of texts, mediation of concepts, mediation of communication and mediation strategies) show moderate to very strong correlations, except for mediation of concept measured after the intervention. As for socio-emotional abilities, both elements of the scale, expressivity and adaptability, are significantly correlated ($\rho = 0.507$, $p < 0.05$). While only expressivity correlates with the number of languages spoken ($\rho = 0.785$, $p < 0.05$). More interestingly, the level in the foreign language strongly correlates with mediation of concepts and mediation of communication before the intervention. However, it is a negative correlation, which means that the higher the level in the FL, the lower the mediation skills. Similarly, negative correlations between expressivity and mediation of concepts and mediation of communication are observed. Possible reasons for this result will be discussed later.

Table 1.

Correlations between socio-emotional abilities, mediation descriptors and languages

	Adaptability	Expressivity	FL level	N languages	Texts	Texts post	Concepts	Concepts post	Communication	Communication post	Strategies	Strategies post
Adaptability	1	,507*	0,283	0,45	-0,256	-0,179	-0,204	-0,056	-0,408	-0,313	-0,445	-0,264
Expressivity		1	0,464	,485*	-0,253	-0,145	-,522*	0,111	-,499*	-0,186	-0,361	-0,127
FL level			1	,489*	-0,462	-0,336	-,509*	-0,126	-,508*	-0,377	-0,388	-0,343
N languages				1	-0,303	0,027	-0,242	0,201	-0,203	-0,036	-0,255	0,076
Texts					1	,659**	,650**	,486*	,664**	,752**	,806**	,566*
Texts post						1	,492*	,677**	,638**	,852**	,549*	,833**
Concepts							1	0,316	,864**	,705**	,718**	,547*
Concepts post								1	0,299	,596**	0,313	,569*
Communication									1	,801**	,820**	,732**
Communication post										1	,705**	,824**
Strategies											1	,607**
Strategies post												1

* The correlation is significant at the 0,05 level (bilateral).

** The correlation is significant at the 0,01 level (bilateral).

As far as qualitative results are concerned, the interviews with the students evidenced some aspects that could not be collected/identified with the surveys. The topics have been classified into three general categories: (1) self-awareness, involving the way they learn, how they work with others, or how they feel when designing activities for low-literacy learners; (2) awareness of diversity in the language classroom and of students' needs; and (3) knowledge they have acquired in relation to teaching techniques and Methodologies.

As regards their own learning process (Table 2), students value group work very positively because it enriches the learning process, as they can exchange ideas, and learn new things from the partners. They have realized that working with others improves their socio-emotional abilities: "It encourages to hear each other's opinions" (Spanish male); or that they can construct knowledge together: "the original idea of the person was improved if other of us had an idea to make it better" (female), which is related to mediation of concepts. In a more affective sphere, they affirm to find support and advice in the group, as it makes them feel confident. Their statements reflect a deep learning process that goes beyond the basic idea of dividing tasks and effort. Thus, it seems group work triggers socio-emotional abilities and mediation skills.

Table 2.

Learners' self-awareness

Effects of group work
"I really liked working in groups because I am a very shy person and did not know many people from class, working in a group with new colleagues with whom I did not have confidence has made me feel more comfortable". (Spanish female)
"It encourages to hear each other's opinions and work together in a friendly environment". (Spanish male)
"… it really helped me to learn to listen to others' opinions and give reasons to support mine". (Spanish female)
"… positive aspects [of working in groups]: getting to know people, exchanging ideas, learning how to do things from your team-mates, finding support and advice, peer correction". (Irish female)
Views on designing activities for low-literacy learners

"I liked having to find a song and a music clip that is appropriate for students in the foreign language classroom without being a child's song, which I have not been thinking about ever before". (German female)

"We wanted the task to be intuitive, that anyone could understand and use it easily, and we succeeded". (Spanish male)

"During this task, I've learnt the true importance of the activities for each project. I've always ignored how hard is to make activities for something in particular." (Spanish male)

"Finding the right song for low-literacy learners, some songs were easier others too difficult. It was a challenge to develop suitable activities. This would definitely help us in the future as teachers." (Spanish female)

"…it was really pleasant to create activities that help people to understand a new language and therefore, teaching low literacy learners makes you feel happy about giving opportunities, it is not just a task, but also leads the student to reflect about the great education that we can afford".

(Spanish male)

"…that task has made conscious that what seems easy for me might not be for the students. For that reason, it is necessary to begin from the very beginning, and not assume that students do know things that I understood so long ago" female

"We were free to be creative and given the freedom to choose and create." (Moroccan female)

As for the final task they had to design, their comments show a feeling of success because they have learnt something new: "I liked having to find a song and a music clip that is appropriate for students in the foreign language classroom without being a child's song, which I have not been thinking about ever before" (German female); or because they can help others: "teaching low literacy learners makes you feel happy about giving opportunities". But also, because they feel proud of what they have created: "We wanted the task to be intuitive, that anyone could understand and use it easily, and we succeeded" (Spanish male).

In the second focus group interviews, we wanted to check whether students still kept in mind low-literacy learners, so questions about diversity in the language classroom and the best way to teach diverse types of learners were asked. Fifteen participants took part in this occasion. Curiously, when asked about the different types of learners they could have in the language class, none of the 5 males made explicit

reference to migrants or refugees, while 9 out of the 10 females explicitly mentioned those specific learners. But when the question mentions the words "migrants", "refugees" and other "low-literacy learners", just two participants do not utter any of those words. Table 3 shows students' awareness of others' needs and how the intervention has prompted a shift in their beliefs.

Table 3.

Students' awareness of others and of diversity

Awareness of adult low-literacy learners' needs
"With the increase in the migratory flow, several students who join the classrooms are from other countries, the teachers may encounter problems communicating with the students since they do not master the language, and sometimes they may not even have received literacy in their country originally". (Moroccan female)
"The main difficulty derived from diversity comes from finding a Methodology suitable for most students". (Spanish female)
"…everyone has different types of difficulties when learning, and we have to be aware of it." (Spanish female)
"[Adult] students have as a priority to learn the language so that it serves them on a day-to-day basis". (Spanish female)
"…teaching immigrants … the main objective is that the students can communicate. (Spanish female)
"…immigrants or people with literacy problems, I would focus on activities or projects which enhance their oral production, reception and interaction in the first sessions, as those are skills that would certainly be able to acquire first." (Spanish male)
"They also can have difficulties to read or write". (Spanish female)
Shift in beliefs and teaching performance
"…a teacher must make the student understand that we have to respect each other and our culture and beliefs". (Spanish male)
"… it is necessary to respect their own beliefs and traditions. Plurilingual classrooms pose challenge to teachers and possibly to students too". (Irish female)
"Students can also share ideas about their culture, life and other aspects". (Spanish female)
"The experience I had not only affects my learning languages approach but has given me a better understanding of the teaching process. Nowadays, students with different backgrounds and/or difficulties meet in the same Secondary Education

class. This fact should not be omitted by the teacher but taken into consideration to employ high-quality techniques that ensure the learning process". (Spanish female)
"…the first thing would be to make them know the basic alphabet. Reading out loud a text would be a motivating idea to develop reading skills." (Spanish male)

As can be seen in Table 3, participants show awareness of language learners' differences and difficulties. They mention specific issues, such as the need to communicate in the target language, putting a special focus on oral skills or difficulties to read and write. The intervention in the previous semester also seems to have changed their beliefs about diversity in the language classroom. They talked about respecting each other, traditions and beliefs. In order to integrate all learners, they suggest introducing cultural topics in the classroom.

Table 4, in turn, presents learners' statements that witness how they have been able to transfer the knowledge acquired in order to verbalize their own teaching approach. Participants show a clear understanding of how a multi-literacy approach promotes language learning. Furthermore, they associate that innovative approach with the use of technologies. A special emphasis is placed on visual and auditory aids, and the importance of interaction.

Table 4.

Learners' reflection on knowledge acquired

Views on multi-literacy design
"CALL would be a very gratifying way for students to immerse in the language through songs and videos or interactive games, like Kahoot. Especially if they have any literacy problems as the ¨image speaks a thousand words¨" (Irish female)
"My personal approach will be … student-centred and based on the use of different visual resources such as music videos, images or film clips that promote a better understanding of the language…. The use of technologies to develop oral and listening skills would be crucial to introduce, little by little, more complex activities related to reading and writing." (Spanish Male)
"…vocabulary can be taught using visual materials or real objects…" (Spanish Male)
"Perhaps learning by means of songs or anecdotes and stories told orally, which convey basic meaning and they can easily link these meanings to sounds or words". (Spanish male)

"It's very important to work with pictures, colours and enjoying activities to encourage the learning of a foreign language. In my opinion, the use of songs is very helpful with low-literacy learners". (Spanish female)
Knowledge transfer. Future teaching practices
"In my opinion, the most important thing is to observe the class and see what works best for students, being aware of their different backgrounds and difficulties, but always trying to create an interesting, fun and effective learning process for them, as well as providing a rich, teacher-directed variety of tasks that will not only prepare them for social situations but also improve their abilities and multiple intelligences". (Spanish female)
"I would also focus on team work, not only between students but also involving the teacher." (Spanish female)
"I would mostly foment working in groups, since the students can help each other, and the teacher is just a mediator". (Spanish male)
"…integration should be worked much more through cooperative learning among students, thus using work in pairs or groups, since students can help each other and help to integrate little by little in society and in the linguistic field". (Spanish female)
"I would definitely ask for translations of the taught vocabulary to all the languages present in the classroom, so as to make the learning empathic and closer to heart". (Irish female)
"By expanding their vocabulary and grammatical knowledge, students would feel more comfortable using the language under study, and therefore, more willing to have an active role during the class". (Spanish female)
"…create relationships between students by presenting different cultural aspects, expecting from students to make a presentation of their culture so that everyone can learn beyond language". (Spanish female)
"My own language teaching approach would be motivational for students since enthusiasm is the essence of learning". (Spanish male)
"All this should be done in a way in which the student does not feel different from the rest of his classmates, reaching total inclusion in which everyone learns, including the teacher". (Spanish female)

The statements about their future teaching practices (Table 4) show how they have internalized the concepts seen in the previous semester. They use words such as "mediator", "integration", "cooperative learning", "inclusion". They acknowledge the key role of socio-emotional issues in

the language classroom and have realized that a teacher's role goes beyond teaching a language: "create relationships between students by presenting different cultural aspects, expecting from students to make a presentation of their culture so that everyone can learn beyond language". It is also curious how they see teaching practice from a lifelong learning point of view: "…in which everyone learns, including the teacher".

Discussion and conclusion

The main objectives of the study were to document future language teachers' mediation abilities when facing the challenge of designing multi-literacy practices for these culturally and linguistically diverse learners and to analyze their beliefs about the needs of adult low-literacy students.

Quantitative data has not shown a significant change in participants' mediation skills after the intervention. However, some striking negative correlations were found. According to the results, the higher the level in the foreign language and in expressivity, the lower the mediation skills of concepts and communication. It seems that more proficient language learners show stronger self-criticism about what they should be able to do regarding mediation skills. Similarly, student with higher scores in expressivity are probably more aware of their own skills, resources or limitations, so they are also more demanding when asked to evaluate their own mediation skills. In short, high language proficiency and awareness of their own skills make learners more self-critical, which is partly in line with previous research (Vanea and Ghizdareanu, 2012). However, the fact that no negative correlation is observed after the intervention may point out to a change in learners' perception. Results do not show any differences between more or less proficient language learners, which can be due to a metacognitive awakening after learning about mediation. This hypothesis cannot be supported by our quantitative findings though. Further studies with a larger population or with longitudinal design could shed light on that issue.

On the other hand, qualitative data gathered with the focus group interviews has also provided insightful information that complements quantitative results. Although no changes in mediation skills have been registered in the questionnaires, students' narratives of the work done in

groups during the design of the task show the use of those abilities. They even show how they have been able to transfer that knowledge, as they have integrated the most significant issues and created their own approach to teaching and integrating low-literacy learners.

From the questionnaires, it seems students were not aware of the fact that they were using mediation skills. In fact, they were not warned about it in order not to contaminate the results. Probably, they did not even know about linguistic mediation. According to the results of the study, using the descriptors questionnaire may not be very useful with small samples, interviews should be used instead. A process of conscious reflection has to take place in order to promote learning of mediation skills. Something similar happened to their socio-emotional abilities, as during the focus groups interviews, participants realized that working with others had helped them improve their socio-emotional abilities, which is consistent with previous studies (Cores-Bilbao et al., 2019).

Awareness raising is key to prepare future language teachers to acknowledge students' needs and differences, and to deal with diversity in the classroom. Furthermore, their own learning process has made them more empathetic as explicit references to motivation, integration or respect show. Besides, designing multi-literacy materials has proved to be a powerful trigger to collaboration, critical thinking, feeling of success and knowledge transfer of theoretical learning.

To conclude, results evidence an increase in future foreign language teachers' awareness of adult low-literacy learners' needs and show a shift in beliefs and teaching performance after having designed materials for culturally and linguistically diverse learners. Future foreign language teachers' mediation and socio-emotional abilities seem also to have been affected. In general, our study points out that mediation as an action-oriented methodology connected to a pedagogy of multi-literacies help future teachers to become active members of a more inclusive society.

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Community adult education for a social vaccine in pandemic and post pandemic times

Jo Forster

University of Edinburgh

Context

Neoliberal governance and policies brought about de-industrialisation that closed down traditional industries in the 1980s in North East England. This created mass unemployment and reshaped the economy into a precarious one of insecure, low paid, non-unionised work. De-industrialisation, in breaking the routine and practices of the everyday social, economic and cultural life of these communities had health implications for family life. De-industrialisation disrupted the mental state of these communities from one of "ontological security" to "ontological insecurity" (Walkerdine, 2010, p.91). By 'ontological insecurity' Walkerdine means, the undermining of a person's sense of self and loss of affective work and kinship practices in communities, which have traditionally reaffirmed identities and values. Neoliberalism as an economic and political project has reshaped the social relations of class and in doing so, has had devasting consequences for the health and wellbeing of these communities.

Social, political and economic structures which are outside of the control of individuals such as de-industrialisation and welfare reform affect their health. Bambra (as cited in Shrecker and Bambra, 2015, p.8) argues that "*health is politically determined* ". Krieger (as cited in Shrecker and Bambra, 2015, p.8) argues that the political economy approach to health shows that patterns of health and disease are "produced literally and metaphorically, by the structures, values and priorities of political and economic systems…health inequalities are thus posited to arise from whatever is each society's form of social inequality, defined in relation to power, property and privilege". Social inequality occurs when resources and opportunities in a given society are distributed unequally to different social groups due to their class, race, ethnicity, gender, age, sexual orientation, disability, religion. It is this differentiation of access to social goods such as income, health care, education, housing, and participation, that prevents such social groups

have equality of access to opportunities and resources. Social inequality linked to economic inequality is the unequal distribution of wealth in providing opportunities for employment and a welfare state that should offer social protection such as welfare benefits. With the loss of the Social Democratic Consensus in 1970s and continual erosion of the Welfare State, came a loss of social determinants for good health. Bambra (as cited in Shrecker & Bambra, 2015, p.11) argues the welfare state, "is an important macro-level political and economic determinant of health…population health is enhanced by…generous welfare provision".

The Conservative Coalition government's "austerity" programme from 2012, was one of the most radically regressive and destructive neoliberal economic experiments as it brought savage cuts to public expenditure and sweeping reform of the welfare state which scarred individuals, families and communities. It was the poorest in society dependent on welfare and public services that were the hardest hit by austerity (O'Hara 2014). Research by Marmot (2020, pp.7-13), showed that austerity measures have contributed to health inequity with CV19 now exposing these inequalities.

CV19 - A neoliberal pandemic

> The pandemic is fundamentally unequal as infection rates are higher in more deprived regions, among people of low income, in urban compared to rural areas, and CV19 deaths twice as high in deprived neighbourhoods as in the most affluent; with even more stark inequalities by ethnicity and race; lockdowns to contain the virus have impacted people unequally and the growing economic crisis created by the pandemic is being experienced unequally. (Bambra, Riordan, & Ford, 2021, pp.2-3).

The CV19 pandemic is not only experienced unequally but is a "syndemic pandemic" as it interacts with and is exacerbated by social, economic and health inequalities (Bambra et al, 2021, p.3). Health inequalities emerge from social and economic inequalities (Marmot, 2020, p.7-13). Health inequalities are health differences between different social groups defined by socio-economic status, geography, ethnicity and race and gender and are combined with the social determinants of health. The social determinants for good health are income level, welfare receipt, educational opportunities, occupational status, workplace environment,

gender equity, racial equality, food security, access to nutritious food choices, housing conditions and healthy community environments within which we live and access to good medical health care. Social determinants of health are conditions of the environment in which people are born, live, learn, work and age that affect our health and quality of life outcomes. Many people who are born, grow, live, work and age in deprived communities where socio-economic and health inequalities exist are not privileged in gaining equal access to these social determinants that contribute to good health and consequently may experience one or more of 50 chronic non-communicable diseases such as asthma. Bambra et al (2020) argue "the COVID-19 pandemic is occurring against a backdrop of social and economic inequalities in existing non-communicable diseases as well as inequalities in the social determinants of health… a syndemic pandemic*"*.

The cumulative effects of neoliberal policies that brought about de-industrialisation, austerity and welfare reform have produced increasing socio-economic inequalities. CV19 is a neoliberal pandemic as neoliberal social and economic policies have damaged the health of communities.

A Social Vaccine

The term 'social vaccine' is a concept used by global community health projects to find ways to change the social and economic conditions that cause people and communities to become vulnerable to disease due to poor social and economic determinants of health. Research by Baum, Ravinarayan, Sanders, Patel & Quizhpe (2009, pp.428-433) shows that a 'social vaccine' as a process, raises the consciousness of a community and the individuals within it which leads to resistance to unhealthy policies and practices through political action. The process should lead to people shedding feelings of powerlessness and resignation which result, at least in part, from the lack of skills and confidence required to change their circumstances. This confidence is forged in a common struggle against socio-economic conditions that contribute to poor health.

Baum & Friel (2020) point out that in rebuilding the post COVID world, action is needed on four key fronts to ensure that the post-pandemic world is better than pre-COVID times. A social vaccine should

underpin the four basic requirements for global health and equity to flourish. These are: 1) A life with security; 2) Opportunities that are fair; 3) A planet that is habitable and supports biodiversity, and 4) Governance that is just in ensuring that resources are fairly distributed. A 'social vaccine' could support action in each of these four areas to ensure the post-COVID world is fairer, more sustainable and healthier. Baum (2020) points out "it will also require a powerful social movement which demands the kinds of changes a social vaccine will bring".

A social vaccine that is an antidote to counteract the consequences and long- term effects of CV19 epidemic upheaval, designed from below in participatory and dialogical relationships, with those worst affected by its consequences is a way in which the radical models of community adult education can re-engage with their communities to bring about social change. In pandemic times it is important to revive the model of social purpose education.

Social purpose education

Social purpose education has a long social history as it is aimed at the working class who experience socio-economic inequalities and are seeking social and political change (Taylor 1986, p.8).

> Social purpose education can be characterised in the following terms: participants are treated as citizens and social actors; curriculum reflects shared social and political interests; knowledge is actively and purposefully constructed to advance these collective interests; pedagogy is based on dialogue rather than transmission; critical understanding is linked to social action and political engagement; education is always a key resource in the broader struggle for social change. (Martin 2008, pp.9-10)

The pedagogical Methods of social purpose education are those of Freire's dialogical process. Through dialogue, learners begin to critically reflect on their situation and develop a political consciousness that challenges them to take action. This process is known as "conscientization", which is the deepening of awareness followed by action that contributes to social change (Freire, 1972, p.53). Freirean dialogical process provides space to question social conditions and structural inequalities where learners can produce "really useful knowledge" (Johnson,1988, pp. 21-29). This knowledge is concerned with developing knowledge to help people

understand their social reality and the social inequalities they are experiencing, and how they could react to change their situation for the better.

Baum & Friel (2020) through a 'social vaccine' process called for a social movement. Their purpose is to focus on specific political and social issues and act as a resource to encourage people to act against the status quo on matters of concern in order to bring about social change .Social purpose education aligned with social movements is a powerful way in which '*really useful knowledge'*, builds on the collective experiences of marginalised groups to inform individual and social action, and continues to bring about progressive change (Crowther & Shaw, 1997.p.266).

Researching community adult education responses to the pandemic.

To make sense of the effects of the pandemic on Community Adult Education, the most fruitful and ethical way to gain insight was in the following way. The research was conducted remotely through technology over a large geographical area to safely collect data during lock down and social distancing measures. The methodology for this small qualitative study is undertaken through an online questionnaire that invites participants to type their responses to open-ended questions. Their responses became the focus of semi structured interviews through zoom technology. The questionnaire invites participants to respond to the following questions:

1.How have practices and processes of community -based adult education changed in the pandemic?

2. What has become harder or easier?

3. How has the focus of the work shifted?

4. Is the pandemic facilitating or hindering the participatory and dialogical practices of adult and community education as a social vaccine?

5. What evidence can you highlight in terms of how adult education is having an impact?

Sample

Twelve participants who are key stakeholders in community adult education in deprived areas across the North of England were invited to take part in the study. A response rate of 42% was received due to impact of the pandemic on the community adult education sector including job losses.

The 3 case studies illustrated in this paper are taken from responses to the questionnaire in addition to conversations through semi-structured interviews with three senior community adult education staff. Two managed voluntary community sector women's education centres, one of which was found in a former textile manufacturing town in Lancashire, and the other, in a town in a former coalfield area of County Durham. The third case study is taken from a community education centre found in an urban area on the River Tyne. All areas where these centres are based are areas of deprivation having suffered de-industrialisation since the 1980s. Two of these centres had a thriving Black, Asian and Ethnic Minority community of learners.

Case Studies

These 3 case studies are outlined, and they show the challenges that Community Adult Education has faced in pandemic times, and its resilience in sustaining engagement with its learning communities experiencing social trauma in pandemic times.

Common themes in these narratives are loss, ontological insecurity, digital and data poverty, fear, social trauma, regression.

Case Study 1-A Women's Education Centre

This Women's Education Centre is to be found in a de-industrialised mill town of Lancashire and it aim is to transform women's lives through informal community adult education opportunities. This is a safe space to learn. The strength of the project is that it is a collective of women workers and learners acting as a group to bring about social change for women.

The research participant describes the suddenness of the shock of the pandemic and what changed in their practice and processes and what was lost to this collective model.

> *A significant impact is the lack of …human contact and the impact of a digitally unequal society. Community based learning thrives because of the bringing together of (women) in collective spaces…difficult decision along with our members to go online… some women chose not to engage…so they became detached from the very thing they once loved and thrived in.*

The centre was abandoned and expected to support local women without it being supported by funding agencies.

> *There was no help externally to support taking so many women online… We shared our skills and knowledge, learnt as we went along… reshaped what we delivered with support from our members … in line with what women wanted and needed…we have been forced to restructure… where is the support?*

What has become harder is engagement of women. Harder due to fear of contracting the virus and difficulties in family and working life which has changed. Many women who had once become visible through CAE have now become invisible behind closed doors which is not good for mental health.

> *Harder to reach new members and maintain connection with some women- invisible women we are certain there are many..*

The pandemic is reshaping methodologies of learning as well as organisational structures and moving the engagement of women deeper into the local communities through outreach work.

> *Online delivery… has meant a huge increase in the number days [and] hours we engage [and] deliver. As we emerge from the pandemic we will in effect be running two organisations, maintaining and growing the online platform (women want it to continue) and remodelling our outreach [and] event work that was previously delivered from the Women's Centre we closed. We were the only women only space.*

The pandemic is facilitating the participatory and dialogical practices of community education in a different way for these women. The pandemic is not silencing the women because of the loss of face to face learning. Their voices are being taken into unfamiliar spaces online to debate, have conversations and at conferences to raise issues of concern. The women

continue to produce podcasts, YouTube videos and blogs to raise the profile of the organisation to other women. Where women are silenced is where they are experiencing digital inequality and remain invisible behind closed doors at home due to fear of the pandemic. It is these voices that remain excluded.

> *We feel the pandemic is some ways has presented opportunities for us to have dialogue with people who we would never have known about… reach out to a wider pool of people.*

The pandemic has exposed the inequalities that exist, a digital divide and social trauma in communities. A social vaccine should not be imposed top down as is a biological vaccine but by the collective voices of women in addressing inequality issues of speaking truth to power to bring about social change through community adult education.

> *The pandemic has highlighted the inequality of the system especially for women and children living in deprived BAME communities- food poverty, domestic violence, access to digital technology- however any "vaccine" must take power inequality head on or we could end up with a reshaping that is what those in power want rather than what is of benefit to those who are experiencing the effects of inequality.*

Evidence of how community adult education is having an impact can be seen through the resilience of the women fighting back against the pandemic by overcoming their fear as seen in the following ways:

> *Women are taking back control of their lives, women are sharing experiences, creating their own services through sharing skills… engaging in further learning…engaging in debate, conversations, conferences, taking their voices into unfamiliar spaces.*

Case Study 2- A Women's Education Centre

This Women's Education Centre is based in the former North West Durham coalfield area and established in the 1980s to address the needs of women experiencing the social trauma of de-industrialisation in family and community life. This is the only dedicated women's education centre in County Durham. It delivers informal and formal learning. This is a safe space for women to learn and share their concerns collectively and help to rebuild the lives of other women.

The research participant explains the ways in which the practices and processes of community- based adult education suddenly changed with the shock of the pandemic.

Funding became more difficult to source. The shift from group learning to blended learning for some brought barriers in engaging with learning due to digital and data poverty. The key change was to increase staff time for emotional support and the health and wellbeing of women experiencing social trauma and patriarchal oppression in family life. This has intensified with the pandemic and lockdown. More time was also spent on providing mutual aid to learners due to food poverty and financial insecurity with much less time devoted to providing learner support.

> *More intense support needed …women suffering from intense anxiety, in domestic abuse situations, increased drug and alcohol use, gambling. More focus on supporting with the practical necessities of life, tackling poverty and providing food and wellbeing… less opportunities to identify individuals who are struggling with learning through their life challenges.*

Fear of engaging in group learning has also made it harder to engage women in learning. The work of the centre has been made more difficult by the numbers of women experiencing social trauma and abuse within the home. This has escalated in the pandemic and in doing so has increased poor mental health within these women learners. The increase in the number of women experiencing abuse in the wider community who are seeking a safe place within which to learn has escalated and this centre is overwhelmed by referrals from agencies.

> *Engagement (harder) – in respect of structured learning as face-to-face contact holds fears for many but is the preference for the social aspect of learning. Isolation and women trapped at home in difficult circumstances has …exacerbated Domestic Abuse and Mental Health. Involvement with services… has rocketed into a situation where we cannot respond to the demand and have waiting lists.*

The focus of the work has shifted to the following priorities of supporting the health and wellbeing of our community of women learners:

> *Our priority has been the wellbeing and safety of the women. Many… have faced additional caring of vulnerable family members, financial issues and home schooling!*
>
> *Expecting Ofsted inspections… a massive capacity burden on …teaching team.*
>
> *Need to reshape our learning offer to better suit the needs of the women…more first steps learning and wellbeing programmes.*

The pandemic is both facilitating and hindering the participatory and dialogical practices of adult and community education as a social vaccine in the following ways:

> *Has regressed many of our students in their life journeys… in greater need of support, practically and emotionally before they can fully engage in learning effectively.*
>
> *Increase in the take up of… wellbeing courses such as mindfulness.*
>
> *Opportunities that have given… volunteers to respond to others needs and use their training… to use those skills and help others has helped them to deal with the pandemic.*

Evidence of how adult education is having an impact is described in the following way:

> *The report from our Supporting Sisters shows the impact of ongoing educational provision alongside effective individual support.*

Case Study 3 -A Community Education Centre

This Community Education Centre has provided the community with adult education opportunities for men and women since the 1920s. The centre offers over 50 accredited and non-accredited courses. There are different groups to join: interest groups, advice groups, women's groups, multicultural groups, sessions for older people and people with health issues.

The practices and processes of CAE changed in this centre from group learning to digital learning for those with digital skills and devices or were loan devices. Through good communication and the offer of additional learning resources, the centre retained 2/3rds of its learners. Those who were marginalised and living on the edge of society dropped out due to a shift in learning methodologies and fear of the virus. Learners

from the Muslim community and different multi-cultural groups dropped out and have not re-engaged despite continual communication. The research participant explains:

> *Many marginalised learners dropped out of programmes…maintained 2/3rds of the regular learners. Some communities such as Muslim centre and Multi-cultural groups opted out entirely, not engaging with any offer, although we have kept social calls throughout. Still reluctance now…*

A significant shift from Centre for Learning to a Mutual Aid Hub.

> *Community Centre became a hub for mutual aid and some learners volunteered with shopping, prescriptions, outdoor work and so on. Many spent time calling more vulnerable community (including learners) to stave off isolation.*

Classroom re-organisation on social distancing guidelines was established.

> *Reopened classrooms in one centre where we were able to control cleaning, social distancing, entry and exit routes, mask wearing. Numbers… limited to 6 learners. For those who chose to participate this worked well, others who continued to isolate were maintained by phone, post, online.*

Mental health and wellbeing support became a priority for the community of learners and staff alike. The importance of making wellbeing central to courses is critical but funding criteria makes this difficult to happen.

> *Aim to include wellbeing elements in courses... The September offer has… 50% of courses aimed at learners wellbeing, recognising that creativity is mindful and important to us all in maintaining our mental health, that support is important and that feeling part of something is vital in combating loneliness and isolation.*

Nothing became easier as fear of the virus brought difficulties with (re)engagement of learners as did deterioration in their mental health and adult education no longer being a priority for many.

> *Harder to reach people who are isolating or fearful of being out in a public space. Workload for staff is greater having to offer remote and blended learning programmes. Harder to engage with new learners,*

> *more anxiety issues and poor mental health among learners…worries about money and survival for families takes adult learning lower in the priority list.*

The focus of the work has shifted to providing digital learning or blended methodologies of learning which is a mix of technology and group learning, both of which have consumed tutor time.

> *Focus towards remote and blended learning models. Having learners engaging via video call, staff having to learn to use cameras to demonstrate, Google classroom has at once been both a lifeline and a demon, eating up so many additional and unpaid hours for casual staff trying to keep their jobs.*

The pandemic is both facilitating and hindering the participatory and dialogical practices of community education as a social vaccine with fear of the virus being a significant factor in the loss of learners. For those who succeeded with digital learning this methodology enabled inclusion, visibility and projected the learner voice.

> *In many ways hindering as people are fearful to engage or are unable or unwilling to be involved in digital learning… many…hung onto their courses as maintaining normality and their social networks and have found that digital participation works well for them…many groups… use what's app or google stream to socialise outside of lessons, it can if the circumstances are right bring people closer together in adversity.*

Adult education is having an impact as it begins to accommodate the psychological impact of the pandemic on learners by offering courses to improve mental health and wellbeing.

> *Conversations with learners …has led us to change some of our provision to a more supportive and mindful offer which is important to learners… a greater acceptance now about doing activities for our own selfcare.*

Analysis

Q1. How have practices and processes of community -based adult education changed in the pandemic?

The most significant ways in which the practices and processes of Community- based Adult Education (CAE) were changed by the pandemic were through government closures of centres that brought about the loss of safe spaces for learning that prevented women learners, marginalised groups and Black Asian and Ethnic Minority (BAME) groups meeting as a collective. Hill Collins (2000, p.101) argues, "safe places are prime locations for women to resist the dominant culture's definition of them … and provide the opportunity for self-definition which is the power to name one's own reality"

The suddenness and shock of the pandemic shifted CAE which is fundamentally a social process to digital learning, which is independent learning and isolating. This was only partially successful, despite the enormity of staff time and effort to make this work. In doing so, it significantly changed the role of the tutor to learner support, preventing drop out, issuing resources and devices There was no additional funding to be found for these centres to keep their learning communities engaged through digital learning, despite the importance of learning being good for one's mental health.

Many did not engage with digital learning as they did not have a conducive learning environment at home as well as experiencing digital and data poverty. The pandemic exposed a digital divide within the learning communities of those who lacked access to appropriate devices, including printers, internet connectivity, and technical back-up when things went wrong at home. Despite being offered learner support and a device, many did not have internet connectivity at home due to financial poverty. Connectivity for data costs money and food was a priority not connectivity. As the pandemic imploded inwards onto CAE it produced an additional inequality that of digital and data poverty and for many exclusion from community education.

The belief that working class learners can access digital learning through digital technologies, disregards social and economic inequalities of which digital poverty plays a part in excluding many learners who are missing out on education. This causes learners distress, harms their wellbeing and creates inequalities, in particular for disadvantaged learners.

This problem of digital and data poverty lies outside of CAE as it has been brought about through structural inequalities and social injustice. Its solution lies in public policy in providing policies for investment in community digital infrastructures.

Q2. What has become harder or easier?

Nothing has become easier but it has become harder. All participants reported it was harder to (re) engage learners due to fear of contracting the virus. Research by Degerman, Flinders & Johnson (2020, p. 17) argues, structural inequality is exacerbated by crisis, with fear being experienced unequally during a pandemic. Those who were marginalised and living on the edge of society dropped out due to a shift to digital learning and fear of the virus. Learners from the Muslim community and different multi-cultural groups dropped out and have not re-engaged despite continual communications. The high rate of CV19 infections and deaths in the Black Asian and Minority Ethnic (BAME) population creates fear of the virus. Bambra et al. (2021, p.40) points to socio-economic status and ethnocultural groups reporting higher levels of psychological distress and CV19 related discrimination, stigma and racism being associated with poorer mental health in BAME groups.

The lockdown experiences at the social and community level has created difficulties in family life which has impacted upon CAE. CV19 government guidelines prevented socialisation with family and friends and support from agencies was reduced. Many learners especially women who had once become visible through CAE have now become invisible behind closed doors which is not good for mental health. The indirect impact of the pandemic for women living with domestic violence is that it has increased poor mental health in women. Women's Aid (2020) reports that over half of women experiencing abuse in the pandemic experienced a decline in their mental health. The centres are experiencing a return of women who are in need of emotional and mutual aid support and learning to improve their mental health. It has become an increasing priority of these centres to respond to this critical crisis by seeking strategies to improve mental health through learning and change the curriculum to meet this need.

Nothing became easier in community adult education in pandemic times as fear of the virus brought difficulties with (re)engagement of learners but women who became locked down at home and experienced domestic violence are seeking to return to safe places in community learning centres to restore their mental health and wellbeing. Centres are responding to the challenge of the psychological impact on their learning communities.

Q3. How has the focus of the work shifted?

The permanent closure of a women's centre that offered safe spaces is forcing this project to shift to an outreach model. This will enable engagement of women at a deeper level within the community. To prevent the pandemic in silencing women because of the loss of group work this women's centre has shifted their voices into unfamiliar spaces online to debate, have conversations and at conferences to raise issues of concern. The women continue to produce podcasts, you tube videos and blogs to raise the profile of the organisation to other women.

At the start of the pandemic digital learning had been seen as the priority. As the pandemic unfolded the collateral damage of its impact on family and community life through fear, loss of socialising, poor mental health, domestic violence, food poverty, digital and data poverty, has brought a shift in thinking. These centres are being shaped by these concerns. The curriculum of these centres has shifted, or is being enlarged, or taken on an added dimension, to respond to the psychological impacts of the pandemic through learning for mental health and wellbeing.

Q4. Is the pandemic facilitating or hindering the participatory and dialogical practices of adult and community education as a social vaccine?

The pandemic has hindered the participatory and dialogical practices through closure of community centres, loss of learning spaces and the social dimension of adult education to an individualised approach of digital learning has brought about regression in CAE. The shock of the pandemic has atomised and fragmented family life making engagement in learning a lower priority. A culture of individualisation has permeated these communities, making individuals more remote from each other through a multitude of neoliberal government guidelines which have impacted on family, social and cultural life. Walkerdine (2009, p.63)

argues that "routine affective practices" found in the social and cultural life of communities provide a sense of security to the population. Such practices provide 'ontological security' which are the "rhythm and patterns of everyday life, both materially and emotionally which held a community in place…provided a sense of safety…and emotional containment" (Walkerdine, 2009, p.63). 'Ontological security' seen as a stable mental state in enabling individuals to get on with their lives was disrupted by the pandemic. In doing so, learners' engagement with community education has been disrupted predominantly through fear and poor mental health, disruption to family life and neoliberal governmentality CV19 guidelines.

Q5. What evidence can you highlight in terms of how adult education is having an impact?

Evidence of how community adult education is having an impact can be seen through the resilience of the women fighting back against the pandemic by overcoming their fear and projecting their voices. The pandemic is not silencing but facilitating the women's voices in a different way.

Adult educators are seeking out new strategies to provide learning opportunities to address the mental health and wellbeing needs of their learners due to the social and psychological impact of the pandemic. The importance of community adult education in pandemic times was not underestimated by learners who saw it as critical and a lifeline in preventing social isolation, as a refuge from patriarchal oppression and in improving their mental health.

Community adult educators are fighting back and remaining resilient in pandemic times to keep mainstream provision sustained with reduced class size, social distancing measures and through digital and blended learning. The learning offer is changing to accommodate the mental health and wellbeing of learners but the offer is not challenging structural inequalities through radical education. The socio-economic inequalities that have produced health inequalities combined with poor social determinants of health have laid the foundation for the CV19 virus to rip through these working class communities creating an unequal pandemic.

Despite the difficulties posed by the pandemic the commitment of staff to work in new ways, to develop new skills, to maintain contacts, to seek out new funding sources and to double their efforts in working with old and new students is characteristic of the caring and emotional labour of CAE and the social, collective and emancipatory impetus that underlines much of this work.

Conclusion

A 'social vaccine' is a relational concept addressing the atomising, individualising and damaging social, material and psychological consequences of the pandemic which have an unequal and devastating impact on marginalised groups. A 'social vaccine' is as important as a biological vaccine in fighting disease. The research explores how CAE can play a pivotal role in counteracting some of these damaging consequences by its distinctive purpose and processes of working with communities. The paper explores how CAE can contribute to the idea of a social vaccine because this needs highlighting - particularly in the context of educational policies that merely see forms of education for adults as having a narrow, vocational focus.

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Learning in public spaces after post COVID-19 period

Meta Furlan

University of Ljubljana

Introduction

As Jarvis (2006) says, learning is the process of internalizing all the experiences individuals have in the external world, making them part of the individual. Such learning takes place at various moments in our lives. Learning holds transformative possibilities and facilitates engagement in the broader social world by developing respondents' awareness of the public and capacity for civic action (Grummell, 2010, p. 566). Ellsworth (2005) asserts that people transform only when they dare to connect with the external world of things, which provokes a reordering of the internal. This process happens not sequentially but simultaneously as the world and the person recalibrate in the action of making. And what is recalibration but the act of becoming a citizen through doing. She sees in-between spaces or transitional spaces as something very special to learning. Learning in transitional spaces means moving away from fixed certainties and beyond the taken-for-granted ways of experiencing the world around us and ourselves as citizens, as learners, as city dwellers, as consumers, or as art audiences (Ellsworth, 2005, p. 57). Public pedagogy gives us the framework for this kind of learning - for learning in the outside world, for learning in public spaces. Indeed, it does not refer to a physical location of pedagogical phenomena, but rather to an idealized outcome of pedagogical activity: the production of a public sphere focused on values and collective identity (Sandlin et al., 2011b, p. 342). For Biesta, public pedagogy is about fostering publicness, that is, spaces where freedom can emerge, new ways of being and doing (Biesta, 2014, p. 23). Learning that occurs through engagement in a democratic experiment can be fostered through public spaces. The latter offers a multiplicity of meanings, ambiguous events, actions, and interactions, all in a constant state of becoming through citizen engagement. It creates the material basis for people's social (inter)actions within their community (Popović et al., 2020). Nevertheless, learning interactions in public spaces are changeable, open-ended and shaped by citizens

through discussion; learning is unpredictable, multi-layered and in some ways more challenging. Learning in public spaces is natural, experiential and based on citizens' problems (Jelenc Krašovec et al., 2017, p. 58).

Impact of the Covid-19 pandemic on public spaces

Covid-19 has radically changed our attitude toward public space. Before the pandemic, public space seemed to be taken for granted, and with the SARS-CoV-2 virus, perceptions have changed significantly. As governments around the world began to close public spaces and limit the number of people who were allowed to be there, it became clear how important they were to people's mental and physical health, social bonding and social contact. Public open spaces thus became a symbol of the freedom of movement and association that was taken away during the pandemic. Furthermore, closing and restricting movement in public open spaces greatly reduces opportunities for learning, conversation, reflection, solving common problems, sharing opinions and views.

Public open space during a coronavirus illness no longer has the capacity to restore coexistence between different groups and contribute to active co-creation of communities. Residents are encouraged to stay at home, stay behind closed doors, and limit their social contact as much as possible. Public space, a symbol of openness and accessibility, has become a closed and exclusive space where presence, action and social contacts are not desired. In this time, streets, sidewalks, squares, parks are no longer the centre of social capital and a space of learning, trust and respect, help, local democracy, networking and meeting (Jacobs, 2009). All this has consequences for different social groups who perceive the closure of public open spaces differently.

The Covid-19 pandemic challenges learning in public open spaces. The closure of public open spaces and the restriction of movement and access to individual public open spaces have minimized learning opportunities in these spaces. By prohibiting people from gathering outside of the common household, interactions with others, social contact, and community activities in public open space are effectively prevented. A public open space that was supposed to be democratic, open for use by all social groups, and enabling community life (Lipton, 2002) suddenly became a closed and exclusive space with no opportunity for community action. By restricting the use of public open spaces and

distancing themselves as key strategies to reduce the transmission of the SARS-CoV-2 virus, people have lost public open spaces as places to meet, act and learn.

Research has shown, for example, that communal forms of informal learning are most important for older men. They prefer informal spaces in the community where practical activities and learning take place in informal, local, collaborative and unstructured forms (Fragoso & Formosa, 2014). It is these informal spaces that allow older men to connect with each other, build a sense of reciprocity and connect with the community (Jelenc Krašovec et al., 2019). The use of public open spaces, meeting and working in informal spaces contribute significantly to preventing isolation and loneliness among older people. Moreover, they also influence their health, active participation in civil society and personal growth (Dye et al., 2011). We therefore wonder how government regulations closing public spaces and banning visits to old people's homes and hospitals will affect older people.

Furthermore, public open space as a domain of the public, and by extension the community, is important for facilitating learning experiences, building community and individual identity, and participating in collective action. Public open space is thus conceptualized as a semantic and social object - it becomes a space of learning, expression of feelings, ways of thinking and social processes (Visočnik, 2011); it becomes a space that actively influences the transformation of the individual and with which we can identify locally, nationally and individually. However, public open space offers us not only the construction of our own identity, but also communication with the identity of others, which necessarily leads to the transformation of our thought patterns, attitudes and opinions. We learn all this in a community where everyday life develops, where we meet others, communicate with them, get to know them and accept them. Madanipour (2016) finds that public open spaces are key to learning tolerance and agreeableness. He believes that in them different social groups and individuals perceive each other, learn from each other and are together in the same space, which also provokes a certain level of cooperation. Moreover, public open space promotes tolerance through direct (physical) social contact, communication and learning. However, during the Covid-19 epidemic, we face a challenge. How is one supposed to communicate

with others in a public open space if it is closed? How is the public open space supposed to fulfil the role of a safe space (Bourgeios, 2002) where individuals can experiment with their identity and thinking, when it has become an empty shell, that is, a space where regulated procedures and formal rules apply? How is the connection to space, which for both young people and older people is crucial to shaping and consolidating personal identity and place attachment, to take place when public open space has become inaccessible? How will informal learning, which is extremely important for accessing living knowledge, take place in public open spaces, libraries, voluntary and political organizations, generation centres, on the streets and pavements? Will the consequences of being confined to homes manifest over time in greater intolerance of the other, in individualism and selfishness, in personal self-sufficiency and asociality? All of these questions are relevant as we think about the public open space, barriers, and challenges that Covid-19 brings.

The pandemic also raises questions about the design, perception, use, behaviour, and inclusion or exclusion of public open space, which we discuss below.

Design of a public open space

The design of public open space during the Covid-19 pandemic raises more questions as Honey-Roses et al. (2020) have found out. Do parks need new design, use, and practice? What is the future of large public open spaces? Do we need a new typology of public open space? Will the temporary transformation of public open space during the crisis leave more lasting changes?

To limit the spread of the virus, the most effective way is to limit opportunities for crowds to gather. Cultural and sporting events, ceremonies, and protests held in public open spaces such as squares and parks will be restricted or banned during Covid-19. This raises the question of whether we will develop a lasting resistance to mass events during a pandemic. If so, such resistance would have not only urban planning consequences, but cultural and political ones as well. Throughout history, large open spaces have provided space for residents to organize, form groups, band together, and express political resistance (Luisa Martin, 2014). However, to limit the gathering of crowds and the resistance of individuals to mass events would weaken the idea of public

open space as an agora, which is synonymous with active citizenship. Will we need to rediscover and revitalize the social and civic use of public open space after a pandemic?

Perception and use of public open space

The perception and use of public open space raises the following questions (Honey-Roses et al., 2020): will public open space be used by fewer people than before the pandemic? Will we change our behaviour in public open space? Will we change our perception of the mass of public open space? Will the rules and use of enclosed public spaces change? Will violations of civil liberties (e.g., the right to assemble, protest, and freedom of speech...) persist in the post-pandemic era? Brannen (2020) already points to the violation of individual citizens' civil liberties, such as the order to shoot potential protesters in the Philippines, the collection of large amounts of biometric data from citizens in Russia and China, the control of movement through technology.

A pandemic can reinforce social inequalities in the use of public space. Research in the United States shows that lower-income workers continued to move around public spaces during the pandemic, while higher-income workers worked more from home (Valentino-De Vries et al., 2020). Thus, they were the first to be more exposed to infection with the SARS-CoV-2 virus, especially if it is true that the virus can survive in the air and on surfaces for a long time. In our opinion, if telecommuting becomes common in the future, it could mean a change in the use of public open spaces and a worsening of the social divide. Some public open spaces could thus cease to be spaces of social mixing in terms of social class, educational structure and income. Lilli (2020) points out that during the Covid-19 crisis in the United States, police violence and surveillance increased, especially against blacks and immigrants. She believes that during the pandemic, ideas about who should have welcome status in public open spaces and how they should be used changed, further excluding blacks, immigrants, and members of other racial groups from public open spaces.

As Sennett (2018) notes, avenues and department stores represent two physical changes that indicate a transformation of public space. People came to the streets "to see and be seen" (ibid). And it is these two activities, which emerged in the 19th century and had a major impact on

the perception and use of public open spaces, that are most affected by Covid-19. The coronavirus will most likely lead to a decline in shopping in physical stores and move this activity to the Internet, which will have a number of negative effects on local stores, cafes, and small shops, which may also lead to neighbourhood change. Researchers believe (Honey-Roses et al., 2020) that public open space can still be a space for socialisation and conviviality, but it will be more difficult to implement spontaneous behaviour, socialisation with strangers, and informality, which are essential elements of social cohesion. Public open space is an important socialisation factor for young people. They use it to form and express their identity and lifestyle and to place themselves in society (Worpole and Knox, 2007). Therefore, the relevant question is how the experience of closed public spaces and the restriction of movement and socialising in public open space will affect children and young people's experience of attachment to particular public open spaces that they hold dear. Honey-Roses et al. (2020) believe that following a pandemic they may become less attached and accustomed to online isolation (p. 13). The pandemic will therefore leave complex consequences in the perception of public open spaces; some will value the accessibility and openness of public open spaces more, others will feel more threatened in them because the public open space will become more controlled due to the need for greater security and traceability of users.

Exclusion from public open space

Exclusion from public open space raises the following fundamental question (Honey-Roses et al., 2020): how are vulnerable social groups-ethnic minorities, migrants, the elderly, children, the homeless, etc. - considered in the planning, use and regulation of public open space during and after the pandemic?

Exclusion from public open space is a burning issue even without Covid-19 because it means exclusion from the realm of decision-making, community co-creation, political and public action in general (Mitchell, 2014). Even before the crisis, researchers warned of the dangers of gated neighbourhoods (Atkinson & Flint, 2004) and "spiky" or "slippery" spaces (Flusty, 1997 in Robbins, 2008) that exclude certain social groups from public open space, and during the Covid-19 crisis, existing inequalities deepen (Kluth, 2020). Minorities, the homeless, the elderly, and the poor

are likely to be most affected by the pandemic because they have poorer access to health care and more barriers to self-isolation (Du et al., 2020). Public open spaces are extremely important for them as they alleviate isolation and loneliness. We should also draw attention to the importance of public open spaces for those who experience violence in their families. For them, public open spaces mean a place of retreat, a safe place to escape violence. How will the closure of public open spaces affect them when researchers are already talking about an increase in domestic violence (Honey-Roses et al., 2020)? There are also homeless people for whom public open space is their home, refugees and illegal migrants who will be even more excluded from public open space. Therefore, there is a need to re-examine the role of public open space for social groups, the importance and necessity of learning in public open space for greater social cohesion and the consequences of their closure for society.

Restrict social movements

The Covid-19 pandemic is also affecting social movements. Once protesting on Trg republike in Ljubljana (Slovenia) was a matter of course and not dangerous, but this is no longer the case. Let us remember the arrests and censures of protesters during the spring protests in Ljubljana, or the warning of protesters against police violence against them during the autumn protests. With the ban on gathering in public places, the protests were practically banned. We would like to point out that by closing public open spaces, the current government of the Republic of Slovenia is also affecting social movements, which are an important space for learning, pedagogy and citizens' development in democracy, participation and citizenship (Kump, 2012). We can only learn all this by being part of social movements - by cooperating and acting. Interactions and discussions in public are learning processes that prepare us for life in the community, and through active action become learning itself (Popović et al., 2020). The authors note that important learning takes place through participation in social movements, and that transformative learning occurs primarily among the marginalized and oppressed when they create careful and safe space where learning processes can take place (Gregorčič & Jelenc Krašovec, 2018). Public open spaces thus become a link between the individual and the community, between their inner and outer worlds. From this perspective, the closure of public open spaces is problematic not only because it

makes it impossible for an individual to connect with the community, but also because it makes it impossible to fight against the dominant politics and ideology. On the other hand, the closure of public open spaces allows the authorities to clean up these spaces. Policy approaches that aim to supposedly eradicate crime from public open space and cleanse it of all inappropriate practices have the power to eradicate certain undesirable groups from public open space (Worpole & Knox, 2007).

The importance of public pedagogy in the production of the public sphere

The concept of public pedagogy first appeared in 1894 and was used as a theoretical construct for the study of pedagogy, focusing on the processes and sites of pedagogy outside of the formal school (Sandlin et al., 2011b). The concept was also used by researchers in adult pedagogy in the 1970s and 1980s when they examined popular culture and the mass media as spaces of pedagogy (Sandlin et al., 2010). Through the work of Carmen Luke and other feminist writers, it was introduced to the broader research community in pedagogy in the mid-1990s and popularized in the late 1990s by Henry Giroux (Sandlin et al., 2011a). Giroux was a key author in the development and dissemination of the concept of public pedagogy; in his earlier work, public pedagogy is a means of critical analysis and intervention in popular culture and media. His focus on the hegemonic aspects of popular culture has been expanded by some researchers to explore the critical and anti-hegemonic possibilities of popular culture, with an emphasis on using popular culture as a potential venue for social justice, cultural critique, and the reassessment of possibilities for democratic living. Over time, the concept of public pedagogy moved beyond the boundaries of popular culture as researchers began to use it to explore other venues where public pedagogy can take place (Sandlin et al., 2010, p. 2-3). As the concept has evolved, public pedagogy has taken on various definitions and meanings, with researchers most often emphasizing its feminist, critical, cultural, performative, and activist dimensions (Sandlin et al., 2011b).

Accordingly, public pedagogy occurs through popular culture (e.g., television, film, music, Internet, magazines, shopping malls), nonformal pedagogical organizations and public spaces (e.g., monuments, zoos, museums), dominant discourses (e.g., capitalism, neoliberalism), and

public intellectualism and social activism (e.g., social movements) (Sandlin et al., 2010). Through public pedagogies, members of different age groups shape their identities as the media, popular culture, and public space shape and construct identity issues. Thus, they become a space for the formation of grand identity narratives (Sandlin et al., 2011a).

At the heart of the concept of public pedagogy is the idea that we not only exist in physical spaces, but actively communicate with them, shape them, give them meaning, and influence them (Hickey, 2010). The concept of public pedagogy encompasses the different knowledge that members of different age groups acquire in different social contexts in public spaces through popular culture, the Internet, and dominant discourses (Sandlin et al., 2010), as these represent sites of public pedagogy. Biesta (2012) distinguishes between three interpretations of public pedagogy. The first understands public pedagogy as "pedagogy for the public", as it assumes that the public lacks information and knowledge for active and responsible citizenship. The main way of this approach is teaching, where the world is seen as a huge school and the main task of the educator is to teach active citizenship. The second interpretation sees public pedagogy as "pedagogy of the public", where pedagogy and learning is organized in democratic practices and aims to create critical awareness of various public issues. Educators here are facilitators of learning processes, but these are not predetermined, but open and changeable. Although this interpretation incorporates plurality and citizenship better than the former, it still tends to turn social and political problems into learning problems, thus making them the responsibility of the individual and excluding them from the public interest. Therefore, Biesta proposes a third model of public pedagogy, according to which it is understood as a "pedagogy for publicness" that empowers people to become active citizens. Public pedagogy in the light of the publicness functions as an "extension of concern for the public quality of human coexistence" (Biesta, 2012, p. 683), which includes pedagogical interventions adopted in the interest of the quality of public spaces and places. The public educator here is someone who ensures that public space remains open to the extent that it allows freedom (p. 691-694). Biesta believes that artistic and educational interventions in public space enable the connection of public space with social action,

which in turn leads to encouraging the public to create spaces for "new ways of living and acting" (Biesta, 2014, p. 23). The key factor here is not the transmission of knowledge or critical dialog, but the interruption or intervention that triggers action, learning and change. Because of the latter, public pedagogues in public spaces are important and should provide an open, democratic public space where it is possible to work from the bottom up, where there is space for different interventions, social actions and discussions about anti-democratic and hegemonic social practices, as well as to plan pedagogical activities in public spaces when they do not arise spontaneously.

Some authors (e.g. Robért et al., 1997) understand public pedagogy as educating people about how the world works. They believe that pedagogy is at least as important for democracy and citizenship as the transmission of income, because only a public with sufficient democratic knowledge is able to critically evaluate a given policy (Sandlin et al., 2011b). Last but not least, social interventions in the public sphere are critiques of the prevailing ideology and stimulate reflection on life in society (Garau, 2016).

Public pedagogy is important from the point of view of learning in public open spaces for three reasons, as Earl (2016) notes. First, because it takes place within cities and exploits urban spaces for learning and critical assessment. Second, because it attracts the attention of all who pass by - public pedagogy does not take place behind closed doors, but in public, allowing for chance encounters. Third, it aims to create a public sphere that may never have existed - by extending pedagogy beyond the closed doors of formal institutions or other privatized spaces, public pedagogy moves learning to the streets and creates new forms of agora (Earl, 2016, p. 17). Therefore, public pedagogy can become an engine of social change because, as Savage (2014, p. 84) says: "The pedagogical power of dominant discourses [...] is never absolute, unilateral, or self-sufficient, but multidirectional, dispersed, and imbued with complexity." However, it is this very complexity that creates the possibility of moving theory and critique out of the ivory tower of formal institutions and into the public open spaces that people traverse daily through various means of public pedagogy (Earl, 2016). Furthermore, to break the dominance of neoliberal and capitalist currents, it is necessary to democratize public space in the direction of returning public space to the people and

adapting it for the common good - for public dialog, critical reflection, and social movements, in short, to claim the right to the city.

Learning in public open space is mostly incidental and informal. It is a "lifelong process in which everyone forms attitudes, acquires values, skills, and knowledge from everyday experiences, educational influences, and resources in their environment, family, neighbourhood, work, play, shopping, library, and public media" (Jelenc, 1991, p. 54-55). It is not carried out in an organized or structured way, it is not institutionalized, and from the individual's perspective, it is usually unplanned (Livingstone, 2001; Schugurensky, 2006). Therefore, this type of learning is often unreflective (Livingstone, 1999), and its effects can accumulate in the form of tacit knowledge (Adloff et al., 2015).

The forms of informal learning in public open spaces vary, but in general they can be divided into: (a) instrumental learning, i.e., learning to acquire new skills, competencies, and knowledge; (b) interpersonal learning, i.e., learning to work and live with one another (Muendel & Schugurensky, 2008); and (c) transformative learning, i.e., learning to change attitudes, personal stances, values, actions, and the self (Hoggan, 2016). Of these, transformative learning is a very challenging learning process that plays an important role in public open spaces, especially in the context of social movements that seek social change, such as changing discriminatory practices, rules, norms, and socioeconomic policies. Social movements provide a space for participants to express, share and disseminate their tacit knowledge and also act upon it (Kump, 2012). Through the process of transformative learning, individuals can also free themselves from personal and social bondage, which they examine and reflect upon in public open spaces through discussions, actions and happenings. The latter are the basis for learning dialogs and interactions with others, as they enable the transformation of private matters into public and shared ones (Jelenc Krašovec, 2015). Therefore, learning in public open spaces is believed to be able to encourage adults to maintain control over their own lives and opportunities, it can promote the sharing and pooling of knowledge and experience, and give strength and liberation when this learning is transformative (cf. Jelenc Krašovec et al., 2017, p.58).

Conclusion

The conceptual framework of public pedagogy allows us to think about the connection between the city, space, learning and pedagogy and the exploration of learning in public open space. Public pedagogy not only gives us a basis for thinking about learning in public open space, but it also gives us the opportunity to connect that learning to popular culture, street art, prevailing discourses and social action. It is important that we promote and nurture a public pedagogy in public open space that raises questions, encourages discussion and action, and enables the creation of a community where action is possible. Public open space is the best classroom for civic education because it brings together a variety of meanings, events, actions, and interactions that are in constant motion and in the making. Public open spaces are thus junctions where the life of one intertwines with the life of another, transforming both the space and the individual. In this respect, public pedagogy becomes even more complex, critical and thoughtful, as its very nature encourages the expression of ideas in public, learning from observing others and taking action, understanding architecture, the urban landscape, urban plazas and green spaces as learning tools to promote an anti-hegemonic pedagogy and progressive activism. In light of the Covid-19 pandemic, the latter is of utmost importance: the pandemic raised many questions about learning and action in public open space that need to be considered and re-evaluated once public life and public perception reopen.

The pandemic has highlighted the importance of public open spaces for the participation of different social groups in decision-making, shaping and changing communities. Through their openness, these spaces allow different social groups to access and function, connecting them to the public arena where they have the opportunity to have a say on issues that affect them. With the closure of public open spaces, this access is prevented, resulting in even greater exclusion from the realm of decision-making, which thus becomes even more the privilege of the wealthy. It is therefore necessary to create such public open spaces that promote learning and active citizenship, where bottom-up interventions are possible and where individuals have freedom of action.

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Programmes d'alphabétisation au Bénin: quel référentiel de compétences pour une éducation des adultes réussie?

Arnauld G. Gbaguidi

Université d'Abomey-Calavi (Bénin)

Introduction

Selon la Déclaration de Hambourg sur l'éducation des adultes (CONFINTEA V, du 14 au 18 juillet 1997) l'alphabétisation vise plutôt à les aider, entre autres, à améliorer leurs aptitudes et qualifications techniques et professionnelles ou à les réorienter en fonction de leurs propres besoins et ceux de la société.

Cette vision de l'alphabétisation et de l'éducation des adultes transparaît également dans le Document de Déclaration de politique nationale d'alphabétisation et d'éducation des adultes (DEPOLINA, version 2005) :

> En tant que vecteurs de contenus éducatifs, l'alphabétisation et l'éducation des adultes rendent les individus bénéficiaires mieux informés, plus performants, plus efficaces et plus ouverts au monde. C'est donc un investissement dans la qualité de la population, le renforcement du capital humain et la valorisation du temps humain, facteurs indispensables à la croissance et au développement.

Dans cet extrait, il faut bien voir que la recherche de la qualité est au cœur de tout processus d'alphabétisation et d'éducation des adultes, notamment, la qualité des ressources humaines : l'aptitude de ces ressources à disposer de meilleures informations au plan social, scientifique et technique, leur capacité à les traiter, à s'en servir ou à les mettre efficacement en pratique, pour leur mieux être et celui de leur communauté, dans les domaines éducationnel, professionnel, public et personnel.

Orientations generales

Le contexte

Perçue comme un outil de développement permettant une éducation à la vie et dotant les individus de capacités devant leur permettre d'améliorer leur cadre de vie, l'alphabétisation devrait prendre une dimension de plus en plus importante au Bénin depuis ces dernières années avec un Ministère spécifiquement dédié à l'Alphabétisation et à la promotion des Langues Nationales. Dans le PDSE 2006-2015, l'Alphabétisation occupe une place de choix. Ce document qui est le fruit d'une réflexion croisée entre les Acteurs Etatiques, les Acteurs Non Etatiques béninois et les Partenaires Techniques et Financiers intervenant dans le secteur, précise des objectifs pour l'horizon 2015 en ce qui concerne le sous-secteur Alphabétisation. Mais les résultats obtenus sont maigres au regard des attentes.

En effet, l'évolution en spirale, jalonnée de réorientations stratégiques successives et de difficultés de mise en œuvre des réformes structurelles, explique ces résultats globaux peu probants, qui traduisent la faible efficacité des méthodes appliquées au cours de cette longue période et un manque de vision à long terme.

En ce qui concerne le cadre de référence politique, il est important de souligner que le Bénin a souscrit à plusieurs engagements tant au niveau national, sous régional, régional et international qui peinent à se traduire en actions concrètes. A ces différents engagements, vient s'ajouter le document de politique nationale d'alphabétisation et d'éducation des adultes (DEPOLINA) adopté en 2001 et portant sur 10 ans jusqu'à l'horizon 2010 qui devrait permettre de nouvelles orientations.

Ces orientations stratégiques majeures du sous-secteur alphabétisation ont été précisées à différentes occasions à savoir:

En 1997, La Table Ronde sur le secteur de l'éducation avait réaffirmé que l'Alphabétisation et l'éducation des Adultes constituaient une composante essentielle du système éducatif et devraient, à ce titre, bénéficier des mêmes attentions que la composante formelle. Cependant, à peine 1% du budget de l'éducation lui est consacré.

Du 12 au 16 février 2007, Le Forum national sur le secteur de l'éducation réuni à Cotonou a permis de procéder à un nouveau diagnostic du sous-secteur, et de réaffirmer l'importance de l'Alphabétisation et l'Education des Adultes comme un véritable outil de développement. Ce forum a également souligné la nécessité qu'une approche holistique soit privilégiée en la matière. Les recommandations faites à cet effet allaient dans le sens de l'amélioration des stratégies de mise en œuvre des programmes et de l'arrimage du sous-secteur au système éducatif. Ces recommandations ont abouti à la création, d'abord, du Ministère de l'Enseignement Primaire intégrant l'Alphabétisation et les Langues Nationales puis, en novembre 2001, du Ministère de l'Alphabétisation et de la Promotion des Langues Nationales et enfin ce jour, Ministère de la Culture, de l'Artisanat, de l'Alphabétisation et du Tourisme (MCAAT). Ce qui constitue un recul.

Par ailleurs suite à l'état de dégradation de l'enseignement, révélé par les «états généraux de l'éducation » en 1990, le système éducatif béninois a été orienté vers des approches pédagogiques et andragogiques qui traduisent les aspirations profondes et légitimes du peuple béninois. Ainsi pour l'éducation formelle, ce sont les approches par compétences qui ont été choisies.

Quant à l'éducation non formelle, elle se fonde sur les styles d'enseignement et les styles d'apprentissage suivants, retenus lors de l'atelier du 28 au 30 octobre 2008:

STYLE D'ENSEIGNEMENT	STYLE D'APPRENTISSAGE
Style visant à faire vivre et expérimenter de l'intérieur les apprentissages.	Style visant la combinaison entre la conceptualisation abstraite et l'observation réfléchie.
Style visant l'apprentissage de la résolution de problèmes réels.	Style visant la combinaison entre expérience concrète et expérimentation active.

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Un proverbe chinois, décomposé en trois points, résume l'essentiel de ces styles d'enseignement et de ces styles d'apprentissage:

- "Dis-moi et je l'oublierai";
- "Montres-le moi et je m'en souviendrai, peut-être";
- "Impliques-moi et je comprendrai".

Un des instruments qui permettra d'opérationnaliser cette nouvelle orientation stratégique est l'élaboration du référentiel des compétences qui servira de boussole aux différentes interventions.

Les choix théoriques

Les choix théoriques qui résultent des styles d'enseignement et des styles d'apprentissage en vigueur dans le sous-secteur de l'alphabétisation et de l'éducation des adultes s'inscrivent dans une perspective de type actionnel. Cette perspective considère l'apprenant inscrit dans un centre d'alphabétisation comme un acteur ayant accepté d'accomplir des tâches qui ne sont pas seulement langagières. La perspective de type actionnel prend donc aussi en compte les ressources cognitives, volitives, affectives de l'apprenant et l'ensemble des capacités qu'il possède et qu'il met en œuvre en tant qu'acteur social. Cela induit les choix théoriques ci-après:

Le cognitivisme

Selon la philosophie cognitiviste, les connaissances qu'un individu possède déjà déterminent ce qu'il peut apprendre. A ce sujet, M D Gaonac'h (1987) révèle, à travers ses études, qu'il n'y a pas de fonction autonome de l'apprentissage ou de mémorisation, mais que les acquisitions constituent une conséquence de l'activité. La première remarque importante qui se dégage de cette théorie est que l'activité mentale est structurante : le matériel présenté est traité en fonction des stratégies construites préalablement et non en fonction de ces caractéristiques. Les stratégies cognitives applicables à un matériel représentent donc la base fondamentale de tout traitement.

La deuxième remarque est que les hypothèses cognitives peuvent avoir des conséquences intéressantes pour la construction de nouvelles connaissances. Selon M. Wambach: Elles mettent en relief les points suivants:

- L'importance du traitement de l'information, lequel serait plus important que la mémorisation du contenu;
- Les connaissances préalables de l'individu résideraient en termes de stratégies employées pour construire ces connaissances plutôt qu'en termes de contenus retenus;
- L'auto-structuration des matériaux par l'individu s'accomplirait grâce aux opérations mentales.

De ce qui précède, il se déduit qu'en didactique, il importe de privilégier la construction et l'enrichissement des stratégies qui permettent le développement de nouvelles stratégies pour le traitement de l'information et en particulier, celles qui favorisent l'acquisition de nouveaux savoirs et la construction de nouvelles connaissances.

Le constructivisme

Le constructivisme concerne les procédures d'enseignement quand celle-ci mettent l'apprenant au cœur des apprentissages scolaires. Selon J. – P. Astolfi (1997),

> « (…) les savoirs ne se transmettent pas ni ne se communiquent pas, à proprement parler : ils se doivent toujours être construits ou reconstruits par l'élève qui, seul, apprend. La notion constructiviste s'oppose ici à la stratégie transmissive. Pour que le terme de transmission puisse s'appliquer à l'enseignement, il faudrait admettre l'idée d'un savoir qui existe chez le maître et qui passerait chez l'élève (…). Au vrai, le terme de transmission ne convient que pour des informations, non pour des véritables savoirs.».

Le constructivisme s'oppose donc à une pédagogie de la transmission-réception centrée sur l'objet. Elle s'oppose également à une pédagogie centrée uniquement sur l'apprenant qui construirait lui-même son savoir à partir de ses besoins et de ses intérêts. L'appropriation du savoir par l'apprenant s'opère par différentiation, généralisation, ruptures…Elle s'appuie sur des constructions très individualisées, mais aussi sur des situations de classe, collectives. Les conflits cognitifs qui peuvent apparaître dans ce processus, sont souvent de nature à faire avancer la construction des connaissances.

Le socioconstructivisme

La théorie socioconstructiviste se repose sur le fait que la construction de connaissances durables est favorisée par la prise en compte du champ social dans laquelle elle est située. Ainsi, le socioconstructivisme met l'accent sur la dimension relationnelle de l'apprentissage: relation de l'apprenant avec les autres, relation de l'apprenant avec le milieu.

Ce qui paraît important ici, est que l'apprenant élabore sa compréhension d'une réalité par la comparaison de ses perceptions avec celles de ses pairs et celles de l'enseignant. C'est dans ces interactions que le cognitif se développe.

L'interdisciplinarité

Elle constitue l'une des pièces maitresses de la perspective de type actionnel. Elle vise essentiellement à mettre plus de cohérence dans les pratiques pédagogiques ou andragogiques autour des apprentissages de l'apprenant. Ces pratiques peuvent être motivées par:

- Le traitement d'un thème, d'où l'interdisciplinarité thématique ;
- L'atteinte des objectifs d'apprentissages, d'où l'interdisciplinarité centrée sur des objectifs d'apprentissage;
- Le développement chez l'élève des attitudes et comportements favorables aux apprentissages, d'où l'interdisciplinarité centrée sur des exigences et attitudes communes des enseignants ;
- La recherche de méthodes de remédiation à des difficultés d'apprentissage, d'où l'interdisciplinarité centrée sur les difficultés spécifiques de l'apprenant.

Dans la pratique, comme on peut déjà se l'imaginer, la question de l'interdisciplinarité se pose plus en termes d'activités qu'en termes de champ de formation. Néanmoins, il convient d'identifier, dès le départ, une discipline qui constituerait la clé de voûte au travers de laquelle tous les enseignements sélectionnés pourraient être rendus possibles.

La pluridisciplinarité

L'interdisciplinarité se déduit de la pluridisciplinarité. L'enseignement scolaire d'une discipline, dans le cadre de l'approche par compétences, s'inscrit dans la logique de résolution de problèmes.

En effet,

> L'importance de la pluridisciplinarité réside dans le fait qu'elle vise à accroître les chances de succès d'un enseignement. Dans les disciplines langagières et en sciences (mathématiques, sciences physiques, sciences de la vie et de la terre), par exemple, on décrit, on argumente, on explique, on démontre. Seul le commerce entre ces disciplines peut aider les apprenants et même les facilitateurs à percevoir les spécificités de ces notions selon les disciplines et leurs points de convergence.

La pluridisciplinarité nécessite donc une coopération entre les enseignants et une formation conséquente.

Les implications

Elles se déduisent des styles d'enseignement, des styles d'apprentissages et des choix théoriques:

La mobilisation de ressources de qualité

La mise en œuvre réussie de ce référentiel est subordonnée à la qualité des intrants pédagogiques. Il s'agit plus précisément:

- Des ressources matérielles, humaines et financières;
- Des processus nécessaires à la réalisation des objectifs du référentiel;
- des situations de stimulus.

L'organisation des tâches d'intégration et intégratrices

Dans le processus de développement d'une compétence, l'apprenant est soumis à des tâches qui nécessitent l'intégration des éléments d'une même compétence ou l'intégration de deux ou plusieurs compétences relevant de différents champs de formation. C'est ce que F. Lasnier désigne respectivement par les termes de « tâches d'intégration », et «tâches intégratrices»:

- Les tâches d'intégration sont celles qui activent tous les éléments d'une même compétence, mais n'activent pas d'autres compétences ;

- Les tâches intégratrices, par contre, activent plusieurs compétences d'un même champ de formation ou deux compétences de différents champs de formation;

Le cloisonnement et la juxtaposition des apprentissages sont donc des pratiques contraires aux principes qui régissent le développement des compétences.

L'orientation des apprentissages vers des tâches complexes, significatives

Cette implication résulte de la précédente. Le concept de tâche complexe renvoie nécessairement à la résolution de situations-problèmes, par exemple, l'élaboration d'un projet. Il s'agit donc d'une tâche qui présente un défi pour l'apprenant et qui, par conséquent, est de nature à développer ses capacités mentales et à lui offrir des possibilités de réinvestissement des apprentissages dans d'autres champs de formation et/ou dans la vie courante. Pour qu'elle suscite l'intérêt de l'apprenant, il faut qu'elle soit "significative" c'est-à-dire avoir un sens et du sens pour l'apprenant

L'adoption d'un nouveau processus d'évaluation

Les styles d'enseignement et les styles d'apprentissage en vigueur dans le sous-secteur de l'alphabétisation recommandent une évaluation intégrée axée sur la résolution de situations-problèmes ; mais ce type d'évaluation n'exclut pas entièrement les évaluations ponctuelles portant sur des savoirs ou savoir-faire juxtaposés. À ce sujet, le curriculum aura à proposer des situations d'évaluation qui active les éléments d'une même compétence en y précisant les critères et les indicateurs d'évaluation. Il aura également à en proposer pour les situations d'évaluation qui activent plusieurs compétences. A ce sujet, il importe de souligner que les situations doivent être significatives, se rapporter à la même famille, préciser la tâche à effectuer, présenter le ou les supports, disposer d'une consigne claire et précise.

La formation des facilitateurs

Il est inutile de parler compétences si l'on ne change pas la façon d'enseigner et de faire apprendre. Le cognitivisme, le constructivisme et le socioconstructivisme recommandent que désormais les modules de formation des enseignants s'inspirent des méthodes ou approches qui engagent les apprenants dans un véritable processus d'apprentissage.

Cela suppose l'adoption d'une démarche scientifique d'exploration qui se fonde globalement sur l'observation du réel, la formulation d'hypothèses, la manipulation, l'investigation, la synthèse des connaissances (ou des résultats) et la mise en perspective.

Le choix de cette démarche n'est pas sans fondement didactique. La démarche scientifique d'exploration permet de travailler aussi bien les champs de formation du domaine de la science que les fonctions langagières. C'est également un prétexte pour aborder les préoccupations interdisciplinaires et pluridisciplinaires.

Le changement du rapport à la culture générale

Une compétence mobilise diverses sortes de ressources pour faire face à des situations problèmes. A ce sujet, les curricula auront à s'inspirer de la culture de l'apprenant, et d'autres réalités de son milieu. Des connaissances encyclopédiques sont constamment sollicitées, et souvent de façon inattendue, dans la résolution des situations problèmes relevant de la lecture, notamment, des textes littéraires, scientifiques et techniques. La polémique sur les modalités de leur insertion dans un curriculum, du fait de leur importance numérique et non du fait de leur utilité désormais reconnue incontestable, fait toujours rage. L'idéal aurait été que chaque centre d'alphabétisation ou que chaque direction départementale d'alphabétisation dispose d'une bibliothèque ou d'un centre de documentation pour inciter les apprenants à la recherche documentaire.

Pour compenser ce vide, le recours aux exposées et aux discussions thématiques etc. est nécessaire. C'est un moyen, parmi tant d'autres, pour renforcer le niveau de culture des apprenants des centres d'alphabétisation et d'éducation des adultes et par conséquent faciliter la résolution de certaines situations-problèmes.

La mise en œuvre de stratégies appropriées

Globalement, une stratégie se définit comme un ensemble d'opérations coordonnées et mises œuvres par un individu ou un groupe d'individus en vue d'atteindre un objectif bien précis. Le référentiel suggère les opérations suivantes. La sélection raisonnée et l'utilisation consciente, contextuelle de ces opérations peuvent favoriser, au mieux, la résolution de quelques situations-problèmes.

L'écoute attentive	L'imitation	La substitution
L'observation	L'imitation	La traduction
L'anticipation	L'examen du sujet ou du thème à traiter	La pratique de la langue en situation
Le prélèvement d'indices	Le recours à des ouvrages	La prise de notes
La classification des données prélevées	La comparaison	l'utilisation de la Langue maternelle
La contextualisation	La coopération	La sollicitation d'aide
Le recours à des connaissances antérieures	L'identification	La documentation
Le recours à des ouvrages	L'autoévaluation	La révision
La planification	Le raisonnement	La vérification
L'analyse	Le transfert des connaissances	La déduction
L'induction	La répétition…	Enquête

L'adoption d'une démarche qui valorise l'apprentissage.

Tout apprentissage est un processus, un phénomène mental. La démarche d'apprentissage est, de ce fait, le cheminement vécu par l'apprenant en situation d'apprentissage. Elle est essentiellement faite de *traitement d'informations.*

L'apprenant apprend mieux dans au moins quatre conditions :

- Lorsque les situations d'apprentissage qu'on lui propose sont axées sur des activités concrètes ;
- Lorsque les tâches s'inscrivent dans des contextes qui lui sont familiers;
- Lorsque la mise en œuvre des activités peut permettre à l'apprenant de remodeler ou de remettre en question ses représentations antérieures;

- Lorsque l'apprentissage se déroule dans un environnement stimulant.

Les apprenants ont besoin d'un environnement riche et stimulant sur tous les plans, un environnement dans lequel toutes les ressources doivent être mises à contribution. Les contextes d'apprentissage doivent permettre à l'apprenant de s'engager dans les projets individuels ou collectifs afin de jouer un rôle actif dans son milieu.

Au cours de la mise en œuvre de la situation d'apprentissage, l'enseignant devra favoriser la participation active de l'apprenant avec l'observation d'une relation enseignant-apprenant au cours de laquelle l'apprenant disposera d'une autonomie et d'une responsabilisation bénéficiant de l'aide et assistance de l'enseignant.

Choix des contenus de formation

Dans la Déclaration de Politique Nationale d'Alphabétisation et d'Education des Adultes, l'alphabétisation est définie comme:

> L'ensemble des processus d'apprentissage formels et non formels grâce auxquels les individus jeunes ou adultes, hommes et femmes, apprennent à lire, écrire et calculer par écrit, enrichissent leur connaissances (savoirs, savoir-faire et savoir-être) améliorent leurs aptitudes et qualifications techniques et professionnelles et les orientent en fonction de leurs propres besoins et ceux de la société. En tant que vecteur et contenus éducatifs, l'alphabétisation et l'éducation des adultes rendent les individus bénéficiaires mieux informés, plus performants et plus efficaces et plus ouverts au monde. C'est donc un investissement dans la qualité de la population, le renforcement du capital humain et la valorisation du temps humain, facteurs indispensables de la croissance et du développement.

A travers cette définition, on perçoit clairement que l'alphabétisation n'a pas pour mission de former des scientifiques et des techniciens purs et durs. Ses objectifs ne doivent pas également être confondus avec ceux des écoles de formation techniques et professionnelles. Sa mission est, entre autres, d'accompagner les populations analphabètes afin qu'ils améliorent leurs aptitudes, leurs

pratiques et leurs conditions de vie dans les domaines où ils en ressentent le besoin.

A ce sujet, et en prélude à l'élaboration du référentiel des compétences qui servira de base aux nouveaux programmes, une enquête a été menée sur toute l'étendue du territoire national. Elle a essentiellement concerné: des acteurs du sous-secteur de l'alphabétisation et de l'éducation des adultes, des personnes ressources, des populations rurales et urbaines, bref, des personnes susceptibles de renseigner la recherche sur les besoins prioritaires des apprenants, des facilitateurs et des personnels d'encadrement et de contrôle:

- Les responsables des directions techniques en charge de l'alphabétisation et de l'éducation des adultes;
- Des cadres des directions techniques en charge de l'alphabétisation et de l'éducation des adultes;
- Des Directeur Départementaux en charge de l'Alphabétisation et de la Promotion des Langues Nationales;
- Des agents des directions départementales;
- Des responsables d'Organisation Non Gouvernementales (ONG) spécialisées en alphabétisation et éducation des adultes;
- Des Coordonnateur Communaux d'Alphabétisation et d'Education des Adultes (CCA);
- Des superviseurs d'activités d'alphabétisation et d'éducation des adultes;
- Des responsables et cadres des institutions de recherche et d'appui à l'alphabétisation et l'éducation des adultes;
- Des personnes ressources;
- Des facilitateurs;
- Des apprenants.

Le traitement des données issues de l'enquête révèle les thèmes de formation ci-après:

❖ ***En ce qui concerne les apprenants:***

Thèmes de formation des apprenants			
- Lecture - Ecriture - Calcul - Production de textes - Culture générale - Santé - Agriculture	- Education civique - Droit des humains - Gestion d'une unité de production - Dynamique associative - Gouvernance locale - Gestion administrative	- Histoire et géographie de sa localité et du Bénin - Arithmétique - Pêche - Agroalimentaire - Artisanat - Environnement	- Commerce - Foresterie - Algèbre - Géométrie - Système métrique - Statistique basique - Mesure

Les différents besoins exprimés répondent à une vision d'opérationnalisation utilitariste qui permet de renforcer des connaissances, de développer les compétences ; mais le référentiel, conscient du caractère dynamique des besoins, dans le sous-secteur, a également fait l'option d'anticiper en référence à des tendances en perspective. Ainsi, outre les besoins exprimés, le référentiel proposera des thèmes liés aux tendances en perspective notamment l'usage des TIC dans l'enseignement/apprentissage. Il en sera de même en ce qui concerne la formation des facilitateurs et des personnels d'encadrement et de contrôle.

- ***En ce qui concerne les facilitateurs et les personnels d'encadrement et de contrôle :***

Le traitement des données issues de l'enquête révèle ce qui suit:

Thèmes de formation des facilitateurs et des personnels d'encadrement et de contrôle	
- Didactique des différents champs de formation - Pédagogie/andragogie générale - Linguistique - Changements climatiques - Biodiversité - Développement durable - Méthodologie de la recherche en sciences - Technique d'élaboration de projet - La gestion des projets	Elaboration et organisation d'un programme d'alphabétisation et d'éducation des adultes - Suivi-évaluation d'un programme d'alphabétisation et d'éducation des adultes - Statistique - Psychologie de l'enfant - Psychologie des adultes - Styles d'enseignement et styles d'apprentissage en vigueur au Bénin

La principale remarque qui se dégage de l'examen de ces besoins est d'ordre professionnel. Elle traduit le souci d'une formation de qualité en vue d'atteindre les objectifs quantitatifs et qualitatifs du sous-secteur.

Les niveaux et cycles d'apprentissage

Dans le cadre de l'élaboration du référentiel de compétences en alphabétisation et éducation des adultes en vue d'implémenter les nouveaux programmes, il a été tenu grand compte de la nomenclature proposée par la CONFITEA VI (Belém 2009). Elle se décline en deux (02) cycles : le cycle de formation de base et le cycle de formation continue (formation à la carte). Chacun de ces cycles est scindé en deux niveaux : le niveau I qui concerne les connaissances instrumentales (lecture, écriture, calcul écrit) et le niveau II relatif aux préoccupations sociales, culturelles, et techniques spécifiques de l'apprenant.

Le second cycle également comporte deux niveaux. Il prend en compte le renforcement des compétences linguistiques des alphabétisés et leurs capacités en relation avec différents domaines de la vie sociale, professionnelle, économique et politique.

Le dispositif pédagogique à mettre en place en alphabétisation et en éducation des adultes s'inscrit dans la perspective de l'éducation et de la formation tout au long de la vie telle qu'envisagée par la CONFINTEA VI (Bélém 2009). Il se décline en deux (02) cycles: le cycle de formation de base et le cycle de formation continue (formation à la carte).

- Le premier cycle comprend deux niveaux (le niveau I et le niveau II). Il intègre la construction de connaissances instrumentales, le développement de compétences sociales complémentaires et techniques spécifiques.
    - la construction de connaissances instrumentales: il comprend l'enseignement de la lecture, de l'écriture et du calcul écrit.
    - le développement de compétences sociales complémentaires et techniques spécifiques : la construction de connaissances instrumentales n'a de sens que si elle s'accompagne d'un transfert dans les activités qui répondent aux préoccupations sociales, culturelles et techniques spécifiques de l'apprenant (gestion, environnement, santé, citoyenneté, société, bonne gouvernance, etc.). La construction de connaissances instrumentales doit être complétée par des activités qui favorisent ce transfert (Formations Techniques Spécifiques, Travaux Pratiques ou Dirigés)

En termes de quota horaire et en référence au document cadre de mise en œuvre de la stratégie du faire faire, le cycle de formation de base (Cycle I) se déroule sur une durée de trois cent (300) heures au moins par niveau dont vingt-sept (27) heures au moins de formation technique spécifique.

Un minimum de deux cent cinquante (250) heures est exigé pour la validation de chaque niveau de formation du cycle I.

- Le deuxième cycle de formation (cycle de formation continue ou formation à la carte) comprend également deux niveaux (niveau I et niveau II).

Dans la perspective de l'éducation et la formation tout au long de la vie, la possibilité est offerte aux apprenants de suivre des formations à la carte visant à renforcer leurs compétences linguistiques et leurs capacités en relation avec différents domaines de la vie sociale, professionnelle, économique, politique, etc. Cette phase se déroule dans

une dynamique de pérennisation des acquis et du développement de l'environnement lettré.

En termes de quota horaire, le cycle de formation continue (Cycle II) se déroule également sur une durée de trois cent (300) heures au moins par niveau.

Un minimum de deux cent cinquante (250) heures est exigé pour la validation de chaque niveau de formation du cycle II.

Pour qu'un apprenant soit déclaré alphabétisé, il lui faut suivre, avec succès, les deux niveaux du cycle I consacré à la formation de base qui lui permet d'enrichir ses connaissances, d'améliorer ses aptitudes et qualifications techniques et professionnelles pour les orienter en fonction de ses propres besoins et de ceux de la société (savoir, savoir-faire et savoir-être).

Pour y parvenir, des méthodes et approches d'enseignement/apprentissage approprié doivent être utilisées selon un programme qui s'appuie sur le référentiel des compétences en alphabétisation et éducation des adultes.

Conclusion

Les nouveaux programmes d'alphabétisation et d'éducation des adultes ont pour socle, le référentiel de compétences qui est la clé de voûte du système de pilotage des ressources humaines. Il permet d'articuler l'étude des métiers et l'étude du potentiel humain de l'organisation. Il constitue l'outil qualitatif de base pour ajuster les compétences aux besoins de la stratégie. Il résulte de l'analyse des activités, il décrit les compétences requises pour réaliser ces activités. Les compétences sont regroupées par catégorie : savoirs, savoir-faire et qualités, et hiérarchisées par domaines: savoir-faire technique, savoir-faire relationnel.

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Social learning towards critical global citizenship: the case of the Food Sovereignty Movement

Marta Gontarska

University of Lower Silesia

Paula Guimaraes

University of Lisbon

Introduction

In a globalised world where most of adult learning is described, measured, financially calculated and market-oriented, this research project is focused on lifelong learning in the context of activism and participation in alternative social movements. Biesta argues "that a democracy can actually only exist as a learning democracy" (Biesta, 2011, p. 71) which means that the continuous learning process doesn't belong only to the individual sphere, but contributes to the understanding of the public sphere. Taking into account Biesta's reflection on the importance of lifelong learning in democracy, especially when it reflects crisis or disagreements, it is important to consider the actual conditions of people's citizenship and the translating private problems to collective issues (Biesta, 2011).

This article intends to show that another way of collective learning and acting on the periphery of the neoliberal system happens not only on local, but also global levels through the Food Sovereignty Movement – Nyeleni Poland. The tension between becoming global citizens and creating local alternatives in the context of the food system is a good starting point to the discussion on re-considering the division between the global and local and on recognising what can be found in-between. In our research, we understand social learning as a process, which brings about more emancipation among actors involved and change the power dynamics (Wildemeersch et al., 1998). In the centre of our analysis, we have three categories: democratic ownership, political approach towards social change and critical participation in community and society. In our understanding all of these three categories, involving a value-based learning process, contribute to the idea of critical global citizenship

described by Vanessa Andreotti (Andreotti, 2006). Social learning has significant implications for the concept of global citizenship which goes beyond the traditional formal and non-formal educational process. Citizenship education shows the importance of social learning as "learning to learn from below" (Spivak, 2004). Considering the referred concepts, we discuss the interdependencies of activists in Poland and within social movements on a global level.

Our article discusses the learning process as an integral part of the community building to create a common space for communication and critical reflectivity within the Food Sovereignty Movement based on the Polish branch – Nyeleni Poland. In this paper, we situate Nyeleni Poland on the broader map of European social movements directed at promoting people's collective struggles against injustice (Cox & Nilsen, 2014; Choudry & Kapoor, 2010).

Our general research question is the following: how activists learn to change the world and foster social change? This research question is deeper analysed in this paper using two additional questions: 1) How activists create and enable learning through exchange within a social movement? 2) How activists contribute to the critical global citizenship?

The article at first pays attention to the theoretical framework of critical global citizenship education by Andreotti (2006) and three models of activism in global citizenship education by Curley (Curley et al., 2018). Secondly, the methodology describes the context of the research. In a third part readers may find data analysis in the context of critical global citizenship and social learning of the social movement Nyeleni Poland. In the conclusions answers to referred research questions can be found, as well as some ideas to explore further on.

Theoretical framework

The critical global citizenship approach starts by considering citizenship out from the nation-state context and sees it more in the global North and South perspective. The concept strives for an active, political and powerful framework challenging global *status quo* and valuing diversity by maintaining cultural identities and practices. The critical awareness that can come from the global understanding of citizenship promotes a willingness to resist to social injustice and fosters an ethical responsibility to act for the common good locally, nationally and globally.

It stands for a recognition, not only of the increasing global interconnectedness, but also of the need for grassroots activism to address societal and global injustices and to remove impediments to justice based on spatial/geographic limitations:

> Such a critical global citizenship can be approached at the level of a continuum ranging from knowledge-based processes (including critical understanding and self-awareness) and value orientation (personal commitment to egalitarian values and global ethics) to political and committed activism (willingness to challenge attitudes and behaviours within different societal milieus) (Mansouri et al., 2017, p. 4).

Considering the division between soft and critical global citizenship education (Andreotti, 2014), problems are in the centre for potential global citizenship such as inequality and injustice of the world, having in mind the privilege of social groups, who benefit from the power relations and control in an oppressive local and global system. The responsibility and accountability towards others give political and ethical grounds for acting against an unjust system; it allows people to become global citizens, when understanding the need to change the existing world. The existing interdependencies show connections between the local and global considered as asymmetrical. These interdependencies consolidate unfair power relations and no longer foster equal opportunities and aspirations for people. Under this theoretical framework Andreotti (2006) claimed that the existing social system creates unfair mechanisms, institutions and relations and it needs to be changed to make the world more just and fair. The role of individuals understood as consumer is rather weak. But individuals may analyse their position and participate in changing the structures, assumptions and attitudes. Therefore, individuals are part of the problem and at the same time can support or co-create solutions and promote change. Still, no longer only individuals bring the change, but the collective effort such as within social movements can make change from inside to outside.

The global context has allowed several forms of activism aimed at challenging the neoliberal system, shortcutting supply chains, and foreseeing climate crisis. Active learning processes based on political engagement have involved critical and active participation in the society.

These learning processes have put on the agenda the questioning of democracy and citizenship, raising alternative and progressive ways of thinking and living within the global scale. These processes have also raised ways to create and to construct something new inside or outside the existing system and have been the key to long term engagement in social movements and to changing people behaviour and attitudes. Wildemeersch (Wildemeersch, 2014, p.17) has defined citizenship not only as a matter of rights and duties, but as citizenship in practice which contributes to public debates, actions and decision-making. Within this understanding citizenship in action can be perceived as a democratic learning opportunity; it is one of the important practical part of the individual engagement, which leads to collective action and transformation.

The shift between learning global and becoming a global citizen by acting in global causes as activists makes a major difference in understanding and enlarging the educational context. Curley, Rhee, Subedi and Subreenduth (Curley et al., 2018) have proposed a framework of activism focused in unlearning processes, of deconstructing processes of the existing social and political contexts. Unlearning may lead to change the existing power dynamics, starting on individuals and on the small scale as a way to inspire collectives to unlearn neo-colonial frames and habits, as well as a way to fight power relations when understanding what a nation is and how we overcome the nation way of thinking (Spivak, 2012). Unlearning processes represent a challenging voice in the debate about citizenship to deconstruct the tensions between local-national-global levels having in mind all habits and privileges hidden under the concepts. Curley and others emphasised that activism within global citizenship is possible, when activists are focused on transnational situations of human rights abuses (not limited by geographical contexts), on State abuses and violations of all sorts and on the current unfair system. Using the example of Black Live Matters' (BLM) movement the authors show how to analyse non-formal or in-formal learning in activism from the unlearning perspective.

According to Curley et al. (2018), three models of activism can be identified: the deficit model, the relativist–pluralist–neoliberal multiculturalist model; and the decolonising pedagogy. These three models are relevant to show how activists from social movements can

work as collectives. The deficit model is based on humanitarian approach to development and otherness, not being reflected on privilege and power relations. Acting is foreseen within a process of identifying problems and looking for solutions which can help, liberate, civilise and save some unidentified others. This model sets a clear division between North and South, developed and underdeveloped countries and societies, civilised and uncivilised and the way to improve and develop countries and societies is to follow the Northen, Western, neoliberal, free market, and economic development all over the world as a universal answer. The relativist-pluralist-neoliberal multiculturalist model understands that there are many perspectives to consider and to solve problems, so no longer one and only answer is possible. Still, not analysing and reflecting upon individual standpoints starting from privilege and power, may replicate solutions and mechanisms, sometimes even unintentionally in the process. The move to inclusion by affirming that all the people are different, but the same, is not enough to deconstruct the existing, systemic and historical power relations. Under this model authors recognise the global citizenship as a neoliberal racial project, where individuals as consumers and nations as markets have rights to exploit others in order to get benefits from individual freedoms and from privileged groups. The decolonising pedagogy stands within an historical context of power relations and its influence on the *status quo*. The model is committed to engagement in areas of politics, history, culture and citizenship to explore them and overcome the tensions between local, national and global. The model aims at making an effort to deconstruct and unlearn what was given by the existing system and by formal education to individuals and collectives, by crossing ideas, structures, stories and disciplines (Curley et al., 2018). A critical approach to our own habits and the results of the learning process are close to the critical global citizenship also mentioned by Andreotti and Souza (2008) and the methodologies inspired by un-learning process. Having in mind the idea of critical global citizenship, goals and the organising structure of social movements may change the existing system by offering people chances to unlearn and challenge their habits and to co-create activities based on a new model of thinking and learning. Change can happen when social movements activism and learning create a deeper understanding on how the social movements may overcome systemic power relations and

generate alternative thinking and acting committed to critical global citizenship among activists.

Methodological context

In ethnographical research was conducted from January 2020 to February 2021. The main data collection techniques were 1) narrative interviews with intentionally selected Nyeleni Poland activists and 2) participatory observation of the main events of the social movement The Second Forum for Food Sovereignty, held in Warsaw, Poland between 30th January and 2nd February 2020. The participatory observation included photos and film recording analysis, and the researcher journal notes. Additionally, analysis of public information about Nyeleni Poland (the social movement's declaration, its website, newsletters, social media, etc.) was also developed.

The format of the interviews was semi-structured using a list of questions concerning life episode of activists' engagement in the movement. All interviews were conducted by the co-author of this article, who is also recognised as an activist by the group, knowing each other from at least one face-to-face meeting. The idea of empathic approach in interviews was inspired by Kong, Mahoney and Plummer (Kong et al., 2001), supporting the engaged approach of the research.

The authors of this article represent different approach to the research concerning their position, engagement in social movements in general and also in what refers to their methodological perspective. One author selected the topic of the article closer to her values and individual engagement in understanding social justice and global perspective; the other author took a role of critical friend and researcher in looking at critical global citizenship and analysing the topic as a part of adult education and learning. Taking understanding of the social movements from individual stories of inquired activits and based on our individual understanding of alternatives both globally and locally gave us a stronger critical and participatory approach in this part of the data collection and analysis[2]. This understanding was central in content analysis (Denzin &

[2] The collected data are part of the research of a PhD project on social learning towards critical global citizenship in selected social movements in Poland, where Nyeleni Poland is one out of three case studies. This research aims at contributing to a broader perspective of collective social learning processes in informal settings

Lincoln, 2017) made to data collected by the use of several categories, having in mind the main concepts discussed in the first part of this article.

The research recognises a creative and critical approach in building alternative spaces of adults' learning in social movements established up to 10 years ago, holding the researchers high and diverse social capital and using participatory methodologies. Movements such as Nyeleni Poland – Food Sovereignty Movement advocate for systemic change and participate in political debate highlighting that the social movements goals are part of public debate and political engagement. Through public and political engagement, activists understand their contribution to the political discourse, to the learning process close to peer-to-peer learning and advocacy work towards decision-making on various levels, from local to global. At the same time Nyeleni Poland doesn't support any of the existing political parties in Poland; and their activists are also far away from establishing their own political party. This movement has built its alternative position towards the neoliberal agenda of global food system by developing a proposal for an alternative social order where food is understood as a right, not as a product, as this movement's members no longer accept the terms ruled (Cox & Nilsen, 2014, p. 17). The founding of Nyeleni Poland in 2016 by an activist group which participated in a European meeting in Cluj Napoca, Romania, can be recognised as a part of an historical wave which researchers have witnessed in the past two decades and called the *movement of movements* (Cox & Nilsen, 2014, p. 18). The trend is also described by Cox and Nilsen as

> transnational coordination and alliance building between movements in different locales across the world, as well as the articulation of direct challenges to the global structures of economic and political power that have been entrenched in and through the neoliberal project (Cox & Nilsen, 2014, p. 18).

The idea of food sovereignty

The idea of food sovereignty movement is based on a recognition of the major difference between two terms: food security and food sovereignty. Food security focuses on the delivery of food to individuals, according to their preferences. The social and economic aspects are rather blurred and not specific. The individual level has been recognized as a significant one.

The food sovereignty idea is based on access to food *versus* the right to food both for individuals and countries. The term food sovereignty is described in detail by Via Campesina (La Via Campesina, 2003)*:*

> Food sovereignty is the peoples', Countries' or State Unions' RIGHT to define their agricultural and food policy, without any dumping vis-à-vis third countries. Food sovereignty includes:

- prioritizing local agricultural production in order to feed the people, access of peasants and landless people to land, water, seeds, and credit. Hence the need for land reforms, for fighting against GMOs (Genetically Modified Organisms), for free access to seeds, and for safeguarding water as a public good to be sustainably distributed.
- the right of farmers, peasants to produce food and the right of consumers to be able to decide what they consume, and how and by whom it is produced.
- the right of Countries to protect themselves from too low priced agricultural and food imports.
- agricultural prices linked to production costs: they can be achieved if the Countries or Unions of States are entitled to impose taxes on excessively cheap imports, if they commit themselves in favour of a sustainable farm production, and if they control production on the inner market so as to avoid structural surpluses.
- the populations taking part in the agricultural policy choices.
- the recognition of women farmers' rights, who play a major role in agricultural production and in food.

The political context in food sovereignty and the relation with market and neoliberal mechanisms are important parts of the definition of this concept. Fighting against unjust global food system is part of the movement identity, such as in the critical global citizenship perspective (Andreotti, 2014) ,where the systemic approach is much more visible and challenged. The comparison is one of the basic education activities for the activists to shift the paradigm and leave the neoliberal discourse. Comparison often highlights presentations and debates (during the 1st Food Sovereignty Forum in Warsaw in 2018, the 1st Izera Food Sovereignty Forum in Kopaniec in 2019, the 2nd Food Sovereignty Forum in Warsaw in 2020 – researcher's field notes). The political context is also well-recognized in other documents and is part of awareness raising and educational activities carried out by members of the movement in Poland.

The language of the food sovereignty movement is an important element defining the movement's goals and is characteristic of a politically orientated civil society group. The main document is the Declaration of Peasant Rights (2018) available in Polish, translated from the International Coordination Committee of Via Campesina. The most important part is the gender-sensitive language introducing the word peasant both in male and female gender (in Polish) instead of farmer or agricultural worker. The "peasant" connotation in Polish refers also to a class division and to an historical trend, as a peasant may belong to a lower class in the society whose basic rights were not guaranteed. For many years the word "peasant" was considered pejorative and negative for farmers (this last word linked with the neoliberal agenda) or agriculture workers. Coming back to the critical class division and the Marxist connotation, this opens new areas of interpretation. Emphasising power and class structures is also in line with Andreotti's framework (Andreotti, 2014) and the decolonising pedagogy model of activism of Curley (Curley et al., 2018), challenging current systems and mechanisms and coming back to the grassroot movements, indigenous practices and local cultures. The role of peasants in the global historical context deconstructs also strict divisions between global and local, recognising how local power structures were and still are repeated all over the world with the same, repetitive struggle.

However, the mentioned earlier Declaration is only a document/ political statement, and what is important is the network of people, both individuals and representatives of organizations, who create the movement. The structure of the movement is flat and some leaders took part in different contexts, like advocacy, networking, awareness raising and education (webinars, workshops, meetings). The dialogue was the main communication tool both online and offline; leaders were active in dedicated areas and the whole structure was more like a puzzle of ideas and influences to create the movement by participation. Taking part both in online activities and meetings like the 1st Food Sovereignty Forum in 2018 and 2nd Food Sovereignty Forum in 2020 as an active observer gave the researcher a lot of understanding of the process inside the movement within an inclusion approach to changing dynamics based on individual interests and capacities.

Social learning in the movement

Being engaged in Nyeleni Poland is a path for the recognition of its radical approach and its three dimensional perspective (Self, World & Other), which was described by one of our interlocutors.

> *Food Sovereignty Movement in general is a movement that focuses on social justice, reclaiming peasants' rights, but also a kind of fight with a mindset which we have in the current system, and which insults people living in the countryside and is focused on city lifestyle and judges everything related with the village and living there as primitive. And the reclaiming of people's dignity in the countryside, but also the possibility of fair distribution of goods in the world, of course, peasants are one of the most marginalised groups in this area. These are the things that interested me most.* [IL_1]

According to Wildemeersch et al. (1998), social learning is strongly connected with the understanding of democratic citizenship as a political and active attitude, which is prepared for collective debates. Activists create space not only for dialogue, but also to challenge the unjust power relations and systemic practices towards people from the countryside, farmers, peasants and other disadvantaged groups through a proactive contribution to solve existing problems.

It's important to understand the power relations and put the activists in the centre of the process. That's why the informal status of the movement with its rotating leadership is crucial, even if the rotation has some influence on (the lack of) effectiveness. However, the movement doesn't have the ambition to be a successful initiative following neoliberal targets. The online activities to exchange information gathered together both learners and educators in a joint process within a space and time marked by equality, and within a possibility to share and to learn and not be alone in the process, as one of the interlocutors said using the metaphor of the ecosystem:

> *Nyeleni has some kind of ecosystem of initiatives or bodies working on food sovereignty and on transformation within the food system in Poland. For us the ecosystem consists of three elements. These three elements realise three different… maybe it's only me who sees it like this, but we've already discussed it and it is our common understanding… there are three legs of the movement. The first one*

> *- there is Agro-Perma-Lab, which works on agroecological education and research focused on knowledge, production of knowledge, as there were two training sessions, publications and research. The second one is The Fertile Ground Coalition (pol. Koalicja Żywa Ziemia), which is responsible for advocacy work, political campaigning and contacts with decision-makers in general; it also includes publications directed at a broader public more targeted to releasing public and key recommendations and messages from the movement. And finally we have Nyeleni which has the core group of people and is focused on the Food Sovereignty Forum, mostly networking between all groups. [IL_2]*

Nyeleni Poland activists are openly against the current agricultural formal education delivered by schools and universities linked with large-scale farming, food production and free market-orientation, so adapted to all aspects of the neoliberal economy. They propose alternative courses and meetings to educate themselves and others in the field of ecological farming, permaculture gardening, community supported agriculture and agroecology. The courses and other initiatives are organized based on joint agreements between organizations and their projects with a common budget of activities. Joint actions, participatory planning and responsibilities are one of the important characteristics of the group. The category of de-centralization of decision-making and power in the group is also related to the idea of a joint education process.

Breaking the existing power relations was visible also during the 2nd Food Sovereignty Forum in Warsaw, Poland. The agenda of this four-day event was organized in parallel blocks of panel discussions, workshops, artistic presentations, reflection and dialogue spaces, and holistic activities (such as dancing, singing and body relaxing exercises); all aspects of learning were important and valued. The priority was on community building and space for each and every person to contribute rather than merely a knowledge focus. A changing understanding of roles in the learning process, where newcomers and young people from Nyeleni Poland took responsibility and shared their knowledge and understanding on de-growth theories was one of the highlights of the Forum. It is an example of one of the notions of social learning of Wildemeersh (2014, p. 17) to “empower the group or the community in terms of increased cohesion and/or identification”. This means that

experts decided to step back and strengthen their skills, such as mobilising, organising and facilitating the process, rather than being on the stage. One of the interlocutors explained:

> *I have an educational bent for it since the very beginning of my activist engagement and I'm interested in mobilising new people and I don't want to consolidate any kind of power, let's say, or knowledge, but to mitigate problems by engaging various people. An idea close to, let's say, train the trainer model…* [IL_3]

Criticising the technical farmers' education delivered by the formal education system is one of the important points in the Nyeleni Poland program. Taking care about traditional seeds and species and also ecological sustainability, such as biodiversity and permaculture, against the corporate-farming approach with large-scale and too many technologies in the agricultural system is part of challenging the existing system and strategies in farming. Development is understood in a different way involving care for several social and environmental issues. Questioning education means both problematising the agricultural education, but also educating young people to appreciate food and to understand a rights-based approach. The rights-based approach is an alternative to the neoliberal market role of food where consumers expect certain products on a free market to buy using their economical capacities. When the food and water are rights, the economic power is relatively low and the oppression in the economic system has been reduced (to some extent). The alternative narratives are not only part of the declaration, but also a political proposal of an alternative approach to the economic system.

The education process based on political engagement and democratic ownership of the movement both through representation and different activities is one of the key components for gathering people together with different backgrounds. In the movement the members are both farmers, producers, suppliers (mostly cooperatives) and consumers. Individuals who represent organizations or ecological family farming, experts on sustainable development, folk university educators and people who certify ecological food, but also consumers' organizations are important actors of Nyeleni Poland. People who will be able to name themselves according to the terms in the mentioned earlier Declaration

as peasants are the minority of the movement. Still, the diverse approach gives space and conditions for participation and creates an enabling environment to organise and mobilise people around the same cause, which answers to Wildemeersch and others' concept of social learning (Wildemeersch et al., 1998). One of the interlocutors argued:

> *Nyeleni isn't an urban and consumer organisation, it has been established from the very beginning by people, some of them are urban activists engaged in the alternative food system, but a very strong core of the group are people who practice agroecology. So all these people co-create Nyeleni and cooperatives or consumers organisations are only part of the movement. And this is something worth mentioning: we are not directly concerned about the representation of people from rural areas, but they are part of Nyeleni. The movement is co-created by people from cities and outside the cities and that's why they are participating in our events.* [IL_3]

The presence of the farmers is essential for the movement's credibility. Nonetheless, organised learning processes have been structured within a movement where the social position and the social capital of its activists are much higher than it would be anticipated. The activists in the food sovereignty movement have been asked about their motivation to participate in the food sovereignty movement as an informal group in Poland. The diversity of the movement which gives an opportunity to new collaboration, speaking on different *fora* and taking part in new projects were important. The group needs specific knowledge on agriculture, but mostly the skills to make their voice heard with their problems and proposals. Banking education (Freire, 2000, p. 73) is no longer valid for them, but much more their critical reflection on the practice and dialogue with others. Also the democratic structure, in which everyone are teachers at some point and everyone are learners, has to be highlighted. No matter whether the meetings look quite structured (panel discussions, presentations etc.), members are changing their places in the process. There is no place for being an object anymore in the education process and one's skills and knowledge are just as important and just as valid as everyone else's. Leaders may raise at some time, but still the democratic way of collaboration is one of the rules.

All these characteristics are also recognised by Choudry:

> One of these ways is encouraging people to move past a sense of isolation—a culture of complaint and an enhanced capacity to describe the many problems we face—to one of action and agency. But people also need collective contexts in which to organize for change so that they can connect experience, reflection, and new understandings with action (2015, p. 89).

Conclusions

Activists create and enable learning in Nyeleni Poland following a holistic understanding of social learning, according to Wildemeersch (Wildemeersch, 2014), not only as a knowledge and skills based process, but also as changing attitudes and provoking active participation in the social movement, taking responsibility and empowering groups or communities on a local level. This is one of the main outcomes of the interpretation of data collected during the research referred to in this article in an attempt to discuss the learning process. Still, the process started by practicing the decolonialising pedagogy (Curley et al., 2018) in informal settings, namely inside the structure of Nyeleni. The deconstruction of tensions between global and local, the challenging of power relations and the uniting groups in the struggle all over the world are important features; additionally, it is advocated that no more bounding within strong national contexts and seeing interdependencies as asymmetrical and unequal relations.

Working on critical pedagogies is interesting for us, as researchers, not only considering how social learning works in a social movement such as Nyeleni Poland, but also when referring to what kind of social change the movement would like to achieve and to what broader understanding of the world the social movement's goals contribute. It was recognised that Nyeleni Poland develops social learning (Biesta et al., 2014) by supporting alternative, not mainstreamed, and active participation of the members in society as well as activist learning (Choudry, 2015) through decolonialising pedagogy (Curley et al., 2018). This learning process challenges power relations in the existing neoliberal system and presents a political agenda with recommendations to respective decision-makers. It also fosters the participation of activists in public debates within collective settings. The strong global context of individual engagement of

Nyeleni's activists, the understanding of the climate crisis happening now and emphasising the role of local communities and the wisdom of the grassroot movements are essential to overcome the tensions of the neoliberal division of local, national and global. This is how activists from Nyeleni Poland learn to make social change.

The knowledge and skills are important for activists to understand their situation and position in the power relation structure, where all of them aren't privileged. In fact, they are voiceless in discussions with global decision-makers. It means also developing knowledge related to alternative ways of growing food, such as permaculture or agroecology, but also alternative food systems such as food cooperatives or community supported agriculture. In this holistic educational approach, values which are rooted in the new way of understanding the worldwide mechanisms and policy agenda, and deep reflection on the role of consumers and beyond, are also essential to re-build individual identity and contribute to the idea of critical global citizenship.

It's also inspiring how many things the activists have learned, but also unlearned to see their standpoint clearly with their position, role and privilege. These learning and unlearning processes are challenges when changing their habits or even their lives (by moving outside the city, having closer contact with nature or stopping some of their consumer habits). Most of them are adults who have grown up in the neoliberal paradigm, where the global perspective was related to mobility, opening up the world. One-dimensionally of life is challenged and this supports seeing the side-effects of the globalisation of food systems. The category of unlearning is closely related to the category of social change in the context of Nyeleni Poland, as after recognition and reflection, the process of unlearning starts and it's a beginning of the process of becoming an activist and conscious global citizen.

Critical global citizenship seems to be an answer to understand the goals of social learning in Nyeleni Poland. Still, we found activists' global citizenship understanding to be strong and deeply reflected. Their contribution to recognising global challenges and looking for impacts at the local level with an understanding of the political context of their struggle and finding ways out or beyond the neoliberal system seems to be promising. The question remains how far social movements such as

the Food Sovereignty Movement worldwide are going to cause a social change on a large scale.

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Community Engaged Knowledge Mobilization: Reciprocity in/and Action

Cindy Hanson

University of Regina

Links between the foundations of adult education in Canada and community engaged scholarship are strong. Adult education research using a community engaged scholarship models continue to push for social change, active citizenship, action from research process, and addressing inequality (Frabutt & Graves, 2016). This paper is an attempt to illustrate knowledge mobilization and outreach practices that engage with communities to produce reciprocity and interrogate power relations. I use three examples from my own research – the first is participatory action research with union women, the second, a study on intergenerational learning with Indigenous women in Chile and Canada and the third, a study about how the media and policy-makers framed Indian residential schools abuses in Canada and how those abuses might be more widely understood using community-engaged outreach and critical reflection.

Reciprocity, Co-intentionality and Ethics of Practice

As a community engaged scholar and activist my concerns are focused on how researchers engage with communities and some of the dilemmas inherent in this work. A comprehensive scoping review of engaged scholarship by Beaulieu, Breton, and Brousselle (2018) illustrated that two core values guide engaged scholarship – social change and citizenship – and they found that five of the most respected principles in the work are 1) high-quality scholarship; 2) reciprocity; 3) addressing community needs; 4) boundary-crossing; and 5) democratization of knowledge. The three community-based research examples I use in this paper espouse the core values of social change and critical citizenship. They primarily deal with the second principle of community engagement, reciprocity, and dabble with the democratization of knowledge through public pedagogies.

The choice to frame the paper on reciprocity was born out of my experience in attempting to put Indigenous principles of reciprocity into

action and because of the dearth of academic literature on the topic. In Canada reciprocity is most often a focus of Indigenous community-based research (c.f. Kirkness & Barnhardt, 1991; Tuhwai Smith, 2012). In a knowledge synthesis study linking Indigenous, Western and feminist ways of doing research, Levac et al (2018) says,

> Reciprocity signals a commitment to giving all knowledge systems equal consideration, and is seen as a requirement for ensuring "mutual protection, benefit, and continuity." Within intersectionality, reciprocity focuses more on giving equal consideration to marginalized peoples' experiences within the research process, but similarly makes a commitment to mutual benefit (p. 11)

Inherent in both of these perspectives, Indigenous and intersectionality, defined here are attributes of mutuality and a commitment to others or relationality.

The Brazilian emancipatory educator and liberation theologist, Paulo Freire (1970) writes about *co-intentionality of practice* when he discusses the relationship between the learner and the teacher/facilitator in education. Similarly relational commitments are considered in community-based and participatory action research and in Indigenous research (Wilson, 2008; Bagale, 2020). Relationships, in these contexts, exist on the basis of valuing and engaging with each other, and in exploring interconnections.

In the context of emancipatory adult learning, the intention of developing these relations would be to disrupt power imbalance and pursue epistemic justice and equality. As Levac et. al. (2018) writes, "There is an ethical obligation to pursue reciprocity or exchange across differing knowledge systems, to ensure co-existence in mutual protection, benefit, and continuity (p. 11). It is possible the Covid-19 pandemic has made this even more apparent through efforts such as mutual aid (Harvey-Sanchez, 2020) and the acknowledgement that the pandemic was not experienced equally because of socio-economic inequalities. Similarly exploring these connections as they exist in community engaged research and action can provide a space for critical reflection and ultimately perhaps, the development of more deliberate, conscientious spaces of ethical practice. The research I discuss next is an attempt to

create an ethical space through an examination of power asymmetries and critical reflection.

Participatory Action Research with Union Women, Critical Love Letters and Power

The first study I share here is one where power dynamics challenged the outcomes of a community-based participatory action research project with the Prairie School for Union Women (PSUW). The PSUW is a feminist labour school that for over twenty years has brought together over 100 union women from the prairies provinces of Canada to learn labour and feminist politics in a non-threatening, residential setting. For the study, we used adult facilitation techniques that involved constant and iterative periods of working with the School's coordinating committee in feedback loops. The feedback loops were aimed at influencing the research process and creating a mechanism that would allow the coordinating committee to decide how the recommendations made through the PAR process could be implemented.

Like other PAR projects, the process seemingly shifted power from the university researcher to the PSUW. This idea was premised by the knowledge that participatory research could ensure a co-intentionality of practice where the concerns and perspectives of the participants would lead or direct the research, and that the process "placed researchers in the service of the community members" (Elliot 2011, p. 11). In practice however, discursive friction emerged and the implementation of the recommendations by the School's coordinating committee remained in the hands of two of the committee's members who continued to determine the agenda and design for the School (Hanson & Ogunade, 2016).

Discursive frictions refer to the "tensions that can arise when various national, social, organizational, and individual cultural differences materialize in our everyday discourse and practices, often privileging, but at times shifting traditional, colonial, and postcolonial power relations" (Murphy 2012, p. 2). They can impact the outcome of research because they can either sustain existing power asymmetries or produce new power relations that advance community goals. Discursive frictions arise as a result of power asymmetries in CBR partnerships. Power asymmetries refer to differences or imbalances in power among participants in CBR projects, made evident by prominent binary

subjectivities in CBR like academic researcher/ community researcher and community researcher/ community member (Hanson & Ogunade, 2016). Rather than trying to ignore or change these from the outside, the process of implementing recommendations from the study made them more transparent. Because of our social position as feminist researchers invested in the PSUW personally as well as politically we were in a conundrum. We knew the changes had to come from inside the coordinating group itself.

The PAR project was participatory from the onset in designing the research questions. We understood that in order for community-based research to be emancipatory, it needed to be actively pursued by community members involved in the research project, not only by the researchers. The study had illustrated how community and organizational structures of leadership and power asymmetries within those structures can subvert the direction the group chooses, but also how they might be challenged when the process continuously involves the community in an iterative process. While we, the academic researchers ran the risk of re-inscribing our own values and realities on the community, we instead deferred to the community and waiting for change to organically emerge.

Several years later and after another study on sustaining transformation, again inspired by the women from the PSUW, we wrote a book about the studies and it included a *Critical Love Letter to the Prairie School for Union Women* (Hanson, Paavo & Sisters in Labour Education 2019).

The love letter takes a feminist view of the historical and conceptual roots of women's labour education in the contemporary form, all the while asking, is this what was intended? Are there things that we could be doing differently? What lessons can be learned from the record of existing schools? Taking such a critical view was, for the co-authors, part of putting theory into action – the praxis that Freire (2000) advocated and which informs the practice of popular and political education. Below is an excerpt from that letter:

> From these different connections with the PSUW, we both developed strong feelings for the School: admiration and excitement for its accomplishments and innovations; loyalty and

> protectiveness for its survival and success; longing to be part of its life. What is this if not, in essence, love? Love for the event and for all those who contribute to it. Love is often the emotion that guides activism. For example, Che Guevara, bell hooks, and Paulo Freire all speak of the need for love to guide the work of activists.[3] Such love motivated our drive to carry out two research projects about the school (described in chapters 2 and 3), to create this book, and finally to write these reflections in our own voices.

So, this chapter won't pretend to be from the head. It's from our hearts. …

> It was important for us to write this love letter to provoke critical thinking about feminist labour education and organizing. We wanted to raise questions useful to organizers of future feminist labour education projects, particularly about the way that bureaucratization can creep into movements (Hanson et.al. 2019, pp. 124).

At the heart of the letter was our concern for the consolidation of power within the school. Although the letter did not directly result in a change, it demonstrated praxis as a way to advocate for an organizational shift.

Reciprocity in Indigenous Arts-based Community Research

Intergenerational Learning in Indigenous Textile Communities of Practice[4] was an arts-based community research study of intergenerational learning about textiles that was situated in Chile and Saskatchewan, Canada. The study worked with 23 Mapuche weavers from Chile and 10 Indigenous beaders from the province of Saskatchewan Canada. Participants in both locations were recruited through relational networks within and around Indigenous communities. I had previously worked with Mapuche women in Chile and I lived in Saskatchewan when the study took place.

The study offered "an example of how Indigenous communities

[3] See for example, Freire, P. (1997). *Pedagogy of the heart*. New York: Continuum or hooks, bell (2003) *Teaching Community. A pedagogy of hope*, New York: Routledge.

[4] I was the PI on this study. It was funded by the Social Sciences and Humanities Research Council of Canada in 2012-2014.

supported intergenerational relationships and situated ontologies, and the ways in which study participants compensated or resisted an increasingly globalized economic system" (Hanson 2018, p. 12). It used interviews and two story-circle groups inspired by Indigenous research methodologies (Hanson & Fox Griffith, 2017). Key components of Indigenous research methodologies include relational networking and sharing the knowledge generated with the community through reciprocal relationships (Tuhiwai Smith, 2012). I tried to honors these principles. The relational networks in the study involved iterative and culturally explicit work with academic collaborators, relational networks, Elders, and community coordinators.

The relational networks in families and communities became the path through which participants were recruited and through which issues were resolved. Referring to the community coordinators and deferring to local experience alleviated resistance. Furthermore, the development of relational networks started well before the study through solidarity, activism, and allying with Indigenous social movements; this helped build trust with the communities. The pre-existing relationships were strengthened through the research process, which also deepened understanding of the relationships of the land, the animals, and the ceremonies as interconnected.

In an attempt to honour reciprocity in action, I asked participants how they wanted to share the knowledge generated in the study. The Saskatchewan participants wanted an exhibition that would share their stories and work; the Mapuche participants wanted a book. I had not set limits on what might be reasonable and there was no doubt that given my budget, time-lines, and other restrictions, the response of the participants was a somewhat lofty goal but because I had opened the box, I was determined to complete it.

Curating the art exhibition in Saskatchewan involved several challenges: art galleries are booked long in advance so finding one with an open spot on less than a year's notice was problematic; I had never curated an art exhibit; and only one of the participants had ever participated in an art exhibit. It ultimately meant driving hundreds of kilometers to gather the materials. On a positive note, this resulted in opportunities to attend feasts and develop new relationships in

Indigenous communities. The art exhibit was a source of pride for the eight women who participated. Reciprocity and regeneration also occurred unexpectedly at community levels. As I wrote in an article for the *Canadian Journal for the Study of Adult Education*,

> During the research, a few participants decided to hold their own community/family gathering of beaders and discovered there were beaders in their own family who had not previously shared their work. The sharing and learning from that gathering demonstrated the strength of beading practices and the way it could bring people together. In its own way, this community gathering illustrated how arts-based research that validates the work of people in communities can create cohesiveness and change. (Hanson, 2018, p. 19)

In Chile, the challenges of writing in an oral culture were evident when the collaborators admitted they could not meet the timelines, although they still wanted to finish the book project. To honour their vision and the funder's deadlines, the process was adapted. Two graduate students were hired to assist in pulling the book *Tejiendo historias entre generaciónes/ Weaving Stories between Generations* (Hanson, Bedgoni, & Fox Griffith, 2015). Adaptability and flexibility were key to the book's publication as they are also to foundational to building community–university relationships.

Significant in this research is the acknowledgement that relationships did not *begin* with the research process; rather, they were in place well before this study began. Processes of reciprocity and sharing within the community, between the researcher and the community, and between the researcher and funders are iterative and complicated. They require resources, time, and flexibility; often beyond initial expectations. What happened after the formal research, for example, the local gathering of beaders, was an important outcome. Indigenous and decolonizing methodologies led to important learning about intergenerational knowledge sharing and ways of being in the research relationship. Although these ways of being are not unique to non-Indigenous researchers, they do suggest additional queries into the ways that relationality, reciprocity, and regeneration might be experienced in a research process (Hanson, 2018). Another SSHRC-funded study I began

in 2017, *Reconciling Perspectives and Building Public Memory: Learning from the Independent Assessment Process,* was one that also explored some of these ideas while interrogating practices of remembering and forgetting.

Indian Residential Schools in Canada: Policy and Practices of Forgetting to Remember

In the wake of the discovery of hundreds of burial sites of children from Indian Residential School (IRS) in Canada (Kirkup, 2021) and following the closure of the 14 year old Indian Residential School Settlement Agreement (ISRSA), the largest of its kind in Canadian history and possibly in the world, exploring the compensations for physical and sexual abuses of Indigenous children in the notorious IRS is timely and in line with a duty to remember genocide. Indian Residential Schools were a system of church- and state-operated residential schools that operated in Canada from 1876 to 1996. Their specific goal was the assimilation of Indigenous people into mainstream Canada and over 150,000 Indigenous children were forced to attend the notorious schools. The IRSSA was an attempt to deal with the legacy of the Schools and it included a Truth and Reconciliation Commission that held public hearings across the country (Truth and Reconciliation Commmission 2015) and compensations known as the Independent Assessment Process (IAP) for Survivors of IRS who suffered abuse at the schools.

The IAP was a response to the largest class action lawsuit in Canadian history. It resulted in 38,000 claims from IRS Survivors for abuses suffered in the residential schools; 90% of those claims were successful in achieving a cash settlement averaging $90K (Cdn.) (Indian Residential School Secretariat, 2020) Our study (still ongoing) explores how the IAP was understood and constructed through three genres -- the media, elected officials and diverse stakeholders involved in the process over the past decade-and-a-half. While it cannot explicitly be referred to as community-based, it is community-focused and aimed at understanding how the IRS compensation, potentially the largest claim of its kind in the world, was framed and understood by the media, elected officials, and stakeholders involved.

The national transdisciplinary study is especially significant in that the Supreme Court of Canada ruled in 2017 that the testimonies of

survivors who made claims to the IAP will be destroyed in 2027 (http://www.myrecordsmychoice.ca/index-eng.php) unless individual survivors choose to make them public. These testimonial records, along with many records about the Schools themselves that have not been made public, speak volumes to how abuse is sanctioned by states and institutions -- and are of course, of interest beyond Canada itself. Finally, the records contain significant details about the deaths of children in the schools. Without access to these records, evidence is lost and forgetting to remember becomes a reality or a fatality of our collective histories. It becomes a continuing colonial practice.

In an effort to mobilize knowledge about the IAP the study is exploring public pedagogies to share the stories with a wider audience. This includes a graphic novel, a play, and a series of editorials (c.f. Hanson & Levac, 2020). These are small steps, but small steps are always necessary. Our idea is to choose popular mediums to explain important, yet complex phenomena or issues. As this study is ongoing, inputs into these ideas and others is welcome. So too are conversations on how the Survivors who testified in the IAP, many of whom make up marginalized populations and communities, might be educated on the importance of public records for future generations. The intergenerational legacy of Indian Residential Schools is ongoing and creative solutions are a personal, political and a settler-colonial responsibility.

Conclusion

I hope the community-engaged research discussed in this paper opens up conversations on reciprocity in action, power distribution in practice and community outreach to explore agency among and in solidarity with disenfranchised groups. The research described here is political and aimed at creating more equitable and sustainable change. The examples illustrate the role of creativity in resolving dilemmas around reciprocity and power imbalance; they also suggest limits and the needs for additional conversations about what is appropriate.

All of the examples shared explore possibilities or actual situations where reciprocity was possible and/or actions were taken to mobilize the results to a wider public – that is, beyond academic institutions. The examples offer an opportunity to critically analyse how we practice community mobilization and outreach and ask critical questions for

example, How do communities benefit in the university-community relationship? How are they asked to participate? Why do methodologies matter in the engagement? Does this relationship challenge positions of power and for whom? How is the research relationship reciprocal and what happens if it is not? As researchers, how do we engage with decisions made by communities that do not fit with funder or university agendas? The dilemmas in community-engaged research are many. Hopefully the application of critical reflection to those dilemmas can lead to creative solutions and new conversations about how we move forward with core values of social change and (active) citizenship in community engaged scholarship.

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Teacher, adult educator, entrepreneur? Making sense of adult education at auction: a Swedish case example

Diana Holmqvist

Linköping University

The context of Municipal Adult Education (MAE)

Swedish MAE has, since its start in the late 60's, always had three functions: *to strengthen democracy* by fostering active citizenship and helping to migrant citizens into Swedish society; *to reduce unemployment* by skilling up those furthest from the job market; and *to provide a way into higher education* for those who did not reach the needed qualification within the system of child and youth education. Through different time periods and policy-reforms the focus of MAE has shifted, leaning more heavily on one of these three functions than the others, but all three have always been expressed aims of this public education institution (Lumsden Wass, 2004).

Though it is publicly funded and part of the national education system, MAE has since the 90's been allowed – and at times even encouraged – to outsource provision to externa providers. As a result, almost half of all MAE courses today are run by for-profit private companies and non-profit third sector organisations. The overall responsibility for the education, however, still lies with the country's 290 municipalities.

Methodology & theory

This paper draws on interviews with 11 MAE teachers working in a municipality that outsources all MAE to external providers. However, due to the municipality's organisational choices, providers do not have to compete for students during their four-year contract cycle. The interviewed teachers represent a range of backgrounds and experiences: from having worked as adult educator for over three decades, to just a few years; with experience from other education systems; previously

hired by private as well as public employers; and from having enjoyed relatively stable employment to experiences of excessive precarity.

To understand and analyse the teachers' reflections on the aim of adult education and their role in it, I draw on French Sociology of Convention (Boltanski & Thévenot, 2006). From this perspective, I view teachers as actors endowed with reflexive-critical capacity, who are aware of the norms, beliefs and values harboured by the institutions they work in; who recognise the discrepancies between things as they are, and as they should be according to their own beliefs and values; and who justify, critique and compromise in order to move either themselves, the institutions, or both closer together. In this, they draw on multiple *conventions of worth*, or logics, to justify, critique and construct compromises in specific situations. Rather than a factual recounting of 'what is', I view the reasonings expressed in the interview situation as a communicative practice aimed at convincing me of the moral validity of their choices.

Boltanski & Thévenot (2006), and later Boltanski & Chiapello (2018) as well as Lafaye and Thévenot (2017) have identified eight common conventions, i.e., "shared interpretational logics on how to coordinate and to evaluate actions, individuals and objects in situations of uncertainty" (Diaz-Bone, 2011, p. 46). Leemann and Imdorf (2019) have further developed these for the field of education research. In my analysis I have looked at what conventions of worth educators draw on and how. The interviewed educators drew on six of these conventions when reflecting on the aim of MAE and their role in it (see table 1[5]).

The illustrated conventions should of course be seen as archetypes. Reality is complex and thus empirical cases seldom fit perfectly into models. Instead, the conventions can be used as guidelines when analysing the logics and moral valuations that inform justifications, actions, and organisational choices. This methodological choice of theory helps showcase the diversity in motives and logics mobilised by adult educators working in a highly individualised, modular, and fast-paced education system.

[5] omitted from this summary are the opinion and ecological conventions of worth.

Table 1.

Adapted from boltanski & thévenot (2006), boltanski & chiapello (2018) and leeman & imsdorf (2019).

convention of worth	**inspired**	**domestic**	**civic**	**industrial**	**market**	**projective**
values	passion, creativity, ingenuity, authenticity	trust, authority, relationships, hierarchy, principles, tradition	collective interest, solidarity, equality, formality, structures, titles	productivity, efficiency, functionality, measurability, expertise, specialisation	price, exchange, the individual's desires, seizing opportunity	adaptability, networking, tailored solutions, activity
Educat-ional arche-types	creative education	community education	education for the common good	efficient education	education as market	projective education
aim of education	creativity, discovery, immersion, dedication, and passion	moral, socialisation and building character	equal opportunity, general and theoretical knowledge	specialised knowledge, technical know-how, measurable improvement, accumulation of knowledge showcased through academic achievement	employability, entrepreneurship, competitiveness	lifelong learning, key competencies, self-entrepreneurship or developing one's human capital
pedagogy	immersive learning, discovery-based learning, arts training	individual-centred didactics, lived experience, socialisation	Bildung, makes use of neutral spaces, no distractions	subject-specific teaching Methodologies, structured and Methodological, goal-oriented	education as investment, cost-benefit-deliberations, selection, elite education	flexible forms of education, distance learning, self-guided learning, learning through projects, e.g., units or modules

Findings

While each teacher has their own perspective, I have grouped their conceptualisations into four broader themes. Below I present what I have chosen to call professional schoolteachers, proponents of Bildung, adult educators, and education traders.

Professional schoolteachers

Four of the teachers I interviewed - Sofie, Nicholina, Hedvig and Sara - draw on civic and industrial conventions of worth when reflecting on adult education and their role in it. These teachers view themselves as efficient public servants, expert in their subject and hard-working, or take a pragmatic, rule-abiding approach to education.

Sofie, who teaches Swedish and Swedish as second language, presents herself as efficient public servant (Boltanski & Thévenot, 2006, p. 331), in line with the conceptualisation of the Nordic welfare states (Frederiksen, 2017; Skarpenes, 2021). Sofie explains, for example, that she chose to pursue a second language teaching certification because this was where she was most needed, as "the need for second language teachers has risen so much in recent years". In her view, teachers bear responsibility towards their students and society to make sure that those who take part in adult education are not rushed through without acquiring knowledge along the way. When it comes to teaching, she explains that, even though she prefers on-site, classroom-based teaching to online courses, her preference is secondary to getting to run all courses every year in some form - to maintain proficiency, you must practice your craft. In short, Sofie justifies her role as MAE teacher by drawing on her dedication towards the common good as collective interest, while also indicating a preference for efficiency and trained expertise.

Nicholina, who teaches STEM, sees herself first and foremost as an expert subject teacher whose skills should be used efficiently. She explains that she left her previous job because she "felt a bit like a therapist and a bit of everything, and very little subject teaching". Her niche, she explains, is teaching STEM and thus "it felt like wasting resources, having me in that position". Nicholina references her qualifications and competencies as a subject teacher when justifying her preference for the type of work she does now, even though this job requires more intense work. This valuation of hard work is something that Nicholina also ascribes to her students, who she describes as highly committed and motivated, despite difficult previous experiences of education.

> *I try to add a lot of breaks, but they often want to keep going. They're adults, they've taken time off from work or this is the*

> *only course they need to move on, so then they want to make the most of their time here. And it gets intense, but they want to absorb as much as possible during that time.*

This construct builds on the belief that devotion to efficiency and intense labour are requirements for learning and growing, for a job well done. Further, as a subject expert, Nicholina references her responsibility as a professional to ensure that students do not cheat and that grades are legitimate. She criticises the reliability of online assignments because they make it hard to judge who has done the work and with what help. She is pleased that the school, with the support of the municipality, now requires on-site course exams for all subjects and explains that "grading is an exercise of public authority, so it has to be done properly, accurately". Anything else would not be fair to her students or to herself. This emphasis on legality and fairness through equal, standardised treatment, is in line with the Swedish social democratic project, where welfare is viewed as the responsibility of the state and where science, rationality and democratic participation are foundational (Imsen, Blossing, & Moos, 2016).

Hedvig, who teaches social sciences, builds her reflections around the concept of the hard-working citizen, where it is part of the social contract for all able-bodied persons to take responsibility and pitch in, to do their part. In line with this, she tells me that she prefers teaching adults over youths, as adults take more responsibility for their future by being committed and engaged, despite handicaps or personal hardships. Here, the role of MAE is as an opportunity provided by society equally to everyone, where taking responsibility and working hard will provide a way to stable, productive waged work (Boltanski & Chiapello, 2018, p. 109). When it comes to her role as adult educator, Hedvig herself does not shy away from hard work either. She tells me, for example, that she has gotten used to the fast pace of MAE and therefore would not know what to do if she had more time again.

> *What would I fill all those lessons with?!* (Original emphasis).

Hard work, however, is not her only guiding principle. Hedvig tells me that apart from her regular courses, she has also taken on a course outside her area of expertise as the school has no qualified teachers in the subject. However, she turned down the request to develop any

assessment material for this course. Grading, she emphasises, requires the right type of certification. Only a certified subject teacher is qualified to do that type of work, she feels. Drawing the line at things that relate to legal requirements formulated in national education policy shows how Hedvig's conception of hard work as a guiding principle of moral has its limits as it intersects with a sense of fairness through abiding to collective structures. Trust in government institutions is, after all, common in the Nordic states (cf Skarpenes, 2021).

Sara, who teaches foreign languages, has a functional, output focused and rule-abiding approach to teaching. This is especially clear when she describes a course activity as an example of teaching. Though the activity requires students to engage with authentic material, relate to their own situation and has the potential to engage them in complex, subject-transcending reflections, Sara presents her role here as production focused. She plans her teaching by focusing on what the course examination requires of her students, and she spends her lessons teaching students practical skills that will allow them to complete the assignment, e.g., how to search for information online and correctly cite sources. For Sara, it is important to do right by her students. Though she is passionate about helping her students learn, she explains that last-minute assignment submissions from students can get in the way of teaching. Sara justifies prioritising assessment and grading over tutoring students, by referencing legality – students who turn in all their course assignments on the very last day possible might create an unreasonable situation for her as a teacher, but she must do the work, as they did not break the rules. In these situations, Sara works more intensely and longer hours than usual.

In summary, these *professional schoolteachers* combine the industrial and civic conventions of worth, as they value hard work, efficiency, stability, civic solidarity and abiding to institutional structures. The Swedish education system similarly constructs such values as central to the teaching profession. National legislation, for example, requires schools to employ certified over uncertified teachers, and dictates that only certified teachers from the relevant subject area may assign course grades. The certification of competency (Boltanski & Thévenot, 2006) is thus built into the public education system where all

branches, including MAE, draws from the same 'pool of certified teachers'. However, not all educators drawn on the civic convention of worth to justify the welfare mission of MAE.

Proponents of Bildung – between domestic and industrial world views

Jessica, who teaches Swedish language courses in a vocational education setting, has spent 32 years working as an adult educator and views the role of MAE as both to help students learn new things and to better understand the value of knowledge. She explains that students often ask for fill-out worksheet assignments, based on the misguided conception that filling out worksheets is the same as making progress. Her mission, then, is to convince them of the importance of knowledge mastery. Behind this lies Jessica's conviction of knowledge as empowering – it is not through test results and output, but through knowledge mastery, through Bildung[6], that people gain access to the world and are able to navigate life as adults. She is frustrated at the lack of knowledge that students exhibit when they come to her, but she does not pin this onto the students themselves. Instead, she sees this as a failing of other teachers who have let them pass through courses without having truly learned. This conceptualisation of students as child-like but without fault draws on the community education archetype (Leemann & Imdorf, 2019). Domestic values merge with concepts from the industrial convention of worth, as Jessica views herself as an expert, qualified to diagnose students' knowledge gap and to bridge it, due to her 30 years of experience as a professional adult educator.

Nishat, who teaches STEM, also values knowledge mastery and explaining that, when learners fail courses, it is often because they focus on completing assignments instead of making the knowledge their own.

> *They [learners] let themselves be steered by the assignments that they are asked to work on during the course from home or online. […] and then when they get to the course exam, when they have to deliver, they haven't learned to do that yet. The knowledge they exhibited in the assignments is not their own, they don't own it, yet.*

[6] in the sense of the German tradition, e.g., Humboldt.

In contrast to Jessica, Nishat does not see this as a problem of character as he explains that it is a matter of inspiration and learning to use the tools correctly. In his view, learners "haven't allowed themselves to become truly inspired – to see what types of problems are addressed in the course exercises, or how questions are being posed in the course material". This difference in diagnosis between Jessica and Nishat - where one views the problem as stemming from lack of discipline and maturity, while the other connects it to not yet knowing how to use learning tools correctly - stems from how they perceive themselves in relation to learners. Where Jessica views herself as 'wise' and students as child-like and naïve, Nishat views his students as mature because they are the same age as him or older. He explains that adult learners are wonderful to work with, because their maturity brings with it a dedication to overcoming previous failures.

More importantly however, both educators view knowledge mastery as the way to a better life (and thus as the mission of MAE to offer ways to it). In this, they construct their role as proponents of Bildung. Next, we turn to those educators who, in some ways, might seem most familiar to those of us researching community adult education – the adult educators.

Adult Educators – combining inspired and domestic conventions of worth

Adam, who has a social science teaching education and prior vocational experience, currently teaches vocational courses. Adam's approach to teaching is in line with a pedagogy of recognition. When reflecting on the function of adult education, he explains that learners have baggage. They have been told and taught that they are the problem, so Adam's job is to recognise and care for his students.

> *Half of it is about love and seeing people. When I talk about it, I can feel how it burns, here, in my chest. I tell my students that if you don't succeed, then I haven't done my job. Something as small as that already uplifts them. That's the part they work most on – believing in themselves. That they can.* (Original emphasis)

The role of adult education is to emancipate those who have been let down by society. The role of the educator is to see the individual, the

whole human, and to help them see themselves for what they are – competent, worthy persons. Adam's reflections in our interview emphasise the value of real encounters, passion, and emotions. At the same time, Adam's own worthiness as an educator depends on how well his learners succeed, showcasing an approach to value as relational. As someone with a privileged position, Adam views it as his responsibility to help those less fortunate.

Heidi, who also teaches vocational education courses, draws on the same conventions of worth, but emphasises adult education's unique potential for authenticity, discovery and mutual learning. Where Adam's reflections circle around emancipation, Heidi expresses an appreciation for adults' life experiences because they make learning in the school context come alive. Heidi's curiosity and excitement for learning from each other leaves room for not knowing what might happen in learning situations, something she appreciates about being an adult educator.

This merging of passion and care comprises a compromise between the domestic and inspired conventions of worth that is akin to Freire's (1998) pedagogy of love. Here, welfare is imagined not through anonymous equality, as for the professional schoolteachers, but as caring for every person. Next, we turn to conceptualisations of welfare services as desire driven exchange.

Education traders – drawing on the market convention of worth

Felicia, Anita and Isak all value free exchange, but mobilise the concept in different ways. Where Felicia and Anita see education as a free exchange between educators and learners, Isak connects this logic to the teacher-as-employee and as detached from his teaching practice and personal values.

Felicia, who teaches STEM, and Anita, who teaches social sciences, see themselves as offering something that is available for leraners to engage with or not, based on learners' own motives and drives. "*Of course I want them to succeed, I want to support them, but if they don't want to then it's not my place to push them*", Anita tells me. Education as free exchange envisions teaching as making an offer, an exchange in which learners may engage freely when and if they desire, and without judgement. Anita does not place value on the outcome of student learning activities but rather on the student's level of engagement with what she

has to offer. Felicia assumes that those who enrol in classes are interested, so she puts a lot of effort into planning experiments that students can safely perform at home and that are designed to teach them how the world around them works. This approach emphasises the integrity of the individual to be allowed to desire whatever they wish without being judged for it. Thus, "[o]ne succeeds through the strength of [ones] desire [to obtain satisfaction]" (Boltanski & Thévenot, 2006, p. 197).

Isak, who teaches STEM, also invokes exchange as justification, but not when envisioning his role as teacher. Rather, Isak views his employment as an exchange of labour for money, as the part of his life aimed at financing the pursuit of his personal values. He wants to work as little as possible, so he is focused on being "as effective as heck while I'm at work and then I can go home". Isak's detached view of his work as an adult educator is not because he does not care for the work or his students, but because he wants to prioritise his family and being a parent. These personal values extend to his attitude towards teaching, where he explains that bonding with students is vital to establishing trust, so students dare ask questions when they do not understand. Isak is vehement that his students' learning is his responsibility, and that ignorance reflects badly on him, not the learners.

So why would someone with such strong convictions emphasises that this is just a job for them? I argue that the above justification of employment-as-exchange is a way for Isak to remain engaged in an institution whose values he does not share, while also maintaining his own beliefs. Basic level vocational trainers in Spain, who experience great employment insecurity, similarly express viewing their job as an exchange of labour for money (Marhuenda-Fluixá & Molpeceres-Pastor, 2020, p. 64). By viewing teaching as a way to finance his true interests, Isak detaches himself from e.g., the civic and industrial conventions that many of his colleagues construct as central to MAE teachers' work and which are at the heart of the Nordic welfare state narrative.

Several of the teachers I have interviewed separate employment and teaching – job and profession. I argue that this relates to having to navigate established conventions of worth that they do not share. The last section of the paper turns to this issue.

Discussion: self-entrepreneurial teacher-as-employees

In their seminal work, Boltanski and Chiapello (2018) identify the projective convention of worth as prominent in modern, western society. Looking at the context of MAE, this is evident both in national policy and in the organisation of education delivery. From an institutional perspective (i.e., commissioning stakeholders such as the national government and municipalities), MAE is firmly rooted in projective values – learners enrol in modular courses whenever they want; courses can be combined freely; and are offered as on-site group activities, through individual tutoring or entire self-driven and online. MAE as public institution has fully embraces the lifelong learning discourse, turning learning into personal entrepreneurism through networking, autonomy and self-improvement (Fejes, 2006; Jarvis, 2008). For MAE teachers, however, these values do not seem as clearly connected to education. The educators I interviewed connect projective values to their employment, disconnecting them from their teaching practices and their conceptualisation of adult education's mission. Considering the prevalence of projective values in national policy and in organisation, it is striking how absent they are from educators' reflections on adult education and their role in it.

In short, educators do not connect projective values to conceptualisations of welfare. When asked if the projective nature of MAE impacts her teaching, Hedvig emphatically said no - "it's two separate things, what I do here and what happens in the procurement". This emphasis on distinguishing between employment and ability to perform as a teacher draws on the idea that a person's value is not connected to their job, but to human capital (Becker, 1993). As Boltanski and Chiapello (2018, p. 112) argue

> Far from being attached to an occupation or clinging to a qualification, the great man proves adaptable and flexible, able to switch from one situation to a very different one, and adjust to it, capable of changing activity or tools.

Nicholina, who has experienced several procurement cycles and the volatile nature of employment, says that she has learn to live with precarious employment. She feels confident that she will be able to secure a new position if needed, due to the relevance of her subject and her

experience as an adult educator. This emphasis on personal, integrated knowledge (Boltanski & Chiapello, 2018, p. 116) as indispensable draws on the projective archetype of the self-entrepreneurial individual, who is mindful of investing in themselves.

A striking example of educators' capacity to adapt and 'switch from one situation to a very different one' pertains to on-site and online learning. Sara explained that the number of students you have is not important, but that course form matters. On-site courses require teaching in a classroom, preparation, and subsequent work, while online teaching is less taxing. These perceptions of workload seem surprising, as online students are admitted every month, while on-site courses only start four times per year; and teachers has to treat each online student individually keeping track of their personal progression through the course, while on-site students follow a set group-based schedule. I argue that Sara's perception of on-site teaching as more taxing reflects her conception of herself as an adaptable employee. When teaching online students educators describes their role as that of a coach, ready to assist if prompted and to assess students self-directed learning (Leeman & Imsdorft, 2019). On-site teaching however is seen to require a more directly engaged teacher, who plans and is attentive during class. This flexibility of switching between a coaching role and teacher-as-foreman, is firmly connected to the course form, not to the educators' pedagogical belief, or conceptualisation of adult education and welfare.

The de-coupling of teacher-as-educator from teacher-as-employee is potentially problematic. The effect of employment conditions and of how work is organised impact the way we engage with our work and interact with others. This is true for any job but especially for welfare workers such as educators, as they serve vulnerable, disadvantaged demographics of society.

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Adult learning and education in Hungary between global and local. The choices and limitations for researchers

Balázs Németh

University of Pécs, Faculty of Humanities and Social Science – Institute for Human Development and Cultural Studies

The Rise and Fall of Adult Education in Hungary from 1998 to 2021

Adult learning and education was clearly integrated to open educational policies right after the change of regime in 1989 when Hungarian citizens chose democracy instead of Communist rule. (Németh, 2000). This clearly meant and provided a choice for integrative and multi-sectoral policies and related structures to get adult education recognised and developed in a three-fold way through formal, non-formal and informal settings. (Ibid, 2000).

Adult education started to deeply change in accordance with the communist regime to fade away and it resulted in schools for adult learners at primary and secondary levels be kept as a late achievement of post-war adult education, however, significant steps were made to open to market and democratisation of society. Those two impressive factors started to prepare and develop non-formal and informal adult learning with growing significance and, in a decade of time, it grew beyond expectations while governmental policies right after the millennium to keep less and less focus on the development of basic skills in traditional schools for adults (e.g. primary school and secondary schools for adults to provide second chance). One may indicate simply indicate here that although European integration was a strong challenge to make vast developments in the quality improvement of public education, higher education and VET, however, adult education was, by 1993, shifted to labour market related programmes and, consequently, lost influence as bridging policy component in between school education formal grounds and vocational trainings both in formal and in non-formal structures (Németh, 2014).

In case we consider this process as a certain kind of erosion or deformation of adult education, still the accession to the EU provided a rather positive impact to delay this challenging hit and, like in many of the neighbouring former socialist countries, the emerging focus on lifelong learning through the EC White Paper (EC, 1995) and CONFINTEA V's Hamburg Declaration (UIL, 1997) could slow down the process and provided a certain type of illusion with the lifelong learning policy discourse that the economic might be balanced with more social. Those above indicated impacts signalled some inspiring issues of adult education to be visited as research matter, like participation, methodologies, policy and governance, quality and professionalisation, assessment and evaluation, validation of prior learning, ageing, community and culture, citizenship and identity, comparative work, history, etc.

In Hungary, the main bodies in research were certain distinguished university units and departments in Budapest, Szeged, Debrecen and Pécs, together with the Hungarian Folk-Highschool Society, the Association for Dissemination of Sciences/TIT and the Network of Museums and Galleries in Adult Education, which later formed the Museum-Andragogy Platform of the Pulszky-Society after 2000. Another important factor helping to promote and organise quality research work was the European budget-related programme from 1995 and onwards having been dedicated to adult education, later to adult learning under the Grundtvig-umbrella for the 2000-2013 period.

The illusion of a balanced picture lasted until 2007, when the financial crisis blew up everything and employment focuses hijacked adult learning and education to fully serve economic and industrial interests. It became rather hopeless to insist on a balanced view referring to the formation of national policies since adult education and training were pushed directly to ministries of labour, of employment and labour, of national economy and recently of innovation and technology.

However, we must conclude that the Hungarian policy shift after 2008 was something similar to the process how the European Commission, right after the 2008 financial crisis, moved the adult learning portfolio from DG EAC to DG Employment. This new way of understanding the role of adult learning came into action at the very end

of the budget period for 2007-13 and resulted in the merger of programmes to Erasmus+ and in the reduction of lifelong learning policies and strategies to obey the priority of member states targeting skills and competence development in accordance with OECD priorities and recommendations based on PIAAC results. (OECD website).

As a consequence, research work became reduced to VET and employment concerns, and only a few higher education units/departments were able to keep on doing research with a more holistic approach and represent research, development and innovation in professional development of staff by responding to principles of EAEA documents (Trends and issues, 2006) and manifestos of 2016 and 2019. (EAEA, 2016 and 2019)

Hungarian adult and lifelong learning with ups and downs. Some contexts of the OECD's adult learning priorities and its impact on research

In the last two decades, Hungarian Adult Education has been relatively successful in moving participation in adult learning from the average of 3% to beyond 6%, according to Eurostat and OECD surveys. However, the latest OECD Dashboard on Adult Learning recently also reflects that the situation in Hungary is rather contradictory: meaning that some indicators reflect stronger concern on the matter, while some others resonate clear difficulties, calling for the use and implementation of complex policy measures (OECD, 2019).

I wish to note here that policy concerns in Hungary face several obstacles to realise the joint and complex handling of adult and lifelong learning, since governmental focuses have reduced official narratives and policy interventions. These now serve only employability measures and vocational skills development, through a top-down approach instead of also the bottom-up dimension. This practice resulted in a very problematic situation for being able to easily demonstrate 'ups and downs' in the same country-specific system. It also means that one cannot consider my country either as a relatively developed or, the other way round, a relatively under-developed one. Hungary has got some advances in the formation of vocational and labour market-based training programmes for adults, through direct investments in a new vocational and apprenticeship programme. This is a part of the Strategy for Industry

4.0, to incorporate vocational continuing education for adults. And that (only) is what the government understands under adult and lifelong learning.

The OECD Dashboard, reflecting the interdependency between some particularly important factors, highlights those priorities that are considered necessary to the process of developing adult and lifelong learning. That is not to move policy and practice towards using only some of them to improve participation and performance in adult leaning. Those priorities are: i) urgency, ii) coverage, iii) inclusiveness, iv) flexibility and guidance, v) alignment with skill needs, vi) perceived training impact, and vii) financing.

Hungary, based on the figures of a relevant survey of OECD as a inter-governmental organisation, has scored with quite good results on urgency, on alignment with skills needs and on perceived training impact. But it scored very badly at coverage, at flexibility, and at guidance and financing. Those latest three priorities as indicators well reflect the fact that adult and lifelong learning has got a rather bad social and economic reputation: it is still mainly connected to the image or presumption of constraint, with negative implications, while the lack of flexibility and guidance echoes the dominance of top-down approaches and the limited skills of organisations and individuals to make effective make use of free and autonomous structures and, consequently, a demand and claim for a helping hand.

Matters of financing would have to mean something obviously and painfully contradictory. Although the Hungarian government aims at accelerating and increasing VET-dominated adult learning and skills development, with limited or low-level financing, together with other missing financing tools, this will inevitably result in limited and stagnating results which pull back the output of the sector from its hoped-for or expected potential overall.

Let me just underline something else here. This OECD Dashboard of priorities may indicate some of the aspects of an adult learning and lifelong learning system needing to change in a rather ill-formed setting. Some other missing indicators would also signal a system with severe difficulties and challenges which are not at all easy to turn towards hopeful directions or ways forward for expansion and development. Those

missing items are RVA (Recognition – Validation and Accreditation), the quality development of adult learning professionals, guidance and counselling, non-vocational adult learning and monitoring of the sector. When one simply relates any of those aspects to the reality of Hungarian adult learning and education, it resonates with problems and constraints: for making a learner-centred system with bottom-up focus, on-going and real consultancies with economic stakeholders; and to turn adult and lifelong learning with a citizenship focus.

In this regard, emphasis on making learning cities and learning communities may be helpful to bridge vocational and non-vocational adult learning for the benefit to all. This is now very difficult in a country of centralised actions, over-dominating governmental approaches and narrow citizens' and professional NGOs' voices. I think that the right way to go, and the right scope, is to integrate, collect, share, and use voluntary actions; and have much more international professional partnerships in the region.

The Covid-19 situation – Making us reconsider what matters and who we are

Hungary, among many other countries, today is facing the huge challenge of the COVID-19 pandemic. However, tomorrow it can only be successful if there are skilled and educated lifelong learners to cope with new situations in both the social and the economic aspect, while respecting dignity, equity and equality amongst our citizens.

In the context of adult learning and education, the global challenges of health and well-being have become outstanding matters of social and economic concern in respect of aspects of employability, community participation and family responsibilities. It turned out that the Hungarian situation reflects some local/regional problems of health care and health-related services that were inherited and still resonate: challenging dimensions of system-maintenance with the issue of financing; governance resulting in temporary shortages of doctors and nurses to be directly involved in the fight against the second wave of the COVID-19 pandemic. However, I think that most decisions, having been based on the judgements of professional virologists and researchers, have helped definitely to step forward far enough to reach soon an advanced rate of vaccinated adults and older adults, and realize a real herd of

vaccinated people effectively resisting the virus and its occurring mutants, which would result in immunity.

In Hungary today, the most challenging and necessary topic of health and well-being is to make people recognise their own responsibility towards their own health and their community members' health. In this regard, people as adult learners must learn to become and stay vaccinated so as resist viruses. This is a rather complicated issue at a time of uncertainties and a globally connected world of information full of fake-news and propaganda. Therefore, adult education should help people to become and stay critical thinkers and consider what things are at stake, referring to social cohesion, stability, economic growth and prosperity, together with equitable, inclusive and tolerant environments.

It is, additionally, a hard and difficult thing to see that the political in some particular cases may make for populist steps and favour top-down policies, instead of good compromises that reach for consensus and understanding in society, towards challenging issues like pandemic. It is indeed a sad story to see a fragmented and polarised society in a number of issues causing conflict and misunderstandings even in cases with universal, global and transnational dimensions. Party-politics, traditional media, social media, community problems: each will reflect that real and virtual fragmentation. This whole matter definitely points out that active citizenship education needs to be developed in several contexts in Hungary.

The impact of limited international co-operation in European and other global platforms to develop adult learning and education other than VET

Having scrutinized the world of adult learning and education, some recent trends show that Hungarian adult education and training have been deformed to mainly and exclusively reflect issues of VET, and more precisely, continuing Vocational Education and Training for adults both in formal and non-formal structures. From an opposite angle, this means that Vocational Education and Training has become a major and dominant field for government - recognised adult education and training with the aim of strengthening employment and employability of adults through labour-market oriented training programmes provided by VET

centres in each county across Hungary and financed by the national budget. (Laczik and Farkas, 2019)

It was the Hungarian Chamber of Commerce and Industry (MKIK) which emphasized setting up such a scheme to train adults in vocations through skills development, based on the skill needs of major big employers in the country. The Act on Adult Education and Training of 2013 (LXXVII/2013 Act on Adult Education), and its modification through a 11/2020 govt. decree aimed at registering and declaring the start of specific programmes for adults, in accordance with the aim of the National Government to raise necessary skills and competences of adults referring to labour market needs.

This new Decree was accepted by majority vote of Government parties MPs last year to initiate further high-quality development of non-formal training programmes for adult learners. Its aim has been to keep central government actions tied to the needs to the major multinational industrial and trade firms, and still keep SMEs away from such focuses, together with minimizing the certainty of educational and training enterprises to initiate individual trainings in skills and competence development, together with participating with their bids in particular VET programmes. These kinds of orientations can be easily linked to OECD's skills policy frames (OECD Skills platform) and seen at the CEDEFOP platform through country reports. (Bükki for CEDEFOP, 2019)

One significant consequence of such a fragmented and reductionist orientation is the lack of concern towards other important fields of adult learning and education demonstrated by UNESCO as needed to raise participation. That is why the Hungarian government cannot be identified as an active participant in participatory discourses at UN and at the UN High-Level Panel (UNHLP to focus on Agenda 2030 and its SDGs, in the context of quality education and lifelong learning. Also, Hungary has not been very active in the Council of Ministers of the EU, to enhance adult learning for the last ten years and beyond. Consequently, it has not made use of the non-vocational-oriented adult learning initiatives of the European Commission, with equitable, inclusive and equality measures of better participation by vulnerable groups of adults across Europe and its regions suffering difficulties, inequalities and deprivation.

International governmental and non-governmental organisations must call for more active involvement of nation-states in the development of adult learning programmes, to raise both employment and active citizenship, with a clear and balanced format, in order to avoid reductionist views, and focus to get legitimated. Another reason for such an approach is in case we may want to help underrepresented and vulnerable groups of adults to be given more attention and care. To get integrated and get access to adult learning we need to reconfigure law, financing and policies to result in better provision in adult education with a learner- centred focus. This is very much demonstrated today by ICAE, DVV International, the European Lifelong Learning Platform and EAEA as civil society platforms of adult learning and education to strengthen the role, the visibility and necessary involvement of their voices, through dialogue, platform-building and common actions as We are ALE, which is also not at all visible yet in Hungary, at any official professional bodies' activities or platforms.

You will find internationally oriented and led campaigns and activities in only a small number of civil society groups, some university departments and institutes having been engaged in the research and development of adult education and learning, which are devoted to non-vocational adult learning and education.

Some smalls steps towards professional development and research work: the Role of EPALE HUNGARY and other research environments

One important and exceptional positive example is the EPALE Hungary* platform, where a special platform has been formed since 2017 in accordance with the EPALE platform itself. This might be considered as the only case where non-vocational adult education practices are collected with country and topic-specific scopes. [run by The National Office of Vocational Education and Training and Adult Learning]

The Adult Education Committee of the Pedagogical Commission of the Hungarian Academy of Sciences has created an Adult Education Research Workshop at EPALE Hungary to discuss certain issues for research and development recognised as current trends and issues. (EPALE weblink) These are:

- Intergenerational learning;
- Museum Andragogy/Adult Education in Museums;
- Digitalisation – the role of digital education in the learning of adults;
- Andragogy and Adult Learning Policies – In between employment and social cohesion;
- Andragogy and the profession of adult educator;
- Learning Communities and Learning Cities in the Dimension of Andragogy/Adult Education;
- Adult Education Research and Basic Skills Development.

Those topics have generated discourse amongst some young researchers and lecturers with both academic and professional backgrounds to collect and share ideas, narratives and critical approaches to how adult learning participation, performance and partnership-based actions can be pursued in mutual commitment.

Another valuable example of Hungarian universities being involved in international research and development programmes with impact on national ALE formation is the European Erasmus+ INTALL project, where partner universities and their designated departments or institute have been collaborating on international studies in adult and lifelong learning through the annual Adult Education Academy at the University of Würzburg and, simultaneously, developing an on-line tool for students of the field at MA and doctoral levels with aim to expand their knowledge and skills in the field. This platform is called INTALL@home. Adult Education Academies - Fakultät für Humanwissenschaften (uni-wuerzburg.de); INTALL@home - Fakultät für Humanwissenschaften (uni-wuerzburg.de)

A particularly important outcome of this Adult Education Academy program is a recent collection of studies published by the University of Florence: International and Comparative Studies in Adult and Continuing Education (FUPRESS, 2020) This publication includes a paper on learning cities with reference to the case of Pécs, Hungary compared to trends in India, Palestine, and the UK.

https://fupress.com/catalogo/international-and-comparative-studies-in-adult-and-continuing-education/4405

Members of the above-mentioned Adult Education Committee of the Hungarian Academy of Sciences try to indicate and refer to the trends and issues signalled by EAEA, ICAE, ESREA on the one hand, and also to those of UNESCO UIL, OECD and ILO on the other under the SDGS discourse. In this regard, around thirteen to sixteen members of the Committee have discussed influential aspects of the Futures of Education focus and related comments, for example that of ICAE, and collected reflections on the ILO publication of Working for a Brighter Future and to the OECD PIAAC survey's relevant materials on the changing skills of adult learners in Hungary. This means that professional academic bodies are aware of international trends; and are relating their own research work and analytical studies to highlight aspects of global trends compared to local and regional realities.

Some concluding remarks

The Education and Training Monitor2020 of the European Commission clearly indicates that adult learning participation has recently been measured by the Hungarian government at 5.9.%, below the EU average of 7.9%, for 2019: Education and Training Monitor 2020 (europa.eu)

This clearly echoes two things. One is that the indicated statistics are far behind realities; seemingly more adults participate in learning activities beyond statistical reach, resulting in lower figures than expected. Another issue is that the rate for Hungary is still below the expectation to reach a more competitive adult public with better skills and competences. This underlines the necessity to put clear and stronger emphasis on expanding adult learning opportunities in dimensions of both VET and NVAL (non-vocational adult learning).

Let me also indicate here that falling and/or stagnating figures of participation in adult and lifelong learning reflect some obvious consequences which mark urgent needs for research and development:

- The disappearance of adult basic education to promote basic skills will result in skills shortages of adults and skills mismatches in national employment structures. In order to handle such a problem, countries like Hungary need well-trained adult educators

to enhance adult learning with effective and relevant methodologies. We need to demonstrate that adults must read, write and communicate through digital tools and adult educators have immense responsibilities to develop those skills through participatory actions of adults with accessible forms and timing;

- The challenges of intergenerational and intercultural learning will change place of community development and will definitely claim collaborative actions amongst sectors like public education, VET, higher education, workplaces, etc. and community development and culture/arts so as to realise lifelong learning mostly in urban settings. In this regard, research can help better identification of learning needs and relevant formations to be implemented to enable adults collect and share good knowledge;
- The diverse issues of sustainability will widen the scopes of adult and lifelong learning both in social, economic and in environmental dimensions. Matters of equity, fairness, equality and inclusion will play important roles to provide relevant forms of adult learning for vulnerable groups of adults to make them becoming resilient in their communities. We need more research work in adult learning and education to highlight the importance of active citizenship connecting local and global.
- In case we want to develop quality research and development work in adult learning and education, we need to further enhance professionalisation of adult educators through particular internationally driven programmes, project and initiatives. An important element of such focuses is that young adult educators get real experience of understanding key thinkers and practitioners in adult education, but also deepening knowledge on disciplinary aspects with research-based findings. All of these will help approaching adult learning and adult learners with sensitivity and care.

We can only hope that the Hungarian government will make efforts to prepare well for UNESCO CONFINTEA VII in 2022, and for preliminary events in Europe, by involving internationally recognised experts and researchers with practical and academic experience.

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The Cultural Assumptions of Community Educational Work in the Alpine Valleys

Nicolò Valenzano

Federico Zamengo

University of Turin (Italy)

Introduction

Since the mid-20th century, the Alpine territory has been affected in many areas by a massive exodus, which has long been considered irreversible. On the Italian side, for example, the northwestern Alps show a decreasing demographic trend, lower population density and a higher average age compared to other mountain areas in the country (Alpine Convention, 2015; Rapporto Montagne Italia 2017, Istat, 2019). However, recent studies also document the spread of opposite phenomena: immigration, repopulation, and demographic growth (Corrado, Dematteis, & Di Gioia, 2014; Zanini, 2016; Membretti, Kofler, & Viazzo, 2017). In fact, the demographic decline of the high valleys, which are more prone to depopulation phenomena, often goes hand in hand with a population increase in the middle and lower valley areas, where the greater proximity to services and the possibility of commuting to the large urban centres make residency more attractive (Viazzo, 2012). This picture has been made even more complex by the Covid-19 pandemic, due to the emergence of smart-working. In particular, areas that offer good Internet coverage experienced genuine repopulation: in some cases, many people have combined remote working with the choice to live in a healthier environment, away from large urban centres. This is usually a temporary decision, which can sometimes become permanent. On the other hand, in areas with poor telecommunications infrastructure, isolation has increased.

However, the pandemic itself has showcased a widespread underlying trend in the dynamics between population and depopulation affecting Alpine regions: the partial repopulation of valleys is only rarely matched by involvement in the community, and just as rarely by forms of work or entrepreneurship. This trend risks reducing the Alpine valleys to pleasant dormitories, insofar as they are certainly more attractive than

the suburbs of large cities. In line with the goals of the 2030 Agenda (Goal 11), the future of marginal areas involves two main challenges: mobilising new (and old) citizens towards community commitment, active participation and various forms of civic duty; and focusing attention on the social and employment opportunities that these areas can offer, especially for young people, so as not to risk them remaining mere commuters (Perlik, 2011). From this point of view, this is a historic challenge: only in a few decades will we see whether economic development and socio-educational policies have been successful in these territories, using not only the demographic trend but also the vitality of these small mountain centres as a litmus test.

The two action-research projects presented in this paper fall within this framework.[7] From an epistemological point of view, the pedagogical perspective adopted here identifies its interpretative apex in the unity between theory and practice: this implies the shift from a contemplative research paradigm to an active and constructive one (Dewey, 1948; Baldacci, & Colicchi, 2016). As Dewey underlined, in fact, educational practice constitutes both the source of educational science and the keystone for the solution of educational problems (Dewey, 1929).

In the following pages we would like to briefly discuss the results of the research carried out to try to elaborate a theoretical framework able to support community education actions in the Alpine valleys.

The research contexts

Over the last 5 years, the research group has worked on some action-research projects dedicated to the community educational work in Alpine valleys. In particular, two of these projects stand out: #Com.Viso and the Piter Alpimed Innov, both financed by the European Regional Development Fund of the Interreg V-A France-Italy ALCOTRA programme (2014-2020). The two projects were carried out in various mountain territories in the province of Cuneo, in the north-west of Italy: the first

[7] The research presented here was conducted by the research group "InnovCom. Research for Innovative Communities", made up of pedagogists, philosophers, sociologists and anthropologists from the Department of Philosophy and Education Sciences at the University of Turin, specifically at the Savigliano campus.

one in the Varaita valley, a very large territory (about 400 km^2) with only about 4500 inhabitants; the second one in three smaller valleys, Vermenagna, Pesio, Gesso (about 160 km^2, 95 km^2, 330 km^2 respectively), less far from the city, but still sparsely populated (about 7500, 3500, 1900 inhabitants respectively). The population density varies in the different valleys involved in the projects, with very low numbers in the Gesso and Varaita valleys (5 inhabitants/km^2 and 11 inhabitants/km^2) and values lower than the Italian average for mountain areas (59 inhabitants/km^2) in the Vermenagna and Pesio valleys (47 inhabitants/km^2 and 39 inhabitants/km^2).

Research question

The general aim of the research was to investigate the topic of community development, hypothesising ways to improve the quality of life of people living in mountain and marginal areas.

In particular, we wanted to explore the meaning of community work, the ways in which it is carried out and the skills specifications required for professionals who wish to promote the construction of social ties. On the one hand, therefore, we explored the meanings attributed to the terms “community development” and “community social work” in the areas under investigation. On the other hand, starting from the “experiential knowledge” of the operators involved, we sought to identify the actions, strategies and skills required for those who intend to promote the activation and transformation of a community context. In the light of the findings, we will try to outline a theoretical and practical framework to guide community educational actions in marginal areas, thereby sketching an “Alpine pedagogy”.

Methodology

The methodology we used falls within the biographical research strand (Formenti, & West, 2018; Merrill, & West, 2009; West, Alheit, Anderson, & Merrill, 2007), with particular reference to the framework of German biographical-interpretive methodologies (Alheit, 1982; Chamberlayne, Bornat, & Wengraf, 2000). The interviews were modelled on “life history” narrative interviews (Alheit, 2015).

The two projects involved around 90 subjects, interviewed between November 2018 and January 2021. In line with the perspective of

community work, alongside the professionals, a number of political decision-makers and local associations were also interviewed, in their capacity as stakeholders. After initially identifying a small group of service operators (educators, healthcare workers, social workers), the choice of participants followed suit: in the light of the observations, suggestions or reminders of the interviewees themselves, other "stakeholders" were pinpointed for the purposes of the research.

The interviews were transcribed by the researchers, revised by the interviewees and then analysed through a process of systematic text coding (Atkinson, 1998). This analysis has made it possible to interpret and understand some crucial aspects of the narratives at hand: the subjective meaning attributed to the theme, the characteristics and relations it has with other issues, people's professional experiences (examples and cases), adopted strategies (personally and collectively) along with their potential or weaknesses, the causes and aims of the topic investigated in relation to one's own profession, and proposals for organisational improvement with respect to the issue. This analysis therefore allowed us to interpret and understand some crucial aspects of community work practices in an Alpine context. Moreover, the interviews established a reflexive stance between the researchers and the interviewees, whereby both could find deeper meaning in the work under discussion as well as rethink their own work.

Empirical results

The empirical research made it possible to identify a number of questions of particular pedagogical interest regarding what it means to do community work in an Alpine context. In particular, five interesting aspects emerged from the interviews: (1) the sense and meaning of community work as an educational practice of democratic re-appropriation of one's life context; (2) a possible image of an adult capable of "doing" community work; (3) the definition of specific project approaches; (4) the outline of strategies suitable for promoting competent communities; (5) the centrality of work opportunities in mountain contexts.

(1) The polysemy characterising the words "development" and "community" makes the term "community development" very complex and fraught with difficulties (Twelvetrees 2008; 2017). Indeed, the very

idea of "community" comes with exclusively positive and often rhetorical connotations (Bauman, 2001). On the other hand, the testimonies of most of the interviewees seem to be much more realistic than the common view, highlighting all the critical aspects surrounding this concept and, inevitably, its promotion. In short, the community is not an idyllic space full of warm and welcoming relationships, but rather the arena of discussions, if not conflict and lack of understanding. According to the interviewees, it is not enough to share the same territory in order to be "a community": on the contrary, it is necessary to build opportunities so that, as one interviewee put it, the "sharing of a physical space translates into a real desire to think together, with all the difficulties that this entails". Developing a community, in other words, means promoting democratic participation among citizens, without this resulting in forms of identity closure (Dewey, 1916; Sennett, 1999; 2012).

2) In this framework, which aims to promote a positive and non-defensive idea of community, the two research studies provide a description of the skills needed by community workers. This finding points towards the recognition of a profession which is not easy to define, especially in relation to community work – in Italy, this is a common situation for all those figures working in non-formal educational contexts. In short, the complexity of the functions of community educators also corresponds to the difficulty of outlining an adequate professional profile and the relevant competences. Obviously, community development cannot be regarded as a topic of exclusive pedagogical interest, since it also involves the health sector (nurses and health professionals) or the organisation of services (sociology of organisations). However, the interviews clearly show that some basic pedagogical competencies are fundamental. In particular, three aspects are especially significant: first, the management of the relational dimension within the territory; secondly, the multidisciplinary work group as the keystone for good community work; thirdly, the planning capacity of the operators involved.

(3) Planning competence is both something that qualifies all professionals involved in community development and a specific feature of educational action. Starting from the vision expressed by the respondents, it is possible to trace the planning models used by professionals back to the areas of linearity and circularity (Arnstein, 1969; Leone, Prezza, 2003; Tritter, McCallum, 2006; Tramma, 2008;

Orlando, Zampetti, 2018). The macro-category of linearity thinks of planning as a rational, sequential process of change that can be broken down into observable, measurable and achievable goals. Within the reconstructed framework, the community would thus be a definable and numerable entity composed of multiple components. The latter thus individually contribute to the realisation of an overall design through a harmonious process of acceptance, respect and execution of precise tasks.

However, what emerged from the narratives was especially the category of circularity. It views planning as a process of dialogic change, to which every person contributes. Professionals are conceived as facilitators, while people are seen as the bearers of skills to be enhanced and the community as a complex context. Within this framework, recurring project models included the participatory model and the heuristic model. The participatory model starts from a hypothesis of change in a given situation, which is compared, negotiated and agreed upon with the target groups. Within the reconstructed framework, the community is a fluid magma of potential to be unleashed, wherein interesting and unexpected capacities of the people involved can emerge (Siza, 2015). This magma of potential reinforces the projects that the services or institutions already intend to launch or are implementing. The heuristic model does not identify a priori objectives but discovers its goals, as well as its methodologies and tools, by cooperating with the people in a dialogical sense.

(4) Community development can take place in many spaces: a community centre, an after-school club, a playroom, a family centre. It can also take place through a number of actions, such as the training of youth leaders in summer camps, events, parties, outings, self-managed evenings, film screenings, concerts, or other street education or socio-cultural educational activities. None of these spaces and actions can be immediately ascribed to the sphere of community work. In order to be able to speak of community development, these places must be managed in a certain way and these actions must be carried out according to certain guidelines. What gives a unified meaning to this variety is precisely the underlying logic of action. The research carried out reveals three main approaches underlying community development actions, expressed by three key words that recur in the interviews: *involve*, *connect*

and *realise*. In order to *involve*, it is necessary to adopt dialogue not as a methodology in the strict sense of the word, but as an attitude, a disposition towards others based on reciprocity, equality and acknowledgement of the polyphony and inter-subjectivity of every human being (Seikkula, & Arnkil, 2006). As regards *connecting*, i.e. networking, for heuristic reasons one can distinguish between two different types of networks involved in community work: the first is the organisational network that involves all the subjects interested in a given theme (Maguire 1983; Folgheraiter, 2006); the second is the social support network, based on neighbourhood and proximity or voluntary work (Lavanco, & Novara 2012). Finally, *realising* is a logic of action that brings to fruition the involvement and connection in the organisation of events, festivals, activities or meetings, taking care to translate the meaning of each event into a cultural meaning.

(5) A common feature of the interviews conducted in the survey areas is undoubtedly the observation that promoting communities in an Alpine context means at the same time enhancing the socio-economic opportunities of these areas. None of the respondents, in fact, romantically celebrated the past or life in the mountains; at the same time, though, they were suspicious of considering the mountains only as the playground of Europe, a place of leisure, sport and tourism, as they were effectively immortalised in the mid-19th century by the British scholar Leslie Stephen. If marginal areas are to be attractive, they also need to be reconsidered in economic and job-related terms, without denying the objective difficulties of life in an Alpine context. Supporting the development of these areas, in other words, also means promoting good practices from a work perspective, as well as dealing with other closely related aspects, such as, first and foremost, the question of mobility and the connections with the centre (Cersosimo, & Donzelli, 2020). As one interviewee put it: “it is not enough to show that you can live and work in the mountains and not just in tourism: if the roads are badly maintained, if there is no functioning public service, there is no point in talking about it”. In these terms, community work undoubtedly also becomes political work.

Towards an Alpine pedagogy?

The two projects, in addition to achieving specific research results, have contributed to a first framing of the main elements of an "Alpine" pedagogy, or rather to defining a theoretical, practical and pedagogical framework for a community educational work in the Alpine valleys. By virtue of the circularity between theory and practice, the empirical research started from a theoretical framework of reference that was clarified and enriched by means of the action-research. Therefore, we would like to highlight some elements that contribute to outlining a theoretical framework of reference for community education in marginal territories. In summary, the research has contributed to defining a tetrahedron of Alpine pedagogy: Community development, Capability approach, Freire's educational perspective and the Sustainability Paradigm. Alongside this theoretical framework, in line with the themes of community development, from the point of view of empirical research, the system that we feel is most promising is that of participatory action research, borrowed from educational and anthropological research (Chevalier & Buckles, 2019).

Community development

The complexity of the concept of community development that emerges from the action research is mirrored by the analytical and definitional difficulties found in the literature (Bhattacharyya, 2004). From the point of view of social policies, community development is defined as "a process whereby community members come together to take collective action and generate solutions to common problems" (Frank, Smith, 1999, p. 3). From the standpoint of specialized professionals, it is defined as a practice that promotes participatory democracy, sustainable development, economic opportunities, equality and social justice. In order to achieve these objectives, it uses different strategies, such as community organising, dialogic educational practices or individual and community empowerment (Craig, Popple & Shaw, 2008). Both public policy and operational perspectives keep together the political, social and research aspects. If from an analytical point of view a minimal definition based on solidarity, self-help and participatory action has some advantages (Bhattacharyya, 2004), it appears poor in the face of

professional practices and the variety of contexts and strategies put in place.

Therefore, Community development is an approach that promotes the construction of social bonds within a given territorial context, in order to improve the economic, social and cultural conditions of a community (Twelvetrees, 2008; 2017). The goal is to build a competent community, capable of constructive self-criticism, so as to be able to recognize its own needs and mobilize human, economic and political resources to satisfy them.

The reconstruction of social ties in marginal territories is a strategy to counter the depopulation and socio-economic impoverishment of Alpine valleys. Thanks to this reconstruction, it is possible to support the economic, social and cultural development of these territories, with the aim of making them hospitable, attractive and inclusive. From this point of view, it is only by recovering the ability of critical self-analysis, also in relation to their communities and reference values, that marginal territories can treasure the human and environmental resources that characterise them.

Capability approach

Emphasizing community development means organizing educational community work actions that focus in particular on improving combined capabilities and building capacitating contexts (Sen, 1999; Nussbaum, 2011). Combined capabilities should always be placed in close interdependence with internal capabilities, which are not innate, but are formed and developed by individuals in their life contexts and in interaction with the social, economic, family and political environment. Combined capabilities, on the other hand, define the conditions under which functioning can be chosen and effectively expressed. It is therefore important to consider the context of the formation of combined capabilities, defined by the sum of internal capabilities and the socio-political-economic conditions in which a functioning can be effectively chosen and expressed (Nussbaum, 2011). If internal capabilities can only be expressed if external conditions allow it, in this perspective it is the context that should become “capacitating” so that it can express – and help form – internal capabilities. On the basis of these coordinates it is easier to understand why in community work a great deal of attention is

paid to the social contexts in which non-formal or informal educational processes are activated. The idea is to activate capacitation processes also at an informal level, conceiving adults as the main constructors of their own well-being in the community. Creating relational contexts capable of responding to people's needs and interests thus enables the development of individual and community agency: hence the centrality of individual and community empowerment practices aimed at cultivating autonomy and responsibility.

In order to further clarify the concept of capacitating context and its democratic value, it may be useful to place it in the practical-theoretical framework of community development, dwelling on the concept of empowerment and comparing it with empowering settings (Seidman, & Tseng, 2011; Maton, & Brodsky, 2011; Trickett, 2011).

From a general point of view, it is possible to glimpse some parallels between the two approaches, highlighting the possible benefits that could arise from the encounter of these two areas of research (Shinn, 2015). In particular, as far as this essay is concerned, it is worth briefly dwelling on the concept of "practical reason" and "belonging", two of the capabilities that Martha Nussbaum (2010) pointed out as essential. The first expression used by the American scholar refers to being able to form a conception of good and evil, which requires critical reflection on how to plan one's existence; the second indicates the ability to engage with others in various forms of social interaction, to be capable of justice and friendship, to be treated as a dignified person and not to be the object of any form of discrimination. These two capabilities, consistent with the community development approach, include critical reflection, the ability to plan one's life and the power to take on meaningful social roles. The anthropologist Arjun Appadurai (2004) has noted that the *capacity to aspire* is diminished for poor and subordinate members of a society, not because of any inherent deficit, but because "like any complex cultural capacity, [it] thrives and survives on practice, repetition, exploration, conjecture and refutation". The limitation of this capacity, from this point of view, is a way of defining poverty, and where such possibilities are limited, "the capacity itself remains relatively less developed" (Appadurai, 2004, p. 69).

Another meeting point between the two approaches consists in

investigating the construct of empowerment, focusing in particular on so-called empowering settings, in order to further clarify the concept of capacitating context. According to Julian Rappaport, who first proposed the concept of empowerment as a guiding paradigm in the field of community psychology (Rappaport, 1981), it is "a mechanism by which people, organizations, and communities gain mastery over their affairs" (Rappaport, 1987, p. 122). The term was meant to help ensure that citizens have a decisive say in designing solutions to the problems they face; Rappaport also wanted to emphasise the general lack of power and the corresponding need to obtain additional power and resources (Zimmerman, 2000). The term "empowerment" should therefore be situated within a theoretical and practical framework of context-centred rather than individual-centred educational intervention. To be considered empowering, a community context must include both an empowering process, characterised by participation and development, and empowering outcomes, e.g. increased control over individual and community events, increased capacities and greater access to resources (Maton, Seidman, & Aber, 2011).

It is important for young-adults to be able to activate dynamics of active citizenship and social innovation in the Alpine valleys. The issue of human development – in particular the capability approach – is a fundamental point of reference in rethinking the educational practices from a generative perspective, also in view of the new educational values focused on contrasting inequalities.

Freire's educational perspective

For Freire, educating is a political practice, because it is never neutral. All educational practice is political, just as all political practice is educational. Educational practices are always political because they involve values, projects, utopias that reproduce, legitimise, question or transform the prevailing power relations in society (Shor, & Freire, 1987). Education is never neutral: in Freire's terms, it is in favour of either domination or emancipation. Neutrality is not only impossible – it is not even desirable. For an educator, being neutral would mean accepting that there is no dream, no utopia to pursue. On the contrary, according to Freire, the aim of education should be the formation of people capable of imagining and creating a more democratic and humane society.

The community dimension implies the centrality of local communities in counteracting the internal disintegration of democratic systems. From this point of view, developing cohesive and inclusive communities makes it possible to curb the growing populism and disaffection towards public affairs that characterise contemporary life. It was Freire himself (2001) who criticised "assistentialism" (*assistencialização*) as an anti-democratic strategy of the social structure, because it propagates silence and quietism in people, preventing the process of conscientization (Freire, 2001). The educational practices of the community are placed within a paradigm of community welfare that seeks to indicate educational perspectives centred on emancipation and capacitation, with the intention of opposing assistentialism.

Paulo Freire believes that the transformative practice should hold together individual awareness and the community dimension: human emancipation is only possible if it is collectively pursued. Educational work, in the social sphere, is therefore based on the subjects' participation, activation and empowerment within a community. The aim of this educational work is to cultivate contexts capable of fostering emancipation through the enhancement of relational resources. The political project of social change requires, on the one hand, the critical analysis of the symbolic apparatus in everyday life (Freire, 1970) and, on the other hand, people's ability to regain their say, leadership and the capacity to aspire (Appadurai, 2004), according to the well-known Freirian dialectic between "reading the world" and "reading the words" (Freire, & Macedo, 1987).

Sustainability Paradigm

Different development models have different impacts on sustainability. The realization of a change in the dominant socio-economic model implies a deep review of policies and lifestyles: this fact requires an environmental pedagogy, which points to connecting human formation and sustainability (Agenda 2030). The sustainability paradigm insists on education, in order to improve participation and safeguard relational goods (Donati & Solci, 2011). The possibility of economic growth for local communities, in particular in the Alpine valleys, does not only rest on job opportunities (i.e. on employability) and skills, but also on the possibility of promoting the flowering of human potential. Sustainability can

represent the paradigm that drives social innovation dynamics and educational practices.

In the mountains, global changes have intensified and are causing particularly devastating and visible consequences (Richard, George-Marcelpoil & Boudières, 2010), as shown by the meteorological phenomena witnessed at the beginning of October in the areas investigated. This characteristic can, however, turn out to be an opportunity: mountain areas can be configured as innovative territories, because their populations already have to undertake adaptation efforts and because the material framework in which their political decision-making takes place (e.g. the construction of a tunnel or an artificial ski slope) is already that of an environment pushed beyond its limits, or rather the limits that human beings consider socially, politically or even economically acceptable. Mountain territories thus allow environmental and socio-economic issues to be considered together (Soubirou & Jacob, 2019).

The culture of sustainability today represents a form of social capital that indicates the degree of civic cohesion, institutional collaboration and solidarity of the planetary community: this approach proves particularly urgent and fruitful precisely in marginal territories.

Conclusion

The practical and theoretical framework presented here is fraught with tensions, challenges and contradictions. The complexity of the issues at stake invites us to adopt an interdisciplinary perspective in order to create context-sensitive educational interventions able to foster participation and territorial development.

Among the many interesting aspects, a relevant issue is the training of community workers. Research shows that it is necessary to outline an appropriate professional profile for people able to face the challenges posed by marginal areas. This applies in at least two ways: on the one hand, there is a need for a professional figure capable of reconciling knowledge of the territory with intervention strategies; on the other hand, there is a need to nurture a flexible and reflective attitude in the working team, in order to combine the various intervention perspectives (educational, social, health, cultural and economic) while maintaining an overall view of the community.

Indeed, the social, political and economic sustainability of our democracy cannot ignore the need to restore dignity to those people and territories, creating the conditions of trust to rebuild social ties in an open and inclusive perspective.

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Training in the construction of unemployed people's identity

Susana Vidigal Alfaya

Miguel Ángel Ballesteros Moscosio

University of Seville

Introduction

Training for employment is one of the least studied subjects despite its great impact on social development. Addressing this issue seems to us to be crucial and of great social impact, as it is the subsystem specifically aimed at labour insertion or the provision of tools to facilitate incorporation into the labour market, especially in a scenario marked by the latest economic and social crises.

The current scenario marked by the destruction of employment brought about by the recent economic crisis and the COVID-19 pandemic, which have led to high rates of unemployment, as one of the many consequences throughout the country and in several regions of the world makes us wonder about the personal identity of these people.

Theoretical framework

The knowledge society. Training needs.

We speak of the Knowledge Society as the prevailing context in which we move today. A reality that forces us to constantly transform and reinvent ourselves. It is seen as "a society that has the capacity to turn knowledge into a central tool for its own benefit" (Pescador, 2014, p. 6). We add to this idea the proposal made by Krüguer (2006) in which the concept of knowledge society tries to summarize in itself the social transformations that are occurring in modern society and offer a vision of the future to guide the construction of new political and formative actions. A scenario that goes hand in hand with innovation processes (Ballesteros-Moscosio, 2015), and specifically with social innovation (Jouen, 2008).

For centuries, as Pina states, "the information accumulated by humanity grew at a very slow, almost imperceptible rate" (Pina, 1996, p.8). However, in the current era, the rate of growth of information is

exponential, so this idea is somewhat obsolete, making each of us responsible for building, progressively and continuously, our qualification project to convert the opportunities of the context into personal realities. We speak of a lifelong learning process in which training, in a broad sense, is understood as a process of acquiring knowledge, values, norms, attitude formation, progressive training to manage one's own life and life in common, to interpret and intervene in our environment (social, cultural, productive...) In short, a process to be a person (Morales, 2011).

Thus, "knowledge will increasingly become the basis of social processes in various functional areas of societies. The importance of knowledge as an economic resource is growing, leading to the need for lifelong learning" (Krüger, 2006, p. 5).

This need for lifelong learning lies in the concept of "liquid modernity", a term coined by Bauman in 1999 alluding to the fluid and volatile sense of things changing at a dizzying pace. From this perspective, and following Fernández (1996), we can highlight the concept of lifelong learning, which promotes liberation at both the individual and collective level, emphasizing the fundamental role of training in the development of a critical attitude and in subsequent decision-making. Education, from this dimension of lifelong learning, takes center stage and becomes a key element for the development of today's societies (Morales, 2011, p.2). Today more than ever we are at this crossroads where training is part of the essential basis of society, but where do we direct this training?

Following Bianco, Lugones, Peirano and Salazar (2002), and in order to understand the need for competencies and adaptability we must understand that the current economy, also called by Hormigos (2002) "Knowledge Economy", has its main value in knowledge, which "allows transforming inputs into goods and services with higher added value" (Bianco, Lugones, Peirano and Salazar, 2002, p.5) and, in it, "human capital and networked knowledge are the foundation for the creation of wealth" (2002, p.1). This, at the labour level, translates into the search for professional profiles with not only technological competences, but also with the key competence of learning to learn, since the professional training recycling becomes a fundamental requirement if we do not want

to leave the system. For this, outside the Regulated Educational System, we find the Occupational Training also known as training for employment.

Training for employment

Since Law 30/2015, of 9 September, which regulates the Vocational Training System for employment in the workplace, it is committed to the enhancement of human capital. This involves offering training tailored to the needs of both companies and individuals seeking to improve their employability. To this end, this law proposes a training system that "accompanies workers in their access, maintenance and return to employment, as well as in their capacity for personal development and professional promotion" (Law 30/2015, of 9 September, which regulates the Vocational Training System for employment in the workplace, p.2). It is intended in this way that in the elaboration and development of the relevant training actions, coverage is given to companies and workers throughout the Spanish territory, thus working in a coordinated manner General Administration, Autonomous Communities and business and trade union organizations, with the purpose of "ensuring market unity and a strategic approach to training, respecting the existing competence framework" (Law 30/2015, of September 9, which regulates the Vocational Training System for employment in the workplace, p.11). Being the purposes pursued from the vocational training for employment the following:

- Improve professional skills and help personal and professional development.
- Improve the productivity and competitiveness of companies.
- To meet the requirements of the labour market.
- Improve employability.
- Promote the accreditation of competencies.
- Promote digitization and reduce the digital divide.

To whom is it addressed?

Although this training can be aimed at both the unemployed and the employed, we will focus our attention on the first of these. For which Article 11 of Law 30/2015, of 9

September, in the labour field states that "the training offer for unemployed workers aims to offer them training adjusted to the individual training needs and the productive system, which allows them to acquire the skills required in the labour market and improve their employability" (Law 30/2015, of 9 September, which regulates the Vocational Training System for employment in the labour field, pp.20-21).

Motivation

As Palmero (2005) points out, it is the reason for the behaviour that tells us what motivation is. Thus, "motivation has to do with the reasons that underlie a behavior". The reason for the behaviour may vary, as Beck (2000) points out, depending on the contextual situation and the person, but it will pursue the same ends, psychological well- being. Thus, people work on what they consider can provide them with rewarding consequences. In another way, pointing out the definition of Petri (1991) in Palmero (2005), we can speak of motivation in terms of the intensity in which the behaviour is worked on. The greater the intensity, the greater the motivation of the person. Thus, we can speak of motivation as an internal process of the person that triggers a behavior, and this impulse can be encouraged by internal or external events. It is for this reason that the existence of these impulses, especially at an external level, indicates the influence of the contextual and cultural variables in which the subject develops.

In this case it is of our interest to know the internal motivations that lead users to want to participate in this training, so we will pay special interest to intrinsic motivation.

Intrinsic motivation. Self-efficacy

Fischman (2014), presented self-efficacy as the most important intrinsic motivator. To understand the motive, it is important to know Bandura's (1999) theory about it. According to this author, self-efficacy involves the belief in oneself about the ability to succeed in a particular situation. As Fischman indicates, a person will feel more motivated when the challenges posed are at the height of their abilities and knowledge. If they do not meet the indicated requirements, people focus their thoughts towards the negative part, what they do not know how to do, and feelings of frustration are generated that do not benefit the task at all. To avoid

this feeling Bandura (Fischman, 2014) speaks of small experiences of success. In this way, the person manages to perform increasingly complicated tasks overcoming little by little steps that they do know how to perform, increasing as time goes by the feeling of self-efficacy.

Within this idea come into play the goals that we set for ourselves and that are imposed on us. It is important that these are possible and close. Complicated and very long-term goals can lead to frustration or demotivation for never reaching the objective. On the other hand, when these goals are imposed, it is especially important that the person who imposes them informs about the reason and benefit of them, so that people can make them their own.

Professional development and self-esteem

We know that personal self-esteem corresponds to the positive or not positive evaluation that each one of us makes of ourselves. However, on what elements do we base this evaluation? According to Burns (1975), it involves an examination of our abilities in accordance with personal standards and values internalized by society. This, therefore, means that people's self-esteem can be affected by the situation of unemployment, feeling that, perhaps, "they have no value in society", because as Buendía (2010) points out, unemployed people need to have a place in society, the necessary self- esteem to be able to function as a member of a group, carrying out functions and activities that are recognized and valued by others. In this way, work is one of the key areas of each person, so its loss can cause certain problems in the self-esteem of the person affected.

Methodology

The communication that we present here is based on the results of research obtained from a questionnaire administered to 52 unemployed people about their situation with regard to training for employment.

This questionnaire was created *ad hoc* and it could be found both with short answer questions and closed questions of both binary and Likert scale. This scale is valued from 1 to 4 being 1: "Totally disagree", 2: "Disagree", 3: "Agree", 4: Totally agree. The questionnaire consists of four blocks of questions. The first of these refers to socio- demographic questions such as age, province of residence and employment status, among others. The second block, "Motivation", has 12 items where

statements are provided as to the reasons why users decided to participate or apply for the training. The third block, "Impact of the training", is in turn divided into two sub-blocks with 7 items each. In it, the people who have taken the courses are asked to respond to the statements about the impact of the training on them according to their work situation. The fourth and last block, "Expectations of the training", offers statements about what the people applying for the training or users of the training expected from it. In this block, attention is also paid to the difference between the employment situation of the participants. The following table shows how the proposed items were distributed.

Table 1:

Breakdown of questionnaire items by category

CATEGORY 2: MOTIVATION	**ÍTEMS**
• Intrinsic	2,3,4,8,10,11
• Extrinsic	1,5,6,7,9,12
CATEGORY 3: IMPACT	**ÍTEMS**
• Self-esteem // self-confidence	14a,16a,19a,15b,16b,19b
• Employability	13b,14b
• Expectations / needs	15a,17a,17b,18b
• Job improvement	13a,18a
CATEGORY 3: EXPECTATIONS	**ÍTEMS**
• Employment competences	20a,20b
• Sense of belonging	21a.21b
• Job promotion	23a,24a,25a
• Training needs	22a,22b,23b
• Employment opportunities	24b,25b

Own elaboration

In this way, in the present communication we will only deal with the data obtained in the group of unemployed people and those that refer to self-esteem or personal security.

For the analysis of the data obtained, a descriptive analysis was carried out and comparisons of means were made according to the

descriptors used in the sociodemographic block: age, sex, academic training, etc.

Results

We now present some of the results obtained that we consider relevant to shed light on this subject.

a) Regarding motivation we can see how the item "I feel good about myself when I decide to continue my training" has an average of 3.58 out of 4, showing that there is a high motivation towards training, having as a priority the well-being of the person him/herself. We want to emphasize here that it is precisely women who score higher.

b) In terms of impact, we sought to find out how the training could affect the personal security and self-esteem of the users. In such a way that we proposed items such as "having passed the training has made me more confident in myself", obtaining an average of 3.23 out of 4. Thus, we observed how personal security is increased with the achievement of goals. In this case, the correct completion of the training received.

However, we see that the impact in terms of access to employment is clearly diminished when it comes to scores on expectations. While slightly less than 30% say that they have found a job after the training, the total number of participants agreed to some degree with the statement "I expect the training to open doors for me in the labour market".

Conclusions

If we look at it we can see how training is a hope for the future to make up for the lack of work and at the same time a source of motivation and helps to improve self- esteem. It also helps not only to build a professional identity, but also a personal one. This type of training allows us to explore various sectors of employment, to see in which we feel more comfortable, or we manage better, even, which arouses greater interest in us and therefore, we want to dedicate our social-professional area.

However, we are faced with a reality that is not at all simple in terms of the labour market, as we are faced with motivated users, interested in the training and with high expectations towards it, both in

terms of its labour and personal repercussions, who do not achieve the main purpose of this training, the incorporation into the labour market.

The fact that employability does not achieve great results after the training leads us to think that, perhaps, the focus with which it is developed could be directed towards other factors, as the main objective of the training is not achieved. Thus, we believe it is appropriate to think about possible lines of action in which we could continue working in order to carry out a more in-depth study of the data, with a more personal treatment beyond what the questionnaires can offer. In the same way, getting to know the system in greater depth, trying to relate what it offers and what users or companies come to request could lead to trying to establish some possible lines of work that could help to improve the results and meet the expectations of users and entities, as they are the ones who set the requirements for contracting.

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