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DVV International

Adult
Education
and
Development

INCLUSION AND DIVERSITY

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Editorial
I see you – do you?

Johanni Larjanko
Editor-in-Chief

It begins with the eyes. There is a saying that the eyes are mirrors into our soul. I think the eyes are the entrance portal to human life. We all want and need to be seen. Seen and accepted as we are. We humans are a social species. The fact that we still exist on this planet is largely due to our social skills. Collaboration, not competition, has brought us where we are today. And yet we are good at dividing ourselves. Into us and them. Me and you.

Perhaps that is natural. I think most people would like to feel unique, or at least like an individual. The easiest way to get there is by setting up boundaries, identifying a border between what is me and what is everything else. We do this to find and define ourselves. The very moment we embark on this journey we run the risk of developing intolerance, hatred, prejudice and bigotry. This is where it becomes challenging, and adult education becomes important. To accept diversity is to understand that you are not threatened by what is different from you. This does not come easy.

This issue of AED is all about inclusion and diversity. It is a huge, difficult, and popular topic. A lot of adult education and development work concerns inclusion in various ways. While planning this issue, we came to realise just how wide the topic is. It seems the notion of inclusion is as diverse as the planet we live on. Of course that is a challenge that we couldn't resist! On the following pages we look at the big picture and at local implementations. We explore the mechanisms and some solutions.

Sometimes inclusion is addressed as a system issue only. Designing an inclusive educational programme or a global policy initiative becomes the suggested remedy. Global action is necessary if we are to succeed. Adult education must be inclusive, for sure. But this is not enough.

I say it starts with you and me. The most efficient way to exclude someone is by not seeing them. You don't like beggars on the streets? You look away. Pretend they are not there. You dislike people with disabilities, persons with another skin colour, someone with a different sexual orientation? You ignore them. Our reasons for looking the other way are manifold, and sometimes quite understandable. Inclusion is not easy. If it were, we would have an inclusive planet by now. Insecurities, fear, poverty and inequality all play their parts. That is why we made this issue. Adult education has a role to play. And you have a choice to make. If you believe in inclusion, you have got to be prepared to fight for it. Also as regards your own prejudices.

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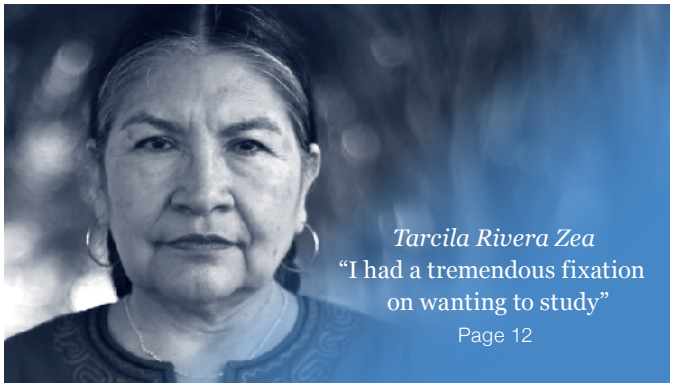

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Inclusion and diversity: Setting the agenda

From left to right:

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Leibniz University Hanover
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Steffi Robak
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Germany

Abstract – *Inclusion and diversity frequently form the starting point for much of the international work in adult education. They have found their way into many central documents and global reform processes. This article charts a map of the most important events, thought processes and ideas guiding adult education towards a more inclusive and diverse world. It is important for us to follow up on the global commitments and to find out what they mean for people on the local level.*

"How can societies face the diversity of people and accept not only their similarities but also their dissimilarities?"

Key issues and questions

Making statements and proclamations in support of an inclusive approach in adult education is easy. Responding to some of the tough questions is not. How can societies face the diversity of people and accept not only their similarities but also their dissimilarities? How to deal with different interpretations, prejudices, judgments and experiences towards the different aspects of diversity? How to solve problems of discrimination on grounds of gender, age, ethnic, racial and religious discrimination? How to deal with xenophobia? How to enable all groups of people to participate in society and education? What are suitable concepts and how can inclusive educational systems be shaped so as to contribute to making societies inclusive? How to design learning approaches, programmes and institutions to shape inclusive systems?

Discourses on diversity and inclusion come from a variety of sources, but they should be discussed together. They are two sides of the same coin. Inclusion in a lifelong perspective can only be realised by developing diversity as a part of inclusive education. Combining the two perspectives of diver-

sity and inclusion meets the demands of inclusive societies in a globalised world.

A rights-based approach

It makes a lot of sense to start with the most basic document – the Universal Declaration of Human Rights. Article 2 reads as follows: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status" (UN 1948). Here we have both, the acceptance of diversity, as well as the need for and the right to inclusion as the opposite of any sort of exclusion.

And later, in Article 26: "1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages […] 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms" (ibid.). It is not only the right of the child to schooling, in today's world it may be better interpreted as the right of all people to lifelong learning.

The global agendas

Currently we relate everything to the SDGs, the Sustainable Development Goals that were proclaimed by the United Nations (UN) at their Summit in September 2015.[1] These are substantial in orientation and very important politically for the advocacy agendas of civil society as they have been signed off on by all our governments as a commitment for the period up to the year 2030. However, when we look at diversity and inclusion, it makes sense to relate further back to some of the earlier and very intense and long-lasting discussions and struggles over inequality of opportunities, disadvantages, discrimination and stigmatisation.

Major global conferences paved the way for deepening the debates and preparing for change. Many will recall the Fourth World Conference on Women in 1995, which established the *Beijing Declaration and Platform for Action.* It declared that "Women's rights are human rights", and the strategic objectives include the following:

- "Advance the goal of equal access to education by taking measures to eliminate discrimination in education at all levels on the basis of gender, race, language, religion, national origin, age or disability, or any other form of discrimination."
- "Create flexible education, training and retraining programmes for life-long learning that facilitate transitions between women's activities at all stages of their lives." (UN 1995)

Less is perhaps known about the impact of two other groundbreaking global commitments:

The *Salamanca Statement and Framework for Action on Special Needs Education* (UNESCO 1994) emerged from a separate UNESCO conference in 1994. "The trend in social policy during the past two decades has been to promote integration and participation and to combat exclusion. Inclusion and participation are essential to human dignity and to the enjoyment and exercise of human rights. Within the field of education, this is reflected in the development of strategies that seek to bring about a genuine equalization of opportunity."

The *Convention on the Rights of Persons with Disabilities* from the UN in 2006 states in its preamble: "Concerned about the difficult conditions faced by persons with disabilities who are subject to multiple or aggravated forms of discrimination on the basis of race, colour, sex, language, religion, political or other opinion, national, ethnic, indigenous or social origin, property, birth, age or other status [...]". Article 24 on Education states: "[…] States Parties shall ensure that [...] persons with disabilities are able to access general tertiary education, vocational training, adult education and lifelong learning without discrimination and on an equal basis with others." (UN 2006)

Looking for the GEMs

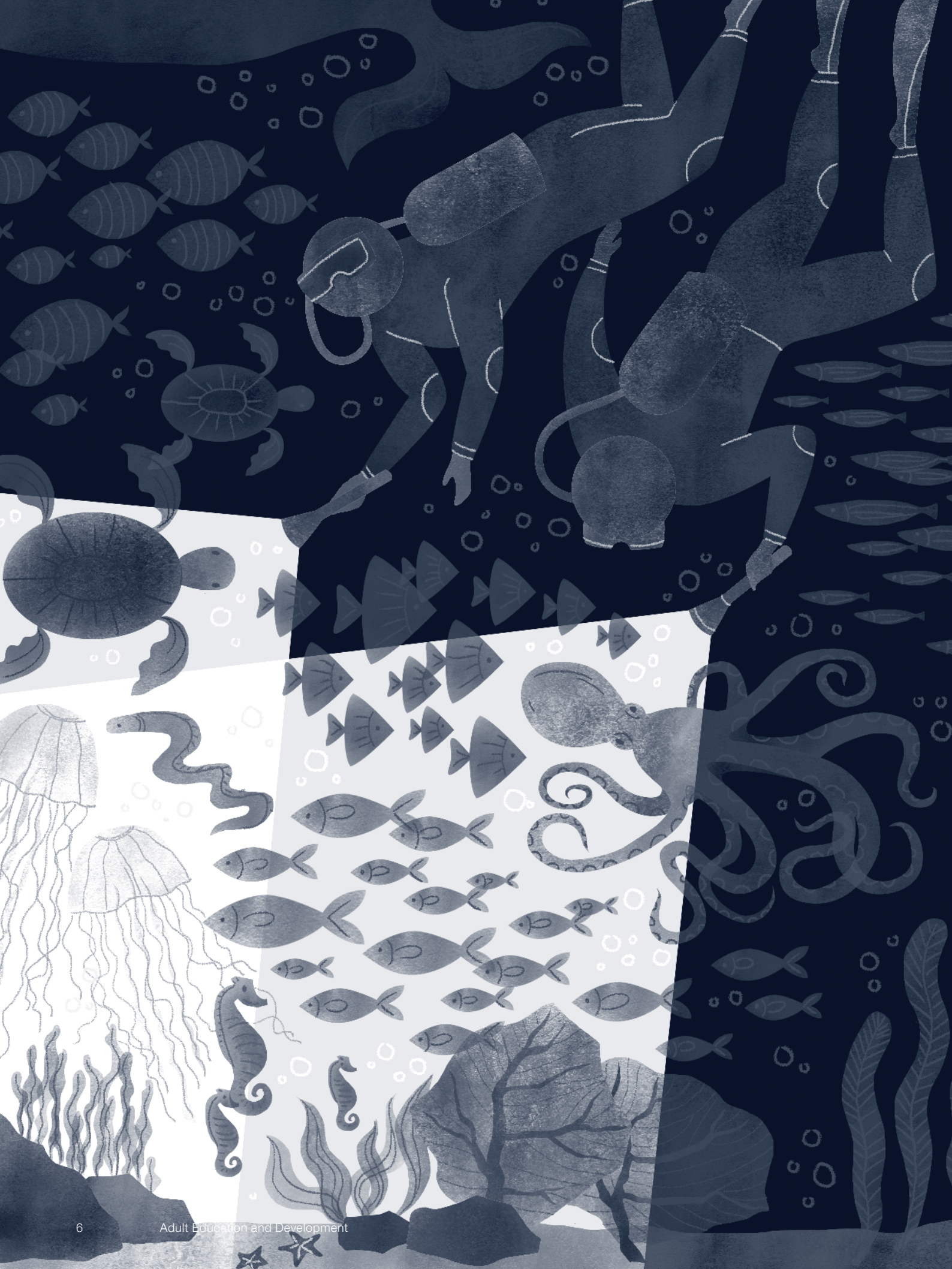
Two major global conferences took place in 2000: The World Education Forum adopted six goals to achieve Education for All (EFA)[2], and the UN Summit set itself eight Millennium Development Goals (MDG) that were to be reached by 2015[3]. An *EFA Global Monitoring Report* was established to report on achievements yearly. It became clear in the process that most of the goals could not be reached during the time set, and new strategic thinking advanced towards Post 2015, when the 2030 Education Agenda would be fully included in what is now referred to as the Sustainable Development Goals (SDG).[4]

The word "inclusive" features prominently in the seventeen SDGs, and it has even found its way into the wording of several of them:

4. *Quality Education* – Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
8. *Decent Work and Economic Growth* – Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
9. *Industry, Innovation and Infrastructure* – Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation
11. *Sustainable Cities and Communities* – Make cities and human settlements inclusive, safe, resilient and sustainable
16. *Peace, Justice and Strong Institutions* – Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions on all levels

The following are also highly important and closely related:

5. *Gender Equality* – Achieve gender equality and empower all women and girls
10. *Reduced Inequalities* – Reduce inequality within and among countries



The new *Global Education Monitoring Report* (GEM) will be a key instrument to follow up on achievements. The aspect of inclusion is already a key indicator for progress in its edition for 2016, and the 2018 version will address migration.[5]

The Collective Consultation of NGOs (CCNGO) for Education 2030 met in Cambodia recently for their first global meeting on the implementation of the SDGs, and on Goal 4 in particular. They stated in their final declaration: "Inclusion and gender equality remain at the heart of the 2030 Agenda. We call on governments to step up their efforts to ensure inclusive education, in particular paying attention to gender equality, disability, migrants and refugees, respect for diversity, including human rights for LGBTQI, by addressing discriminatory policy and practice, access, curriculum, learning and teaching processes." (CCNGO 2017)

It has often been said that education and lifelong learning are cross-cutting issues for the successful implementation of all the SDGs. Another important component relates to teaching and learning, at all levels and ages, about the SDGs as a special support towards its implementation. Here UNESCO has just published a very helpful resource book entitled *Education for Sustainable Development Goals. Learning Objectives.* It includes ideas and suggestions on key competences; cognitive, socio-emotional behavioural learning objectives; topics, approaches and methods. (UNESCO 2017)

Diversity – diversity education

Diversity has different approaches in the educational sub-disciplines (Baader 2013; Vertovec 2015). We can state that, for adults and lifelong learning in adult and continuing education, diversity forms an individual configuration like an individual signature in a third social space. Part of this space is the connection between the individual and the lifeworld. The habitus is also part of the signature as a result of socialisation. The structural core within the signature is formed by diversity aspects such as gender, age, generation, social background, social milieu, qualification background, religion and capabilities. These aspects form part of the habitus which constitutes the final shape of diversity configurations (Robak 2013).

The other sub-disciplines emphasise different aspects, but they all agree that diversity education is to be conceptualised in two directions: On the one side, diversity education counteracts inequality, and on the other side it supports and empowers the individual to create his or her competences, interests, capabilities and personality.

Inclusion – inclusive education – inclusive societies?

Inclusion can be one answer to shape inclusive societies, recognising diversity and care for the opportunities and challenges of a globalised world. Different perspectives of inclusion will be shown below from an educational perspective. All of these form an integrated conceptualisation for inclusive education:

1. *One approach comes directly from the Convention on the Rights of Persons with Disabilities.* Inclusion addresses persons with physical and mental disabilities, and disabilities that occur because of stigmatisation processes. This approach of inclusive education aims to enable them to participate more in society and to enhance their participation behaviour in education. Monitoring data show that not only disabilities, but also factors such as health, employment and basic qualification background, are crucial to partaking of an inclusive society (Schmidt-Hertha, Tippelt 2013).

"We have evidence regarding the positive relationship between qualification background, political initiatives to promote gender equality and increasing the participation of women in work, politics and cultural life."

2. *Inclusive education as a strategy to counter exclusion and inequality, and as a strategy for supporting access to education and participation.* Selection processes start at school and, unfortunately, also continue in the field of adult and continuing education. Lifelong learning in the adult and continuing education sector not only aims to counteract selection processes that restrict opportunities in all areas of everyday life. It also aims to support learning opportunities in general, vocational and civic education that broaden possibilities to participate in society, and to develop one's personality and create identity. Excluding mechanisms and inequality occur more often to certain groups, and these therefore form specific target groups addressed by special educational programmes, such as illiterate persons, people with a migrant background and the long-term unemployed (Kronauer 2010).

We have evidence regarding the positive relationship between qualification background, political initiatives to promote gender equality and increasing the participation of women in work, politics and cultural life (Cornelißen 2005). But in many cases, there is no single factor that determines exclusion. Lower educational participation is also formed by different aspects such as gender, age, employment and position. These aspects can form a configuration promoting or hindering participation. For example, persons with a migrant background are often among those with fewer qualifications, in unskilled work and with poor language skills, and this might result in a low level of participation in education. At the same time, there are many examples and data which provide evidence that well-educated persons with a migrant background are also highly successful in education and work, and that they indeed participate in learning activities and education (Leven et al. 2013).

Organisations such as community education centres are able to design programmes and projects by seeking to identify people's needs, demands and interests, and trans-

ferring them into offers and projects. These institutions are responsible partners and know how to professionally address and motivate the population in specific regions to participate in education and learning activities. One case study shows how community education centres design programmes in arts education such as theatre classes for migrants. It has been revealed that these motivated participants to also attend more classes in other areas of study such as basic education and vocational education. Classes in arts education formed an entry point for greater participation in education (Käpplinger et al. (eds.) 2017).

"We need more fruitful concepts on inclusive organisations and diversity-sensitive educational settings."

3. *Recognising and integrating diversity as a principle for inclusive education.* Integrating diversity cannot stop at research and concepts relating to single aspects and categories such as gender, age or migrant background. It is crucial to broaden the perspective on combinations of diversity formations that a single person or groups of individuals can reach through socialisation, educational and working experiences. Gender Mainstreaming and Diversity Management have formed appropriate entry points to bring the topic of gender equality into the institutions and to foster individuals' diversity in organisations and enterprises. Furthermore, it will be necessary to gain a better understanding of individuals' learning und participation barriers, motivations, interests and emotional preconditions. But we need more fruitful concepts on inclusive organisations and diversity-sensitive educational settings.

4. *Sustainable development as a key aspect in inclusive education.* In order to save the planet and the environment, diversity should also include the notion and consciousness of biodiversity regarding the diversity of living beings, organisms and plants. Knowledge and attitudes towards these existential conditions are perceived and treated differently in different countries. Recognising these diverse formations opens up possibilities to think about educational concepts that allow competence development, whilst at the same time fostering emancipation and creating identity. There are several challenges for research and programme development, e.g.: how to teach and discuss values, norms and practices in a way that suits democratic requirements in countries where there is no democratic debate.

Diversity is a fact, inclusion is a choice

"Diversity is a fact, inclusion is a choice". This is a message from Zabeen Hirji, the Chief Human Resources Officer to the *2015 Diversity and Inclusion Report* of the Royal Bank of Canada. She argued: "Diversity goes well beyond basic definitions and meeting legal requirements. Having diversity is just one part of the story; how well that diversity works together is the key. Our approach includes fostering inclusion, leveraging diversity of thought and the principles of human equity. This is looking at a person as a whole – not just their education, physical characteristics, cultural background or work experience, but how all the elements work together" (RBC 2016).

In other parts of the same report, we found two more insights:

- "In fact recent studies show that companies with more diversity – whether defined by gender, race, ethnicity, sexual orientation and other dimensions – are more likely to have a competitive advantage over less-diverse companies."
- "RBC has several PRIDE Employee Resource Groups (ERGs) in Canada and internationally. PRIDE stands for *Proud RBC Individuals for Diversity and Equality.* These groups help create a positive work environment, inclusive of lesbians, gays, bisexuals, transgendered and allied employees to drive engagement, retention, attraction and recruitment of talent."

Civil society does not always find it easy to engage with the corporate sector. When it comes to aid in education and development, however, there are increasing claims for public-private partnerships. Therefore, it seems to be important to look at companies' concepts and practices in all respects.

The next steps

Developing and supporting diversity as a part of inclusion and implementing inclusive education demands a four-level approach:

1. *Policy and financing:* The desire to develop and form an inclusive system with publicly-financed organisations and professional staff who are authorised to develop inclusive educational programmes.
2. *Organisation and programmes:* The organisations need their own concepts on diversity and inclusion that suits the region and the local people. The staff who are responsible for planning processes should be able to analyse the demands and needs within the perspective of inclusion and diversity.
3. *Research and theory:* The scientific community (educational science) has to establish a theoretical foundation and carry out empirical research regarding the configurations of diversity, mechanisms of exclusion and inclusion and learning processes.
4. *Professional staff for planning and teaching:* The staff need to be qualified in all aspects of diversity and inclusion in combination with professional planning processes and the necessary knowledge resources (Fleige et al. 2014).

Notes

1 / More on the Sustainable Development Goals at http://bit.ly/1EQsBe4

2 / More information at http://bit.ly/1G7BAc1

3 / More information at http://www.un.org/millenniumgoals/

4 / See for example the *Education 2030 Incheon Declaration and Framework for Action* at http://bit.ly/1kT4Jmn

5 / More information at http://en.unesco.org/gem-report/

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Section 1

Identity

Who are you? I mean, who are you really? How you define yourself and how others see you is a question of identity. Defining ourselves, and being defined by others, can also be used to include or exclude you from society.

Tarcila Rivera Zea
"I had a tremendous fixation on wanting to study"

Interview

Interview by Nélida Céspedes Rossel
Photos by Nancy Chappell/Diario El Comercio, Perú (p. 12)/ Nélida Céspedes Rossel (p. 14)/CHIRAPAQ (p. 15)

Tarcila Rivera Zea is a Peruvian Quechua activist. For the last 30 years, she has dedicated her life to the defence, recognition and appreciation of the indigenous and Amazonian peoples and cultures of Peru with her organisation CHIRAPAQ. She has given impulses to various areas of the struggle, combining protest with proposal, from the Permanent Workshop of Indigenous Andean and Amazonian Women of Peru, to the creation of the International Forum of Indigenous Women of the Americas, as well as the Continental Liaison of Indigenous Women of the Americas. She is currently a member of the United Nations Permanent Forum on Indigenous Issues.

Tell me about your childhood and youth. What was it like growing up as an indigenous person?

I am Quechua speaking, born in the community of San Francisco de Pujas, Vilcas Huamán-Ayacucho. My parents died there – they died monolingual – and I am part of a typical family from the community that in the post-harvest stage came to the coast to work on the haciendas to take back some resources for candles, matches, sugar or salt; it is a community that is still on the map and in extreme poverty. I was monolingual, and studied in public school, which was characterised by having its back turned to the needs and culture of our peoples.

At the age of 10 I migrated to Lima, where I learned Spanish and completed primary and secondary education, specifically, commercial secondary school. I combined study with work as a domestic servant. I had a tremendous fixation on wanting to study.

I had various experiences. Some were positive, like respect for my person and identity. I remember one man from Belgium, he treated me rather more like a folklore experience. From others, I received discriminatory treatment – one of them wanted me to study at night, because that was when domestic workers studied. I didn't want to, because it was common knowledge that teaching was not done well at night. But the people who hired me told me: "Why not do that? You are a 'little Indian' *(indiecita)*, and you will always be one." Unfortunately, our society is exclusionary, racist and prejudiced.

What was the experience of your companions in your community?

Most of the women who left my community worked as domestic servants, many of whom have been able to study and become professionals. The important things for us who live in these communities are the opportunities to be able to exercise the right to a good education. I am convinced that all Andean and Amazonian indigenous women can make great contributions to society, contribute to economic development, to the solution of the problems that our country has. For that to happen we must ensure conditions so that we can exercise our rights.

> "The right to an education that recognises our languages and cultures, an intercultural education, has always been my banner of struggle and aspiration."

The right to an education that recognises our languages and cultures, an intercultural education, has always been my banner of struggle and aspiration. Something is moving, but slowly.

In Peru we know Tarcila Rivera Zea as a leader who has worked for and with the indigenous peoples, and who remains committed to the movement. How has your life's journey through childhood and adolescence brought you to be a leader?

Many people have told me that I am resilient, visionary – others, that I am a leader. I have wondered: When did I transcend into being a leader? I think about ten or fifteen years ago. But looking back on my life, I remember that when I was a little girl I stood up against unjust, racist situations of exclusion, whether in my family or in the community.

When I was in high school I was shy, I talked little so that they would not make fun of my Quechua accent. I also had a long braid, and they made fun of me because of my Andean origin. And even so I was appointed head girl of the school. I think it was because I always rebelled against injustice. I was also a member of the school newspaper, and I became part

Tarcila Rivera Zea (left) and Nélida Céspedes Rossel during the interview

of an association of school journalists from different public and private schools.

Tell me about the process you went through to claim your indigenous origin

In 1971, during the government of Juan Velasco Alvarado, I started work at the National Institute of Culture as secretary of archives. At that time there were several processes of change in favour of the recognition of our indigenous culture, and this stage made an impression on my life. It gave me back my self-esteem as a Quechua speaker, it gave me assurance about myself, and during this time the Quechua language was made official, a cultural policy was developed in favour of the recognition of cultural diversity, and all the bases of culture in the country began to be worked on.

Being in the Institute, I had the opportunity to win a scholarship and go to Argentina; I wanted to learn, to know, and to understand more. Historians, directors of museums, and of historical archives, participated in the course. Unfortunately, racism occurs in various spaces, and they sent a letter criticising Peru for having sent a secretary to the course. I have gone through other experiences of discrimination, but here I am. I have always faced challenges and confrontations. Where does that come from? From my Chanca culture that, during the time of the Inca Empire under Pizarro, faced domination from Cuzco.

And, many years later, today I am part of the cultural advisory committee at the Ministry of Culture, where we are discussing a new cultural policy for Peru.

We know that you are part of the Indigenous Movement. What are the main points for the struggle in your platform?

The Indigenous Movement, the South American one, was born in Peru (Ollantaytambo) in 1980, attended by leaders from around the world. It was rumoured that Marlon Brando would participate because he recognised his indigenous Apache roots. The Ministry of Culture sent me to represent them because I was "the only indigenous person there", and I was invited as a representative of the National Institute of Culture. That is where I started to be part of the Peruvian Indigenous Movement.

The Movement's platform for the struggle was principally anti-imperialist, anti-colonial, anti-classist, because it proclaimed the pre-existing historical origins of the colonies and nation states. The basis of the movement was the philosophy of the original peoples, with their own political proposals, which aspired to acquire power from our cultures.

What is the relationship between the origin of the movement and the perspective of *Buen Vivir* (Good Living), and what does it contribute to today's society?

Those of us who have joined the movement have affirmed our identity. We have recovered our own values and knowledge as a shared good with the society from outside, and we are strong because we have transcended all the discriminations and ridicule.

I understand that *Buen Vivir* is a thought that came from Ecuador, and then from Bolivia, and I believe that we are repeating it. I am of the opinion that we have to rescue, above all, what they call the philosophy of life of the original peoples, which is based on the recovery of nature, assuming we are men and women of the earth, recognising that we live off the land, valuing and recognising that we are in a relationship with it, in harmony and reciprocity, and this is what makes life sustainable.

This philosophy of life, of living with only what is necessary, of eating healthily, of having a place to live, to develop, producing in a healthy way, relating to each other in a sisterly way, is the substantive, and from this perspective we can contribute to the development of societies and a sustainable world, confronting ways of organising and relating to each other not based on having more at the cost of exploiting people and mother earth.

Are there efforts aimed at establishing a connection from the Indigenous Movement of the Amazonians, of the Afro-descendants?

From my CHIRAPAQ[1] institution, since 1997 we have promoted the National Inter-Ethnic Committee, to work against racism, connecting Andean, Amazonian and Afro-descendants, each in their location, but trying to analyse the issue of racism and discrimination. And we continue on this path because we have a grand endeavour, working with this view from the United Nations Indigenous Forum as well.

What are the fundamental issues that you are working on at the United Nations Permanent Forum on Indigenous Issues?

I am a member of the Permanent Forum and I have the honour to be able to say that I was designated for it by the Peruvian state. I participate as an independent in various indigenous policies because it is part of my life commitment.

In the past 30 years, indigenous peoples worldwide have promoted and created three mechanisms within the United Nations system that have to do with realising the rights of in-

Tarcila Rivera talking to some local women in the community of San Francisco de Pujas, Ayacucho, where she was born

digenous peoples. One is the United Nations Permanent Forum on Indigenous Issues, which is the one in which I am participating. It is a mechanism where indigenous organisations submit recommendations to be taken up by the United Nations system, and so that the states implement them. It is a mechanism that is already 15 years old. The second mechanism is from experts on indigenous peoples. It is within the Geneva-based United Nations Human Rights Council, and there are also indigenous representatives who have an advisory role for states to implement recommendations and policies for indigenous peoples. The third mechanism is the Special Rapporteur on the rights of indigenous peoples who receives complaints and visits countries to analyse the situation of indigenous peoples in relation to their human rights.

What is fundamental for us is to fight for the actual implementation of the United Nations Declaration on the Rights of Indigenous Peoples, which is at the same level as the Universal Declaration of Human Rights, that is, a document with ethical and moral obligations for states to respect and implement the human rights of indigenous peoples.

Personally, as a member of the United Nations Permanent Forum on Indigenous Issues, I am responsible for the issue of indigenous women, youth and children, working in a crosswise way with other agencies of the United Nations system, seeking to connect these demands with the 2030 agenda. The connection between education and employment, the education of women, employment and health, are the fundamental challenges that drive me.

Tarcila Rivera Zea, thank you for the interview.

Notes

1 / CHIRAPAQ Center of Indigenous Cultures, is a civil society association formed by indigenous citizens. It has four work programmes through which it seeks to address, in an interdisciplinary way, the challenge of the integral human development of the indigenous Andean and Amazonian indigenous peoples in the country: indigenous women, food security, communications and a programme of cultural expression workshops for girls and boys and adolescents who were born and grow up in harsh conditions. www.chirapaq.org.pe

Inclusion, diversity and exclusion: Thoughts from within Aswat – Palestinian Gay Women

Rima Abboud
Aswat
Palestine

Abstract – *As this issue is about inclusion and diversity, I would like to share my humble experience of working with "Aswat – Palestinian gay women" for over a decade. The richness of the experience is difficult to summarise, thus this text aims to highlight some of the strategies utilised and challenges faced by Palestinian and Arab LGBTQI+ (Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, Intersex+) communities.*

A place of our own

Aswat ("voices" in Arabic) was founded by a group of Palestinian women who were disappointed by the circles of activism in which they were engaged. They felt that they could not be involved in these circles with all of their identities – feminist, Palestinian and lesbian. In the LGBTQI+ activism circles, for example, they felt that their sexual identity was welcomed but that their Palestinian identity had to be renounced. At the same time, within Palestinian activism groups they felt that many times the Palestinian struggle for justice and liberation prioritised justice to all Palestinian people over sexual and gender liberation struggles. Furthermore, within feminist circles, they felt that the feminist struggle was invested in gender equality and did not relate to same sex rights. Thus, the need for a space that is able to unite all oppressed identities and injustices was crucial and *Aswat* was established to embrace at least these three identities – Palestinian, non-conformist sexual orientations, and women.

The language and identity split

One of the main problems that Palestinian lesbians faced was the sense of being alone. The thought that one might be the only Palestinian lesbian or even the only Arab lesbian was very common. One of the reasons behind this feeling was the absence of information and literature on same sex sexuality in Arabic. In addition, the lack of sexual education at

Arab schools made the Internet the only accessible and anonymous place to look for information at the time. Unfortunately, most of the "reliable" (as much as it can be) information was in Hebrew or in English, thus the lack of personal stories and experiences in Arabic isolated Palestinian lesbians. Furthermore, any reference to same sex relations or love in Arabic, when found, would be full of negative stereotypes and derogatory terms. In addition, many Palestinian LGBTQI+ people had to live with the feeling that their sexual identity was something foreign and not authentic, as they were treated as and accused of being unauthentic – westernised, or Israelised. Both accusations detached their LGBTQI+ identities from their native Palestinian identity.

This gap between the language in which one can identify, the context in which one is living, the negative or lack of representations of LGBTQI+ Arabs, along with hegemonic prejudiced attitudes and discrimination within one's community and outsider communities, estranged and ostracised LGBTQI+ people within their own families and communities.

Aswat's projects stemmed from the needs of its community. One of the expressed needs was the desire to speak of same sex love and relationships in Arabic. This is how the *Information and publication project* was born. The project reclaimed the Arabic language as a language where LGBTQI+ persons could talk about their sexuality, gender identity and sexual orientation in neutral terms. This included producing new words, reclaiming old ones, and digging to find representations of same sex relations and love in Arab history that had been intentionally hidden and marginalised. The project also worked on documenting personal stories as an attempt to write down and mobilise the oral history that was passed down by word of mouth only by women who knew other women. Documenting personal experiences and stories broke the silence and the loneliness that was found among Palestinian and Arab lesbians. This resulted over the years in a glossary of terms in Arabic, two books of personal stories of Palestinian and Arab LBGTQI+ people (see Waqfet Banat in English), a guide on sexual orientation and gender identity for school counsellors and teachers and more than 20 booklets and guides in Arabic that discuss all areas of life.[1]

My right to live, to choose, to be – Aswat's slogan

Poster of Kooz – Aswat's 2nd Queer film festival

To be or not to be exposed

How did *Aswat* manage to achieve its goals even though its founders and *Aswat's* community did not believe that the only way to make a change is by disclosing one's identity? The collective was founded so the voices of Palestinian lesbian women would be heard through it. Accordingly, all publications were presented anonymously as the main purpose was to mobilise the knowledge and pass it on to other people. The information and publication unit worked underground, and the main focus was to publish as many experiences and life stories as possible.

Aswat also published an underground diverse feminist magazine that visually looked like a mainstream magazine. Once opened, one can find rich content including information, knowledge and experiences related to diversity and inclusion. *Aswat's* magazine reached a wide range of audiences, from young school girls to adult women, who expressed their excitement and interest in contributing to the magazine. We also received the feedback that thanks to the casual look of the magazine, girls were able to take it home without arousing their parents' suspicions. Our Arabic publications over the years helped close the gap between the isolation and the inclusion of Palestinian and Arab LGBTQI+ people with the rest

Cover of the Aswat publication "Waqfet Banat" that shares personal stories of Palestinian LBTQI+ women

of their society and communities. Providing the possibility to talk about one's sexuality in one's native language allowed Palestinian LGBTQI+ people to feel closer and more comfortable within their circles. Disseminating and exposing life stories in Arabic personified the LGBTQI+ people within their societies and refuted the dehumanising stereotypes of Palestinian LGBTQI+ people in general and within their own communities.

Education through personal narratives – between anonymity and exposure

Another need identified by *Aswat's* collective concerned the lack of education related to sexual orientations and gender identities. In response, *Aswat* initiated the education project in order to cater for this need. The project focused on personal stories, with the idea that a shared personal story introduces an unconventional and a complex point of view and experiences that had the power to undermine stigmas and change awareness.

The use of personal stories within our workshops had challenged *Aswat's* members, since it required exposing one's gender identity. In fact, this disclosure was debatable inside *Aswat*. The question: "Why should I expose my personal story in front of strangers?" was put on the table by many members. However, some members did believe in the power of a personal story and felt the change of consciousness almost immediately. Eventually, being part of the team that told their stories in our educational sessions was optional for those who believed in the strategy and felt comfortable with it. At the same time, other stories were published anonymously, allowing each contributor to decide what to disclose.

"Founding *Aswat* was a very bold move, where a collective of courageous women decided to initiate a change that they wanted while acknowledging their fears and concerns."

It is worth noting that some members who were willing to share their personal stories had little hesitation regarding where and with whom to share their stories, where others did not feel very comfortable exposing their gender identities in familiar environments. To make this experience as comfortable and empowering as possible, our members would attend workshops far from their hometowns, reducing the possibilities of encountering acquaintances. Each time *Aswat* would take part in a session on sexual orientation and gender identities, the collective would make sure who the audience was and which team member was most comfortable taking part in that session. In doing so, *Aswat's* members had ownership and agency, choosing each time when and where to expose themselves and when and where to remain anonymous. Having a choice allowed our members to go through

the change we wished to achieve while catering for the needs and restrictions that we had.

Networking and integration – the more the merrier

Founding *Aswat* was a very bold move, where a collective of courageous women decided to initiate a change that they wanted while acknowledging their fears and concerns. Their union and shared leadership highlighted the diverse and cross-cutting issues of oppression. Realising the intersections allowed them to see the commonalities between them and other groups, including social change organisations. Since its inception, *Aswat* sought a space to embrace people and provide them with the umbrella they needed to start their activities. Fortunately, *Aswat* found that space within the feminist organisations in Haifa.

Building partnerships with other organisations allowed *Aswat's* education programme to reach a wider audience. That included feminists, young activists, educators, consultants, policy makers, human rights defenders, academics, social workers, youth and others. Furthermore, *Aswat* worked on networking with other Arab and non-Arab groups in the region. Despite the geopolitical restrictions and dangers encountered when meeting other activists from neighbouring/hostile countries, these meetings were very good boosters for driving change. They allowed all groups to exchange ideas and experiences and think together towards solutions for specific problems, while creating opportunities for different groups from the region to work on similar goals simultaneously, such as promoting terminologies and new vocabulary in Arabic. The wider the exposure to the terminology, the higher its assimilation.

What's next? The future

Aswat's small community was always the well from which we drew our projects. There was so much to be done, so many needs and so few organisations to work on them. Nowadays, over a decade after its inception, there are more groups and individuals working to promote LGBTQI+ rights within Palestinian and Arab societies. *Aswat* continues observing and exploring the needs of the communities. For example, we initiated the first Palestinian Queer film festival in 2015. We support encouraging artists and providing our humble resources to bring their productions to life. Our experience indicates that participatory community research is needed, and we are working this year to launch our first research based on this method. Time and time again, reality has proven for us that the knowledge is out there and our role is to facilitate collecting this knowledge and sharing it with the world, because we believe that those who suffer from discrimination and being ostracised have the capacities to inspire the solutions.

Values of justice and freedom as a compass

To conclude: It is extremely important to emphasise the interconnectedness of local and global issues of justice and equality. Inclusion, from our perspective, is not merely limited to partnerships with groups and individuals with similar identities. Rather, we believe in promoting justice and equality in different spheres of life, where we see collaboration with groups such as groups countering militarism, feminist groups, groups fighting pornography, combating violence and bullying, and promoting indigenous people's rights, as feasible possibilities for collaboration. We perceive values of justice and freedom as inseparable from our work and from our partners. We believe that one cannot promote LGBTQI+ issues without taking a stance against oppression, occupation, and discrimination of other groups and peoples or by being complicit in orders that perpetuate oppressive and discriminative mechanisms. Thus, we believe that inclusion and diversity are based on values and practices that our partners hold towards their communities and the world. Raising awareness about sexual identities and orientations in our communities means that we are also responsible for raising awareness around the world on issues of injustice and inequality which affect our suffering and seclusion.

Notes

1 / The documents can be found at http://www.aswatgroup.org/en

About the author

Rima Abboud is a feminist Palestinian lesbian activist and human rights defender, an educator specialising in issues of gender and non-conformist sexuality, a graphic designer, and recently a mother to twins who are now two years old. Ms. Abboud has led *Aswat's Information and publication project* for a decade.

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ICAE Virtual Seminar 2018

Discuss this article at our virtual seminar (see page 106)

Inclusion in practice
Thinking Classroom Foundation – case study from Thailand

Context

The Thinking Classroom Foundation was founded in Chiang Mai, Thailand, in 2001 to work for the education of Myanmar refugees and migrants living along the Thai-Myanmar border. The foundation provides two education programmes: teacher training and adult education.

Teacher training targets teachers working at schools in refugee camps and migrant worker communities. Adult education targets Myanmar migrant workers in Thailand to provide basic training in Thai and English, computer literacy, as well as information on legislation and culture, and other work-related skills.

Success factors

All education is based on the needs of the learners. Teacher training promotes active learning and critical thinking among students. Learning-centred strategies are encouraged in order to impart knowledge and skills in literacy, numeracy, social studies, natural sciences, global citizenship and learning to live together. With the experience of running teacher training for 16 years, we can now see how students have progressed. Many young people are working for community-based organisations today, and some go on to higher education.

Adult education for migrant workers helps meet their needs at their workplace as well as imparting the skills needed for living in Thailand. The training centre organises two sessions based on learner needs, one in the morning and one in the evening. The centre provides not only education, but also social cohesion. The students help each other with accommodation, finding jobs, and especially when someone is ill. We also promote our students' study skills and help them to obtain higher education scholarships.

More information
www.thinkingclassroom.org

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Young people and adults from the Myanmar migrant worker community in Thailand learning at the Thinking Classroom Foundation's Learning Centre

Inclusion in practice

Post-literacy with ICT – case study from Mali and Guinea

Context

Between 2014 and 2016, functional literacy courses of DVV International in Mali and Guinea reached 30,000 young people and adults, 25,000 of whom were women. To make these achievements sustainable, there is a need to promote a "written culture": The dynamism brought about by writing and reading therefore needs to be made permanent in order to prevent newly-literate people relapsing into a state of illiteracy. The rationale of the activities carried out within "post-literacy" aims to permit them to explore and exploit their socio-economic and socio-cultural potential. Information and communication technologies (ICT) must act innovatively in order to stimulate and maintain the level that literates have attained and enable them to gain access to information which would otherwise be beyond their reach.

Success factors

The "Post-literacy with ICT" project started by offering a free app reaching the target groups in three local languages (Bambara, Fula and Susu), available in Google Playstore. The project also made computer tablets and solar charging kits available to the target groups and offered training courses for the use of the device and the app. The beneficiaries started to write short articles, as well as reading and commenting other bloggers' contributions. After a six-month pilot phase, one hundred and fifty articles have been written on a variety of different topics, including health, education, computers and agriculture.

The project is successful because the app has been adopted by its beneficiaries, who use it in order to engage in communications on their farming activities, to set sales prices for products and harvests, as well as to communicate with farmers in other regions. Many of them have bought Android smartphones onto which they have downloaded the app. Women and men in villages which in some cases do not even have electricity are today independently using ICT on a regular basis. They are no longer excluded from the digital world.

Participants learn to use the tablet and the app in training sessions

More information
www.balikukalansoba.org

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Inclusion and diversity in Yorùbá education

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Abstract – *The Yorùbá are a major tribal group found mostly in South Western Nigeria. This article explores the indigenous education of the Yorùbá (shortened to "Yorùbá education"), and highlights how such education embodies inclusion and diversity. Yorùbá education is a complex, holistic, cradle-to-grave kind of education imparted by cultural agents. These include the extended family, peer groups, cultural societies, guilds, etc. Education is offered in the shape of integrated knowledge, and is transmitted via myths, folktales, mores, stories, talking drums, chants, eulogies, proverbs, festivals, employment, apprenticeship, etc.*

Inclusion and diversity are as old as Creation in the Yorùbá world. Olódùmarè (the Supreme God) created the universe and the deities, and then gave these deities control over specific areas of nature in order to regulate the course and purpose of His Creation. Thus Olódùmarè involved His diverse deities in nature management, and introduced institutionalised inclusion and diversity to the Universe.

> "Yorùbá education was practiced before the white man arrived on the scene."

According to Yorùbá mythology, Man was created when the divinity known as Ọbàtálá asked Olódùmarè to come and live in the world and Olódùmarè agreed. The divinity then asked for support from other deities. Ọrúnmìlà (the god of wisdom and intelligence) gave him a cat, a snail shell containing sand, a chicken with five toes and some palm fruits. Other divinities contributed gold, which Ọbàtálá made into a chain on which He descended from Heaven. When Ọbàtálá reached the world, he found an expanse of water. The chicken spread sand from the snail shell upon the waters and created land. Ọbàtálá planted palm fruits, which immediately germinated, thus starting agriculture. The cat kept Ọbàtálá company, but Ọbàtálá soon became lonely. He moulded images of himself in the mud. He was thirsty, so he took juice from the palm trees around, but he drank himself into a stupor, and because of his insobriety started moulding images with deformi-

ties. Ọbàtálá took all these images, including the ones with deformities, to Olódùmarè to breathe life into them so that they could become living beings and comfort him in his loneliness. Olódùmarè did as Ọbàtálá asked, and human beings came to be, with persons with disabilities forming part of human diversity.

Education with a long tradition

The Yorùbá are of African descent, and form a major tribal group in South Western Nigeria. A considerable number of them can also be found in the Republic of Benin and Togo, while pockets of them live in some West African countries such as Ghana, Liberia, Sierra Leone, Côte d'Ivoire and Gambia. Descendants of the Yorùbá are also found as a Diaspora group in North America, Latin America and the Caribbean. The latter are either descendants of people who were sold into slavery or economic migrants.

Yorùbá education was practiced before the white man arrived on the scene. It was lifelong and continuing. Yorùbá education inducted members of society into its mores, customs, principles and practices. It respected individuality and diversity, and so there were no failures or dropouts. The subject matter was vast, with an all-encompassing curriculum. It was complex and based on the *Ọmọlúwàbí* ethos, which is education geared towards producing a complete person; a person with a good character, gainfully employed and productively engaged in society. *Ọmọlúwàbí* is derived from *"Ọmọ tí olú ìwà á bí"* (a child born with a good character or a child with a solid moral background).

Yorùbá education involved everyone in the community, and was dictated by community institutions. Educational agents included the family, peer groups, traditional societies and the entire community. Festivals promoted the teaching of moral, cultural and age-old practices. People were initiated into adulthood as appropriate by their peer groups, whilst traditional societies initiated them into the secrets, logic and philosophy of the community. What was taught was relevant to community life and affirmed by society's needs, traditions and history. This was all communicated in the mother tongue, which was indigenous and understood by everyone. The subjects and skills that were imparted were vast, relevant, diverse and comprehensive. The teachers and resources deployed in teaching were diverse, but local. Hence they were familiar and easy to use. Learning was for everyone. It was needs-tested and inclusive. The teaching methods were rich, embracing observation, participation, practicing, storytelling, recitals, repetition, singing, playing, listening, riddles, proverbs, apprenticeship and work, etc.

Family first

The Yorùbá family is extended, and values seniority and age. The primary unit is the *ẹbí* (family). The oldest man is the head of the whole family, and is generally a man of wisdom and discernment when it comes to family traditions. He takes counsel from other senior members of the family, including them in the family administration. The elders are the treasure trove of knowledge and wisdom, and act as custodians of culture and tradition. Seniority factors in the *ẹbí* are also practised in the lineage, peer groups, traditional societies and chieftaincy matters.

Yoruba education starts at home with children being introduced to language by their mothers and supported in their learning by various agents such as the family and the entire community. Children are integrated into their communities through plays, songs, lullabies, proverbs, myths and stories, etc., all telling the community's history and celebrating the community's values. They learn the rules of the community by participating in community activities. Moonlight stories and riddles are shared by all, and everyone is included and participates irrespective of their abilities. The children in the family eat together from the same bowl. They bond well, learn to be fair-minded, support one another and develop caring skills. The children are inspired and exposed to a diverse tutelage of dedication and good behaviour in their communal lives through everyday experience and examples of honesty, hard work, piety, discipline, generosity and receiving support from others in the community. Everyone is included in the duty of care. The elderly, children, young widows, persons with disabilities and the vulnerable are valued and cared for.

Religion in everyday life

The Yorùbá are religious. The family, community, peer groups, guilds and religious institutions provide religious instruction to reinforce religious teachings. The tenets of the Yorùbá religion include that they live a chaste and morally-upright life. Everything the Yorùbá say includes God and mirrors the diverse deities in their lives. Their language usage is full of religious allusions and references, manifesting their belief in God. The day starts with greetings. A Yorùbá asks *"A à jí i 're bí?"* or *"Ṣé à jí daadaa bí?"* ("Have we woken up well")? To which a Yorùbá responds *"A dúpẹ"* meaning thank you, whilst the thank you is not only to thank you for asking after their well-being, but also includes thanks to God for His protection and involvement in their lives. Thus, *"A dúpẹ"* in Yorùbá is a short form of *"A dúpẹ lọwọ Ọlọrun"* ("We thank God"), merged with thank you. It is not unusual to hear the Yorùbá swear *"Ọlọrun ń gbọ"* ("God is listening" or "God is my witness") or swear the same oath on a family deity such as *Ifa, Ọṣun, Ọya,* etc., as evidence of honesty or truth. Libations are poured as a mark of respect for the spirits of the ancestors and forebears, and to include them in the day-to-day lives of Yorùbás. Shrines can be found scattered all around the villages and compounds as reminders of the divine presence and of the need for piety, humility, reverence and responsibility to the community and its protectors.

Yorùbá education respects gender. Traditionally, women were permanent and strong members of their husbands' families. They exhibited an authority there which they may not express in their biological homes. Indeed *"ti obinrin ba pe nile oko tan a daje sibe"* ("When a woman spends a long time in her husband's home, she becomes a witch."). Thus, she be-

The Supreme God Olódùmarè is meeting Yorùbá deities to consult and to include the deities in the management of the affairs of the world (Illustration/Collage by Professor O. Famule, Dept. of Visual Arts, University of Wisconsin)

came a very powerful person in her husband's family. If the wife's firstborn is a girl, the Yorùbá say that she is *ọwọ ẹrọ* (easy hand), meaning a peaceful start. Women were not saddled with the hard labour of tilling and hoeing or tough harvesting work on the farm or with the tapping of palm trees. The really heavy-duty work was done by men. Females were however expected to support the men by doing domestic work and by preparing food for them after the day's hard work. They and the children also carried baskets and other loads home from the farms.

Yorùbá education provides for the economic future of its beneficiaries. No Yorùbá is unemployed. Children are brought up with a mindset of *"ise ni oogun ise"* ("Employment is the antidote for poverty."). They are brought up to be gainfully employed and included in the development of their community.

Yorùbá education cares for disadvantaged groups. Serfs were respected. Slaves were allowed to marry into their master's household. In farms and homes, more food is prepared than is needed in order to accommodate the arrival of unexpected guests or travelers. Travelers are free to enter into farmhouses to eat even when the owner is not present. The first thing a Yorùbá does after exchanging courtesies is to offer water and then food to a guest or visitor.

Ifá is the Yorùbás' link with the spiritual realm and a documentation of tradition. It is consulted for divination on afflictions, diagnosis and treatment of serious ailments. *Ifá* is used to counter the forces of evil, whilst *Èṣù,* whose totem is engraved on the *ọpọn Ifá* (divination bowl), is the first counsel of *Ifá. Ifá* priests are trained very diligently and with great discipline because of their inclusive and diverse knowledge as well as their place in religious worship. The priesthood is open to men and women alike, and the training is intensive, thorough and formal. Some writers and scholars believe that African traditional education is essentially non-formal, but the training of *Ifá* priests gives the lie to this impression.

Bringing it all back

There are social and economic challenges in Nigeria. A new educational paradigm has jettisoned the Ọmọlúwàbí education of the whole man. There is an impasse between Western education and Yorùbá education, leading many Yorùbá to embrace a mixed culture and become confused by this exposure. There is a bondage of religion championed by the two foreign religions of Christianity and Islam. Moonlight stories are gone; proverbs and wise sayings, etc., are rare. The Ọmọlúwàbí ethos that included honesty, modesty, decency, industry and high moral standards is now a farce. Parents no longer bring up their children as Ọmọlúwàbí. The Yorùbá language is the vernacular in many homes, and the main language used is English. Sadly, encouraged by their parents, there are children who have never lived outside the Yorùbás'

territory but cannot speak the language. Traditional kinship-based institutions are subject to political authority, and traditional religions and practices have become subjugated. Traditional societies are seen as the enemies of progress, and their membership is greatly reduced. In places where traditional festivals are celebrated, these no longer inspire the traditional awe and presence, and lack the intensity and commitment of the past. Even traditional rulers are reinventing culture. An Oba called for Monarchs not to be buried according to tradition, but according to their religions. Another referred to traditional religion as idol worship, and blamed the economic problems on the fact of Monarchs participating in them. The irony is that the Yorùbás' "indigenous faith, labelled as idolatry and rejected by many, has become the cornerstone of a new faith tradition that boasts millions of adherents in the Americas" (Olupona 2012: 19). Indeed, *Ifá* has predicted in the *Ìrẹtẹ Ogúntán* corpus that *"Óhun a bíni mọ kì í wù wọn, tẹni ẹlẹni ní í bá wọn lára mu*" ("They never love what is theirs but what belongs to others").

"Yorùbá education addresses the needs of the community; it is flexible, and inclusive."

Cultural literacy and cultural policing with religious literacy are needed to shore up the Yorùbá minds and enhance the status of Yorùbá education. This can be achieved through literacy. Cultural policing uses tools which include communication, information, research, investigation, interviewing, correcting, encouraging, visual presence and intelligence predicated on the *Ọmọlúwàbí* ethos to monitor the Yorùbá culture in a peaceful and mentoring-based manner. The process of cultural policing would succeed with the cooperation of parents (through home training), schools (through teaching of worthwhile practices) and religion (through teaching of morals). Religious literacy is to expose young Yorùbá people to the diverse religious traditions, not for the purpose of conversion or indoctrination, but to acquaint them with traditions which constitute traditional religious cultural inheritance (ibid).

There are good values in Yorùbá education. Yorùbá education addresses the needs of the community; it is flexible, and inclusive. It accommodates diverse interests and needs by teaching *Ọmọlúwàbí* values in an inclusive way. Yorùbá education needs to adopt and adapt what is good from other cultures and resist and reject what is not. A rebirth of its inclusive and diverse ethos would help the transference of traditional skills and morals and encourage positive practices.

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Releasing the potential of older adults – a win-win perspective

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U 3rd Age
Singapore

Abstract – *The Global Education 2030 Agenda now includes early childhood, youth and adult literacy but lacks clear indicators for older adults. That group represents a large and growing segment of the population. Older adults learn differently because of their work and life experience, and they prefer peer-learning environments with networking as a part of their learning development. Nowadays, older adults are generally healthier, have more free time, and are often organised into communities for informal later-life learning. Older adults should be included in education in order to prevent a digital divide and to ensure sustainability. Communities will benefit from a literate older population that understands regional cultural diversity.*

In this Internet age, education is important for learning, unlearning and re-learning. The UNESCO Education 2030 Agenda recommends that every person must be given opportunities for education – to sustain lifestyles and appreciation of cultural and social values.

UNESCO Education 2030: SDG Target 4.7:
By 2030, ensure that all learners acquire knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and culture's contribution to sustainable development.

This goal is reassuring because older adults are often left out of education due to globalisation and government policies. To ensure fairness, it is hoped that the implementation of Education 2030 will recognise that adults are actually comprised of three large groups – young adults (18-35), middle-aged adults (36-55) and older adults (55 and above). Older adults form a huge segment of the population, with about 901 million people aged 60 or over in 2015. Furthermore, this is a growing group, expected to reach 1.4 billion by 2030 (World Ageing Report, UN 2015). In matured economies, more older

The volunteer facilitator Ms Amita (second from right) and her class participants are presenting creative batik paintings

adults are literate and retired (either formally or forced), and in increasing numbers have found themselves with more time to catch up on their learning. Urbanisation and the rise of the middle class allow education to be personal, and older adults, with their cultural understanding and "humanistic learning" (Elias & Merriam 2005) want to be included in order to have a meaningful life.

The family of older adults

I will now focus on older adults in the "third age" (from 55-75). This group is like one big family, linked and e-linked by common desires for active ageing through lifelong learning. They form learning platforms by being members of universities of the third age (U3As or UTAs, www.worldu3a.org, www.myu3a.org), and by being "students" at community learning centres (CLCs).

Universities of the 3rd Age (U3As)

The University of the Third Age is an international movement whose aims are the education and stimulation of mainly retired members of the community – those in their third "age" of life. It is commonly referred to as U3A. *(Wikipedia).*

U3As are unique groups of community learners who are older adults. They are part of an international movement that encourages senior citizens to participate in holistic active ageing activities. U3As offer informal learning that is interdependent and at the same time independent in operation. When U3A learners are given the capabilities and opportunities to learn, it is not "you should learn", it is "learn what you like to learn". They are autonomous learners seeking meanings in their holistic lifestyles *(Kuan 2013).*

Community Learning Centres (CLCs)

Community learning spaces, centres and networks (hereafter community learning centres or CLCs) are active in different cultures and societies and play a key role in expanding access to lifelong learning for adults, young people and children. People of all ages, from diverse cultural, economic, social and ethnic backgrounds, benefit from taking part in learning activities organised by or at CLCs. While there are differences from culture to culture, common features of CLCs are: (1) strong community ownership, (2) diverse learning provision and (3) low costs of participation in learning activities (UIL 2014).

Where there are no U3As or CLCs, learning spaces must be created to offer older adults education for their sustainable development. Setting up more learning venues will allow decentralisation of learning, and funding can be justified because it benefits individuals and communities. Informal learning is currently being done on social media such as WhatsApp, Twitter, Facebook, Google+, location-based Apps (Myer 2012), and many local learning apps in China, India and other countries. Development of social media dedicated to the education of older adults could be endorsed by UNESCO working with country partners. This may be a way to include older adults in education, and their numbers can then be measured by the number of users.

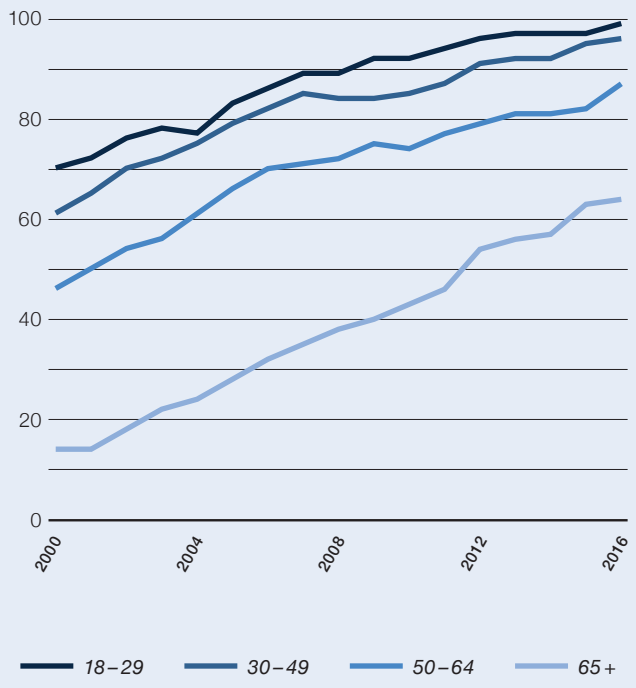
Older adults online

Being computer savvy helps to obtain the required information quickly and efficiently. With the Internet, future education will be on smartphones, tablets, laptops, wearable tech and similar devices. This means digital literacy becomes an important life skill. To some older adults, this is "new" education, and they are learning fast to be part of "smart" communities. Statistics from 2000-2016 show that older adults already form the age group of Internet users that is growing the fastest in the United States (see figure 1).

In Australia, seventy-nine percent of older Australians have accessed the Internet at some point in their lives, with seven in 10 (71 percent) going online in the three months to June 2015 (Australian Communications and Media Authority 2016). In Singapore, people spend most of their waking hours (an average of 12 hours 42 minutes) using electronic devices – of which smart phones were used for 3 hours 12 minutes daily. Almost 89 % of Singapore citizens use electronic devices for banking and finance (Straits Times 3 April 2017). Many countries are also adopting digital payment schemes.

Singapore has one of the largest older adult populations in the Asia-Pacific region. Policies on continuous learning for computer literacy will help them to access updated information on education, health and related issues to cope with daily life, and identify reliable news sources. In the IoT (Internet-of-Things) lifestyle, youths and older adults can engage in inter-

Figure 1 – Internet use by age group, 2000–2016



Source: Pew Internet & American Life Project Surveys.
More: http://pewinternet.org/Trend-Data/Internet-Adoption.aspx

generational learning, meaning that older adults must accept micro-learning and gamification the same way Millennials do.

Older adults as learners

When developing policies for older adults, it is necessary to understand that they have their own learning characteristics. Older adults

a. are autonomous and self-directed learners, exhibiting dysfunctional learner states from dependence to independence (Confessore 2009);
b. have a preference for peer-sharing platforms in an equitable environment where older adults can participate in learning regardless of social standing and educational levels;
c. enjoy community learning because it contributes to their developmental learning (Thornton, Collins, Birren & Svensson 2011);
d. allow critical reflections to bridge gaps in information sharing;
e. create understanding of each other's languages and cultural values through conversations. The benefits of using one's mother tongue in sharing knowledge and cultural skills may help to create valuable products (and services) as the learning of older adults is not necessarily done in writing and reading;
f. are inspired to create new knowledge from indigenous knowledge;
g. consider respect and listening as parts of ageing gracefully;
h. encourage lonely older adults to integrate into a friendly learning environment with local communities and friends;
i. preserve cultural values: languages, music and traditional dances;
j. use the informal platforms where intergenerational, multicultural and social values are shared.

From policy to practice

To understand how older adults access learning, let's look at a learning venue in Singapore. A course on "Batik painting for beginners" was organised, with course information advertised on the Internet by the Council for Third Age[1]. After a sufficient number of participants had enrolled online, the class started. Ms Amita, a volunteer facilitator, aged 54 (see picture on page 27), shared her batik painting techniques. When her participants learned that batik techniques could be used to write Chinese calligraphy or Indian Kolam and Rangoli (which are coloured rice flour patterns) she was pleased and her participants were motivated. This is knowledge creation – fusing two cultural painting techniques to create new patterns to showcase racial harmony and cultural appreciation.

On another occasion, a "Guided Autobiography or GAB" (Birren & Cochran 2001) course participant got so interested in GAB that he enrolled for the online GAB Instructor course. Together with this author, course materials were translated into a Malay Language Version (there is already a Chinese GAB Version), making it the first in the East Asia Region. Is this knowledge creation? Yes, it is!

Other course participants use social media to form interest groups for networking and social bonding.

The five factors

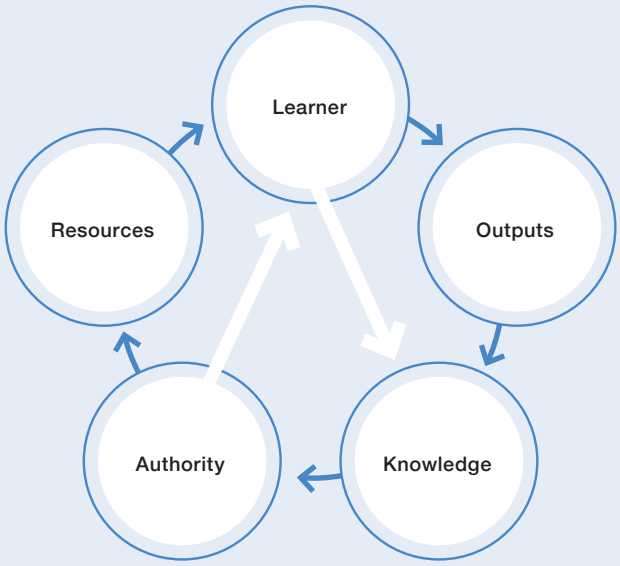
The above activities show that education for older adults can be organised based on five factors (adapted from the ancient Asian concept of BaZi[2]); namely: Learner, Resources, Outputs, Knowledge and Authority, all linked in a holistic interactive loop as shown in figure 2.

The Learner is the older adult with her/his own capabilities and skills. As an autonomous self-directed learner, he/she is aware of the benefits and limitations of personal learning efforts. The Learner controls Knowledge as her/his own wealth and is guided by Authority to produce Outputs. The mindset is to maximise limited resources to produce desired outputs that will eventually become her/his own knowledge.

Outputs are desired goals, outcomes, targets achieved, learning objectives, expectations. Accumulated outputs such as skills and competencies will give rise to Knowledge.

Knowledge is wealth if information and learning are organised and used. Knowledge can be tangible assets and intangible intellectual skills and experiences.

Figure 2 – The Holistic Learning Factors



When Knowledge is shared with others, it transforms into Authority.

Authority is the rules and regulations needed to achieve real learning. It also acts through mentors, coaches, teachers, trainers, the ground rules of peer-sharing, including accepted social behaviour. It ensures non-violence in pursuit of goals and sets the ground rules of fellowship. Authority is also a "seed" for the intention to learn, thus motivating a need to seek Resources.

Resources are funding, venues, learning facilities, support of families and friends. Without resources, it is often difficult to achieve desired learning Outputs (or Goals). Resources provided by policymakers will nudge older adults into learning.

Using the "Holistic Learning Factors" model, education courses can be organised by balancing the availability of resources with desired outputs. Transformation from one factor to another is the continuous learning cycle, allowing collaborations to achieve measurable results. As in the above programme, when the intention to learn batik painting was decided upon (the Authority factor), resources were sought. A facilitator, a venue, and an administrator were identified to start the programme. Learning efforts by older adults produced beautiful batik paintings. With competency, some older adults can use the batik technique to produce more creative paintings.

Where do we go from here?

Older adults are a huge segment of the population which must be given access to education to promote their human rights and sustainable living. The inclusion of education for older adults as a discussion item in future meetings related to Education 2030 will endorse their learning efforts. Macro global goals and targets for adults can include separate micro indicators for the education of older adults.

By 2030 (only 13 years away), computers will be more intelligent and smart phones will be cheaper and used by 70 % of citizens to obtain access to quality education (Gollub 2016). With the costs of e-learning and digital devices going down, e-learning can reach a large number of older adults for their learning development. Investment in education for third age older adults will give a better return because "the higher the level of general knowledge of a person and of groups, the easier it is for them to acquire skills and competencies which are needed to cope with the challenging changes in societies" (Hinzen & Robak 2016). Education plus experience produces creativity, an essential 21st century life skill.

Policy-makers face the challenge of motivating older adults to go for second chance education. Allowing learners to respond and design their own learning curriculum using "The Holistic Learning Factors" model may address their behavioural intentions to learn. Older adults are often seen as "learner dependent", relying on others to shape their learning process. In reality, it is more about collaborative learning efforts, and creating opportunities for networking and bonding. As regards health and medical conditions, continuous learning through social engagement will slow down the process of dementia by maintaining psychological, spiritual and mental health. Neuroscience postulates that muscles have biological clocks (Current Biology 2017) which are useful in understanding why older adults keep learning to unconsciously slow down the onset of dementia. Public support and priority for the education of older adults will improve their mental and physical health, and the use of video healthcare (or telemedicine) is also a possibility.

Building learning cities requires strong political leadership and steadfast commitment (UNESCO 2015). This author hopes the same commitment will result in more investment in learning spaces for older adults, for their fulfilment through education. The benefits for older adults are: a second chance for education, active ageing, learning development, and contribution to e-lifestyles.

Communities will benefit as adults become more creative as they grow older because they feel good and feel accepted: "to be a genius, think like a 94-year-old" (Pagan, ST April 2017). Engaged older adults are generally more healthy and display positive thinking, and their life-stories can contribute to indigenous knowledge. With the costs of e-learning becoming affordable, it is feasible to support education for older adults to achieve sustainable longevity.

Notes

1 / Council for Third Age (C3A) – a government agency promotes active ageing in Singapore through public education, outreach and partnerships. www.c3a.org.sg.

2 / BaZi is an ancient Chinese theory (dating back about 2000 years) that can reveal the inborn talents and characteristics of individuals in their learning efforts. Google search on "BaZi" for more information, or contact this author.

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Column

Raising the voice of deaf people

There are about 1 million deaf people in Vietnam. They have a hard time accessing information, health, education, transportation and other social services. Sign language – the language of the deaf and of deaf culture – is still largely unknown in Vietnam. There are currently ten sign language interpreters in the whole country. It is very difficult for the deaf to raise their voice in their families, at work and in society.

There are some primary schools for the deaf in Vietnam, a few secondary schools and only two places where the deaf can study at upper secondary level. In schools where there are deaf students, teachers mainly use lip reading. Without the ability to hear, or to hear well, and having to guess from the shapes and movements of the mouth of the teachers, deaf students are not able to fully comprehend the lessons. This affects the development of deaf learners' vocabulary, language and communication skills. Deaf learners do not achieve good results in studying.

Born deaf, I studied in a private elementary school for the deaf in Hanoi where teachers used lip reading. Whilst it usually takes five years to complete primary education (Grades 1 to 5), it took me 12. After that, I continued to lower secondary in the Centre on Education for the Deaf in Dong Nai Province (1,200 km from my hometown of Hanoi). Here, teachers taught in sign language. For the first time I found the lessons interesting. I understood much more easily. It was a totally different learning experience. In eight years, I studied from Grade 6 to Grade 12, and then I went to college for another three years. I obtained my certificate as a primary teacher from Dong Nai Education College. We now have 18 deaf people in the whole country who hold college certificates and one with a Master's degree from an American University.

I am now teaching class 1B in Xa Dan primary school in Hanoi. Today more deaf children have the opportunity to learn sign language, but still many have no chance to develop a language, a tool to communicate with the outside world or any opportunity to obtain an education.

This year I was elected President of the Hanoi Association of the Deaf (HAD). In HAD we work to improve the reintegration of the deaf in society, and to develop the deaf community. Our resources are very limited, but HAD always tries to focus on supporting education. We feel that it is very important for the development of a community such as ours.

I really wish that society would look at the deaf as normal persons and believe in their abilities. The Ministry of Education should issue appropriate supporting policies for the deaf, especially deaf adults, who are always ignored, so they can learn throughout all levels of education, in formal and/or non-formal settings.

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Section 2

Change

Some people do all the talking, and some people get things done. From global policies to local projects, we must all play our part, if another, inclusive, world is to be possible. But what change is needed exactly?

Making the world more inclusive takes a lot more than just commitments. It takes action.

Camilla Croso
Global Campaign for Education
Brazil

Abstract – *Reaching a global consensus on Lifelong Learning targets in the Sustainable Development Goals was a very complex exercise, and the end result still divides many within adult education. This article outlines some of the challenges in implementing SDG4 and takes a look at how inclusive the implementation process in itself is from three perspectives.*

It was a moment of celebration by governments and citizens alike. The Incheon Declaration of the United Nations Sustainable Development Goals (SDG) and of the Education 2030/ SDG 4 Framework for Action was finally adopted. It had taken intensive and extensive negotiations over many years. The SDGs and Education 2030 agendas are broad, encompassing and anchored in human rights perspectives. Of course they also include contradictions which mirror the nature of negotiation processes and the achievement of possible consensus.

The education community embraced SDG 4, with its narrative of ensuring "inclusive and equitable quality education" and promote "lifelong learning opportunities for all" (UNESCO 2015a). This articulates fundamental principles of the right to education. It also embraces the breadth and depth of its targets, which reflect commitments to

- free primary and secondary education, nine years of which must be compulsory,
- early childhood care and development,
- higher education,
- adult literacy and education,
- non-discrimination,
- global citizenship,
- human rights education and education for sustainable development,
- the valuing of teachers,
- safe and adequate school infrastructure,

to name but a few elements.

Camilla Croso (second from left) at the Incheon NGO Forum, May 2015

One and a half years into the implementation phase of the SDGs and of SDG4/Education 2030, we can begin seeing with increased clarity some of the challenges for the effective and coherent unfolding of the latter in practice. In this article, we will look at inclusion and diversity from three perspectives: 1) the extent to which these are finding increased space and scope in education systems, 2) how these elements are being monitored, 3) the extent to which SDG implementation is unfolding in an inclusive manner.

Going private

The 2015 Final Declaration of the Incheon NGO Forum affirmed that "we reiterate our call for ensuring that access, equity and quality are addressed together for all ages, within and outside formal education settings" and that "indeed, the central challenge that most education systems face is to ensure equity in the quality of education, ending segregation and stratified systems that exacerbate inequalities in societies" (UNESCO 2015b). Unfortunately, we have observed with serious concern that since the adoption of SDG4/Education 2030, the impetus on education privatisation and commercialisation has not ceased to increase. Leading international financial institutions and cooperation agencies are openly supporting the rise of chains of for-profit "low-fee" private schools (LFPS) of extreme low quality, targeting the poorer segments of the population.

There is a variety of problems in doing so, all of which put at risk the right to education for all, with severe impacts on quality, equity and inclusion in and of education systems. Firstly, it violates the principle of free education, enshrined in international human rights conventions, and embraced in SDG4/Education 2030. Indeed, according to Katarina Tomasevsky (2006), three core elements must go hand in hand to ensure the realisation of the right to education: for it to be *universal*, education must be *free* and *compulsory*. During the years of the Education for All Dakar Framework for Action (2000–2015), policies and constitutional changes that abolished fees in public education systems provided essential leverage. They ensured increased enrolment rates in education, they advanced accessibility, and thus inclusion and equity, to poorer segments of the population. This contributed to diminishing gaps between richer and poorer people.

The rise of so-called LFPS violates the principle of gratuity, whilst excluding those segments of the population who cannot afford what is claimed to be "low fee" and at the same time promoting an education that lacks the most basic standards of quality, including the de-professionalisation and devaluing of teachers. The result is a perverse mix of double-tier education systems, promoting segmentation and segregation within societies, and the exacerbation of inequalities based on wealth, gender, disability, location, ethnicity and migration status. At the same time, they promote profit-making, thus infringing the principles of gratuity, equity and inclusion. This is a clear violation of the human right to education. In the past year, there have been several instances of human rights committees and other instruments coming forward to reverse such

Participants of the Incheon NGO Forum, May 2015

a trend, like for example the 2015 Human Rights Council Resolution (A/HRC/29/L.14)[1].

Follow the money

In addition to the increasing promotion of LFPS by some actors, the 2017 Final Declaration of the 8th CCNGO/EFA Global Conference points out that "enthusiastic approval of SGD4 has not been matched by financial commitments and in some cases, there has been decline". There is no way that quality, equity and inclusion can be met if the necessary resources are not made available. To this end, domestic resources for education must increase and be protected from crises, and international cooperation must reverse its declining trend, reaching the minimum investments agreed to in the Education 2030 Framework for Action, adopted in November 2015. Furthermore, the 8th CCNGO/EFA Final Declaration recommends that public resources "should be directed to public education systems and be screened against the criteria that they ensure that all people, in particular the most marginalised and vulnerable, realise their right to education".

The system backlash

The 2015 Final Declaration of the Incheon NGO Forum also stated that "special emphasis should be given to the inclusion of those marginalised by gender, race, language, religion, ethnicity, indigeneity, disability, sexual orientation, health status, geographical location, refugee or migrant status, socio-economic status, age, emergency, man-made disaster and conflict, among others", and recognised that "women and girls from marginalised groups face additional, multiple and intersecting forms of discrimination". We have seen some progress being made, but we have also observed, since SDG adoption, an intensification of discrimination and xenophobia. This creates important additional challenges *vis-à-vis* education systems. Girls, women and the LGBTI population are facing some severe regressive trends. Several Latin American countries are questioning the mere reference to gender in school curricula, with some countries having taken concrete steps in this direction, as is the case of Brazil[2].

It is true that lifelong learning has gained prominence in SDG4/Education 2030. Unfortunately, according to the Background Document prepared for the 8th CCNGO Global Conference in Sien Reap this past May (2017), civil society organisations (CSOs) "considered that this perspective continues to be neglected, with adult education, adult literacy (including new forms of literacy) and non-formal education occupying a weak place in the agenda". The document underlines the fact that there is a need to "further develop adult education indicators, and – crucially – to make sure that it does not continue to be neglected in the SDG4/Education 2030 financing framework". It furthermore recommends that "lifelong learning, as an approach, must be more deeply appropriated and underpin the provision of equitable learning opportunities", as "the principle of non-discrimination means that education must be available to people of all ages, throughout life" (UNESCO 2017).

It isn't in the data

When we look at the monitoring and follow up of inclusion and equity in and through education since the SDG4/Education 2030 adoption, we notice many challenges. In fact, the Incheon NGO Forum Final Declaration had already voiced concerns about the restrictive range of indicators, and recommended amongst other things, that "national and regional indicators should show a progressive narrowing of the gap in access and achievement between the richest 20 % and poorest 40 %, measured each five years". Furthermore, the 2017 Final Declaration of the 8th CCNGO/EFA Global Conference pointed to the absence of reliable and disaggregated data as one of the factors hindering the implementation of inclusion and diversity in and through education. It thus called on governments to "commit the financial and technical resources" to collect data, which "should be disaggregated by age, sex, disability, migration and geographic status".

It is worth noting that since SDG adoption, the discussion of indicators has been increasingly embraced at regional and national levels, opening up new opportunities to improve indicators and to promote improved data collection, sensitive to equity, inclusion and diversity. Some CSO initiatives have placed a special focus on the monitoring of inclusive education, as is the case of the Regional Observatory of Inclusive Education carried out in Latin America[3].

But what about the process?

Finally, it is important to comment on the extent to which SDG implementation is unfolding in an inclusive manner. It is worth noting that the Incheon NGO Forum Final Declaration recalled the importance of institutionalised civil society participation to ensuring that governments are held to account, and that the latter should consider all stakeholders, including teachers, students and parents, and in particular the most excluded and marginalised groups. It furthermore pointed

out that "human rights can only be fulfilled in a context of democracy that recognises participation as a right in itself", and called for "an end to the discrimination, persecution and criminalisation of activists and civil society movements, in particular from the education sector".

Most unfortunately, CSO participation has taken place in an irregular pattern – to say the least – with some isolated cases of progress, many contradictions, and several setbacks. At international level, and sometimes also at regional levels, we observe some progress regarding the involvement of civil society in SDG and Education 2030 monitoring and follow up, with the creation or consolidation of architectures and processes that foster increased dialogue and participation. At national level, we see progress mostly either stalling or suffering setbacks. In fact, many of those recently interviewed to produce the Background Document for the 8th CCNGO/EFA Global Conference "laid considerable emphasis on the serious phenomenon of the shrinking space for civil society in many countries", it being evident that "the challenge of shrinking space is a global phenomenon, affecting particularly the voices of the poorest of the poor".

Shrinking spaces for civil society organisations

Closure of space is especially observed when there is criticism of "governments on policy gaps, the status of and education for minorities, or on discriminatory practices, such as for example, unregulated private or religious schools". But why is there a shrinking space for civil society organisations? We can identify several reasons: weakening democracies, growth of mistrust, the passing of repressive laws, restrictive conditions, criminalisation of peaceful protest, or decreasing access to information.

Being aware of these challenges, the 8th CCNGO Global Meeting underlined these deeply problematic issues, and noted that the "political environment, in particular war, conflict, violence, fundamentalism and insecurity, have exacerbated this challenge. Education for peace, democracy and citizenship is more important than ever, seeking to uphold basic rights and freedoms.

It is crucial that governments, as well as UN agencies and other development cooperation partners, step up efforts to reverse regressive trends whilst at the same time putting in place policies, practices and procedures that ensure that the principles of inclusiveness and diversity are coherently reflected in SDG implementation processes, especially regarding SDG4.

Notes

1 / http://bit.ly/2ugxG0H

2 / In Brazil, as part of the recent elaboration of the new national curriculum basis for basic education, the Government eliminated references in respect of gender identity and sexual orientation from the curricula. http://bit.ly/2oKSttb

3 / In the context of the definition of the post-2015 education agenda, the implementation of the Regional Observatory of Inclusive Education (OREI), was strategically presented with the objective of raising the importance of inclusive education and the accompaniment of this dimension in our region. OREI is an unprecedented effort of inter-institutional cooperation between the Latin American Campaign for the Right to Education (CLADE), OREALC/UNESCO Santiago, IIPE UNESCO Buenos Aires, UNICEF, CEPAL, IBE UNESCO Geneva and the Organisation of Ibero-American States (OEI). http://orei.org

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Teachers and students of the Lao Disabled Women's Development Centre at a strategic planning event for people with disabilities, Laos 2016

Inclusion in practice
Lao Disabled Women's Development Centre – case study from Laos

Context

The Lao Disabled Women's Development Centre (LDWDC), established in 1990, creates practical opportunities for people with disabilities through vocational training and life skill training. Up to 30 new students enrol in the LDWDC training programme every year. All of the students have been affected by disability in some way. The majority are themselves women with disabilities. Some are able-bodied with disabled family members and act as caregivers or breadwinners for the family member. Most students come from poor, rural areas of Laos, and many are also members of minority ethnic groups. Over 80 % of the women with disabilities who come to the Centre have lost one or both of their parents.

Success factors

The students live in the LDWDC dormitories for the duration of their 6-month training programme. The core component of the training is sewing and needlework training, as this is a valuable skill in Laos. The students also receive training in a number of other areas, including social development and awareness, women's civil rights, healthcare and hygiene, small business, IT and Lao/English language skills. The training is designed to not only teach women with disabilities valuable income-generating skills, but also to build their confidence and help them become independent.

The Centre empowers individuals by facilitating an understanding of their abilities, and supports them by creating an environment of peer support and liberation. LDWDC actively advocates the rights, recognition and equal opportunities of disabled women by promoting awareness and raising the profile of disabled women. The centre works with several government agencies and other partners (such as international donor agencies and INGOs), and encourages the understanding and acceptance of people with disabilities in society.

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Inclusion in practice
Education opens doors – case study from Belarus

Context

The "Education opens doors" project ran in Belarus from 2015 to 2017, and offered access to education for prison inmates. Its focal points were: raising the number of inmates receiving education in penitentiary institutions, broadening the range and topics of educational programmes, and drawing the attention of prison staff and the broader public towards issues related to exercising the right to education.

Success factors

595 prison inmates from six penitentiary institutions participated in the project. The topics and development of the educational programmes were based on the traditions and potential of each penitentiary institution involved, a survey of prison inmates' educational needs, and opportunities for involvement by external experts and organisations.

As a result, prison inmates were given an opportunity to acquire one of five new professions (the main selection criterion was the lack or loss of qualifications); computer literacy, cooking, conflict-resolution skills, experience of volunteer activities and peer-to-peer learning. The training facilities were renovated and equipped as part of the project, and the partner relations that have been established serve as groundwork for further education.

For the first time in Belarus, prison inmates had an opportunity to obtain higher education through distance learning. 23 women in a correctional institution in Gomel have been admitted to University and are studying the subjects "Psychology", "Information Management", "Accounting, Analysis and Auditing" and "Economics and Company Management".

The practice of distance learning is now being adopted by other penitentiary institutions, and proposals on providing distance learning courses for prison inmates on a broader scale have been submitted for inclusion in national legislation.

More information

http://www.dvv-international.org.ua/belarus/
http://www.dvv-international.org.ua/belarus/projects/2017/education-opens-doors/

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Training facility to acquire a qualification as a hairdresser in a prison in Belarus

Ama Ata Aidoo
"Nobody could tell me writing was a man's job"

Interview

Interview by Princess Arita Anim
Photos by Kobina Graham (p. 40)/Africa Writes (p. 42)/Fadoa Films (p. 43)

Ama Ata Aidoo (born in Ghana in 1942) is an African writer and a feminist. Many of Aidoo's protagonists are women who defy the stereotypical women's roles of their time, as in her play "Anowa". Her novel "Changes" won the 1992 Commonwealth Writers' Prize for Best Book (Africa). Her poetry collection "Someone Talking to Sometime" won the Nelson Mandela Prize for Poetry in 1987. Between 1982 and 1983, she was Minister of Education in Ghana. In 2000, she founded the Mbaasem Foundation, a non-governmental organisation based in Ghana with a mission to support the development and sustainability of African women writers and their artistic output.

How did you become a writer?
I started writing when I was very young. I didn't know at the time that I was to become a writer. I know that I read all the time. The house was full of books, and I remember rummaging through the cupboards and drawers looking for books to read. There were always books to read. I grew up in a village, a small town in the central region called "Abiadze". My father was the chief of the village then called "Kyiakor". He actually opened the village school with our class and some excellent teachers. My mother and another man from the village used to tell us stories every night. I think all of this prepared me to be a good writer.

One of the issues that parents educating their wards around here unfortunately don't seem to be aware of is that, to help young people develop, you just have to give them positive stimulants, like interacting with them nicely, loving them, taking care of necessities, talking by word of mouth and correcting them where necessary.

Are you currently writing a new book? If yes, can you tell me something about it?
Yes I am. It is about a group of people who escaped a terrible epidemic like AIDS, and they felt the only way they could be saved would be to leave their current surroundings and build a new place somewhere else and stay there. Putting some mechanism in place will help them stay safe from the rest of the world, possibly away from other human beings. Inside that country, they have some rules and regulations that they thought could help them, including a decision to build a steel wall higher than the Great Wall of China. Since I don't know how it ends, I cannot say how they will end it. Whether it will help them, and whether they will be saved or not.

"In so many places in the world, there is an assumption that African women are the most oppressed. It is not true, we are not!"

A lot of people find it difficult to accept your feminism. Why?
Well I think it is because first of all, they assume that feminism is equal to lesbianism, which it is not. Feminism is an ideological orientation, a perspective on the world and life. The other is a sexual orientation, and the two shouldn't conflict as they belong to different spheres of human life. One is a mental state, and the other is sexual. In a paper that I worked on in the 80s, entitled *African women at century's end,* I stated that everybody should be a feminist, including men. Feminism is not an 'ism' that belongs to women only, but a way of looking at the world. It insists that young women in this life should be given the best possible facilities for our development, health, well-being and employment, so that when we become old we can be catered for like old men are.

I survived as a woman where men dominated because my people were supportive of women. In so many places in the world, there is an assumption that African women are the most oppressed. It is not true, we are not! At least not all. As an Akan, Fante woman, I grew up in a society where there was not much discrimination against girls. That is why I could be a writer and nobody could tell me writing was a man's job. I had to go to University to be told by someone that I speak and do other things like a man. My regret is that we Ghanaian girls are not using the freedom we have inherited, and men are now moving in to colonise us.

You were born in an era in which education for young girls was unusual. What inspired your parents?
Well, my father was a chief and had not gone to school, but he was inspired by Dr. Kwegyir Aggrey[1]. When I was a kid,

Ama Ata Aidoo at "Africa Writes", the Royal African Society's annual literature festival, London 2014

"If you educate a man, you educate one person, but if you educate a woman, you educate a nation."

the nearest school in our traditional area was at Ahenkuro, the seat of the paramount Chief, which was at Abiadze Dominase. Our village, which is now a small town, was completely surrounded by water. In the rainy season there was no way people could cross the river easily, especially young people. So my father literally campaigned for a school at the district education office in Saltpond. They came, and started the Abiadze-Kyiakor Local Council school. I remember the day of the inauguration, when my father told everybody that if people were to ask him why there were some girls in the school, he would quote Dr. Kwegyir Aggrey "If you educate a man, you educate one person, but if you educate a woman, you educate a nation", saying this in the local Fante language. I heard my father quote Dr. Aggrey on the importance of education for women at age six.

Under the PNDC Government, you spent only 18 months in office as the Minister of Education. Why such a short term of office?

Because I felt that being a writer, and a minister, I wasn't getting anywhere with my ideas on education. Everyone would listen at Cabinet meetings when my male colleagues were speaking. But me being a woman, when I brought up a topic for discussion, they wouldn't pay any attention. Hence I felt no one was ready to listen to my contributions.

Some of my ideas were just ridiculed, and I was discouraged by people's actions. I drafted a resignation letter and presented it to them. They announced my sacking on the radio in response to my letter. I don't think that people were surprised. They thought I was too difficult and talked too much, stepping on toes.

"Adult education as an institution has to be re-energised and reorganised by reminding the public of its importance."

How do you see today's challenges in the education system in Ghana?

Children in this country are receiving virtually no education. Even in the so-called private schools, where they are paying so much, the children are taught extraneous things and in the end don't receive a good education. The teacher-student relationship is poor, affecting teaching and learning.

Religion and religious practices interfere with education to a large extent. Remuneration and other support is poor in state-sponsored schools. The boarding school system is a major problem in senior high schools. No education system

in an advanced country centres its secondary education on boarding. They brought it from England, the colonial masters. Those public boarding schools are all completely private in England today. The state schools are day schools. How can you have the teenage children of an entire country housed in boarding schools? Unless we do something about that, there will be no significant improvement in the country's education system.

How can education help to initiate change or include women in society?

The exclusion of women is not something that we in Ghana have inherited. In a greater part of Ghana at least, even those tribal areas that are 'patrilineal', girls are just like other children. So this business of women can't do this or do that is very new somehow. I didn't grow up in a home where I was forced to learn how to cook. Maybe my people were too strange. Nobody ever told me not to do anything because I was a girl.

We have to get girls educated. Education that does not put them down is needed in society. We have to open up, talk and write, hold up these negative trends for discussion, analysis, abolition, and possibly banning. As far as I'm concerned, society needs attitudinal change.

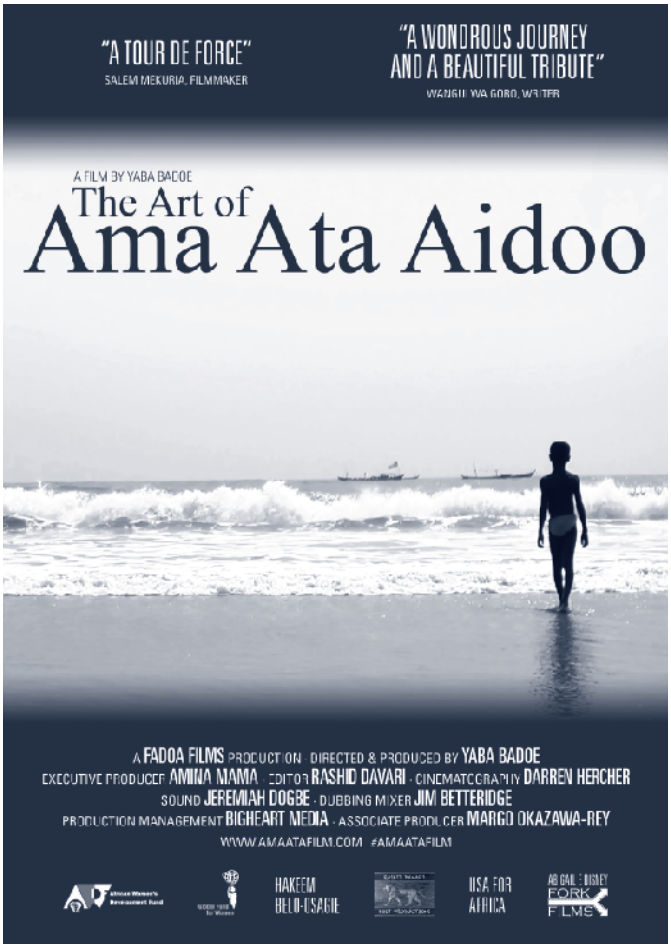
Let's talk about adult education. To me, it seems that within the last decade, adult education has faced significant challenges in terms of its relevance to socio economic development as it seeks to define itself. In spite of this re-conceptualisation, it continues to be relegated to the periphery and lacks the funding it needs to play its key role in national development.

Yes, I agree! Adult education in our environment is a very necessary complement for education. Adult education as an institution has to be re-energised and reorganised by reminding the public of its importance. In a society like ours with so many adults literally having had no formal education, adult education should be dynamic so that it helps fill some of these gaps. The fact that adult education seems to have declined so drastically is also a symptom of what has happened to us as a people and as a country, both in terms of education itself and in the application of knowledge generally.

How do you see the role of Western education in African societies, its advantages and disadvantages?

I think it has been wonderful, but it has now become the cause of the problem. Our governments have never known what would help us with our own languages, so in that sense the use of a European language as a main vehicle for instruction has had a negative effect on us. Talking of advantages, English is the language of America, Canada and other countries. Because it is dominant, it's advantageous that we have received an education in it because it really means that an average Ghanaian can do something inside and outside our country with some minimal form of education.

Unfortunately, it has also come to mean that because our own language has not become the major vehicle of instruction and source of wisdom, it seems we have lost our richness and we keep on losing it. Speaking English gives us access to a big world and to knowledge, and it seems good. The only drawback is that it has deprived us of some really excellent things which could have been beneficial to our Ghana-based education.



Ama Ata Aidoo is the subject of a 2014 documentary film, "The Art of Ama Ata Aidoo", made by Yaba Badoe

Ama Ata Aidoo, thank you for the interview.

Notes

1 / Dr. J. E. Kwegyir Aggrey (1875 – 1927) is one of the leading figures in the history of education in Africa.

Promoting diversity through intercultural experience

From left to right:

Emilia Cristina González Machado
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Mexico

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Abstract – *Diversity and interculturality have both been converted into a discourse which is present in today's education. In this article we describe a workshop to promote these elements among students, teachers and members of the indigenous Pa Ipai community in Northwest Mexico. Here interculturality is seen as an exchange of knowledge with the community in its context. The intention is to promote dialogue based on an encounter between people and cultures which are different.*

One of the paradoxes of the globalisation processes is the recognition of multiculturalism as an element which has the potential to benefit humankind. This potential is reflected not only in the integrating and disintegrating expressions of geopolitical scenarios, but also in the diversity of cultural expression. Cultural diversity is intimately linked to the processes of identity; it is expressed in local spaces, and it helps to define new cultural expressions in the individual and in the group. In the new global scenarios, where borders are being constantly defined, new rules emerge in social relations, whilst at the same time the question arises: What role do multicultural processes play in the promotion of diversity and inclusive education?

The concept of interculturality is central to education because it indicates that the relationship between groups and individuals from different cultures must be based on mutual respect, and therefore implies that there are parameters of equality between them. In this sense, interculturality is a concept with a strong democratic sensibility, where domination relationships disappear (Schmelkes 2006). Social groups cannot be explained without relating to the people who compose them, both in and out of the group. Interculturalism is in this way related to the processes of constructing an identity for the collective actors. Identity, as defined by Giménez (1997), implies that the group shares a diversity of symbolic and cultural expressions that function at the same time as integrating elements within the group and elements of distinction for those outside of the group.

The recognition of geographical space and local history is an important factor in bringing students and teachers closer to the Pai Ipai culture. For thousands of years the Yuman peoples lived from their relationship with the desert

The community

The community of Santa Catarina is located in the State of Baja California in the North of Mexico. It has a population of about 150 inhabitants belonging to the Pa Ipai people of Yuman ancestry. The settlement of Santa Catarina was founded at the end of the 17th century by members of the Order of Preachers (Dominicans), who settled in the place because of its geographical characteristics and natural resources. The Dominicans established a mission and forced the local indigenous populations to modify their traditional lifestyle, a lifestyle based on nomadism, hunting and gathering, which then became a sedentary life in line with the criteria set by the colonisers. The establishment of the new border between Mexico and the United States in 1849 substantially modified the indigenous Yuman communities, who had to divide their territory and their families. Finally, changes in land tenure due to agrarian policies arising from the Mexican Revolution of 1910 led to a shift in the relationship between the Yuman groups and the territory, converting several communities into communal spaces and provoking subsequent conflicts with the owners of large private properties (Santillán 2015).

In common with other indigenous communities in Mexico, Santa Catarina has lower levels of development than the rest of the mestizo population. In Mexico, those municipalities with a majority indigenous population have the highest rates of social underdevelopment. In other words, there is a causal, close and direct relationship between being indigenous and being poor (Puyana 2015).

Community workshop

Together with a group of teachers and students from different disciplines, we visited the indigenous community of Santa Catarina, where we organised a workshop. We planned the visit and the workshop on “Intercultural education in indigenous communities of Baja California, Mexico” as an alternative learning strategy, in which educational and informative aspects could be combined (Ferreiro 2007). The objective was for the participants to have a rapprochement with indigenous communities, so they would collectively build knowledge. A fundamental element is to break with the idea that knowledge is an individual product associated with a formal space (e.g. a classroom). This last element is of special importance, since the students are accustomed to studying in a public University. So when we generate the idea of linking learning activities with practices in an indigenous community, we try to bring students closer to processes of understanding and of approaching a culture that is different from their own, a culture that has maintained a relationship of subordination with respect to the dominant mestizo culture in Mexico. Table 1 shows the contents and competences developed in the workshop.

With the intention of it being a critical approach to everyday life, the workshop addressed the role of students as

Table 1 – Design of contents and competences of the workshop

Contents	*Competence*
1. International instruments on indigenous rights 1.1 United Nations Declaration on the Rights of Indigenous Peoples 1.2 ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries	To analyse the relevance of the international instruments on the rights of indigenous peoples in the Pai Ipai community
2. Context of Indigenous Peoples in Latin America 2.1 Indigenous peoples in Latin America 2.2 Horizontal inequality and ethnic discrimination in four Latin American countries	Distinguishing the different contexts of indigenous peoples in Latin America
3. Education among the indigenous population of Mexico 3.1 Educational landscape of the indigenous population of Mexico 2015 3.2 Guidelines for improving the educational care of children and adolescents in families of indigenous migrant labourers	Contrasting the educational conditions of the indigenous population in Mexico in general in relation to the indigenous population of Baja California in particular
4. Intercultural education in Mexico 4.1 Special programme for intercultural education in Mexico 4.2 Education for an intercultural Mexico	To synthesise, through personal and group reflection, the proposal of the State for attention to intercultural education in Mexico

Source: Authors

actors immersed in their relationships and experiences. It recognised the human being in the student, with needs that have to be socially satisfied in their relationships with the other actors: students, teachers and the community. In that sense, a central objective was to strengthen the ties of social interaction within the workshop, as well as consolidating the idea that the educational processes of the different disciplines are also built under defined social processes. As delineated by Häbich (1997), there are a number of cultural, social, political and ecological implications in vocational training which should not be subordinated to knowledge, practice, particular sciences, or specific cultural forms, but should however be thought of as being found at multiple intersections of various disciplines, sciences, knowledge, activities and cultures. In other words, the students' University education must be reinforced with experiences that allow them to expand their knowledge of other cultures. This can hardly be developed from experiences within the classroom, and can be supported by experiences of "direct" contact with communities. In the end, it is hoped that the experience can be a trigger that supports a new way of relating to indigenous communities.

The workshop was made up of a series of didactic strategies that tried to connect the school experience with life, that is to say theory with practice. One example is the creation of a socio-emotive environment among the participants that favours creative and reflective thinking. An important element consists of creating an environment of mutual trust between the participants and the facilitators. This environment allows students to freely express their concepts and beliefs about reality. The idea is to break with the hegemonic idea that teachers/facilitators are the only possessors of knowledge. At this point, consensus plays a primary role in the fulfilment of tasks, norms and roles within the group. We seek to promote the development of each individual and at the same time the cooperative and planned fulfilment of the tasks of the workshop (Ferreiro 2007). In the same sense, respect for diversity of opinions is linked to respect for expression of emotions. It is common for the participants to reach a point of reflection that translates into diverse emotions such as joy, sadness, anger. Therefore, facilitators and other participants should generate a climate of acceptance, support and channelling of emotions in a positive sense for the participant, the group and the community:

"On one occasion, after finishing revising some points of Convention 169 of the International Labour Organization, a student stood up and asked to speak in order to express her sadness and disappointment at the education she had received. She said: 'At no point in the time I was in school did I realise what we have done, as a country, to the indigenous peoples. … That has to change.' At that moment, some of her companions got up and hugged her, others began to comment on what they thought. From that moment on, the experience of the workshop was transformed." Daniel (Facilitator)

"The facilitator should be prepared to listen actively and tolerantly, with a positive approach to diversity, dialogue, acceptance and respect for each other, as well as criticism."

One element to take particular notice of is the role of the facilitator. She/he intervenes, managing the time that makes the approaches, the meetings, the dialogue and the search for

For many students the visit is not only a rural experience, it is also their first contact with the native cultures of the region

solutions possible. The role of the facilitator involves making a diagnosis of the group's dynamics, to evaluate the intersections and complications between the members in order to promote certain common objectives. The facilitator should be prepared to listen actively and tolerantly, with a positive approach to diversity, dialogue, acceptance and respect for each other, as well as criticism.

A central component that influences group dynamics is change in the known physical space. Moving students and teachers out of the formal spaces into natural spaces makes the experience innovative in terms of the teaching-learning dynamic. The intention is to make the cooperative work into an attempt to provide an alternative to school-type rigidity, which is loaded with norms and rules. It is not possible to continue arguing, for example, for the inclusion of human rights and the promotion of democracy when most educational practices are based on arbitrary and authoritarian processes (UNESCO 2008).

The educational commitment: contact

All of this is to help students and teachers recognise, from close up, the social needs of the region. According to the Tuning project (2007), societies require professionals with critical thinking, a profound knowledge of their local and global reality and an ethical commitment to society.

Thinking in Latin America continues to contain orientations associated with European thought, and therefore with an emphasis on the "literate culture" associated with modernity. However, in the middle of the 1980s, with the so-called "peripheral modernity", there was an approach to a new series of experiences open to heterogeneous, multicultural and time awareness. This innovative thinking aims to propose a freer perspective, with approaches based on cross-disciplinary thinking, strongly influenced by the sociology of culture and the new anthropology (Sosa 2009).

This means that an educational vision based on diversity cannot be realised at the same time as there are significant social and economic differences. As long as there are some ideas regarding the world that are considered superior to

Some experiences of the students:

"If I had to use only three words to define the feeling left in me while being together with some members of the Pa Ipai community, I would use the terms sensitivity, commitment and kindness…" (José)

"During my experience, there were three special moments that transformed my emotions, my ideas, that helped to generate in me a learning experience for life: They are the stories of the women of the community on the ecotourism project; the traditional songs and dances of the girls; and the meeting with Mrs Teresa (Pa Ipai artisan), the latter being the climax of our time spent together…" (Michell)

"Meeting the girls in the community helped me to reflect on my experience. With them I had a little more communication and interaction, they infected me with enthusiasm, and the activities we engaged in together allowed me to go deeper into knowing about their customs and way of life. I believe that young people have a key role to play in a community because they are the ones who care and transmit the legacy of a culture actively…" (César)

others, interculturality, inclusion and diversity cannot grow where there is no real rapprochement.

With this work, we try to bring the world of the student closer in line with regional indigenous reality. We seek to reduce the distance that official education has generated with the so-called “indigenous Mexico”. To identify what Krotz (1994) calls “equality in diversity and diversity in equality”, a phenomenon that can only be achieved through cultural contact, and which at the same time involves making it consciously, reflectively and critically.

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Inclusion in practice
Adult Education for Development Project – case study from Jordan

Context

The Adult Education for Development Project (AEforD) supports Community Development Centres (CDC) to become vibrant focal points for Adult Education and learning in rural and marginalised villages all over Jordan. CDCs are supported in developing community-based structures that enable them to offer exemplary learning and income generation opportunities for their target groups. This helps the target group with necessary employment and self-employment skills and with empowering the target groups to improve their lives. The structures are developed based on needs that are assessed in close cooperation with the community itself, mainly building on local resources, incorporating the community's cultural, social and economic heritage.

Success factors

AEforD's approach encourages learners to think, solve problems, evaluate evidence, analyse arguments and generate hypotheses within the processes of assessing needs, planning, running projects, evaluating their impacts and sustaining them. The work with the CDCs starts by allowing learners to reflect on what they are learning and why they are learning it. This allows them to fully engage in the projects, so that the projects in turn can be based on their needs, capacities, realities and aspirations, along with the available resources and inherited cultures. A group of women in one of the participating villages went through a long process of learning that allowed them to fully explore their own potential, as well as that of their community. The result is a community-based tourism project benefiting from local tourist attractions supervised by local authorities. The women are now running the project, hosting at least two tour groups per month. One of the women running the project said "I always wanted to engage in activities that allow me to meet new people and learn about new and different cultures, but I never thought I could do this right from the different corners of my own village".

Maram, a member of the community-based tourism project, is working with a local farmer in the village of Jdetta, northern Jordan

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Building diversity in staff: Migrants as professionals in Austrian adult education

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Abstract – *This article explores the degree to which the increasing migration-related diversity of societies is also reflected in the composition of the staff employed in adult education. Selected results of a study that was carried out in Austria show barriers and favourable conditions for migrants when it comes to access to this professional field. The potential of origins and migration as cultural capital when seeking qualified employment in adult education is also discussed. The results of the study point to exclusion mechanisms being applied by institutions, and reveal the potential for a policy of intercultural opening, as well as of anti-discrimination activities.*

> "When we speak of diversity and migration in adult education, we think first of all – and frequently only – of the diversity (or indeed inequality) of the learners."

Migration processes change societies permanently. This is true in many parts of the world. Adult education is called upon to play a major role in this context. It is intended, firstly, to help people who have immigrated to become what is referred to as "integrated", for instance in terms of language, work or culture. Secondly, it takes on a democracy-promoting task when it comes to developing a peaceful way of tackling social change, such as by potentially addressing all citizens with offers that are critical of racism.

When we speak of diversity and migration in adult education, we think first of all – and frequently only – of the diversity (or indeed inequality) of the learners. Programmes and methods are consequently developed which take into account the heterogeneity of the participants and aim to prevent marginalisation. I would like to change the perspective in this article and look at migration-related *diversity of the staff* in adult education. In doing so, I build on the idea that increasing heterogeneity among addressees in migration societies requires not only specific services to be offered, and to some degree

new skills on the part of the teachers. We also need reforms at all levels within the organisation in order to be able to provide appropriate frameworks for new social challenges. Concepts developed for this, in particular in Europe and North America, are referred to by buzzwords such as "intercultural opening" (Griese, Marburger 2012), "managing diversity" (Göhlich et al. 2012) or "anti-discrimination" (Gomolla 2012). They are implemented in both the social and the education systems, as well as in public administration or in private industry. Even if these methods each pursue different foci, they nonetheless all view the field of personnel development as a central area in which society's diversity is to be reflected.

No representative statistical data are however available yet on the number of staff with migration biographies, for instance in adult education in Austria or Germany. Explorative studies and expert opinions suggest that migrants remain very much underrepresented (Kukovetz, Sadjed & Sprung 2014: 64 et seq.). The questions to ask are: the degree to which people with migration biographies find it more difficult to gain access to qualified employment in adult education, and how any obstacles might be overcome.

I would like to explore this question by presenting in this article selected results of a study that was carried out in Austria from 2012 to 2014 ("Experts with migration background in adult education"). We analysed what barriers as well as favourable conditions migrants face when seeking access to jobs in adult education. We then went on to illustrate the strategies employed by stakeholders in shaping their careers. We surveyed both migrants and individuals whose parents had immigrated and who themselves grew up in Austria (the "second generation"). We orientated our analysis towards specific professional groups within adult education: educational specialists in training, teaching and counselling, and managerial staff in educational institutions. The study included a quantitative questionnaire (1,056 questionnaires) and 34 qualitative interviews. We also used three case studies to analyse how selected educational institutions address the phenomenon of migration and diversity. These "classical" research methods were supplemented by holding expert workshops and by implementing a participative research workshop.

Promoting diversity? Between social justice and profit maximisation

The call for more staff with a migration background in adult education may have a variety of reasons, as is made clear by two typical positions within the spectrum: Initial access may be described with the buzzwords *representation* and *social justice.* In a nutshell, the view is put forward here that immigrants form part of the host society, and hence must be enabled to participate equally in all areas of society and in professional fields. Consequently, adult education also needs to consider how to avoid any exclusions and to guarantee fair access for all potential staff members. For instance, concepts for anti-discrimination and equality play a central role in this context.

"I would like to warn against generalising and collectively attributing specific skills or characteristics."

A second approach focuses more closely on resource-orientated consideration in conjunction with diversity. Diversity management concepts thus aim to recognise *diversity characteristics* as *potential* and to make it possible to use them for the business objectives. This would mean for adult education that linguistic, cultural and general migration-related diversity among the staff is also to be understood as being helpful for addressing migration-related tasks – such as recruiting new target groups, amongst other things. I will come back to what that means in concrete terms. Immigrants' descendants are frequently also multilingual and have migration-specific knowledge because relevant experience was shared within the family, or the children assume the role of a mediator between their parents and the host society from their infancy. This naturally does not however mean that everyone who has a migration biography necessarily has such resources. I would therefore like at this juncture to warn against generalising and collectively attributing specific skills or characteristics.

Many institutional strategies comprise both anti-discriminational goals and a profit-related concept, something which Emmerich & Hormel (2013) describe as "equity vs. business". The weighting of these two goals may admittedly differ very widely. The debate on institutional discrimination is still in its infancy in the German-speaking area, unlike for instance in the United Kingdom (Gomolla 2012). That said, a real hype in diversity programmes can be observed. There is a need to adjudge in individual cases to what degree active anti-discrimination or diversity management activities are actually being engaged in, or indeed whether the institutions are merely taking up a rhetoric which promotes their image.

As a matter of principle, a dilemma is always associated with the demand for the recognition of migration-specific skills, and critical migration research has indicated this in detail (Mecheril et al. 2010): The recognition of "special" skills, in turn, reproduces categories and attributions of migrants' alleged "differentness". Conversely, potentials resulting from origin (e.g. knowledge of language) or specific experiences should also be suitably recognised as cultural capital (Sprung 2011). This is of particular importance when it comes to specific groups of migrants, who are frequently referred to in the public debate as having shortcomings or as causing alleged "integration problems".

Selected results of the study

I would like to cast some light in the next section on selected results of our empirical study, and to reveal potential barriers and favourable factors when it comes to gaining access to the professional area of adult education.

Social capital and legal marginalisation

A lack of social capital has been identified as a major barrier to training and employment in adult education. Contacts and networks appear to be particularly significant in connection with persons in *relevant positions* within the education system (Sadjed et al. 2014: 145 et seq.). Our interviewees frequently built up this capital as they themselves participated in training. Some players were for instance encouraged and actively supported by their former language course leaders in applying for jobs in adult education. In some cases, individuals were recruited directly from courses which they had attended for qualified employment in the same educational institution. Once they had taken up their work in adult education, targeted promotion and encouragement were then provided by superiors or colleagues (for instance in the shape of mentoring), which made a major contribution towards career development. As a rule, people who did not immigrate until they were adults had less social capital than those who had already been able to establish the appropriate contacts, for instance during an extended educational career in Austria.

Further barriers stem from the legal frameworks, such as when it comes to residence arrangements or the recognition of educational qualifications from their countries of origin. It was noted, all in all, that the respondents in Austria were highly active when it came to further training. They attempted to obtain certificates in the host country in order to be able to compensate to some degree for the lack of recognition of their previous qualifications.

Racism, language

A variety of experiences of racism (frequently subtle in nature) constituted a further obstacle to gaining a career foothold. The respondents for instance considered disparaging looks or whisperings on the part of participants as a nuisance. They furthermore generally mentioned the feeling of being observed particularly critically, or even with mistrust, by colleagues and superiors because of their origin. Not last, the demand that they have a "perfect" command of German made it difficult for them to gain access to the professional field although the specialists all had a very good knowledge of the language. The respondent institutions also stipulated "perfect German" as a *sine qua non* and as a particularly important criterion for recruiting migrants. This demand, which was frequently put forward as an absolute matter of course, can however certainly be queried as it cannot be materially justified in many cases, or frequently also does not appear to be clearly defined. Or to put it another way, depending on the area of activity, different skills may well be more important than error-free grammar. The maxim of demanding a "perfect" mastery of the language constitutes a form of marginalisation which devalues particular linguistic practices and places them at a disadvantage (Mecheril et al. 2010: 99 et seq.). There is a need here, for instance, for institutions to differentiate more clearly as to what language skills apply as a precondition for employment in specific areas. It is ultimately a matter of a situation-appropriate *ability to communicate*, and the fact of migrants being multilingual can moreover perhaps be regarded as a particular bonus in this regard. Ultimately, the staff should also be *systematically* given opportunities to catch up on their German language skills after taking up employment, or assistance for specific requirements (such as in drawing up written products).

Even if the obstacles are greater in most instances for migrants who themselves have immigrated, members of the so called "second generation" nonetheless also experienced discrimination. This took place in those cases in which a "migration background" was ascribed to them because of their appearance or name. We hence saw a tendency among those who grew up in Austria to hide their migration biography or their parents' origin. This circumstance can also be interpreted as resistance against relevant processes of categorisation and labelling. The permanent ascribing of an alleged *differentness,* referred to as "othering" (Bhabha 1994), not least, also implicitly places a permanent question mark over their belonging to society (Mecheril et al. 2010).

Potential offered by migration biographies

Our study clearly indicated that a migration biography may lead to certain disadvantages when it comes to gaining a foothold in the professional field of adult education. However, we also conversely analysed the degree to which the experts make active use of their migration experience as a resource in order to get on in their professions. Migration-related cultural capital can also potentially be put to use for adult education for a variety of reasons: Speaking several languages is highly valuable where there are attendees from a variety of different countries of origin. However, a profound understanding of the circumstances and needs of learners from comparable circumstances may also be regarded as an advantage. Many interviewees reported of an empowerment effect that they frequently observed among attendees where a migration background acted as a binding element. Knowledge of the systems in the countries of origin, or a better understanding of attendees' learning biographies, also help ensure successful educational interaction.

The specialists themselves adopted a variety of approaches towards their migration-related resources. They were able to express these most frequently and naturally in institutions which are specialised in offering integration to immigrants. Such institutions were frequently the first contact with the professional field, and in some cases served as a springboard for their future careers. The specialists, by contrast, very frequently did not contribute their skills related to migration and to their origins in institutions that were not specialised in integration until they were deliberately called on to do so. It was mostly individuals or superiors who encouraged them. Having said that, these are individual initiatives, and in most instances are not embedded in a corresponding institutional strategy as to how to approach diversity and discrimination (Sadjed et. al 2014: 104 et seqq.).

The professionals themselves present the situation somewhat ambivalently. Making active use of their migration-specific capital entails, on the one hand, the risk of discrimination and stereotypical attributions. On the other hand, this capital may also be applied as particular skills which help promote a person's career. In the final analysis, however, it is the institutions which define what specific skills are demanded and acknowledged. The specialists therefore showed flexible, predominantly reactive, prudent conduct in order to explore whether they should take their migration biographies to market, or whether it would be better to leave them out of the equation. Another risk that was described was for expertise in migration-related issues to lead to the specialists being reduced to associated fields of activity. This leads to other skills frequently not being acknowledged and responsibility for all the institution's integration or diversity agendas being delegated to these individuals.

Releasing the potential

Against the background of processes of social change, adult education is called upon to not only develop its concepts and services, but also to reflect critically on its own self-perception, or indeed possible exclusion mechanisms (Kukovetz, Sprung 2014). This also applies to the phenomenon of growing societal diversity. This article particularly focussed on migration-related challenges, but these are doubtlessly also linked with further intersectional aspects. Increasing awareness of heterogeneity aspects is reflected in a variety of approaches such as diversity management, intercultural opening or the reduction of institutional racism. Staff development in educational institutions is a relevant level of action here. The increased inclusion of people with migration biographies in qualified employment in adult education can be justified in terms of theory of justice and with a view to relevant potentials for working in the context of a migration society. Potential resources resulting from a migration experience or from an individual's origins should hence be appropriately recognised and developed. At the same time, there is a need to avoid specific characteristics or abilities being *universally ascribed* to migrants or reducing players to their migration biographies.

The research project which has been introduced in this article was closely networked in each phase with players from the practical fields. Roughly 100 representatives from adult education in Austria took part in the participative discussion process in several groups subsequent to the study. This enabled "Guidelines for adult education in a migration society" to be developed.[1] These Guidelines are understood as providing momentum for discussion and as an aid for educational organisations wishing to actively take up the challenges of a migration society.

Discuss this article at our virtual seminar (see page 106)

Get Involved!
ICAE Virtual Seminar 2018

Notes

1 / The Guidelines can be downloaded (in German) at https://migrationsgesellschaft.wordpress.com/

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About the author

Prof. Dr. **Annette Sprung** has been active in social work, adult education and research. Her current work at the University of Graz focuses on adult education in migration societies, racism, diversity and social inequality. She is an active member of several scientific networks, including the ESREA Network on Migration, Transnationalism and Racism.

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Column

The winds of gender equality

Congolese women face multiple discriminations resulting from backward customs, traditions, prejudices and in some cases from their own ignorance and that of the members of their community. Perceived as objects, as chattels belonging to their husbands, women are denied access to education, so that they lose out on inheritances, property, etc. This practice is favoured by customs and traditions, but it is also entrenched in the national legislation. The Family Code has led to women's lack of legal capacity, and was not revised until July 2016.

It is the winds of gender equality which have enabled women in the Congo to take charge of their own lives, and even to bring about changes in their communities. They now have a window of opportunity to assert themselves and to rid themselves of the label of subservient subjects with which they have been branded for generations. The country's various wars and conflicts have made this process more difficult, as women became victims of rape and sexual violence, sometimes leaving them as widows at a young age and burdened with children.

I work for SOS Multisectoral Legal Information *(SOS Information Juridique Multisectorielle – SOS IJM),* a not-for-profit association aiming to help improve the level of knowledge about human rights, fundamental freedoms, and their effective implementation. We guide and accompany women towards becoming emancipated and autonomous. We raise awareness of their rights, which many do not know that they have. Even when they are made aware of them, they often refuse to assert them for fear of being excluded from their communities. Next they need to be taught a culture of entrepreneurship, which we instil in them. This is important for their social integration, in particular if they have been victims of rape or sexual violence.

We teach them to read and write for the first time, in a gradual and informal way. These classes help them take care of their own income-generating activities. They also provide knowledge, skills and qualifications so that they can claim their rightful place in their communities. Teaching this gives them self-confidence, permitting them to engage in regular work, stand up to unjust, damaging social constraints which define the scope for action that is open to them. This encourages them to send their children to school, be they girls or boys.

Adult education has a vital role to play because it enables women to catch up on what they never had the opportunity to do and to ensure that they have a future, whilst at the same time fighting against inequalities between men and women. And this is a struggle which will benefit the country's development.

Ella Mindja Ga Muderhwa (Democratic Republic of the Congo) is a lobbyist and advocacy officer at SOS Information Juridique Multisectorielle.

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The power of dialogue, or how some young people started talking about peace in Kyrgyzstan

Akmaral Satinbaeva
Youth of Osh
Kyrgyz Republic

Abstract – *This article is about how to change the behaviour and attitude of young people in Kyrgyzstan in order to promote the ideas of tolerance and an open, diverse society using innovative approaches.*

I live in the southern part of Kyrgyzstan, in Osh city. In 2008 we, a group of ideas-driven young enthusiasts, established the civil society organisation Youth of Osh. Today Youth of Osh is one of the leading youth organisations in Kyrgyzstan.

2010 was a very difficult, emotional year in Osh, as a violent interethnic conflict broke out. This presented our organisation with a major challenge, and at the same time it gave us an opportunity to expand the organisation's activities. We felt a responsibility for the city, as much work needed to be done at different levels in terms of reconciliation and peace-building. Responding to the challenges and needs, Youth of Osh implemented a variety of peace-building projects to identify, encourage and support young people able to mobilise and influence their peers in order to advance the ideals of a tolerant and open society. The projects and activities implemented made Youth of Osh a well-known organisation and gave it a good reputation, especially in the communities of southern Kyrgyzstan. Youth of Osh has since implemented several peace-building projects using different approaches. We have worked with school children from different ethnicities using the idea of volunteering/community service. We increased the capacity of young journalists to produce media material on conflict-sensitive issues. We established playgrounds in multiethnic communities with the active involvement of citizens in the construction business. We trained young people from border villages to talk about their conflict issues and life stories in border communities using Internet tools and civic journalism.

Members of the "Theatre group" of the PEACE project performing a funny clown scene

One project that merits a closer look deals with conflict prevention and promoting the ideas of tolerance, unity, multiculturalism and diversity. The PEACE project ("Promotion of Ethnic Equality And Civic Engagement") used some innovative and creative approaches. Youth of Osh implemented the two-year project (2012-2014) in partnership with DVV International and the Institute for Youth Development in five cities in Kyrgyzstan: Bishkek, Tokmok, Osh, Jalal-Abad and Batken. PEACE promoted ethnic equality and civic engagement among young people in community development. The overall objective was to help reduce inter-ethnic and inter-religious tensions in Kyrgyzstan and to strengthen the potential for peace in the country. The capacities of the two youth NGOs were enhanced towards reconnecting, integrating and consolidating young people with different backgrounds and enabling them to articulate their own problems and play an active role in their communities and in affairs affecting them.

The project created opportunities for more than 500 young people aged 15-24 – creative, talented young people whose products or works appeal for peace among the general public. These are people who have either just started or have been engaged for some time in graffiti, hip-hop, rap, music, dance, painting, poetry, photo and video making, etc.

Breaking the stereotypes

The philosophy behind the project was to resolve sensitive issues such as conflicts through an innovative and inspiring approach of "Creative Youth Groups". These provided a safe, enjoyable, interactive environment for young people, and offered a deeper understanding of the interests of different groups, incorporating strong educational and leadership components. The products of the creative groups are innovative tools for promoting peace and breaking stereotypes of "the other", thus encouraging young people to challenge such stereotypes.

Various methods and tools were used during the project: educational training courses on leadership and on the creative groups' topics and methods, round table discussions, mobile festivals in villages and cities, public videoconferences, study tours, regional exchanges between groups, and more.

25 young people with diverse cultural, religious, geographical and socio-economic backgrounds were divided into five groups each in five locations. These creative groups were formed around common youth interests, including sub-cultures such as graffiti, rap, photography, cartoons, hip-hop and dance.

In all of these they worked together to create platforms to build peace, promote dignity and dialogue, and to make products promoting peace (cartoons, social reels, photos, table games, rappers' songs, graffiti drawings, video clips, etc.), all about diversity, inter-ethnic tolerance, peace-building and other social issues from a youth viewpoint. The products were designed to deliver a message to the young people of Kyrgyzstan in an understandable, interesting and inspiring language – the language of youth sub-cultures.

Members of the “Dance group” of the PEACE project performing a hip-hop choreography at an open air event in Osh city

Voices of participants:

“During the project, I realised that we often judge people by their appearance, but we need to learn about their inside world.”

“I changed my attitude towards others and want to be a tolerant person. It’s cool to live in a diverse and peaceful society.”

“I was a conflict-oriented person. I wish I’d known about conflict prevention methods earlier. Now I realise I was wrong.”

“Before, I thought that the project was about me getting wealth or things, but now I understand that the project resolves some problems.”

They were also meant to promote common interests among young people. Over time, the project actually had a ripple effect, casting ever wider circles among young people all over the country, encouraging them to challenge stereotypes and generalisations about those who are sometimes referred to as “different”. Special efforts were made to involve the most contentious of young people from rural areas. Kyrgyzstani singers, sportsmen and showmen, “stars” who are popular among young people, were engaged to become involved in the project’s activities to become “Ambassadors of Peace”. All the project activities and events were widely promoted in the mass media at local, regional and national levels.

The project significantly contributed towards changing the mindset of young people, their understanding, attitudes, behaviours and culture of communication, as well as building a strong foundation for further sustainable and viable actions towards peace-building (toolkit for educators, network of youth peace promotion groups and NGOs, set of peace promotion products, etc.). Working in creative multinational groups removed ethnic and religious dividers. The regional exchange between creative groups furthermore broke down geographical barriers. All the project activities empowered young people to play an active role in peace-building and promote civic initiatives, thus contributing towards living together in dignity and engaging in dialogue (through things like mobile festivals and demonstrations, creation of peace promotion products). By being involved in the project activities, participants developed their creative and professional skills, which have since developed to become a profession in some cases. The project encouraged young people to challenge stereotypes and generalisations about those who are “different” to them, and to learn together about diversity by increasing the positive interactions between young people from different identity groups at five locations in Kyrgyzstan.

Success story:

"I am a participant of the 'Promotion of ethnic equality and civic engagement (PEACE)' project.

I took part in the project for more than a year. During this time, from being a closed and unsocial guy, I turned into a self-confident, cheerful, active, creative leader. The project gave me the opportunity to discover my creative potential. I learned how to organise events, dance professionally, and participate in contests, competitions, travel around. I am happy to see how my family is proud of me, observing how I realise my potential. I'm starting to love and respect myself. The PEACE project has given me a great number of unique memories, and it introduced me to like-minded people who are my best friends today.

One happy moment in my life that the project brought about is the breakdance tournament 'Red bull BC one Central Asia cypher 2015'. I got into the Top 8 dancers in Central Asia, when no one from Kyrgyzstan had ever been able to get into the second round before me, and I went on. At that moment I felt like one of the Masters of the Universe. It was really cool, and I was beaming with happiness!

After the project, I knew for sure where I wanted to work. I began to volunteer actively with Youth of Osh. I and my team of volunteers, who also participated in the project, started organising festivals, charity concerts and campaigns independently, helping our society and developing our professional skills.

Later a miracle happened! As a former participant of the project, I became a member of the Youth of Osh staff. I worked officially as an employee and got a salary. It was something incredible; I would never have thought that I could work in such a cool, active and interesting environment.

Many thanks to the project and to Youth of Osh! They changed me. They changed my whole life!"

Dastan Turdaliev, aged 23

Getting closer to the goal

All in all, the results of the project were considered very successful in the final external evaluation. The project objectives were relevant, attainable and realistic for young people; the methodology chosen for achieving them was relevant and correct. The involvement of different stakeholders at the national, and particularly at the local level contributed to the successful implementation of all project activities. The project activities met the needs of the target groups. The level of satisfaction of the target group of young people with the progress of the project was estimated as very high. The PEACE project increased interethnic and interdenominational interactions between young people by creating 25 Creative Youth Groups which showcased 125 creative products during 58 events at the village and city festivals in 40 locations which were attended by more than 5,000 people and covered by the mass media at national and local levels. At least 500 young people have been empowered to play an active role in the public, social and cultural life of their communities and in the country.

Both in the direct target groups and among the beneficiaries, young people have changed their attitudes towards "the others", and become re-translators of the main message of intercultural communication to their peers using a peer-to-peer approach. They developed their skills in advocacy, fundraising, communication, and improved their self-confidence, by attending leadership and personal development training. They became more professional civic process activists, becoming part of the existing project NGOs and establishing new ones. The project influenced many of the participants when taking major life decisions such as choosing their future professions. With some it contributed towards changing their values in life, for instance transforming them from street bullies into active citizens, to become positive agents for social change.

More information on Youtube

Video about the Youth of Osh organisation:
https://www.youtube.com/watch?v=G38_ojKEvnM

Video about the PEACE project:
https://www.youtube.com/watch?v=sJC8t-SM_EQ

Song entitled "We are the World" made by PEACE project participants:
https://www.youtube.com/watch?v=6xsyHJgoirQ

About the author

Akmaral Satinbaeva is one of the founders of the non-profit organisation Youth of Osh. She has run different projects aimed at transforming the conflict in Southern Kyrgyzstan, with a special focus on the media and young people.

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Photography
by Mário Macilau

All inclusive

Photo reportage

Elisa is a community leader of 60 houses, a common system in rural areas. By attending literacy classes, Elisa became a role model. She says that what she learns there is also helping her in her farming activities. She is farming cassava in this field

All inclusive

Photography
by Mário Macilau

Many people in Mozambique, especially women, do not have access to education. According to official sources, almost half of the population (48.1 %) is illiterate. If you have a disability, access to education is even more limited. This is due to discrimination and to an education system that is not adapted to your needs.

The Inclusive Adult Education project (IAE) was launched in 2012 to address these challenges. The project offered literacy skills to illiterate and semi-literate people in two provinces of Mozambique, with a special focus on people with disabilities. The project also raised awareness about the educational needs of people with disabilities, and supported a more inclusive literacy and adult education environment. Funds came from the European Union, and the project was implemented by DVV International together with local organisations, the local government education departments and the Association of Blind and Visually-Impaired People of Mozambique (Associaçao dos Cegos e Ambliopes de Moçambique – ACAMO).

When the project ended in 2016, it had reached 2,355 participants (88 % of whom were women). Around 12 % of the participants had physical disabilities (including hearing and vision loss). Many of the participants said that the project not only taught them how to read, write and to some extent do arithmetic, but that it also gave them greater autonomy and self-confidence, and helped them to actively participate in the life of their communities. The project also called the attention of the communities to the fact that people with disabilities have a right to education; parents learnt that they should send their children with disabilities to school and understood that adults with disabilities can also attend literacy centres.

But the end of the project was not the end of the activities. Many participants wanted to keep on learning. In the rural district of Manhiça, in Maputo Province, three former literacy supervisors of the project worked with the communities to start a local development organisation called Development Community Association (ACD – Associaçao de Desenvolvimento Comunitario). Together they managed to obtain the support of the local education department, which agreed to provide materials and pay volunteers for the literacy centres, while ACD members would provide technical support. ACD also managed to keep the health training as well as small-scale farming activities alive, supporting the families to build toilets and produce their own vegetables.

One year after the end of the project, *Adult Education and Development* asked Mozambican photographer Mário Macilau to visit one of the communities in the Manhiça district. Here, classes are now running up to two times a week, whenever the community agenda allows it and participants are free from other activities.

1 / The illiteracy rate in the Manhiça district is 58 %. Literacy classes give adults the opportunity to learn to read and write, which offers them new possibilities in their community and in their lives. Most of the participants are women. The low level of male participation in literacy classes is a common phenomenon in Mozambique

2 / The learning materials used are not only designed to teach writing, reading and arithmetic skills, but also relate to aspects of daily life such as health, environment, farming, social participation and gender sensitivity

1

2

3 / Mariana (in the middle) at an evening literacy class with two women from her community

4 / Classrooms are a rare luxury, so most classes are held out in the open

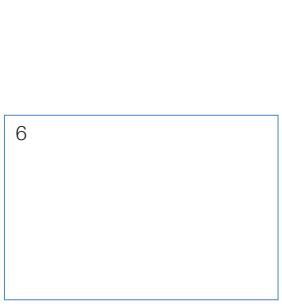
5 / Mariana is one of the participants with a disability. When the rebels assaulted her village, Mianhiça, during the 16 year civil war in Mozambique, Mariana tried to protect her daughter. The rebels cut off her arm and killed her daughter. Mariana decided to join the literacy classes because she wanted to be able to understand why there had been war in her country

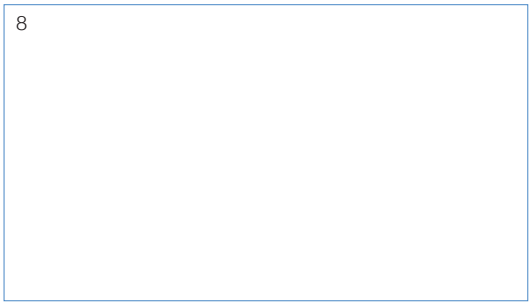
3

4

5


ONE NATION





6 / Most people in the Manhiça district are family farmers, producing peanuts, beans, cassava, sweet potatoes, bananas, corn and vegetables. More than 70 % of the household farming in Mozambique is done by women. Men often have to look for jobs abroad; many men from the Manhiça district are migrant workers in the gold mines in South Africa

7 / Madalena brought her baby to the farm. She came to harvest some food to cook that evening

8 / The local literacy centre also offers practical lessons on farming techniques. They are held in special farm plots where participants can for example share their experiences with different crops. Here, Felizmina is watering her vegetables, a job that is carried out every day late in the afternoon

9 / Julia is a community leader. She says she benefits from the literacy classes because she can understand official documents now and is able to sign them with her name instead of using her fingerprint

10 / Crizonia got pregnant at the age of 13 and had to leave school. She is now a single mother. She decided to join the literacy classes to learn how to read properly and do simple calculations. After completing the third year of literacy, she was able to go back to the 7th grade of public school

11 / When Mário Macilau came to visit, kids were playing around and were excited to see the photographer. As in many rural setups, the population of the Manhiça district is very young (41 % are under 15 years old)

9

10

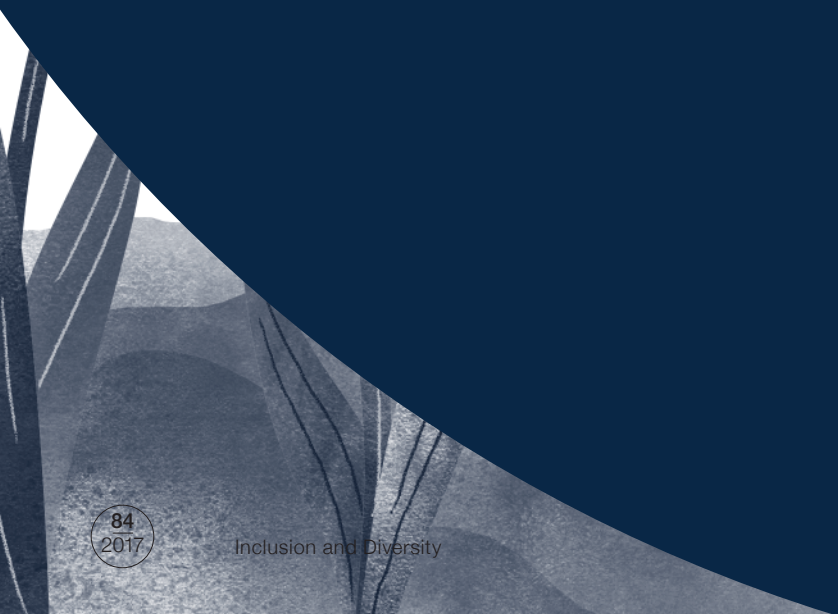
11

84
2017

Section 3

Method

How you do things will affect the outcome. Inclusion is diverse, depending on where in the world you are, who you are, and where you want to be. To accomplish anything, we need to develop and use good methods.



Building the capacity of adult educators to create inclusive classrooms

Shermaine Barrett
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Abstract – *How can we build the capacity of adult educators to create inclusive classes within the context of student diversity? This article outlines a process through which adult educators can develop a better understanding of themselves in terms of their values, moral perspective, biases and prejudices and identify how these traits influence their interactions with their students. The assumption is that reflexivity, the willingness to self-reflect, enables instructor self-knowledge, which leads to better self-management and context management, resulting in turn in being better able to create an inclusive learning environment.*

Living in an ever-changing and connected global world, diversity has increasingly become a hot topic in political, legal, corporate and educational arenas. As a concept, diversity acknowledges that people differ in many ways, some visible, some invisible. Typical examples include age, gender, marital status, social status, disability, sexual orientation, religion, personality, ethnicity and culture.

Gardenswartz and Rowe (2003) categorise these multiple dimensions of diversity in what is called the Four Layers of Diversity model. In this model, the four layers are depicted as four concentric circles. Moving from the centre outward, these layers consist of personality in the centre, internal dimensions in the second circle, external dimensions in the third circle, and lastly organisational dimensions in the fourth and outer circle. The personality dimension relates to the individual's personal style and characteristics, which speaks to whether an individual is an introvert or extrovert, reflective or expressive, a thinker or a doer. In the second layer, the internal dimensions speak to those characteristics over which the individual has no control. These include characteristics such as gender, age, race, sexual orientation, ethnicity and physical ability. In the third layer, the external dimensions comprise those aspects that are the result of life experiences and choices such as religion, educational background, work experience, parental status, marital status, recreational habits, geographic location and income. The fourth layer, the organisational layer, consists of characteristics such as work content/field, management status, union affiliation, seniority,

work location, divisional department, and functional level classification. The characteristics of diversity associated with this layer are items under the control of the organisation in which one works.

The two faces of adult education

All the dimensions discussed by Gardenswartz and Rowe (2003) are important in adult education. Wherever in the world we are, the issue of diversity is central to the adult learning classroom. Such classrooms comprise a range of ages, multitude of beliefs, understandings, values, ways of viewing the world, as well as the diverse experiences of the participants. In some regions, the issue of diversity is further compounded by the recent spate of mass migration as people flee political and social unrest in their homelands to seek protection and assistance in other countries. These people will need education and training on many levels as they seek to integrate into their host countries.

Adult education is also usually associated with efforts to address issues that people face in their communities – for example issues of poverty, ill health, crime and violence, political disempowerment, exclusion of individuals based on gender, class and other factors, the need for work skills, and environmental degradation. The role of education is therefore twofold. It should lead to a better, more fulfilling personal life, but at the same time should result in a better citizenry and a better world. For that to work, learners must be empowered and included. Learning is therefore best facilitated in a context of mutuality and respect in which participants feel valued. A typical trait in adult education is that a high degree of participation is expected from everybody. This includes learners taking responsibility for their learning and engaging in open and authentic dialogue within the learning environments. Within the classroom, healthy forms of communication and freedom to critique and choose is facilitated, and students' initiative and autonomy are promoted (Barrett 2012).

"The adult educator has to move from simply acknowledging and accepting that individual learners are different, to a position where he or she creates an atmosphere of inclusion."

Creating inclusive classrooms

Given the context and the goal of adult education, adult educators should actively manage and value the diversity within their learning spaces to ensure that learners feel included within the learning environment. The adult educator has to move from simply acknowledging and accepting that individual learners are different, to a position where he or she creates an atmosphere of inclusion. The key to creating an inclusive classroom that encourages participation, teamwork, and cohesiveness is diversity management which encourages persons to interact and share ideas. Instructor competence in creating inclusive classrooms through diversity management is of vital importance here.

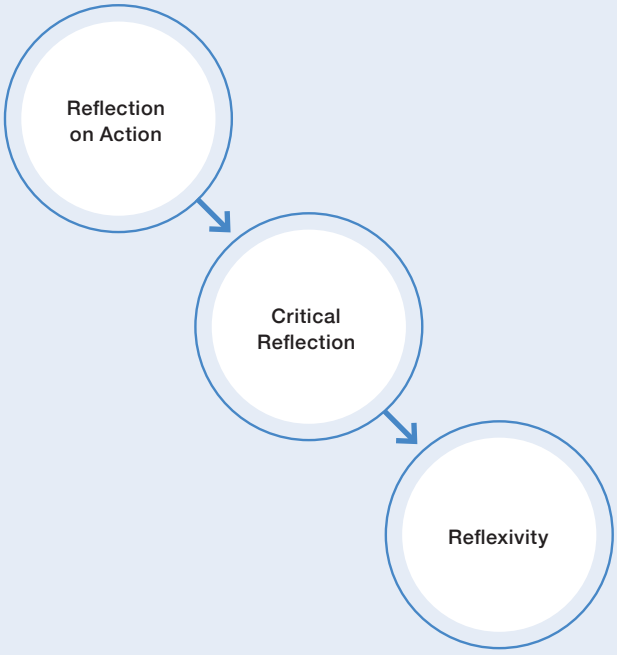
Let us now take a closer look at a number of strategies that will help adult educators develop the competencies to create inclusive classrooms. Our starting point is that educators who develop a reflexive practice are best able to create inclusive classrooms where participants feel respected, their views are honoured and therefore they feel free to participate.

Reflexivity

Reflexivity refers to the teacher's willingness to explicitly examine how his/her assumptions, personal beliefs, and dispositions impact his/her attitude towards teaching and students and their consequent willingness to look at things from a different perspective (Barrett 2012). Reflexivity requires the individual to think more critically about their actions and to question how they see their world. It gives focus to the presuppositions, assumptions, values, personal philosophies, the things we take for granted and their impact on our relationships. This form of reflection is identified by Mezirow as premise reflection, that is, reflection on questions about why we behave the way we do; "what is it about the way we see other people that compels us to make polarised, summary value judgments" (Mezirow in Welton 1995: 45). The practice of reflexivity involves questioning the relationship between one's self and others (Cunliffe 2004). It exposes contradictions, doubts, dilemmas and possibilities (Hardy & Palmer 1999). Reflexivity, with its focus on self-reflection, has profound potential for major personal transformation at the level of what Mezirow (1997) describes as the transformation of one's meaning perspectives. Reflexivity may be seen as one aspect of the larger field of reflection, and as such may be viewed as progression along a continuum, moving from reflection on action and in action (Dewey 1933; Schon 1983), to critical reflection (Stephen Brookfield 1995), and then to reflexivity or transformational learning (Mezirow 2000). *(See figure 1).*

A reflexive practice requires that the instructor engages in reflection at various stages of his or her practice. The literature on teacher reflection speaks to reflection before, during and after instruction. Dewey (1933), Schon (1983) and Laughran (2005) all spoke to reflection from the perspective of timing when they referred to reflection as reflection-for-action; reflection-in-action and reflection-on-action. Reflection-on-action (Dewey 1933; Schon 1983) refers to looking at situations retrospectively and seeking to see how they could have been done differently. It entails a systematic and deliberate process of thinking about one's actions after an event. Reflection-in-action refers to thinking about doing something while doing it. This type of reflection may be described as thinking on your feet. It occurs when an individual reshapes what he or she is doing while doing it. Mezirow (1995) described reflection-in-action as the momentary kind of reflection that is used in an immediate situation to guide next steps.

Figure 1 – Reflexivity as a continuum of reflection.



Key to reflection-in-action is past experiences that allow one to recognise the kind of response that a particular action is likely to evoke, leading to a modification of one's actions. This type of reflection can be aligned with the notion of self-management promoted in the literature on emotional intelligence. Reflection-for-action is anticipatory in nature. This refers to reflection that takes place prior to an experience, and as such may be described as reflection for action. The focus of this form of reflection is self-awareness, another central notion of emotional intelligence. Creating inclusive adult classrooms requires that the instructor engages in reflexive practices before, during and after the learning experience.

"Reflexivity provides a tool that makes teachers aware of the lenses they wear as they teach and through which they view their classrooms."

The value of teacher reflexivity in the classroom

Teaching in contemporary societies takes place in complex and diverse settings. Nowhere is this truer than in the adult learning classroom, given the heterogeneity of those classrooms. The educator can be called a teacher, tutor, facilitator, or guide. Regardless of the title, he or she needs to create and manage a classroom environment that facilitates all students' learning. What the educator does or does not do is of great importance in facilitating learning. At the same time, the nature and outcomes of our behaviours as teachers are largely impacted by our intellectual assumptions, beliefs and emotions. Teachers respond to students based on their thoughts, worldview, values and assumptions. Thus, sometimes "what we think are democratic, respectful ways of treating people can be experienced by them as oppressive and constraining" (Brookfield 1995: 1).

Reflexivity provides a tool that makes teachers aware of the lenses they wear as they teach and through which they view their classrooms. But it also acts as a mirror that enables the teacher to view him or herself and to make explicit that which is tacit or taken for granted. In so doing, being reflexive helps teachers to clarify and redefine their educational beliefs, images, and assumptions, and enables them to see how their conclusions about events in their classrooms are really just their interpretations of such interactions. The reflexive process enables teachers to integrate their professional beliefs and theoretical knowledge into new professional meanings and concrete practices for the benefit of creating and maintaining inclusive classrooms and to ensure student learning. Village and Lucas (2002) observed that teachers are better able to create a more effective communication with their students when they know their students' cultures, confront their own prejudices and behave unbiasedly. Reflexivity therefore facilitates the development of the teacher's personal and social competence – emotional intelligence – and facilitates transformative teacher growth. This helps the teacher to be less emotional in the classroom, thus creating a friendlier learning environment.

Strategies to promote reflexivity in adult educators

Teaching adult educators to be reflexive begins with instructors clarifying their core values, developing a vision, and consciously aligning their attitudes and beliefs with their actions and behaviour.

Avery and Thomas (2004) noted that courses that mainly lecture with little learner interaction and experiential learning are unlikely to increase diversity awareness. Active engagement and experiential activities help learners make the transition from cognitive knowledge of concepts to a more thorough understanding and practical applications. Consequently, the strategies to promote reflexivity in adult educators presented here are fundamentally experiential and participatory. The strategies are theoretically grounded in the ideas of critical reflection (Freire 1995), transformational learning (Mezirow 1997), experiential learning (Kolb 1984; Jarvis 2010), social constructivism (Vygotsky 1978) and reflective practice (Brookfield 1995; Loughran 2005; Mezirow 1997).

The four strategies presented are recommended for use in either a pre-service instructor training context, or in-service instructor training. All the strategies allow instructors in training to actively participate in structured learning experiences, either individually or in groups. These strategies create learning experiences, either real or simulated, to facilitate the indi-

vidual's own self reflection/introspection. The aim therefore is not to directly teach, but to allow the instructors as learners to discover information about themselves through self-reflection and group interaction. In the sections that follow, the adult educator in training will be referred to as the trainee, and the teacher will be referred to as the instructor.

Reflective journals

Journals are tools that promote growth among trainees through critical reflection and meaning making. The goal of journal writing is for students to evaluate their actions and reflect on how they could handle a situation differently in the future – reflection-on-action. But it also facilitates reflection-for-action, as the result of the analysis will inform future actions. Journal writing provides a safe place for free expression of thoughts and feelings. Reflective journaling provides guided opportunities for learners to "think aloud" on paper and reflect on their own perceptions or understandings of the situations encountered (Brown and Sorrell 1993). Trainees are able to describe why decisions were made and actions taken, along with feelings and future thoughts and directions.

As a strategy for teaching reflexivity, trainees would document incidents in which they recall being challenged by a student or a differing view, or feeling uncomfortable or angry within the learning space. They would be asked to analyse their responses within those situations. The instructor would then provide one-on-one feedback to the trainee about their journal entry. The feedback should be devoid of judgment and criticism. Rather, feedback should serve to challenge the trainee to reflect on his or her experiences and to push the trainee to reflect more deeply at the level of their assumptions, presumption and beliefs about him or herself, their learners and the learning environment. This includes pushing trainees to continuously ask themselves why a decision was made or why they feel the way they do about a topic or a situation. To be effective, the journal writing process should be well planned and have explicit student expectations. Additionally, trainees will need to be open-minded and willing to take responsibility for their actions in the various incidents recorded.

Critical group discussion

The aim here is to expose biases, prejudices and personal concerns. The effectiveness of this approach rests on the willingness of the trainees to be open to rethinking their assumptions and to subject those assumptions to a continuous process of questioning, argument and counter argument. The adult educator in training also needs to be objective in pre-

senting and assessing reasons for positions and reviewing the evidence and arguments for and against the particular problematic assertion. The point here is not to arrive at a consensus, but rather to help trainees reach a more critically informed understanding of the problem, to enhance their self-awareness and their capacity for self-critique, to help trainees to recognise and investigate their assumptions, to foster an appreciation among trainees for the diversity of opinions and perspective that emerge within the context of open and honest discussion, to encourage attentive and respectful listening, and to help individuals to take informed decisions (Brookfield & Preskill 1999).

The instructor would put forward a problematic statement arising from either a real-life situation or a fictitious situation related to some aspect of diversity. The instructor would then facilitate an open discussion on the issue. The trainees would be encouraged to be objective in presenting their arguments and open to reviewing the evidence and arguments provided by their fellow trainees for and against the statement being discussed. Through the critical discussion, trainees will become aware of their assumptions and perspectives on the issue discussed and how these may differ from those of others.

Role play

The use of scenarios and role playing can also be valuable in facilitating the development of reflexivity in adult educators. In general, role playing accelerates the acquisition of knowledge, skills and attitudes by focusing on active participation and sensitisation to new roles and behaviours. The opportunity to engage in situations that are similar to real life helps trainees to practice and retain information, and enables the transfer of knowledge and skills to everyday life (Dawson, n.d.). Providing trainees with realistic diversity scenarios will help them develop an understanding of the complexity of diversity issues by taking on the perspective of another. Role play can also be used to have trainees demonstrate how one would respond in a given situation and to assess the reasons for such responses.

In the classroom, trainees are presented with real-life scenarios depicting a classroom problem, and they are asked to act out the situation responding to the embedded challenge. Following the role play, the instructor would facilitate a discussion about what was enacted by the trainees and the decisions they made in addressing the challenge. This process of reflection presents another avenue for self-knowledge, reflection-for-action.

Case studies

This strategy is close in nature to the group discussion approach discussed earlier. This is because the case usually serves as a catalyst for an open group discussion. Case studies are useful in helping individuals to analyse their values on various social issues involving many people and varying viewpoints. Case studies are used to demonstrate different ways of thinking about the same issue.

As a strategy for encouraging reflexivity, the instructor would select cases adopted from actual situations, either independently or in collaboration with the trainees, reflecting diversity scenarios. Trainees would be required to read the case and independently articulate their own response. Then the instructor would facilitate a discussion around the case during which trainees would have the opportunity to share their perspectives on the matter. The discussion around the case allows trainees to expose and reflect on the lens through which they view various diversity-related issues. It also helps them to clarify their beliefs, assumptions, biases and contradictions.

Final reflections

Today's world is characterised by internationalisation, globalisation and increased levels of migration. As a result, the issue of diversity has gained in importance within our societies and, importantly, in our learning spaces. Adult educators must develop skills and competencies to manage diversity in their classrooms and to create a learning environment in which all learners feel respected and are therefore willing to participate. The adult educator should develop an appreciation of the need to constantly examine his or her assumptions, personal beliefs and dispositions, and to have an increased awareness of how the resulting behaviours and attitudes play out in their classes. This puts the educator in a better position to create and maintain more inclusive classrooms.

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ICAE Virtual Seminar 2018

Discuss this article at our virtual seminar (see page 106)

Building a future – construction workers in João Pessoa

Inclusion in practice
The Zé Peão school project – case study from Brazil

Context

The building industry has long been a haven for workers driven from their homes by grinding poverty to search for better employment prospects – the Irish and now the Polish in England, the North Africans in France, the Turks in Germany, the "untouchables" in India, the Mexicans in the USA and the Egyptians and South Asians in Kuwait. Many lack access to formal schooling and professional qualifications. In Brazil, migration is mainly internal from rural to urban areas.

The Zé Peão School Project is based on an agreement reached between the Federal University of Paraiba (João Pessoa, Brazil) and the local branch of the building workers' trade union – SINTRICOM. The school offers literacy and basic education to building workers in classrooms set up on the building site where the workers live and sleep. Classes take place in the evening, from 7 to 9 p.m.

Success factors

The teaching methodology employs a multidisciplinary approach, with the lesson content being based on the participants' contexts and needs. The topics include the environment, sexually-transmitted diseases and accidents in the workplace. Literacy teaching however remains the school's core focus: It is fundamental that workers become competent readers of the word and of the world and can make use of language as an instrument for furthering their knowledge. Other programmes are designed to broaden workers' understanding of the world: an open-air cinema, an art workshop, a mobile library, a mobile learning workshop using tablets and digital media and a programme of cultural activities.

After 25 years, the school has reached over 5,000 workers and their families, and has trained more than 250 students as popular educators. It has proved that unlikely partners such as a public university and a workers' trade union can work together effectively to guarantee workers' right to socially-relevant knowledge.

More information

www.sintricomjp.com.br/projeto-escola-ze-peao/
www.youtube.com/watch?v=xxnY6sW-jg8

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Inclusion in practice
The Song of Cultures – case study from Germany

Context

Singing together, dancing, having fun, talking together. New arrivals, long-established residents, refugees, neighbours and friends – everybody's singing songs from different cultures and regions of the world together. This happens every Thursday from 3:30 to 5:30 p.m. at Hamburg Adult Education Centre/Zentrum Mitte. The event initially targeted refugees and neighbours in the area to enable them to come together. Over the past year, the venue has become a regular place for people from Syria, China, Iran and Afghanistan to meet with locals and to sing together.

Success factors

"He who sings scares away his woes", as the saying goes. The participants go on a short journey around the world together in song, singing Persian, Spanish, German, Russian or Chinese songs. The focus is on new songs, old and new rhythms from home and a desire to create something together beyond borders.

The event pursues a deliberately low-threshold approach via choir singing: Anyone can take part if they enjoy singing, and they can start at any time. No previous knowledge is required.

This enables playful, attractive contacts outside of the usual learning of grammar and spelling in the German courses that are held at the Adult Education Centre.

More information

www.bildung-fuer-alle.eu/gesangderkulturen.html

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The "Song of Cultures" choir on stage at the Osdorfer Born culture festival

“In the prison, a Cordel, as in education I excel”

From left to right:

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Potiguar University
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Abstract – *This article tells the story of an inclusive experiment in educating adults in prison, carried out at the Sílvio Porto Penal Reeducation Institute, which is located in the State of Paraiba in Brazil. The experiment was carried out in a classroom with 20 students from the first phase of Youth and Adult Basic Education. During these classes, the students composed a “Cordel” (a popular, inexpensive printed booklet or pamphlet that contains folk novels, poems and songs, produced and sold in street markets and by street vendors in Brazil, especially in the Northeast) talking about education in prison and their life stories.*

Education: a question of rights

Everyone is entitled to education. Globally, education is considered to be the best path towards inclusion into society, for children, teenagers, young people and adults. It is also increasingly considered a fundamental human right for personal development. This includes prison inmates.

According to the United Nations Standard Minimum Rules for the Treatment of Prisoners, “Provision shall be made for the further education of all prisoners capable of profiting thereby, including religious instruction in the countries where this is possible. The education of illiterates and young prisoners shall be compulsory and special attention shall be paid to it by the administration.” (United Nations 1977). The right to education is also guaranteed in Brazilian law (Presidência da República do Brasil 1984).

The experiment which we witnessed took place in the Sílvio Porto prison unit, which was built in 1997 and opened in January 2000. It has a population of 1,328 inmates today, or roughly 25 % of all the prisoners in the State. The prison has 189 cells and 10 blocks. Its capacity is 538 inmates, but it houses a lot more.

Based on data from the Prisons Directorate, 22.29 % of the prison’s inmates were in formal and non-formal education in 2016: The Literate Brazil Programme (literacy class) had 23 students; the mobility class in the first phase of Youth and Adult Basic Education had 42 students; the second phase of Youth and Adult Basic Education had 22 students, and the

At the end of the semester, prisoners present their texts at a closing event in the prison

High School had 20 students; the Projovem Prison Class had 40 students; the Bible Course – RHEMA had 55 students; the Reading Club had 32 students; the Writing Club had 13 students; the Choir Class had 23 students; the Drama Club had 8 students; the Dance Class (Hip Hop and Contemporary Dance) had 12 students, and the Music Class had six. The prison unit was therefore reaching a total of 147 prisoners in formal education classes and 149 in non-formal education classes during this time.

"Education in prison is a tool of social inclusion, if developed from a perspective of improving the human being."

The role of education in prison

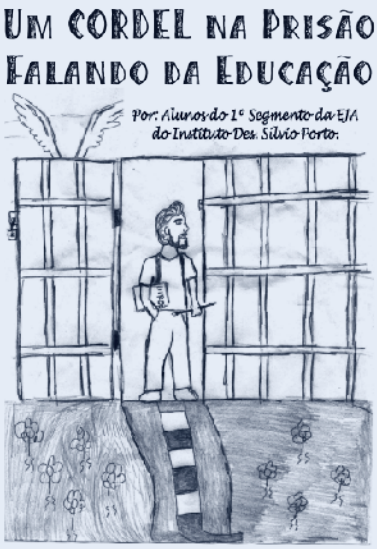
When questioned about the importance of introducing education practices in the prison, the General Director of the Sílvio Porto prison, and the prison guards, who coordinate the introduction of these practices in the prison unit, said:

"Education plays a very meaningful role in the prison system, [...]. The evolution of the students who study in the institution is noticeable and, when they sign the sentence notification, many of them say that they can now read, that they don't use their thumbs for signing anymore, that they know what they are signing […]. The institution's perspective is to broaden the education that is provided by building a classroom and expanding the library so that we can have more books and, consequently, the prisoners will have access to reading, besides the desire to implement the Distance Learning model in order to offer College Degree courses." (Prison Director)

"In the prison there are spaces which should be filled. The school is one of these spaces, and it must be a platform for inmates' growth. Day-to-day life, living together with the inmates, shows that it is possible to transform a human being through education. I have seen inmates who didn't know any Portuguese, who couldn't read or write, and now they write texts; they know how to express themselves, they are interested in reading, and this is very gratifying. […]. We still have a long way to go, and for me the Cordel that our students prepared is the fuel to keep on this path. The Cordel is living proof that, if you show a man the horizon and encourage him, he will seek growth, change and transformation."
(Prison guard)

Teacher Eliane Aquino – Manager of Prison Education from the State Education Department – illustrates to what degree education can be used for inclusion:

"Education in prison is a tool of social inclusion, if developed from a perspective of improving the human being. In this process, it is important to highlight the role of pedagogical



Cover of the Cordel

Excerpts of the Cordel

I went astray through the cities
and confronted the authorities
and lost all my qualities
in prison I was introduced to education
and when I am again part of the nation
I will know how to appreciate my priorities

My name is Fabrício and here I am to talk
about being in school
to make my life as steady as a rock
and show society
that a prisoner can learn as he is taught
for today I go to school and I will never want to stop

We want to thank from our hearts
all those who taught their parts
Director, Teacher, Coordinator of Arts
the prison guards who were always devoted
to bring us to the classroom
so our minds will be unfolded

We are now coming to the end
as this Cordel has become our friend
we will be here hoping
for the best to come
that education may continue
helping us become one

I didn't know what education was
my pen was a hoe-and-a-knife clause
now I hold a pen and a notebook in my hand
because education tries our mind to change
it helps new ideas to build
so our lives will be skilled

At school I learned how to read
how to write and how to think
literature was to me introduced
and by many stories I have been seduced
because I have found in education
another way to resocialisation

School is now my place
where I have made reading my fate
so we can get more and more help
and our judge will break our shell
and facing the world this place we will leave
and new stories will be told

training in the face of the complexity involved in offering education to an audience of young people and adults in a situation in which they are deprived of their liberty. The limits and the obstacles that belong to a historically-established correctional culture, still based on the removal or denial of rights, are hindrances. The initial focus goes back to the training of the actors involved in the implementation process of education in prisons, students, teachers, prison directors, prison guards, through continuous pedagogical planning, based on the pillars of education, so that we could create a common objective and progress together towards reaching it".

Teacher Josefa Rosélia is responsible for the first phase of Youth and Adult Basic Education. According to him:

"The Cordel elaborated by my students is one of these seeds which sprouted and today bears fruit, a reason for all of us, as actors who were involved in this process, to be proud of a collective work in which each member played their part and which culminated brilliantly in 2016 when the actor-students recited their verses at the event that marked the end of our 2016 activities. Education enables new horizons for the inmates; it is a transforming tool, and this transformation is possible. Unfortunately, society doesn't believe in this possibility; they see inmates as beings incapable of making a positive change, where prison is the final point in their lives, a place where they should remain".

These statements express a commitment on the part of the Institution to provide education, that is to implement inmates' right to education as a human right and an element of inclusion in society. Therefore, even after they have left prison, education as a human right is effective when it shows that it is possible to implement the rights of its population.

Yes, but how does it work?

In 2015, we accompanied a class of 20 students in this prison unit enrolled in the first phase of Youth and Adult Basic Education. 18 of these students crafted a Cordel entitled "In the prison, a Cordel, as in education I excel", with the guidance of the teacher responsible for the class.

The students were aged from 24 to 45. Among these, 13 students entered prison without having completed the first phase of basic education; three students were taught how to read and write in prison, and only one student had completed the first phase of basic education. As to the time spent studying in prison, ten students had been in the formal education classes for one year, three students had been there for two years and one student had been there for five years. Only one was attending school at the time of arrest. We should mention that eleven students reported having dropped out of their studies because they needed to work after having become parents at an early age. Two students blame the interruption in their studies on their involvement with crime, and two stated that they hadn't gone to school because they had been homeless.

As for the motivation to study while completing their sentences, the students considered themselves motivated by the possibility of acquiring knowledge, professionalisation, sentence remission, improvement in the way they express themselves and getting away from the prison's daily life of idleness. These students remained active in the Formal Education classes offered by the Prison Unit.

The interest shown by students from the first phase of Youth and Adult Basic Education in the production of texts was noticed by the teacher, after a poetry morning in the classroom, where she and the students started developing a rhyming activity in a quartet stanza. Following on from this activity, the students started producing texts. Then they came up with the idea of a Cordel, which was developed from each student's perception of education, transcribing their life stories into rhymes.

The Cordel presents a simple and objective language, but was able to enable these students to take pleasure in reading and writing, retrieving the regional Cordel literature poets, old chanters and the "Repentistas", the latter being popular poets from Northeast Brazil who improvise on a certain topic and chant spontaneously with rhymes. All of this was done melodically to discuss a range of different topics. Thus, "In the prison, a Cordel, as in education I excel" presents education in rhymes within the prison context from the experiences and perceptions of the students in the first phase of Youth and Adult Basic Education.

Leaving the cell behind

The reactions and feelings of the students as they worked on the Cordel were complex, and included happiness, appreciation, freedom and, most important of all: the honour to be presenting the fruits of their endeavours and the dedication from each player involved in the process, which depicts a side of prison life that society rarely sees.

"I thought of myself when I created the Cordel cover, me leaving my cell, pencil and notebook in hand. I looked for inspiration in myself, in the joy I feel in going to school. I feel very happy for having the opportunity to take part in this Cordel, for being acknowledged. I felt more alive, more human". (Inmate)

"It was the most wonderful thing to me. I never thought I would come up on stage to recite the verses written by each student and which came from our hearts, […] but we give way to studying and I thank the teacher who comes from far away to teach us". (Inmate)

"It was very good. It brought me knowledge; it was an opportunity to talk a little about who I was; it will bring me good memories from this place. Up to today, I speak there in the prison block. This Cordel gave me the strength to move on". (Inmate)

"This Cordel was very good for us and for people in society to see that there is regeneration. People think we are hopeless, that we are a hopeless case, that there is no way out, but that is not the case. We can be regenerated, […]. Out there they don't believe in our abilities, out there they will be amazed when they see this Cordel. Society doesn't understand that it is the body which is locked up, but the mind can develop and take us to many places. The Cordel is living proof of that". (Inmate)

"It was very good, it was very different because we didn't have any means of communication in prison, and this Cordel was a way for us to communicate with the people out there. We are unknown to society, and we are also discriminated against. Few people in Brazil believe that we have the capacity to change". (Inmate)

"I felt free. I am in prison, but at the same time I am free because I didn't even know how to sign my name when I first came here. I learned how to read and write here. That is why I took part in the Cordel. […]. When I learned how to write my name, I felt like a silly kid when he's given candies. I went from cell to cell telling everyone in the block I could read and write, thank God. People think that those who are here are lost and that they are hopeless. It's not true. If you are willing, and if you want, there are good people to help you". (Inmate)

"Taking part in this Cordel encouraged my mind. Education is very important, it shows us a new horizon because life in prison is very hard. When I leave here, I will keep studying. Education will help me leave my thoughts and my previous life behind". (Inmate)

The inmates' accounts express an attitude of education discovery as one of the mechanisms for social inclusion and a development as a human being. There is hope that education and reading can bring a new life perspective after prison, and that inclusion is possible. The Cordel was finished, printed and handed out to authorities, family members and guests who attended the event marking the culmination of our 2016 activities, when it was recited by the students.

Thus, the experiment socialised the fruitful results of an action that bore fruit and delivered new knowledge, new reflections and new hopes of life for the inmates. In other words, it showed prison's good side, which contributes to the prison population's inclusion/resocialisation process, showing that the prison world can and must invest in developing actions, projects and programmes which enable inmates to gain a new perspective during and after serving their sentence, besides respecting inmates' rights, respecting sociocultural diversity and the principle of human dignity.

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Inclusive environmental education for civil society in multicultural cities



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Abstract – *Bogotá in Colombia is a multicultural city. How can one develop inclusive environmental education processes in a city like this? Inclusion here means recognising people and their experiences, validating different forms of knowledge and ways of producing knowledge, as well as learning and acting together. This article proposes a set of principles and a pedagogical alternative, explained through examples of specific processes.*

Environmental education is a challenge in a multicultural city such as Bogotá. The coexistence of people from different regions of the country living there, with diverse histories and a multiplicity of cultures, raises questions about how to understand processes that include the particular characteristics of its inhabitants. Large numbers of Columbians moved to the capital Bogotá for economic reasons or due to the internal armed conflict. As a result, some sections of the city's population have roots in Bogotá, with its history, traditions, customs and values, whilst others do not. Some of the newcomers have come to identify themselves with Bogotá, but others have not. Some of the outside customs, values and traditions endure, at the same time as others become diluted. Some of the new arrivals learn about the culture of those who already live in the city, whilst in other cases those who already live in Bogotá take on new customs from outside. It is this diversity that raises the question of inclusion.

Our experience with environmental education in schools (Martínez-Pachón and Téllez-Acosta 2015), as well as in Universities (Tovar-Gálvez 2014) and in civil society (Tovar-Gálvez 2012), has taught us some lessons, encouraging us to think that we can contribute towards the environmental education of people in the city.

Understanding environmental education

"Inclusive education is a process of strengthening the capacity of the education system to reach out to all learners, and can

In certain peripheral areas of Bogota, the urban and rural intermix

thus be understood as a key strategy to achieve EFA. [Education for All]. […] Inclusion is thus seen as a process of addressing and responding to the diversity of needs of all children, youth and adults through increasing participation in learning, cultures and communities, and reducing and eliminating exclusion within and from education." (UNESCO 2009: 8–9).

"Inclusive education is an educational approach based on the valuation of diversity as an enriching element of the teaching and learning process and, consequently, conducive to human development." (Parra 2010: 77).

"How to bring the concept of inclusive education into the area of environmental education for civil society in the face of multiculturalism?"

These quotes highlight the fact that inclusive education must reach all people and meet their needs, meaning that it must cater for the diversity of participation and of values. How to bring the concept of inclusive education into the area of environmental education for civil society in the face of multiculturalism? This is where education transcends institutions, where contexts have multiple interpretations, where the roles are different (teacher and learner), where diversity is latent in all its expressions, and where different types of knowledge and interests coexist. To arrive at this point, we need a set of principles.

1. Complex interpretation of environmental contexts

A complex reading of environmental contexts means coming to grips with the perspectives and experiences of the people, in addition to the knowledge provided by governmental, non-governmental, research and educational entities. Thus, an environmental phenomenon is the result of interactions between people in and with a historical biophysical context. People relate to each other through language, forming organisations, communities, etc., from which institutions emerge (such as educational, governmental, etc.). All of this is immersed and in a constant relationship with a biological, geographic, geological and climatic space. One system influences the other, so that environmental phenomena emerge.

Let us take for example the problem of contamination in the tannery in the Tunjuelito River Basin, south of Bogotá. This is an environmental phenomenon that at least merits consideration:

a. from the traditional perspective: the policy for dumping, the systems to optimise the processes of colouring the hides, the handling of organic and chromium salt residues, the "lack of awareness among the population", and

b. from a more complex perspective: the origin of the people who derive their livelihoods from leather tanning

(many were displaced by violence), employment options, public health, education of the population, the alternatives presented by the government, extreme poverty.

This new interpretation demands new actions on the part of the government and the communities. Suddenly it is no longer a problem that can be solved through activism alone, in which we classify materials, plant trees or make the population "become aware". Rather, it is something so complex that it involves the work of several institutions in several areas, the people themselves and the government.

Another case is the communities that live where the Doña Juana Sanitary Landfill is located. Some people in this area have a peasant tradition from south of Bogotá, whilst others came to occupy land, and others still were displaced by violence. However, the Doña Juana Sanitary Landfill has literally overflowed, and is affecting the public health of the people there to such an extent that interpreting the phenomenon and determining the problem involves a reading and action that are both complex. Actors seeking to address the situation include communities which have built an identity around the landfill and have engaged in community organisation. This has escalated to the point where there are several community environmental organisations in the area which have a great deal of experience. They are now proposing alternatives for coexistence and management to the government.

"Culturally-inclusive environmental education for civil society implies starting from the life history of the people in question and the communities in their biophysical contexts."

2. Recognition of the people and their culture

Culturally-inclusive environmental education for civil society implies starting from the life history of the people in question and the communities in their biophysical contexts. It includes looking at the approach to local customs, beliefs, values, knowledge and traditions, as well as at the new forms of relationship and interpretation of a city. All of this is in addition to taking into account the knowledge provided by educational institutions and by the government. This process contributes towards achieving more than a condition of mere coexistence between cultures, and thus leading to a mutual understanding of a real approach and working inclusively.

One example is the process of training the professionals who work in the Botanical Garden of Bogotá, who have a variety of educational interactions with the communities of Bogotá in their work (Tovar-Gálvez 2011). This educational space emphasised and prioritised the experiences of the education professionals over the lectures of the professors. The lesson to be learned is that, in order for professionals to formulate actions or processes of environmental education aimed at the different population groups in the city, it is important that they examine their own experiences with the communities, whilst at the same time analysing the experiences and knowledge of the communities with which they work.

3. Political education: organisation and civil society participation

The political education of civil society includes two levels of work in the community, the internal and the external (Tovar-Gálvez 2015). At the internal level, communities are formed in mechanisms and organisational schemes based on the history and identity that they have in common. Their objective is to solve or improve aspects related to territory, productivity, urban development, health, education, food, transport, communication, etc. At the external level, communities form mechanisms and processes to supervise and regulate public affairs (budgets, application of norms, programmes, projects, services, plans, etc.), to thus be able to negotiate with governmental entities in order to resolve situations that are of interest to civil society.

In the case of the city of Bogotá, the District Institute for Participation and Community Action (http://participacionbogota.gov.co/) educates civil society about the processes, mechanisms, instruments and tools for organisation and participation in the public sphere (formulation and development of policies, resources, projects and programmes, etc.) in monitoring, management and implementation.

4. Dialogue of knowledge

Communities possess knowledge and ways of generating knowledge and products that are particular to their history, customs and biophysical context. Those who have been to a city such as Bogotá, and those who migrate to such a city, represent a considerable asset when it comes to understanding environmental phenomena and how to approach them. Similarly, the institutions offer knowledge about ecological, normative, management and sustainability, amongst other aspects, all of which can potentially be combined to functionally transform an environmental reality. The dialogue of knowledge, as part of the processes of inclusion, means lending value to the different varieties of knowledge and ways of knowing, in the same way that those involved learn and make use of this diversity.

An example of this process is that of Professor Castaño (2009), who has led instructor training processes in the Tenza Valley region, a few hours from the city of Bogotá. By combining the knowledge of biology with the popular and ancestral knowledge of the local communities to address environmental issues, the most suitable elements from each can be used in order to achieve the objective.

5. Regulatory and management knowledge

Educating communities about regulations aims not only to inform, but also to show how these become a vehicle for

Bogota is a city in which diverse cultures converge

civil society organisation and participation, for example in order to have recourse to public goods as instruments for action. Similarly, management training covers specific types, such as resource management, project management, public affairs and environmental management. This knowledge is a tool for communities to organise and participate in the transformation of their environmental reality, but also so that they can be included in public processes that focus on the environment.

In addition to international regulations and management mechanisms, communities in Bogotá have also taken an interest in learning about National and District Policies for Environmental Education, the District Development Plan, Local Development Plans, the Territorial Organisation Plan, River Basin Management Plans, the Environmental Management Plan of the city administration, the District Public Policy on Wetlands, and the National Environmental System, among other initiatives.

6. Community-centred education

Education directed towards communities, with the aim of pushing community work in the direction of social, ecological and political education situations, has been called many things: Environmental Education, Community Environmental Education, Community Education and Popular Education (Tovar-Galvez 2013).

This diversity allows us to think of processes in accordance with the nature of the phenomena and the community contexts, for example: a) Environmental Education for the transformation of the type of relationship which people have in their historical biophysical contexts (including institutions), b) Community Environmental Education, when communities seek autonomous transformation of their context without major intervention on the part of institutions, and c) Community Education or Popular Education, when communities seek to resolve aspects of their daily lives in an endogenous manner, and not always in relation to the complexity of the environmental context as a whole. The objective of inclusion is not exclusive to any of these modalities, provided that each one is a space in which the principles described above are practiced.

Project-centred work: pedagogical alternative

Developing inclusive environmental civil society education processes, as well as their development through projects (Tovar-Gálvez 2012), permits us to link all the actors, listen to their experiences, make use of the different ways of knowing, as well as learning and acting together.

To better understand the processes of environmental education through projects, an educative experience is revisited in which teacher and students seek to conceptualise the environmental problems of the Tunjuelito River Basin in Bogotá, in which the traditional classes change for the development of a project and thus allows them to address this problem (Tovar-Gálvez 2014). In this process, the role of the teacher has been one of a guide, but sometimes a pair of students are needed to jointly develop a process of approach to the environmental problem of the region, which includes consultation, discussion, approach to communities and the integration of different dimensions of knowledge.

Work to be done

Culturally-inclusive environmental civil society education is a field that requires greater conceptualisation, generation and development of policies and systematisation of experiences. One of the major challenges has been the search for principles that allow the inclusion and inclusive education that already exists to be taken and applied to the environment, civil society and cultural diversity. One of the situations that trav-

erses this inquiry is, as in the case of Bogotá, that multiculturalism is sometimes a product of migration, which in turn implies diversity in terms of the identity, expectations and interests of the members of civil society. The proposed principles, as well as the examples and experiences cited, allow for the visualisation of environmental education for civil society in which there is recognition of the people and their culture, validation of the different manifestations of knowledge and their forms of production, as well as learning, construction and action which tie them together.

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Learning to practice inclusion online

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Abstract – *Given the increasing presence of online education in and out of Academia, we adult and community education practitioners must engage with online learning while enhancing our understanding of adult learning as it takes place on online platforms. This article shares a highlight of my learning through my continuous journey towards the effective and inclusive design and delivery of online professional courses (e-courses) on community leadership, development and inclusion. More specifically, I will discuss how the patterns of communication within the online learning platform, and the manner in which the course content is developed and delivered, significantly affect learners' sense of inclusion.*

I am a working adult educator, and have been involved in a variety of community development initiatives and non-profit organisations in the Middle East and North America. Recently, I joined Academia as an assistant professor of Community and International Development. I am also involved in both in-person and online courses for University students as well as practitioners in the non-profit and voluntary sector. My appreciation of online education is simple: It has substantively expanded formal learning opportunities that are more accessible, flexible, and even more affordable (Cocquyt et al. 2017). For these reasons, many adult learners choose and prefer e-courses to complete their University degrees or professional certificates. Learners in an e-course also have more time and flexibility to engage with the content, in class interactions and in discussions. Every learner also has an equal opportunity to be heard, which is a notable challenge in in-person classrooms.

In spite of the increasing and significant presence of online education, adult education scholars and practitioners have not been substantively engaged with e-courses that deal with community development. Web-based delivery has increased access and flexibility to adult learners, but my concern remains for e-courses in our field to become a reservoir of information and content that online teachers, through traditional and didactic pedagogical frameworks, deliver to individual learners. We must substantively engage with online education to improve the practice while increasing our understanding of adult learning as it occurs online. This arti-

cle is one such effort, and presents my reflections on ways in which I endeavour to align my practice of online teaching with the principles of inclusion that I preach in my everyday adult and community education work.

The deficit lens

Let me first explain what I understand as inclusion when it comes to teaching and learning. Inclusivity is mostly viewed through a deficit lens – that is, to ensure that those students who need extra help are "brought up to a normal standard by redressing their deficits". However, being inclusive, I believe, must be about acknowledging, valuing and engaging with the diversity of experiences – of being and doing – and forms of knowledge that students bring to the learning forum. And this principle of inclusion must align curriculum design and delivery with learning assessment. An inclusive curriculum must therefore be "responsive to" and build on "the knowledge base of students" (McLoughlin 2001: 12,13) and must be reflected in both learning and assessment activities. In my attempts to practice inclusion online, I found that there is a significant interlink between course content and in-course communications. As we shall see, the patterns of communication, and how the content is developed and delivered, significantly affect learners' sense of inclusion.

"I have learned that to enhance learner inclusion and engagement, my role is to allow and enable varied patterns of communication."

Course communication

Patterns of communication determine the ways in which learners choose to engage with a course. Most often, the main form of expression and communication is through writing. Students tend to, and often feel pressured to, follow the exclusive rules and styles of academic language, which inhibit some, while privileging others. They also tend to value one form of expression and validation of knowledge – that is, through written texts – more than others. I have found that allowing and encouraging different ways of expression enhances student presence and affirms a sense of self with which learners may be more comfortable.

Using audio and video, for example, is one recommended strategy, and there are a variety of tools that enable audio and video conversations. But creating audio and video content demands sophisticated tools yet inaccessible to many. So, where feasible, I encourage and enable audio-video conversations and content creation. For example, I ask learners to create short video reactions to a case study, share a short video summary of a completed module, or a video feedback on each other's presentations. In addition, I also allow and encourage learner communication in such alternative forms as poetry, the spoken word, stories, thinking maps, drawings, and collages so that they experience different ways of expression and sharing. What I have found specifically engaging is to inspire creative ways of reflection on the course discussions. For example, I asked learners to share a highlight from a thread of written discussions on Freire's Pedagogy of Hope through either a poem using the existing words in the discussion thread, or a set of connected images depicted in a tableau. I then asked them to draft an outline of a workshop for a specific audience in a community setting using the poem and/or the tableau as the main learning tool. From this, I have learned that to enhance learner inclusion and engagement, my role is to allow and enable varied patterns of communication. This increases students' comfort in their ways of communication and interaction; therefore, it enhances their online presence and promotes the practice of inclusion of different ways of being, learning, and knowing.

Tools such as Wikispaces and VoiceThread that students need in order to create audio and video contents, images, murals and tableaux have been made increasingly accessible. However, I always allow time and provide support to less technologically savvy students to practice and learn the technology. Or, I simply allow them to use pen and paper and post images of their work online, instead of creating it digitally.

How not to say too much

One other significant element initially determining the pattern of communication is course introductions. Introductions are stepping stones to building a community, which is essential in supporting learning in an e-course. How familiar the learners are with each other and how much they want to initially share about themselves in a group of strangers dictates patterns of communication throughout the course. I asked learners to give detailed introductions about themselves at the beginning of a course, which is a common practice in face-to-face adult education courses. However, in so doing, I found tensions on two counts. First off, some are hesitant to share too much personal information and life stories on an online platform, where it remains permanently. Secondly, detailed introductions at the beginning of a course may highlight differences too soon, revealing incompatibilities amongst learners (Hughes 2007). In other words, while some provide brief, shallow introductions, others share detailed personal stories along with academic and professional achievements, all narrated in varying styles. This diverse range of self-presentation impacts on a learner's engagement and patterns of communication.

Research provides no perfect panacea. My solution is a guided and gradual practice of introductions in connection with several learning activities. For example, first I invite learners to briefly share their study majors or work affiliations, a simple introduction. Then, I ask them to share a moment of significant learning or practice vis-à-vis the course topic. For example, in a Community Leadership course, I ask them to name a leadership trait that they believe they have and explain how they have come to acquire it. In pairs or small groups, they analyse each other's remarks and present an

analysis of how they learn leadership. Or, in an Inclusive Community Development course, I ask them to present an event or an initiative – organised by themselves or their organisations – of which they are specifically proud. Following this, in small groups they discuss their examples and share the values, embedding such practices of inclusion. Where possible, I ask these small groups to meet in person, or virtually using accessible tools such as Skype or Google Hangout. These guided practices of introduction help learners relate to and better understand each other through co-creation of meaning drawn from their own life moments and attributes of significance. This, I believe, supports a sense of community among learners, while alleviating the tensions associated with sharing detailed personal introductions.

The balancing act of the teacher

The teacher's presence in establishing patterns of communication is significant. What I constantly wrestle with is finding an optimal level of presence in my e-courses. The way I interact with learners, my communication style and frequency of my input are all significant markers of my presence. For example, I have found that sharing information related to learners' personal and professional interests and goals, as a sign of empathy, encourages learners' engagement (Sheridan & Kelly 2010).

In order to enhance my online presence through showing empathy, I endeavour to connect with individual learners through sharing appreciation notes in relation to their participation. I frequently integrate short videos in order to connect with students at a more personal and informal level. I make myself available at hours outside of work, for they are working practitioners with full-time work and family lives. I frequently use a course announcement as a tool to enhance my overall presence, for example I share names and highlights from individual and group work in order to further encourage collaboration and engagement. Learners do appreciate it when they realise that their work is read and cared for beyond grading purposes and is noted and valued as significant content. The way I have designed and organised my e-courses often demands my full engagement and presence beyond the required weekly hours of instruction. This is a major challenge, and requires strict time management on my part.

Content creation

There is a growing pedagogical trend in Higher Education that incorporates social constructivism, the social/situational orientation to learning (Smith 1999), into the main paradigm of education. Here the learner is central, and learning takes place through communities that regulate, direct, and to some extent determine, their learning goals and paths to achieve those goals. The teacher is a facilitator, an enabler of the learning space and a mentor for the learning experience. Such collaborative approaches to learning and learner empowerment are congruent with decades of Freirean-inspired adult and community education. Drawing from social constructionism theory, what shapes learner engagement is the course structure, and here the components of the online platform and the course design. Let us take a closer look at the dynamics between content development and learning outcomes through the eyes of an adult educator.

The rapid growth of online University programmes has been made possible by and large through major Instructional Design (ID) standards and support in planning, implementing, and assessing e-courses. According to Quality Matters (QM), the leading organisation in quality assurance for course design standards in online education, Instructional Design is a systematic process, employed to guide learning in a consistent manner on an online platform[1]. It sets a clearly-guided learning path towards a defined set of learning objectives, and if designed properly it shows a direct alignment between learning objectives, activities and assessment, and it is clearly presented at the onset of an e-course. Following Quality Matters, a proficient online educator establishes "measurable, precise, consistent & clear learning (and performance) objectives", and must provide a structured learning environment to guide learners through distinct activities aligned with the objectives. This often employs rigid weekly modules and assignments with learners as individuals or in groups studying in some form in an imposed time-bound framework towards the objectives defined for them. This is to draw a clear expectation of the activities and the learning purposes. In a nutshell, Quality Matters and Instructional Design intend to facilitate a smooth content delivery from the instructor through the online platform to the learner, and the learner is made aware of what she/he is supposed to learn and how the assessment will be conducted.

Tension in the system

In following Quality Matters and Instructional Design standards, I have found tensions. For example, Instructional Design's focus on achievement of performance objectives and content delivery in alignment with pre-set learning objectives (Reiser & Dempsey 2011) may be inconsistent with adult education's emphasis on learner-centred engagements and interactions as well as support for self-directed and collaborative inquiry. In upholding Instructional Design recommendations, online educators contradict one significant adult education principle, which is the construction of content in negotiation among the learners and the facilitators. Additionally, following Instructional Design standards restrains the flow of activities primarily towards pre-set learning and performance objectives; and this presumed expectation inhibits learners to co-create, affirm and contest learning as they relate to each other and their experiences.

> "Learners own their learning when they participate in creating its content."

What I have learned through reflection and student feedback is congruent with a basic adult education principle stating that learners own their learning when they participate in creating its content. In other words, I have learned to allow learners to enter an activity in the form of an open forum, and encourage and facilitate content co-creation through sharing and reflection of learners' relevant experiences and stories. Learning is enriched when learners are enthusiastically engaged in self-directed inquiries that are connected with their personal concerns, goals and experiences while shared and discussed in a support group of peers. Within this pool of personal narratives, I invite them to explore what stands out for them given their interest, care, and assessment. I make them discuss their takeaways in small groups, and to the extent possible, draw principles and guidelines and articulate them to an audience of their choosing (e.g. future generation of health practitioners in a public housing complex, or youth outreach workers in a specific part of town). Next, I provide them with a variety of similar stories and inquires available via different online media. This is to mirror their learning in light of the recommendations, strategies, and guidelines shared by other known organisations or groups of practitioners. Thirdly, I engage them with some critical reading of the most relevant literature. By then they have already created substantive content out of their personal stories and other self-selected initiatives. So, the delivery of specific academic content occurs at a later stage and in relation with their takeaway. This adds another significant layer to their analysis. Student feedback was consistently positive on allowing them to co-create content prior to their encounter with the academic scholarship. This I believe is in harmony with an adult education principle that suggests that the learner is the content of her/his own learning. Finally, I ask them to present a community action plan along with their professional portfolio in relation to the proposed action plan. This helps them imagine and evaluate their capabilities and skills within a scenario they had gradually designed for a familiar context to which they belong.

Conclusion

I have briefly presented here how I am involved in exploring ways to practice adult education values and principles in creating online learning journeys for students and practitioners of community development. I emphasised that the pro-

cesses of content creation and in-course communication are two significant aspects in enabling inclusive learning. I believe that it is time adult educators engaged with online education and such pedagogical standards as Quality Matters. We must establish conversations with Instructional Design, as a growing academic discipline, and connect with instructional designers in our respective institutions to practice and co-create Instructional Design strategies that are congruent with our core adult education values.

Notes

1 / For more on Quality Matters, see www.qualitymatters.org/

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Column

The inclusive classroom

If we mean *inclusion* in its broadest sense, no education is more inclusive than adult education. What is lacking in infrastructure and general conditions for teaching and learning is made up for by empathy, resilience, flexibility, companionship and solidarity. Challenges that are difficult to achieve in the formal education system are almost naturally found in adult education: collaborative learning, intergenerational learning, family education and community education.

Age remains the most discriminatory factor in education, despite the rhetoric of lifelong learning; *education, the right to education,* and even *learning,* remain closely associated with *childhood.* Adult education centres break with this logic, even though they cannot overcome prejudice by themselves. From adolescents aged 15, or younger, through to people aged 90 or older, everyone can share the same space and learn together, often challenging policies that restrict learners' ages. The rigidity of the classroom organised by age, typical of formal education, does not apply in adult education.

Literacy centres throughout the world are characterised by a sizeable presence of women – women who see in literacy an opportunity not only to learn, but also to socialise, to meet other women, to escape for a few hours from the overwhelming slavery of domestic tasks.

Adult education spaces are generally spaces for intercultural learning in which people from different places, ethnic groups and cultures converge. Many times they are not only multicultural environments, but also multilingual.

Adult education welcomes people with all kinds of disabilities. The "solutions" I have seen in many centres have shown me the best in human beings and blurred the boundaries between the possible and the impossible.

Adolescents and pregnant women, often regarded with disapproval and even rejected from formal classrooms, are welcome in adult classrooms. Here the multi-remedial can find a place to try again, without fear. I have seen LGBTI people fully integrated into the group, and foreigners feel at home. Even religious, ideological and political differences may go unnoticed or be actively tolerated in these centres.

Adult education centres are living laboratories for solving economic, social and cultural problems in precarious material conditions but with considerable human and creative wealth. It is unfair that adult education, which contributes and teaches so much, remains so misunderstood, discriminated against and underappreciated in our societies.

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Inclusion on stage: A Zambian theatre case

From left to right:

Daniel L. Mpolomoka
Zambian Open University
Zambia

Selina Banda
Zambian Open University
Zambia

Abstract – *Theatre for Development (TfD) initiates understanding and contributes towards transforming people's lives by encouraging them to share ideas and act collectively. It is intended to be inclusive, regardless of race, age, colour and disability. Having said that, Theatre for Development groups in Zambia tend to apply top-down approaches which compromise the principles on which TfD is based. The article looks at how TfD is conducted and offers suggestions as to how it could be refined, based on its founding principles.*

African theatre serves a social function, given that it is used for awareness raising and to mobilise people (Eyoh 1987). Theatre for Development includes a process which achieves tremendous results if it is followed properly. To work well, it needs to start from the needs of the community; it must involve the audience, and it must initiate a dialogue.

How Theatre for Development is used in Zambian communities

Theatre for Development (TfD) plays a vital role in Zambia when it comes to enhancing development in communities. There are many theatre groups which bring across a variety of social messages to members of various communities through TfD. This explains its widespread use by various organisations (to which we will refer below as sponsors) aiming to reach out to people. TfD uses a variety of codes or ways to communicate with people through drama, songs, dance, poetry and sculpture. The groups either visit the communities or use the media to deliver their messages. Many governmental and non-governmental organisations (NGOs) in Zambia employ TfD in development-orientated programmes and projects in communities. These organisations engage theatre groups in order to assist in delivering important messages to communities. A review of the related literature establishes a formidable synergy between TfD and improvements in the livelihoods of intended recipients in many communities (Akashoro, Kayode and Husseini 2010;

Mwansa 2006; Mwansa & Bergman 2003). It has to be implemented properly in order to positively transform people's lives.

The principles of Theatre for Development

Not all members of theatrical groups in Zambia have formal training in conducting TfD. Knowledge and skills are gained through trial and error, observation and experience. The participants in one focus group discussion which we held revealed different ways of conducting theatrical activities. Sometimes they used their imagination to come up with suitable plays, and at other times they assessed communities.

"We work according to what we are able to do. You see, there are some things we already know, and so we just imagine a situation and act it out. Sometimes, when none of us is familiar with the environment where we are supposed to go and conduct theatre, we survey the community to find out what to include and how to convey the messages." (theatre group member)

Groups are frequently tasked to work around a given theme, using their imagination. They do not subsequently concern themselves with how the messages are received by the audience and used afterwards.

Some organisations also lack knowledge and skills – they look forward to training artists who can perform on a professional level. For example, having successfully launched a school of fine arts, the Zambian Open University is now well on the way towards establishing a theatrical troupe and a training centre.

It is common for theatrical plays in Zambia to be commissioned and directed by organisational sponsors such as governments and NGOs, but also by individual sponsors.

"As a group, we do what the organisations want. Our role is to make plays and perform them according to given guidelines." (theatre group member)

"We work with the organisations, and sometimes go into the communities in question to survey their ways of life. We then go on to organise plays or songs to take along with us and perform." (theatre group member)

"We are interested in carrying out the tasks given to us by the funding organisations. Our role is to deliver messages given to us to the people in these communities." (theatre group member)

It is clear from these participants' perceptions that what appears to be important to sponsors and theatre groups is the delivery of the messages. The themes are externally determined by organisations that have financial muscle.

Interestingly, some members of the theatre group communities do not know what TfD is.

"I don't know what TfD is. What we have is a group which performs drama to deliver messages to people." (theatre group member)

"Our group is for hire. We are told what to do by governmental or non-governmental organisations. We go round communities performing plays and dances as a way of communicating messages." (theatre group member)

People do not know how to conduct TfD because they do not know the concept and do not fully understand it. They get involved because it is fun, captivating and passes the time.

Case studies: Theatre groups

We will present three theatre groups located in two areas: Two are based in an urban area, Lusaka, whilst one is from a rural setting, namely Mpongwe. In Lusaka we will concentrate on the Chipata Jungle Theatre and the Kamoto Theatre; in Mpongwe we will discuss the Cood Upraising Theatre.

Case 1: The Chipata Jungle Theatre

The Chipata Jungle Theatre was formed in 1984 by five young people from Chipata Township. Some of them were still in primary school at the time. The membership of the group has grown to ten, comprising three women and seven men at the time of the study. The group has been affiliated with the Zambia Popular Theatre Alliance (ZAPOTA) since 1990. As an affiliate, the Chipata Jungle theatre enjoys protection and help from ZAPOTA. Entertainment and education are the group's core objectives.

The members of the theatre group were not initially formally trained in TfD. They acquired their skills through acting. The leader of the group guided the other members. Sometimes the group involves its audience in the last stage (discussion), allowing them to ask questions or contribute to the performance. However, the group is not overly concerned about whether the audience participate.

The members of the group complain of a lack of financial resources. In order to survive, the group has resorted to looking for support, and has provided theatrical services in return for money. Governmental and non-governmental organisations usually offer the group contract work. They mostly stage performances that are specified by sponsors, in which organisations identify issues that they want the theatre group to relay to communities. The messages cover HIV/AIDS, civic education, mother-to-child transmission and child abuse. The Chipata Jungle Theatre is on a one-year contract with the Centre for Infectious Diseases in Zambia. Other organisations with which the group has worked include the European Union, USAID, Zambian Breweries, the Family Health Trust and the Ministry of Health.

Case 2: The Kamoto Community Artists

The Kamoto Community Artists group is based in the Ngombe Township of Lusaka City. It started operating and performing in the late 1980s with five members, who later increased in number to sixteen. Three of the members were trained in South Africa in how to conduct TfD, and they went on to transfer their knowledge and skills to others.

The group is often sponsored by organisations to conduct TfD in communities. This serves as a source of income for the majority of the artists. They are engaged in TfD activities on a full-time basis, and vigorously source sponsorship from organisations which would like to communicate messages to people.

Governmental and non-governmental organisations which use the group to disseminate information include the Ministry of Health through the local health clinics, Keppa Zambia, the Programme Against Malnutrition (PAM), USAID and the Society for Family Health (SFH). The group works so hard that it has earned itself a good reputation. Marketing its services in this manner has induced organisations to engage the Kamoto Community Artists whenever a need has arisen to reach out to people at the grassroots.

Interestingly, the theatrical group conducts TfD in any part of Zambia where its sponsors identify a need to disseminate messages. In order to suit the needs of a wide range of audiences, it includes members who are conversant with the ways of life of a variety of ethnic groups. Whenever the group has an activity in any part of the country, any member who knows more about the cultural practices of the people concerned takes responsibility for preparing the messages in that local "language" and everything that goes with the cultural aspects of the area. This enables the group to conduct TfD anywhere in Zambia.

Case 3: The Cood Upraising Drama Group

The Cood Upraising Drama Group was founded in Mpongwe in a rural district of the Copperbelt Province. It began in 2000 with ten members. The group is often hired by institutions which have information that they would like to communicate to the masses. In its initial stages, the group performed plays and dances on request from any institution that required its services. The Ministries of Health, Community Development and Social Services mainly hired the group to publicise significant messages to different communities.

The themes used in the performances staged are determined by the institutions. When it is told the theme, the group sets out to devise the contents of the activities without involving members of the community. They rarely encourage audience (community) participation.

The influence of sponsoring

TfD activities conducted by sponsored theatre groups do not always adhere to the core principles of audience participation and the use of local settings. Instead, the sponsors often singlehandedly control the activities as a way of safeguarding their own interests. This leaves little room for the disseminators of the messages, let alone the recipients, to participate in the process. Research confirms that such situations compel one party to take control and give orders to others as to what they are supposed to do (Kamlongera and Kalipeni 1996; Mwansa 2006; Butterwick and Selma 2006).

"When themes used in TfD activities are coined by people from outside communities, they bear an aspect of imposition."

When themes used in TfD activities are coined by people from outside communities, they bear an aspect of imposition. Kasoma (1974) advocates involving local people in designing and executing TfD activities. This approach allows the creation of "theatre by the people", as opposed to "theatre for the people". The community often receives the messages that come from sponsors with mixed feelings, partly due to a lack of proper understanding, and partly because outsiders' perception of the issues that affect communities' affairs differs from that of the members themselves. Thus, outsiders cannot be in a better position to discern what really affects the people in the communities. This explains why sponsors should only fund TfD which addresses issues identified by a community.

Conducting TfD without considering people's lived experiences alienates them. Since people are given nothing to identify themselves with, they fail to fully participate. This turns them into passive recipients of knowledge and skills. Butterwick and Selma (2006) agree that a lack of participation by people forces them to copy new ways of doing things that are not compatible with what prevails in real life. Communities stagnate when people are denied the knowledge and skills required to improve their livelihoods.

This top-down approach goes some way towards promoting a dependency syndrome, and it inhibits the transfer of knowledge and skills. Whenever an organisation goes to a community, the members of the community expect to receive handouts. TfD carried out in this manner is remote and does not stimulate the thinking processes required for achieving self-sustenance. When there is no shared feeling between the facilitators and addressees of TfD, no passion is developed for the exercise as a whole. Properly executed, TfD bonds with the community and acts as an advocate for a shift in approach to facilitate innovation.

The empowering factor

The whole essence of conducting TfD is to empower people with the knowledge (information), tools and skills required for improving their livelihoods (O'Connor, O'Connor and Welsh-Morris 2006; Osterland 2008; Chinyowa 2007). TfD prepares people for their own development by finding out from the ad-

The Africa Directions Theatre Group performing *Shades of my Village*, written and directed by Eric Kasomo Jr., Lusaka, April 2017

dressees about the kind of development they want and how they feel about it.

Asking people to narrate their experiences is a starting point from which issues affecting their livelihoods are revealed. This evokes people's interest in getting involved in finding solutions to the issues that affect their lives, and enables them to develop a sense of belonging and ownership of the TfD that is conducted in their communities.

It is time to challenge sponsors of TfD to engage theatre groups which possess the relevant knowledge and skills for carrying out the requisite process. Kidd (1984) stresses the need for people who are involved in theatrical works to be educated on how to apply the skills properly. To support those who do not have the skills, sponsors should partner with training institutions and facilitate the training of such theatre players before commissioning work from them. This will empower not only theatre groups, but also the communities for whom the exercise is intended. This empowering effect is what must be passed on to people whenever TfD is conducted in communities.

Issues of concern

TfD aims to identify and discuss issues that make life hard. Factors that affect people's livelihoods are scrutinised with a view to exposing those that prevent constructive development taking place. This includes obstacles which prevent people from concentrating on signs and symptoms, so that they tend to blame the victim of the circumstances (Kidd 1984). TfD helps to avoid wasting resources by trying to deal with the real issues raised by the people themselves. This results in them taking action to solve their own problems with a vigour that leaves no stone unturned. Such is the empowering effect of TfD.

However, people's lives cannot be uplifted when the process is not properly complied with. This happens when some stages receive more attention than others. It happens when the performance stage becomes more important than involving people in the whole process. It happens when top-down approaches are used coupled with externally-identified problems that have been perceived by outsiders. We also see it happen when theatre workers are more concerned with pleasing their sponsors than with taking the whole process of TfD to the people in order to help them find solutions to the issues affecting their lives. Butterwick and Selma (2006: 44) assert that "people must express their views which should be considered, and not just be given predetermined solutions to their issues".

When TfD actors lack knowledge and skills, and fail to take the welfare of the people to heart, the whole activity is bound to be misdirected and used for selfish gain. As soon as development programmes fail to incorporate TfD properly, the dependence syndrome is perpetuated in people's lives.

Possibilities and challenges

TfD entails having an in depth understanding of the communities in which the activities are carried out. It is enriching and involves research, education and action. Since the communities have different experiences, theatrical activities carried out by any one of them cannot be replicated and applied elsewhere. "One size fits all" is not applicable in TfD.

However, the situation in Zambia is different because there is a degree of sponsorship of TfD here. As a result, the focus is on entertainment and not on education. When resources are spent on the spectacle, TfD activities become less involving. For this reason, there is a need to shift attention to conducting TfD activities that benefit the people.

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Discuss this article at our virtual seminar (see page 106)

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ICAE Virtual Seminar 2018

Inclusion in practice
Voices of Melitopol for Democracy – case study from Ukraine

Context

Living conditions for people with disabilities in Ukraine are still very difficult. There is a lack of infrastructure, a poor attitude in society towards the disabled and a lack of understanding of their problems and needs. Experts agree that a set of effective measures that would make Ukrainian cities more disability friendly does not require major investment, but that it would call for political will on the part of the Government. The NGO "Social Fund" (Melitopol) has made civic education for adults with disabilities the key topic of the project entitled "Voices of Melitopol for Democracy", which aims to elaborate and implement a curriculum of non-formal education for adults with disabilities, enabling them to independently lobby for their interests and needs.

Success factors

The project addresses policy-making processes by enabling and encouraging persons with disabilities to actively participate in democratic processes. Applying a need-based approach, "Social Fund" integrated local decision-makers into all project activities from the very beginning. Committed local politicians and political officials within autonomous local administrative bodies were involved in the project team to contribute to curriculum development and conceptualisation. Active local politicians also contribute to the training by sharing their practical experience as guest speakers. Thus, the project has established a platform for exchange and cooperation between persons with disabilities and local decision-makers – two groups within society which still rarely enter into a dialogue with each other in modern Ukraine. An official municipal strategy for the adjustment of local infrastructures to the needs of persons with disabilities was also elaborated and adapted by the city council of Melitopol.

More information
www.regionalvoicesfordemocracy.org.ua

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People with disabilities – participants of the training "I am a civic leader" in Melitopol, February 2017

Online extras

Our journal continues online! You can read some extra materials on inclusion and diversity, written exclusively for the digital version of *Adult Education and Development*. They are available at **www.dvv-international.de/adult-education-and-development**

From integrating 'others' to training oneself

Clara Kuhlen
University of Würzburg
Germany

Abstract – *"Bildung für alle (BfA) – Education for all" started as a small initiative in southern Germany in 2014. The article highlights how adult education can influence the awareness of diversity. Using BfA as an example, a possible shift towards broadening one's own understanding of integration is proposed.*

Read the whole article at:
www.dvv-international.de/adult-education-and-development

How distance learning promotes inclusion

Felix Kayode Olakulehin
National Open University of Nigeria
Nigeria

Abstract – *This article looks at the experiences of promoting and advancing the principles of inclusion and diversity at the National Open University of Nigeria, a distance education institution in a developing country. This critical reflection seeks to address questions such as: Can open and distance learning contribute towards enhancing inclusion and diversity in educational participation in the digital age?*

Read the whole article at:
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Call for submissions

85
2018

Issue 85

The role and impact of adult education

Why do we need adult education? Does it actually make a difference? In the next edition of *Adult Education and Development*, we will be taking a closer look at the roles of adult education, its impact on the world and on our lives. We are especially interested in thoughts on what role adult education plays in development work, and are also interested in the current global debate on the wider benefits of learning.

We are curious about your thoughts on impact: Is it important to know/measure? If so, why and how do you measure the impact of adult education on society, on improving a specific issue, on people's lives? We would like to receive texts from a personal point of view, from a local/regional point of view, and from a global point of view. We welcome analytical texts, personal reflections, project results, comparative texts and critical thoughts.

Send your abstract in English, French or Spanish to the Editor-in-Chief Johanni Larjanko (johanni.larjanko@gmail.com) or the Managing Editor Ruth Sarrazin (sarrazin@dvv-international.de) before 1 April 2018.

Get involved! Skills and competencies for a changing world: The virtual seminar 2017

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The latest virtual seminar, organised by the International Council for Adult Education (ICAE) in cooperation with DVV International, took as its starting point four articles published in issue 83 of *Adult Education and Development*, which was dedicated to skills and competencies: Alessio Surian's "The 5 skills it takes to build another world – Learning from and for the World Social Forum", Rabab Tamish's article "Enhancing competencies in the Arab World – issues to be considered", the article on "The New Skills Agenda for Europe" by Dana Bachmann and Paul Holdsworth, and finally Priti Sharma's "Soft skills in non-formal education: building capacities of the youth". The novelty this year was the inclusion of a webinar with the author Paul Holdsworth.

Not only do the articles represent different continents – North America, the Arab World, Europe and Asia, but their authors too adopt quite different stances with regard to the central theme of skills and competencies. As Imelda Sáenz comments "The documents shared in the seminar show that the realities in the field of education in the Arab, Central Asian and European regions, and certainly all the others, are quite dissimilar among each other and widely complex and heterogeneous in their interior". The question of context is fundamental. Rabab Tamish comments on the distance between how competencies are presented in the international context and how they are applied in local settings. More than that, whilst all the authors recognise the fundamental need to prepare future generations, as well as newly-arrived immigrants and those with a low level of skills and competencies, to face

the prospect of employment in a rapidly-changing world, the way in which this is carried out and the nature of the world that we want vary quite starkly even, within the same continent. Perhaps it is true to say that the notion of the spirit of Davos and the spirit of Porto Alegre seems to sum up these differences clearly.

VET first?

The discussions and commentaries on the World Social Forum and the world we want have the advantage of asking the question: "What is the world that we want to live in?" and suggesting possible skills and competencies necessary for building another possible world.

However, what challenged and provoked me were the questions posed by Cristina Maria Coimbra Vieira and Rosa Maria Torres. Cristina Vieira discusses the new agenda from the Portuguese perspective. She raises several important questions, stating for example: "The emphasis on economy seems to somehow silence the intrinsic needs and interests of workers as learning subjects, as well as their prior learning experiences" and "Focusing on the individual within a functionalist view, that means 'equipping' people with skills needed to respond to the changing requirements of labour markets, is the best way to disclaim societal responsibilities as a whole." This more critical Portuguese perspective on the New Skills Agenda for Europe would perhaps suggest that making vocational education and training (VET) a first choice is not consensual in the community. Whilst written from an Occidental perspective, it does suggest that a one-size-fits-all recipe is not the best way of approaching the cultural diversity that is so fundamental to Europe.

Rosa Maria Torres from Ecuador also asks the fundamental question "Learning for what?" And she replies that "There are many ways to think about and deal with this question. Well-being and prosperity mean different things to different people and cultures throughout the world". She then points to the indigenous concept of *Sumak Kawsay* (*Buen Vivir,* Good Living), as an alternative to the current Western development paradigm: alternative in the sense of being radically different and non-Occidental. Indeed, for Artur Escobar (apud Gudynas 2011), the concept of *Buen Vivir* does not represent an alternative development but an alternative to development based on the cosmology of the indigenous people. *Buen Vivir* is concerned with achieving a harmonious relationship between self, others and the environment. Nature is deemed to have rights in the same way as human beings have. In Dávalos' (2008) words, it "incorporates nature into history […] not as a productive factor, nor as a productive force, but as an inherent part of social being". The skills and competencies necessary for achieving this relationship give a new meaning to education and learning.

To sum it up in 6+1 statements

In general there existed a certain consensus, namely that the question of preparing the new generations and those with few skills and competencies to face the prospect of employment in a rapidly changing world is a reality which has to be confronted. There is clearly a need to strike a balance between the development of soft skills in non-formal education and that of hard skills in the VET context. Perhaps we can summarise this, first of all, by saying that the world we inhabit is unique and it houses all humanity. Secondly, we are all nature, and this links us to all forms of life. Thirdly, despite our cultural and social diversity, we live in an interdependent world – whether we want to or not. Fourthly, there is little denying that our world is an increasingly interconnected one. Fifthly, although not always interpreted in the same way, there exist certain human rights which are common to humanity, which include the concept of decent work. Sixthly, in order to guarantee planetary survival, we have little alternative but to invest in forms of sustainable development or other modes of development. Lastly, we live in an increasingly globalised world, which means that dialogues like the one which this virtual seminar generated are essential for seeking common ground between different positions in our search for mutual understanding and conviviality – the urgent need to learn to live together.

Virtual Seminar 2017

All the contributions of the virtual seminar can be read online at http://virtualseminar.icae.global/

A video recording of the webinar with Paul Holdsworth (European Commission) on "The New Skills Agenda for Europe" is available on youtube at https://youtu.be/NXLiOAOo_I4

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"Skills and Competencies"

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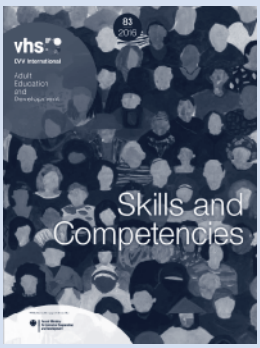

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Get Involved! ICAE Virtual Seminar 2018

Following each issue of *Adult Education and Development*, our cooperation partner, the International Council for Adult Education (ICAE), offers you the chance to discuss the topics raised in the print issue in a virtual seminar.

The next virtual seminar, on inclusion and diversity, will start at the end of February 2018 and will last for approximately four weeks. The following articles of this issue will be the starting point of the seminar:

Inclusion, Diversity and Exclusion: Thoughts from within Aswat – Palestinian Gay Women

Rima Abboud, Palestine
(see page 16)

Building diversity in staff: Migrants as professionals in Austrian adult education

Annette Sprung, Austria
(see page 50)

Building the capacity of adult educators to create inclusive classrooms

Shermaine Barrett, Jamaica
(see page 72)

Inclusion on stage: A Zambian theatre case

Daniel L. Mpolomoka and Selina Banda, Zambia
(see page 96)

The seminar is free of charge and open to anyone. Do you want to participate? Send an e-mail to *policy@icae.global.* Registration is open now and until the beginning of the seminar.

The virtual seminar will run via e-mail in English. Your contributions can be sent in English, French or Spanish, and will then be translated into English where necessary.

If you have any questions ahead of the seminar, do not hesitate to contact Ricarda Motschilnig *(policy@icae.global).*

Additional webinars: In addition to the virtual seminar, ICAE will organise online discussions in the form of webinars. The topics and dates of these webinars will be announced during the virtual seminar.

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The journal *Adult Education and Development* is distributed free of charge in English, French and Spanish.

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Questionnaire on *Adult Education and Development* 84: Inclusion and Diversity

Please indicate to what extent you agree with the following statements
Please put only one cross on each line

	1 strongly disagree	2 somewhat disagree	3 somewhat agree	4 strongly agree
I am satisfied with the *Adult Education and Development* journal	○	○	○	○
I like that the issue has a particular main topic	○	○	○	○
The layout of the journal supports readability	○	○	○	○
The length of the contributions is appropriate	○	○	○	○
In total, I feel well informed through the journal	○	○	○	○
The journal gives me a good overview of development in the different countries	○	○	○	○
The information content of the individual contributions is good	○	○	○	○
The journal has an appropriate number of articles containing material relevant for practical use in education	○	○	○	○
The journal has an appropriate number of articles containing relevant scientific material	○	○	○	○

Now, please indicate to what extent you agree with the following statements regarding each category of the journal
Please put only one cross on each line

	1 strongly disagree	2 somewhat disagree	3 somewhat agree	4 strongly agree
The articles give me a good overview of the topic	○	○	○	○
The interviews with well-known personalities are interesting	○	○	○	○
The illustrations are thought-provoking	○	○	○	○
The photo reportage visualises the topic well	○	○	○	○

If you selected "somewhat disagree" or "strongly disagree" for some of the statements above, please explain in more detail here. Your comments will help us to improve our publication.

What I really liked about this issue…

What would you change in the journal?

Gender ○ Female ○ Male **Age** I am ○ years old

Country .....

I am

- ○ An Adult Educator
- ○ A Politician
- ○ A Scientist
- ○ A Student
- ○ A Librarian
- ○ Working in development cooperation
- ○ Active in a Civil Society Organisation
- ○ A Civil Servant
- ○ Other .....

Pull out the questionnaire and send it to:
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Or fax it to: +49 (228) 975 69 55
Or send us a scanned version via email: info@dvv-international.de
Or complete this questionnaire on our website: www.dvv-international.de/adult-education-and-development

Many thanks for your support!

Artists in this issue

Nhung Le
Cover artist and illustrator

Nhung Le is a New York-based illustrator and stationery designer born in Hanoi, Vietnam. Previously working as a graphic designer for studios in Manhattan, Nhung now runs her own stationery business Chic+Nawdie, making greeting cards from her illustrations. She also works freelance as an illustrator and graphic designer.

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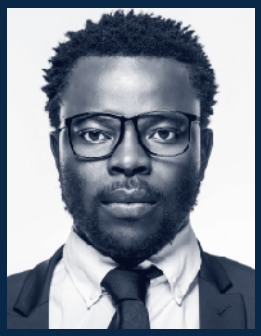
Instagram: @chicnawdie

Nhung Le on "inclusion" and her approach to illustrating it:
"When creating illustrations to describe 'inclusion', I personally don't try to focus on any specific aspect of the word that is usually associated with it, whether it's race or gender or ethnicity. To me, 'inclusion' is like 'together', which embraces a warm, welcoming and powerful message. Therefore, when I illustrate, I try to evoke those feelings in my illustrations instead of worrying too much about what the picture literally has to do with 'inclusion'. This led me to the image of Nature, where all species share the air, the sky, and the Earth, all living in harmony together."

Mário Macilau
Photographer



Mário Macilau lives and works in Maputo, Mozambique. He started his photographic journey in 2003, and went professional after he traded his mother's cellphone for his first camera in 2007. Mário's work features regularly in solo and group exhibitions in his home country and abroad, and has won several awards including the European Union Award for Environment (2015) and the UNESCO-Aschberg Bursary for Visual Arts (2014).

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Website: http://www.mariomacilau.com/

Mário Macilau on black and white photography: "Monochrome analogue photography is my preferred choice because, for me, black and white allows the composition, light, shadow, texture and tonal qualities of the image to come across more powerfully and obviously than when colour is present. In addition I believe that my black and white portraits have an entirely different impact than if they were in colour because this attention to formal detail enables us to see the subjects themselves with less distraction. I feel we can get a better sense of emotion, and we can understand the subject as an individual."

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2017

Adult Education and Development

Inclusion and Diversity

Adult Education and Development is a forum for adult educationists from all over the world. This is where practice meets theory, and a global, regional and local dialogue ensues.

If you are a practitioner, researcher, activist or policy-maker in education, this journal is for you. If you are interested in adult education, development work, or both, this journal is for you. If you are curious about the world and want to learn more, this journal is for you. If you are a teacher in or a student of adult education, this journal is for you.

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After each issue, ICAE (the International Council for Adult Education), our cooperation partner, offers an accompanying virtual seminar open to participants from all over the world.

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