



**Adult education as a resource
for resistance and transformation:
Voices, learning experiences, identities
of student and adult educators**

**Barbara Merrill, Cristina C. Vieira,
Andrea Galimberti & Adrianna Nizinska (eds.)**



ADULT EDUCATION AS A RESOURCE FOR RESISTANCE AND TRANSFORMATION: VOICES, LEARNING EXPERIENCES, IDENTITIES OF STUDENT AND ADULT EDUCATORS

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Introduction and context

Barbara Merrill

The chapters in this book arise from a conference and work of the European Society for Research on the Education of Adults (ESREA) Access Learning Careers and Identities Network, held in Coimbra, Portugal in November 2019 where researchers from across Europe, South Africa, Brazil and Canada met to discuss, share and exchange ideas about adult education as a resource for resistance and transformation from the perspectives of adult students and adult educators. The title of the conference was *Adult education as a resource for resistance and transformation: Voices, learning experiences and identities of student and adult educators*.

A note on ESREA and a history of this network

As stated above this network was part of ESREA. ESREA is a European scientific society. It was established in 1991 to provide a European-wide forum for all researchers engaged in research on adult education and learning and to promote and disseminate theoretical and empirical research in the field. Since 1991 the landscape of adult education and learning has changed to include more diverse learning contexts at formal and informal levels. At the same time, there has been a policy push by the European Union, OECD, UNESCO and national governments to promote a policy of lifelong learning. ESREA provides an important space for these changes and (re)definition of adult education and learning in relation to research, theory, policy and practice to be reflected upon and discussed. This takes place at the triennial conference, network conferences and through the publication of books and a journal.

The ESREA Access. Learning Careers and Identities Network was established in 1996 and a first network conference was held at the University of Leeds in the UK. At that time the network was called the Access research network reflecting the focus of adult education research at that time. The conference book publication entitled *Participation and Organisational Change* (Hill & Merrill, 1997) illuminates the narrow theme of the network as it only addressed access and participation in higher education. The network convenors were Chris Duke, Etienne Bourgeois and Barbara Merrill. This focus of the network continued to dominate the following two network conferences in Barcelona (University of Barcelona) and Edinburgh (University of Edinburgh). Subsequent network conferences (held every two years) were located at University of Barcelona (2000) for a second time, Louvain University, Belgium (2006), University of Seville, Spain (2008), University of Aveiro, Portugal (2011), Linköping University, Sweden (2013) and again at the University of Seville (2015).

Ten years later responding to the changing nature of European adult education research and literature, which was moving beyond research just on access and participation to other wider concerns and concepts, the network name was changed to Access, Learning Careers and Identities. The narrow focus was thus widened away from just accessing and getting into an institution to experiences of learning in a wide range of educational contexts such as further and higher education, community education and vocational education. Importantly the network also explores the impact of biography and lifelong learning in shaping learning careers and how this process may result in a changing self and identity. This raises issues of agency and structure and

their interaction by taking into account the socio-economic position in which adult learners are located and the actions that they take to develop their learner identity and career within a particular educational setting. In doing so the network examines the different conceptual approaches to understanding learning careers and learning identities. The network provides a forum for adult educators from a range of disciplines to discuss and debate these issues in relation to theory, policy, practice and methodology. The network is now convened by three co-ordinators: Barbara Merrill (University of Warwick, UK), Andrea Galimberti (University Milano Bicocca, Italy) and Adrianna Nizinska (Gothenburg University, Sweden).

Coimbra conference and the theme of this book

At the 2013 conference of this network in Linköping, Sweden the theme was 'Times of Change: The role of adult education in times of crisis'. In recent years the focus on the 'crisis' and the role of adult education has rightly been a concern which has been expressed in publications and at other conferences. The last ESREA Access, Learning Careers and Identity Network Conference held in 2017 in Rennes, France moved to a different theme and interrogated the concept of learning contexts and identity. In Coimbra we wanted to build on the Rennes conference but also go back to aspects of the Linköping conference. We wanted to explore the 'possibility of hope' within adult education as advocated by Raymond Williams (1989) while also recognising the impact that the crisis has had, and still has, on individual lives, families, communities and society. Times have also changed in different ways since the network conference in 2013 and new 'crises' have emerged. We are seeing new political and social changes as a result of the rise of neoliberalism, the far right and populism in Europe and beyond, posing a threat to democracy and equality in society as communities and societies become divided. In neo-liberal times adult education, in all sectors, has become marketised, individualised and competitive. Adult education, and education more broadly, is increasingly being viewed in economic terms and its contribution to economic development rather than as a social and public good.

As adult educators we need to reflect on how adult education, in all its contexts, offers and potentially builds a space for resistance and change in the lives of adult students. In other words, how can adult education empower adult learners and change identities and lives through different educational contexts in a way which helps to facilitate a more democratic society? How can adult educators and adult education challenge and shift the current tide towards neo-liberalism, marketisation and the focus on human capital back to a humanistic education for social purpose, social justice and social change? At the same time, we need to understand what impact neoliberalism and marketisation are having on the learning experiences of adults as well as the implications of this for adult educators and institutions.

The conference explored and debated different possibilities for promoting the hope vested in education to empower adult learners, restore democracy, build a more just society and improve lives. In relation to access to adult education this raises issues of who gets access to what? Are certain individuals and groups left out? Or are there good examples of practice and research in relation to this? We wanted to focus on adult education in its broadest sense and a range of contexts such as community education, further and higher education and workplace learning (informal, non-formal and formal contexts). We wanted to explore these different educational and learning contexts

and resources and their potential for developing learning careers and identities in ways which can lead to critical thinking, self-development and transformation both individually and collectively (Lima, 2018). In working towards more democratic and egalitarian adult education practices agency becomes important in challenging structural inequalities. Issues of class, gender, race and disability inequalities and their intersections become important in this process.

And finally, is the new idea of sharing and the 'act of sharing' a potential resource? 'Shared education' is an approach used in school education in divided communities and countries such as Northern Ireland to foster partnership and collaboration between people and resources with the aim of enhancing community relations (Loader & Hughes, 2017, p. 7). What is the potential of this for adult education?

Only a few months after this conference and during the production of this book the world was thrown into another crisis as a result of the pandemic and Covid 19. This crisis has had an extensive effect worldwide on people's health, social and economic situations. At times like this adult education becomes even more important and has a critical role to play to help people with their changing lives and also to offer, to back to Raymond Williams, hope in a difficult situation.

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The outline of the book

The book is divided into four sections:

Section 1: Community, popular education, transformative learning and social justice.

Section 2: Higher education and adult students' experiences.

Section 3: Youth and adult education.

Section 4: Vocational education, professional development and training.

Section 1. Community, Popular Education, Transformative Learning and Social Justice

An unfolding social justice framework: Researching social justice-oriented adult education in community learning centres in Cape Town

Lyndal Pottier

Introduction

In this chapter I present an engagement with two theories of social justice as part of my Doctoral research on social justice and adult education in Community Learning Centres in the Western Cape, South Africa. The first is the philosophy of Ubuntu and the second Nancy Fraser's three family of justice claims. The work presented in this chapter, and the poster on which it was based (Appendix 1), was triggered by John Rawls theory of reflective equilibrium (Schwandt & Gates, 2018).

The paper is broken up as follows. Firstly, I present the background to the study. I then introduce the research question and research project and thereafter explore the concept of reflective equilibrium as it links to this paper. Following this I present my original position, my foundational theories and principles of social justice, drawing on the African philosophy of Ubuntu and Nancy Frasers three families of social justice claims.

Background to the study

The introduction of Community Learning Centres into the South African adult education landscape is helpfully contextualised with a glance to the past. Reflecting on this history Cathy Gush and Shirley Walters write:

Adult education and training in South Africa have been shaped very directly by colonialism, capitalism and apartheid. The major actors within the history are organisations of civil society, the State, and capital. The history is like a tightly plaited rope of simultaneous activities – often in direct conflict with one another – being driven by different social, political and economic interests. (1995, p. 5)

Experiences such as the Communist Party night school movement in the 1920's, the apartheid state's Adult Learning Centres in the 1970's, the popular education movement in the 1980's and different ideologically positioned adult and community education formations, fed into discussions in the early 1990's of what a post-apartheid adult learning system should encompass. The tightly plaited rope of conservative, liberal and radical adult education endured in this new vision, but there was a hope among many that an emancipatory adult education project would emerge to deal with the effects of decades of racism, classism, sexism and other entrenched inequalities.

As the decade unfolded however, the radical transformation of the South African education system was not forthcoming (Aitchison, 2003). Public adult learning centres (PALCs) introduced in 2003 also later failed to meet the learning needs of adult learners (DHET, 2013). In answer to this in 2013, the White Paper for post-school education and training introduced another iteration of a formalised adult and community education institution: Community Colleges, composed of Community Education and Training Centres (CETCs) and Community Learning Centres (CLCs). While CETCs provide leadership for the administration, management and governance of CLC's,

CLCs are the teaching and learning sites of the college system (DHET 2017). Like the PALCs before them, Community Colleges have been mandated to serve the working poor, unemployed youth and adults and those who are academically excluded from other post-school institutions (DHET 2017).

According to the South African Department of Higher Education and Training (DHET), the Community College sector is being touted as the ‘the heartbeat for the promotion of social justice’ (DHET, 2015). However, the tightly plaited rope of Gush and Walters has once again endured, and CLC’s are being tasked with a wide focus including providing educational programmes to meet the needs of labour market, second-chance learning for access to higher education, the creation of self-employment and to meet community learning needs (DHET, 2017). A brief review of policy and preliminary discussions with practitioners and leadership in CLC’s and other community education spaces, opens the question of whether an instrumentalist ethic, characterised by education that speaks to the needs of the economy and the market, rather than an emancipatory and transformative ethic, which is concerned with counter hegemonic educational practice that seeks to build awareness of and challenge injustice (Baatjes & Mathe, 2004), is favoured. Following this, the social purpose and vision of social justice of these institutions is therefore also unclear. Nevertheless, given that educators, learners and community organisations are already engaging in teaching and learning in these centres, what notions of social justice shape their practice and the work of the centre more broadly?

The ambiguity around interpretations of social justice gives rise to further questions including, what conceptualisations of social justice do stakeholders hold? What possibilities are there for CLC’s to realise their social justice visions? Do concerns with social justice shape institutional culture? As social justice is central to the research question, it is also taken as a foundational principle framing the methodology. A follow-on question then becomes: *what conceptualisation of social justice provides a progressive frame to explore the work of these centres?* In this paper I present an emerging social justice framework as a first answer to this question.

Introduction to the research project

In order to address the research question - What are the perspectives on, current practices toward and possibilities for social justice-oriented adult education in Community Learning Centres? - an embedded multiple-case study design (Yin, 2003) will be applied in two CLC’s in the Western Cape. There are three units of analysis shaping this inquiry: social justice visions for adult and community education and training; curriculum and pedagogy; and enabling institutional conditions. The Community Learning Centre is not a clearly bounded object but is found in relation to the internal sets of relationships within the CLC itself (e.g., educator and student, educators and CLC leadership), its relation to the community which it serves and in relation to the Western Cape Community College Structure which oversees its functioning. These overlaps in turn play out in the embedded units. Given that the central purpose of these institutions is to respond to community learning needs (DHET 2017) the following category of research participants will be included: learners, educators, leaders and support staff of the centre, community leaders representing different constituencies in the surrounding community and educational leaders within the Western Cape Community College.

This project is positioned within a qualitative research paradigm and seeks to '[understand] events, actions and processes in their contexts' (Babbie & Mouton, 2007, p. 272). As I am concerned to explore and document existing practices as well as to contribute 'to normative theory about what is and should be valued' (Schwandt & Gates 2018, p. 351) within this educational space, a descriptive and normative case study approach will be used. While the research objective of a descriptive case is to 'develop a complete, detailed portrayal of some phenomenon', 'to get the story down for the possible benefit of policy makers, scholars, and other citizens' (Odell, 2001, p. 162 cited in Schwandt & Gates 2018, p. 346), normative theory is 'concerned with what should be (norms, values, or ideals) rather than solely what is' (Odell, 2001, p. 162 cited in Schwandt & Gates 2018, p. 346).

Normative case study research recognises that 'different groups have different values and that people may disagree about what the values of each group are or should be' (Thacher, 2006, cited in Schwandt & Gates, 2018, p. 352). In order to facilitate value judgements, they suggest researchers employ an 'analytical process for deliberating about what is right', the method of reflective equilibrium (Schwandt & Gates, 2018, p. 352).

Reflective equilibrium

Reflective equilibrium stems from John Rawls theory of justice as fairness. Schwandt and Gates (2018) introduce the concept as follows:

The method of reflective equilibrium consists of working back and forth among our considered judgements... about particular instances or cases, the principles or rules that we believe govern them, and the theoretical considerations that we believe bear on accepting these considered judgements, principles, or rules, revising any of these elements wherever necessary in order to achieve acceptable coherence among them.

In explicating Rawl's theory, Mikhail (2010, p. 10) explains that as part of the process of making social justice claims a first step for the researcher is to distinguish 'her standpoint as a moral theorist from her standpoint as a person applying her own moral beliefs to particular moral and social problems' (Mikhail, 2010). This initial standpoint is also referred to as an original position. The work of this chapter is to present the principles and related theories that I hold in relation to what I would consider social justice-oriented adult education practice in CLC's to be, as a starting point to engaging with the work, theories and principles held by CLC stakeholders.

Mikhail indicates that the methodology does not purport to end in some definitive outcome but rather suggests that the claims we make about social justice should be continuously deliberated.

It is important to acknowledge at this point that I have extracted particular concepts – original position and reflective equilibrium – of Rawl's much larger theory of justice. Both the notion of reflective equilibrium and Rawl's broader theory of justice have been critiqued (see for example, Haslett, 1987; Mills, 2008). Mills' (2008) critique is that Rawl's theory is 'ideal' theory in that it asks what justice demands in a perfectly just society, thereby excluding questions of racial injustice. He proposes instead a 'nonideal' theory which asks 'what justice demands in a society with a history of injustice' (Mills, 2008, pp. 1384-1385). This is particularly relevant in the South African context

where historic racial injustices still impact on individuals and institutions and in turn should impact on how Rawls's theory is engaged with.

With this in mind, as a preliminary step toward surfacing perspectives of social justice, the theory of reflective equilibrium, developed by Rawls but extended by others, together with the critiques of both Rawls and reflective equilibrium itself, seems to offer a language to conceptualise a process of making justifiable social justice claims in dialogue with others. Further use of this in the research will be informed by a deeper engagement with these critiques.

Below I present my original position, as a preliminary step to engaging with the ideas of others in the research process.

My original position

The African traditional philosophy of Ubuntu, as expounded by Mogobe. B. Ramose (2015, 2005) and Moeketsi Letseka (2014), and Nancy Frasers' (2005) three family of Justice claims are the background theories on which my considered position is based. In the sections below I identify the principles stemming from these that are relevant to CLCs as institutions within the South African context.

Philosophy of Ubuntu

The concept of *botho/hunhu/ubuntu* occurs in several indigenous African languages. Ramose (2005, p. 106) draws on the Sotho proverb to introduce its' meaning: *Motho ke motho ka batho* which he interprets as 'to be human is to affirm one's humanity by recognising the humanity of others and on this basis, establish humane relations with them'. As social creatures, whose cultures involve spaces with accumulated power, differing identities and relations between groups and individuals, the philosophy helps one to rethink institutions and how they relate to this concept of 'being human'.

In a seminar series hosted by the University of Cape Town entitled *Decolonising Social Scientific Thought*, Prof. M. Ramose (2018) presented several ideas as central to Ubuntu. Some of these include: motion as the principle of being, the importance of studying change in light of the past, the present and the potential implications for the future; and the importance of *seeing* others. In terms of motion as the principle of being this is related to the idea of becoming, that is to say, it emphasises the processual nature of human life. It is concerned with change and flow (Ramose, 2016). These and other concepts used to describe the particular African worldview (Letseke, 2014) of Ubuntu, open interesting avenues for considering the relationship between individuals and community and the role educational institutions play in relation to this.

Noting the centrality of institutions to individuals' life prospects, Moeketsi Letseke (2014), in an article titled *Ubuntu and Justice as Fairness*, extends Rawls theory of justice as fairness, through the lens of Ubuntu as a normative frame. He provides several insights linking justice from the personal level of the individual to the public level of the institution. At the risk of oversimplifying his discussion, central to this framework are humaneness and traditional African social contract theory.

Humaneness refers to an explicit valuing of human life and the belief that to be humane suggests 'that one's conduct is guided by a respect for and tenderness toward other beings' (Letseke, 2014, p. 547). While Letseke signals that Ubuntu theorising holds the assumption that inherent to African

cultures is a capacity to 'express compassion, reciprocity, dignity, harmony and humanity' these edifying values should be embraced as essential to social co-operation.

In terms of African social contract theory Ubuntu as fairness is pervasive in 'traditional African politics and governance' (Letseke, 2014, p. 548). Letseke characterises this as follows. Firstly he, links traditional African social contract theory with Jean-Jacques Rousseau's social contract theory 'which provides that the basis of any legitimate society is the agreement of its members' (Letseke, 2014, p. 548). Unlike Rawls, Rousseau bases his argument on nonideal theory recognising inherent inequalities in society which includes those rooted in historical injustices (Mills, 2008). Secondly, drawing on reference to traditional leadership, Letseke identifies negotiative and consensual leadership which involves inclusive consultation and engagement as central to decision-making. This is characterised by open debate and collective decision-making. Thirdly, Ubuntu justice as fairness is concerned with wholeness and the balancing of conflict and harmony that speaks to challenges brought about by contemporary life. Drawing on Keevey, he describes this as follows: 'the concept of Ubuntu equates justice 'in terms of the proper relationships between a human person and the universe, between the person and nature, between the person and other persons'' (Keevy, 2008, p. 375, cited in Letseke, 2014, p. 549). Ecological considerations of our time are usefully woven into this theory of justice (Ramose, 2015).

From the perspective of 'Justice as Ubuntu' (Letseke, 2014) I draw the following key principles: *humaneness or interconnectivity, respect for individuality and motion.*

Nancy Frasers's theory of justice usefully extends the concept of Ubuntu through a focus on elements necessary to facilitate participation, which is central to relationships and decision-making.

Nancy Fraser's three families of justice claims

Nancy Fraser advances a theory of justice rooted in parity of participation. She argues that 'justice requires social arrangements that permit all to participate as peers in social life' (2005, p. 73) and that '[overcoming] injustice means dismantling institutionalized obstacles that prevent some people from participating with others, as full partners in the interaction' (2005, p. 73). Her engagement with critical theory, feminist politics and investigations of global struggles against injustice led her to what she terms three families of justice claims: claims for socio-economic redistribution, legal or cultural recognition and political representation. Obstacles to these families of justice correspond to, what she terms 'distinct families of injustice' (2005, p. 73).

Below, I explore Fraser's theory of justice as parity of participation drawing on research by Lockett and Shay (2017). As Lockett and Shay use this lens to explore transformation in the higher education sector, I begin by linking the relevance of their application of Fraser's framework to my study.

As an entry point to their article entitled *Reframing the curriculum: a transformative approach*, Lockett and Shay (2017) situate their argument in the historical and contemporary need for education to address structural inequality. This imperative for education to overtly address injustice has a long tradition in South African radical, nonformal adult and community education (e.g., Bird, 1984; Gush & Walters 1996; Aitchison, 2003). Following on this tradition the impetus to reconceptualise CLCs through a framework of transformation is pressing not only due to ongoing structural injustice but also in light of policy stipulations. In the White Paper for Post-School

Education and Training (DHET, 2013) the following interventions are acknowledged for the contribution to social change and social justice:

study circles among black intellectuals in the late nineteenth century ...the Communist Party's night schools for workers in the 1920s ...the popular education programmes for adults offered by non-governmental organisations (NGOs), trade unions, political or religious organisations that were a feature of the broad liberation struggle, especially in the 1970s and 1980s (DHET 2013, p. 20).

CLC's as part of the Community Colleges sector, are tasked with following on this tradition (DHET 2013, p. 20). At the same time CLCs are being tasked with contributing to education for the labour market as well as providing formal qualifications linked to the National Qualifications Framework. A key question therefore becomes how a vision of radical transformative adult education and training can be translated within the context of a formalised, hierarchical institution which as mentioned earlier holds different aims, linked to different traditions of adult education. As higher education has long held these contradictory positions within one institution, the work of Lockett and Shay in reflecting on how to challenge the 'structural and cultural reproduction of social inequality' (DHET 2013, p. 1) in a post-school formal education context through Frasers critical theory, is a useful starting point in thinking about CLC's and social justice.

Socio-economic redistribution

Given that those who are to be served by CLCs are largely the unemployed, working poor and those youth not in education, employment and training [NEETs] and from historically oppressed groups, socio-economic redistribution is urgent. According to Frasers theory, the family of injustice related to socio-economic redistribution is maldistribution or distributive injustice. She explains this as occurring when people are 'impeded from full participation by economic structures that deny them the resources they need in order to interact with others as peers' (Fraser, 2005, p. 73). On the one hand, in the educational space, redistribution can refer to access to the necessary material resources for productive teaching and learning to take place, taking into account different learners' needs (Lockett & Shay, 2017). In a South African study of adult learners, Harley and Rule (2012, p. 201) suggest that financial considerations should include direct and indirect costs of attending an educational programme, the flexibility in payment structure and the availability of funding opportunities. Drawing on Morrow (2009), Lockett and Shay extend redistribution to include 'adequate curriculum time and space for students to acquire epistemic and symbolic 'goods''. They argue that "the redistribution of epistemic resources" requires a rethink in terms of the nature of education provision and that "more of the same... does not necessarily lead to equity of outcomes' (2017, p. 10).

Cultural recognition

Fraser indicates that when people are denied participation due to 'institutionalised hierarchies of cultural value... they suffer from status inequality or misrecognition' (2005. pp. 73-74). In exploring the idea of cultural recognition and misrecognition, Lockett and Shay refer to the nature of the institutional culture and related to this the social relations underpinning the curriculum. In

considering what a transformed curriculum might look like they pose the question '[can] we offer curricula and pedagogies that valorise a diversity of identities for a pluralist society; can we recognise, affirm and open up all students' agency and potential as producers of knowledge...?' (Lockett & Shay, 2017, p. 11). Whose knowledge and what ways of knowing are recognised and supported, by students, educators and community members, will be important aspects to consider in exploring issues of cultural recognition.

Political representation

Representation is concerned with social belonging and decision-making. Fraser explains that political representation is distinct in that it prescribes 'inclusion in, or exclusion from, the community of those entitled to make justice claims on one another' (Fraser, 2005, p. 75). The associated injustice is characterised as misrepresentation which 'occurs when political boundaries and/or decision rules function to deny some people, wrongly, the possibility of participating on par with others in social interaction – including, but not only, in political arenas' (Fraser, 2005, p. 76). Three levels of misrepresentation are identified: ordinary political misrepresentation, misframing, and meta-political misrepresentation. In exploring these ideas Lockett and Shay indicate that representation as a first-order concern is usually translated within education institutions as the inclusion of students in decision-making structures, but argue that this does not ensure that their concerns are integrated into institutional, curriculum or pedagogic practices. Here they link to Fraser's discussion of meta-political representation, in which she distinguishes affirmative and transformative approaches – the latter which argues for a democratisation of the process of deciding who gets to be included and how they are included in decision making processes that affect their lives. This raises interesting avenues for exploration in terms of CLCs, given the critiques levelled against the top-down transition that brought them into being (Aitchison, 2018). Indeed, in preliminary interviews with key stakeholders the rapid conversion to Community Colleges, centralisation of decision making in the new policy and precarious conditions of educators would be usefully explored through the concept of representation.

The principles that I draw from Fraser's theory of justice as parity of participation are *redistribution, recognition and representation* within the frame presented above.

Conclusion

Rooted within the framework of the South African Constitution, CLCs are tasked with contributing to a society based on democratic values, social justice and fundamental human rights (DHET, 2017). Not only the curriculum and pedagogy but also the institutional form of these centres need to address the learning needs of the communities in which they are located. As a preliminary step in researching how and whether stakeholders of CLCs think about, practice and develop conditions for social justice-oriented adult and community education, this paper has presented my initial thoughts on the principles and theories framing these questions for me. As part of the method of reflective equilibrium it is a step in the direction of engaging others about the making of social justice claims as part of the research process.

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Hopefulness, solidarity, and determination for *Me Too*: Impacts of a globalized social movement on female post-secondary students' emerging professional identities and aspirations

Kaela Jubas, Christine Jarvis & Grainne McMahon

Introduction

Like Raymond Williams's description of the late 20th century, these 'are not only confusing and bewildering [times]; they are also profoundly unsettling' (Williams, 2015, p. 218). The antidote proposed by Williams is hope: 'It is only in a shared belief and insistence that there are practical alternatives that the balance of forces and chances begins to alter. Once the inevitabilities are challenged, we begin gathering our resources for a journey of hope' (2015, p. 219). Hope is a core value in the field and practice of adult education. As Stephen Brookfield notes, adult educators take up their work because they 'want to create a better world. They want to help people get a fair bite of the cherry, increase political participation, promote activism in marginalized communities, and help the exploited and homeless make a living wage' (2016, p. 27). In many ways, the MeToo social movement exemplifies Williams' ideas, not only about hope but also about the pedagogical potential of culture. The people at the centre of MeToo — female actors based in Hollywood — are engaged in the cultural work of story-making and story-sharing. As they stepped out of the fictional stories familiar to audience members and told their own stories, they contributed to a real-life story of marginalisation, abuse, and demands for justice, and illustrated that hope can continue to be a cultural and a pedagogical commitment.

Written in the decades before computers were common and before the Internet became a conveyor of everyday information, Williams's texts focus on culture and community at and beneath the level of the nation-state. With border-crossing cultural texts and practices now ubiquitous, it is tempting to agree with those who argue that national borders have become irrelevant and that global society has replaced national societies (Beck, 2006). Our study of learning about and from the MeToo movement indicates that, on the contrary, local and national specifics continue to matter. It is not a matter of *either* local *or* global circumstances; rather, the local *and* the global are apparent in a dynamic Gramscian dialectic.

In drawing on and updating Williams's important theoretical insights, we situate our work at the juncture of two scholarly streams: social movement learning, which views social movements as sites of learning about inequitable social conditions and resistance (Cunningham 1998; Finger 1989; Welton 1993), and public pedagogy, which likewise views cultural products and processes as pedagogical (Jarvis, 2012; Jarvis, 2015; Jarvis & Burr, 2011; Jubas, 2015; Jubas et al., 2020, Sandlin & Walther, 2009; Wright & Sandlin, 2009). Consistent with the tension between hope and despair, we elaborate three tensions experienced by study participants. First, and least surprisingly, MeToo exposes the reality that prevalent discourses of equality diverge from practices and behaviours that continue to demean women. Second, the global MeToo movement manifests local and occupational nuances. Third, there are benefits and pitfalls to having celebrities at the centre

of social movements. After providing an overview of MeToo and our study, we move to a discussion of our findings.

MeToo: Emergence of a movement

The MeToo hashtag was introduced in this context in 2006 by Los Angeles community activist Tarana Burke to convey the idea that those who experience gender-based or sexual mistreatment are not alone (Langone, 2018). It came to widespread public attention in 2017, after female Hollywood-based actors used it to make public their experiences of harassment and assault by powerful male producers and colleagues. Although some of those experiences include criminal assault, many others exemplify ‘the kind of inappropriate sexual creepiness that men just feel entitled to’ (Perkins, 2017, p. 3). In the months since actors tweeted about their experiences and encouraged other women to do the same, the movement spread well beyond Hollywood celebrities and their fans, exposing the use of ‘sexualized violence ... [and] misuse of positions of power in all social sectors [and] work situations ... and against all those who threaten to disturb the heteronormative order, including women, men, and LGBTQ* [people]’ (Neumeier, 2018, p. 1). *Time* magazine even selected MeToo activists as ‘2017 Person of the Year’ (Langone, 2018).

Witnessing the messages about and alignments with MeToo, we — three scholars who self-identify as feminists — became interested in how it might help ordinary women who are preparing to enter career life learn something about their burgeoning sense of professional self and opportunity. We acknowledge three points at the outset: First, there are different strands of feminism; second, an exploration of the specific form(s) of feminism apparent in MeToo and our own work exceeds the scope of this chapter; third, although we acknowledge that gender is a non-binary construct, we stick to a binary male/female division which reflects much of the discussion in and around MeToo.

Study overview

This chapter details the first phase of a qualitative multi-case study, a flexible methodology suited to investigations of new questions and complex, real-world social phenomena (Merriam & Tisdell, 2016; Simons, 2009). We are exploring how and what women are learning from MeToo about gender and patriarchy, the ongoing importance of locality, and how contemporary hallmarks of public pedagogy—celebrities and social media—are changing social movements’ shape and function. For this phase, the three of us—two based at England’s University of Huddersfield and the third at Canada’s University of Calgary—delivered in-class presentations to recruit participants, female-identified students in professional courses in Huddersfield (i.e., education, law, media, allied health fields). We limited eligibility to female students in professional education because we are interested in how a social movement focused on overcoming sexism, often in the workplace, encourages women to think about themselves and the professional pathways that lie ahead. Sixteen participants completed a semi-structured interview and a short demographics questionnaire, used to generate participant profiles.

Findings

As noted above, we have organised this discussion according to three tensions that emerged in analysis. We articulate these tensions as being between equality and discrimination, the local and the global, and benefits and costs of celebrity engagement.

Tension 1: Equality/Discrimination

Participants generally agreed that gender discrimination is less common or extreme than it used to be; nonetheless, most reported gender-based disparities in their professional fields, especially because top-level decision-makers often are men. Alex, a journalism student shared this comment about music journalism:

[I]t portrays itself as a gender fluid industry [and] ... I would like to think ... that the same opportunities are open to both [women and men], but you've got such clearly segregated, like, male journalists only talking to each other. Then the higher up journalists ... [with] these opportunities ... are obviously only going to offer them to those they talked to first, on kind of a name-to-name basis ... although ... they might not have meant to close it off to female journalists. ... [I]t becomes that way because they were only interacting and socialising with other male journalists who they see as equal or better than them.

Another journalism student, Annie, hoped for equal opportunity in her field but realised that senior-level reporters and editors influence assignments and media content. 'I feel there is quite still a stigma of what is published and what is not published in terms of ... females', she noted. Thinking about her prospects in an allied health field, Emily wondered, 'Will a male get a job instead of me? And whenever I do go for a job interview, I think, will there be a female or male interviewer?' Law student Bella said, 'I know that a lot of females are trying to work a lot harder so that they are more noticed'.

Several participants noted that their understanding of sexism was enhanced as MeToo helped them learn about nuances, extent, and impacts of gender harassment. Alex even discussed 'micro-aggressions', 'like men going on and explaining things [to women], ... using a lot of endearing terms like calling them hon or love. ... [W]hen it's in a professional workplace it becomes kind of, not creepy, but loaded'. Interested in music, she went on to caution about 'predatory behaviour' in the music industry that can be directed towards young female fans or artists.

Participants also learned about the importance of MeToo in providing a space for women to speak up and modelling the possibility to do so. Kay thought that 'this is about awareness for females to speak out'. Katie noted, 'Many people *do* go through this and they do not mention it to anyone. ... [Because of] the MeToo incident, they do talk about it, more freely'. Alex noted the importance of the movement for validating personal experiences, for herself and other women: '[E]ven if people are telling you that it's not valid ... only you can know what you went through. ... It's valid and did happen no matter what people want to try to say'.

Although women appear as the primary activists and beneficiaries of MeToo, Elaine noted its importance in educating both men and women:

I think it has made people more aware. I mean, even before I had heard of MeToo, I know that women do deal with all sorts of things and they do go through all sorts of things in their work or just out and about.

Despite beliefs that MeToo exemplified the potential for social movements to help people learn important lessons, participants also identified limitations. Some thought that the lack of organisational heft behind the movement would jeopardise its momentum or that MeToo's lessons were taken not seriously. Roxy, a participant training to teach early years workers, discussed her efforts to speak to her trainees about professional communication and their inclination to dismiss offensive comments as the innocent cultural practice of 'banter'. Also studying in education, Harriet thought that the impact of MeToo was diminished by powerful interests:

As much as MeToo is a fantastic thing in a grassroots level, in places like this [workplace], it is not happening. There is somebody, the powers that be, who don't want to know or are turning a deaf ear and it's frightening. ... I think it's a wonderful thing, but I just feel it will be a fad.

A few echoed critiques of MeToo and older critiques of feminism. Harriet, who was studying in education, sympathised with White men: 'I believe in us all being equal, nobody being racist, sexist, whatever, but I do feel that the White man especially is being persecuted for a lot of things at the moment'. Similarly, Lucy concurred with family and friends who thought that MeToo 'is maybe taken too far and I do feel a lot of women have gone above and beyond. ... I feel sometimes that when some people make a comment it just gets blown out'.

Tension emerged, then, in participants' hope for widespread awareness-building and change and their apprehension about persistent inequality and discrimination. As students in professional education, they directed their hope and apprehension to the workplace, as well as to public spaces such as clubs and streets. Supportive of MeToo and related discourses of gender equality, they were nonetheless measured in their endorsement of the movement's viability and impact, and—sometimes—purpose.

Tension 2: Somewhere/Everywhere

MeToo is developing globally precisely because patriarchy and sexism operate across the world and, nationally, across sectors. Kay, a law student participant, explained, 'I think, like, from a guy's perspective, they always think they are more superior than a female. ... I see it in work practice a lot. ... I think it happens everywhere'. Sabrina, a student in education, reflected on the aim of MeToo, saying, 'It was such a big thing and it is common. There is gender discrimination everywhere'. Pharmacy student Linda said simply, 'I mean all over the world, I bet there are loads of MeToo protests everywhere'.

Still, local and personal circumstances affected how participants understood and experienced MeToo. Annie, a participant in media studies who came from Eastern Europe, found that her education and the social mores in England did not mesh with her home country's more conservative attitudes. She struggled to overcome the belief that women who are harassed or abused bring it on

themselves—a view that remains the cultural norm in her home country and continues to appear as a trope in England, despite rhetoric of gender mainstreaming and equality. In her words,

Maybe because you are wearing a more revealing skirt or shirt or whatever, you are kind of almost asking for it. And [I] would have thought that before but after MeToo ... it made me realise that it isn't really about that. It's still men not, I don't know, I don't want to say it's really their fault because it's not fully, but I still feel like it is their responsibility. ... In my head I think that it's their fault, I just feel bad saying that.

Annie conveyed the ease with which people, regardless of gender, can revert to the view that gender-based or sexual abuse is provoked by women's attire or demeanour rather than by the permissions that men acquire through cultural norms and allowances that assume local specificity even as they resonate globally. She also conveyed the importance of MeToo in helping her learn to problematise that view.

Interviewees' courses and placements were based in specific micro-environments, which did not always reflect official professional or national values. Racialised as South Asian and studying in an allied health field, Katie described the barrage of harassment meted out by one male practicum supervisor, also South Asian. On top of touching her inappropriately, 'talking about sexual stuff', and asking for contact information, he routinely dropped papers behind her, instructing her to pick them up so that he could watch her bend over. She explained that, because South Asian women often are seen as docile, they can become easy targets in places of work or study, especially in small organisations with few supports and recourses. She was upset that many of her own friends minimised and normalised the harassment. 'But to me, it's not normal', she said. Although she initially found rumours about that manager hard to believe, through a combination of her experience and research into MeToo, Katie learned that even after reaching high-level jobs, some people 'jeopardise their career because they do foolish stuff'.

Some pharmacy student participants described the predicament they faced if managing (typically male) pharmacists held strong views about sexuality, leaving them to handle complex, sensitive medical matters for female clients. They felt isolated in their struggles to balance personal and espoused professional values with those encountered at the placement.

Participants preparing to enter other fields and with other racial identities also reflected on lessons from MeToo. Although many acknowledged a persistent cultural expectation for women to enact a pleasant demeanour, White participants seemed most comfortable asserting themselves in the face of gender-based or sexual harassment or abuse. Kathleen, a White, British-born trainee teacher preparing students to enter the beauty industry, where they might work in small salons with male clients and bosses, took the risk of gender-based or sexual abuse in the workplace seriously. She commented, 'If I had my own salon or spa, I would probably have it written on the wall: 'If you feel the need to kick them out, kick them out;''

Often, interviewees moved seamlessly between discussing not just local but intimate experiences of harassment and abuse *and* discussing global, systemic discrimination in recruitment and the lack of women at the top even of female dominated professions. Some had ideas for tackling abuse in professional cultures, which are embedded within *and* move across local contexts. Some participants preparing to work as educators spoke about ensuring that their students understood harassment and how to tackle it. Media students interested in becoming journalists

noted how they could use their work as a platform to speak out about bad practices associated with MeToo and more generally. Overall, participants believed that, as it spread globally, MeToo could help women *and* men become more aware of gender-based and sexual abuse in their local and professional contexts. Hearing women speak about their experiences and stories of perpetrators being held to account gave them reason for hopefulness, regardless of where and what they would practise.

Tension 3: Benefits/Costs of celebrity involvement

Most participants were members of the millennial generation who came of age and were living in a culture characterised by social media and celebrity. Regardless of field of study, participants knew the name Harvey Weinstein, not as a Hollywood producer but as a sexual predator. Roxy articulated the experience of many participants who might have heard anecdotes about sexual abuse but 'never really paid attention to it until the Harvey Weinstein thing came out and then it was just plastered all over the media. ... I found myself googling what it was and where it had sort of stemmed from'. Some, such as Rachel, indicated that it was only when we spoke to their classes that they attached the names of famous people whose stories were circulating to MeToo:

Rachel: I only heard about it when you came to our lecture and promoted it. I had seen the MeToo hashtag on Instagram. ...

Kaela: Okay. When I said some of the other names, had you heard those names before, like Harvey Weinstein?

Rachel: Yes.

Kaela: So you heard about some of the stories, you just didn't realise they were connected?

Rachel: To MeToo, yes.

Several participants were fans of celebrities whom they followed on Facebook, Twitter or Instagram. Interestingly, although many indicated that they did not rely on mainstream media, some continued to watch the news on television and a number remembered reading reposted or retweeted articles, suggesting that mainstream media might be retaining an educational function that is downplayed. Others, notably journalism students, did consult mainstream outlets such as the BBC regularly and were, not surprisingly, relatively familiar with MeToo and its background.

Regardless of their information source, participants agreed that coverage of celebrities' stories was vital in the movement's development. Media students were especially savvy in appreciating how celebrities' stories gave the movement prominence. As Talia explained, 'right in my lectures ... we learn about the newsworthiness value of news. And it is basically, like, this theory that you only care about elite people, ... so could you imagine it happening to you'. Participants in courses outside media also recognised the sway that celebrities hold. In Kathleen's words, 'I think celebrities and what they say is [considered] the be all and end all'.

The celebrities central to MeToo might even have an inspirational effect. Brenda pondered whether hearing about difficult experiences of famous people ‘can make other people come out and say, Oh this happened to me too, and make them feel better about what happened to them and know that it is not their fault’. In feeling drawn and connected to celebrities, participants thought that the accounts of well-known, admired women and the show of support for them online, in the media, and on the red carpets clarified that material and cultural privilege is not an escape route from abuse. In Bella’s words, ‘Everyone is in it together’.

For MeToo, though, celebrities are both ‘good’ and ‘bad’ guys. From performers with major label contracts, such as R. Kelly, to YouTube sensations such as Austin Jones, examples of male performers who exploit female fans abound. Interested in music journalism, Alex recognised that there are ‘a lot of male lead singers of bands using their authority to kind of pressure young fans or ... any female fans into doing what they want’. Moreover, participants recognised that even well-meaning celebrities have agendas and are vulnerable to scandal and trivialisation. Although she followed actor Rose McGowan online, Lucy had little regard for what other celebrities have to say: ‘A lot of other celebrities, ... I can’t listen to them because I feel like ... what [those] people say is pointless sometimes’. In order to maintain momentum and build credibility, movements established by or engaged with celebrities might want to look elsewhere in recruiting leaders and activists.

Closing thoughts

This chapter contributes to the scholarship of social movement learning and public pedagogy and illustrates how both inform lifelong, life-wide learning careers. Our analysis indicates that MeToo contributes to female trainee professionals’ formulation of and reflection upon their emerging work-related identities, anticipations, and hopes. At the same time, MeToo competes with powerful sexist or misogynistic discourses that remain prominent, whether in news and entertainment media or among teachers, managers, family members, and peers. The hopefulness conjured up by hearing famous people who are at a geographic and social distance share their experiences comes into tension with personally, professionally, and locally contextualised messages and encounters. Likewise, rhetoric of change and measures to promote respect and equality are in tension with a reality that many female students and workers will be supervised by men and that gaps in gender-based privilege remain apparent in work-related education and workplaces. Hope is fostered, promoted, cautious, and, sometimes, dashed. Like learning, hope and contemporary social movements are, simply, complicated.

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Community engaged research: A school innovation project

Francesca Antonacci & Monica Guerra

Introduction

Re-envisioning school from the bottom up is an urgent pedagogical need, particularly if we are to support the emerging demand for change, we find in every context we encounter. Following authors who contributed to developing a more innovative notion of schooling than the classical model of a transmissive, hierarchical school organised by subjects and homogeneous age groups (Dewey, 1950; Fielding & Moss 2014; Massa, 2000; Montessori, 1969; Neill, 1979), we set out to address critical educational and teaching issues within a single comprehensive framework. Informed by our own pedagogical training, we drew on models of teaching and learning that leverage active, exploratory, expressive, and imaginative solutions (Gray, 2015; Robinson, 2015; Salen, 2008, 2011; Smith, 2011), proposing a number of concrete changes to the existing school system (in terms of the organisation of knowledge, class groups, assessment, lessons, and school spaces) and developing an organic model based on immersive, corporeal, outdoor, and participatory teaching-learning methodology. The pedagogical approach underpinning our project – Manifesto *Una Scuola* (MUS, unascuola.blogspot.com) – was broadly aligned with established voices and theories that have reinvigorated the landscape of contemporary pedagogical thought (Dewey, 1950; Freinet, 2002; Montessori, 1950; Morin, 2015;). Our approach was also informed by a number of authors who have taken a decidedly contrarian stance (Gray, 2013; Illich, 2010; Neill, 1979; Papini, 1919; Scuola di Barbiana, 2012).

Following the publication of MUS – in which we set out to rethink how schooling is organised, proposing an alternative model based on five key dimensions of education and teaching-learning – we were contacted by teachers at the IV Novembre primary school in Varese, who expressed interest in working with us to design a research and teaching-learning programme to be implemented at their school. Having confirmed the interest of the local authorities, by holding meetings with the mayor and the councillor for education, we met with the head teacher. Subsequently, a press conference for the public presentation of the project and a public meeting were organised to inform local parents of the project proposal. These events elicited a positive response and 54 families enrolled their children in first grade for the following school year.

We next stipulated a research agreement between the school and the university, with a view to offering a professional development pathway to the teachers who were interested in taking part in the project over the following years. A team of university researchers and teachers was set up to define a detailed teaching-learning programme. This group is still operative, currently delivering the training, supervision and monitoring components of the project.

Consistent with the aims and structure of our project, we chose to deploy a CEnR methodology, which by definition is one of ‘a wide range of rigorous research approaches and methodologies that share a common interest in collaborative engagement with the community and aim to improve, understand or investigate an issue of public interest or concern, including societal challenges’ (Morris, Adshead & Bowman, 2016, p. 4). From the outset, both in drawing up the MUS and introducing it into schools on an experimental basis, the project retained a strong academic

research dimension focused on institutional, social, theoretical, educational and didactic questions. Such questions include: How can we meet the need for change, while maintaining a dialogue between past, present, and future? How can state-of-the-art knowledge be translated into a project that gives new meaning to the experience of schooling to all the actors involved, to the extent of achieving an impact on the entire community? What sustainability issues, opportunities and challenges are faced by a school that initiates a process of innovation?

Indeed, a project like ours affects multiple stakeholders: educational institutions, school leaders, teachers, parents and local organisations. A great deal of engaged research literature refers to 'community' engagement. [...] 'community' refers to a range of public research stakeholders, including public or professional service and product users, policy makers, civil and civic society organisations (CSOs) and actors. Ultimately, the research team must identify relevant stakeholders and recognise which community partners will be engaged' (Morris, Adshead & Bowman, 2016, p. 24).

CEnR – as defined above – exists to address societal challenges or issues of public concern and Italian schools are currently undergoing a highly challenging period. They are required to update their educational offerings and reorganise their teaching-learning programmes; on the one hand, this is driven by the need to comply with EU guidelines demanding a school curriculum that fosters key competences with a view to meeting political, cultural, economic, and social needs. On the other hand, it has to do with satisfying demands for innovation from the actors directly involved in the educational process (teachers, children, families). The research protocol was jointly drawn up by the university researchers and the teachers and shared with the head teachers and local authorities with responsibility for education. It defined the respective roles of the different stakeholders, assuming the full cooperation of all involved.

'The research process requires the expertise and resources of both researchers and community members. The design of the research ensures that all stakeholder members and researchers are clear about the extent of their collaboration, their respective roles and responsibilities, what they can expect to gain from the research, and what they will be expected to contribute' (Morris, Adshead & Bowman, 2016, p. 37).

Finally, adopting a CEnR approach assumes an educational, ethical, and political commitment to viewing the children as an integral part of the research team, and fostering their participation (Clark & Moss 2014; Guerra & Luciano, 2014; Savio, 2015) so that their educational experience can become an experience of active citizenship. 'We will use 'engagement' in this sense as a guide to making better and more strategic interventions in the three sets of relationships inextricably involved in our project: 'engaged research' with academic and other partners; our own 'engagement' with the young people we work with; and finally, their engagement as citizens with the rest of society' (Arvanitakis & Hodge, 2012, p. 59).

Seven principles of engaged research

We have based the methodological aspects of our project on the following seven principles identified in a working paper by Ang and colleagues (2015).

Principle 1. Engaged research is developed through relations of reciprocity (relationality)

‘Reciprocity is defined broadly as exchange relations of negotiated mutuality’ (p. 1).

Reciprocity is based on a care ethic in that “Care requires consideration of the very different needs of others. Ideally it requires negotiation over such social themes as identity in relation to difference [...]; autonomy in relation to authority; and inclusion in relation to exclusion’ (p. 2).

In the context of our project, this means working in partnership with local communities, putting groups and the relations between the various players – rather than the needs and requirements of individual subjects – at the centre of our activities, thus distancing ourselves from the individualistic logic that often underpins an emphasis on the individual. It has also meant committing to working first and foremost with state-run schools, which are open to all and accessible to all, in our experimentation with forms of school innovation. Finally, it has meant recognising the debt we owe to the scholars who went before us and to those who are still working today both in Italy and abroad to bring about change in education (cf., principle 2).

Principle 2. Engaged research is long-term and future-oriented, even as it begins with the present and takes seriously the constitutive importance of the past (temporality)

‘Engaged research tends to be done across extended periods of time. By comparison with rapid assessment techniques, consultancy reviews or standalone project studies, engaged research seeks to work collaboratively across extended periods of time, drawing comparisons, and seeking to understand change and continuity’ (p. 2).

In the context of our project, this has meant recognising that our education system is founded on the history of education and didactics, and rediscovering the theories of great scholars of the past (for example, Agazzi, 1985; Ciari, 1972; don Milani, in Scuola di Barbiana, 1969; Lodi, 2014; Malaguzzi, 1995; Manzi, in Farné, 2011; Montessori, 1969;). These scholars put forward perspectives on education that are often still relevant and even urgently needed. However, they are not sufficiently or even widely implemented, and hence there are still too few educational and school-related experiences designed to offer authentic educational paths to every child and young person. At the same time, we have acknowledged contemporary innovations in education (for example, Lorenzoni, 2014, 2019; Orsi, 2006; Tamagnini, 2016, 2019). The latter approaches confirm the urge for change and centrifugal forces that are making themselves particularly strongly felt in today’s schools, (Codello & Stella, 2011), leading to the implementation of educational offerings that fall outside of traditional, and even institutional, frameworks, as reflected in the increasing number of parent-run or libertarian schools.

Again, ‘[t]his temporal orientation might be called ‘developing a history of the future’” (p. 2).

For us, this means striving to renew the school system in the present while, at the same time, embracing a broader vision that aspires to leaving its mark over time, given that the project came into existence well before implementation of the first-grade programme and will have long-term repercussions reaching beyond the end of the primary cycle.

Principle 3. Engaged research is conducted in relation to lived places, recognising that places are stretched across various extensions of spatiality from the local to the global (spatiality)

‘Engaged research understands places as being stretched across various extensions of spatiality. [...] places are understood as crossed by different levels of material abstraction from embodied relations to mediated relations. In methodological terms [...] this means balancing the abstraction of digital methods with the embodied meaning of face-to-face engagement’ (p. 2).

In our own project, this principle has been put into practice in at least in two ways. First, we recognise the need to offer customised guidance to each of the schools that opt to experiment with the proposed educational model (indeed, our pilot experimentation was not confined to the Varese school), each with its own specific characteristics. This means viewing the project as situated and striving to make good use of the resources available in a given setting rather than trying to force generic and pre-defined outcomes. Second, we have sought to foster connections between the local and global levels by recognising the specificity of each actor but also availing of the opportunities offered by wider networks. In practice, we have drawn on resources in the local community to which the participating school belongs, the broader national context in which other innovative education projects are being implemented, and international theories and experimental practices – which can be as enriching as they are culturally distant, with the power to stimulate divergent and inspirational thinking and praxis. Lastly, adopting different levels of material abstraction” has allowed us to work face-to-face during periodic meetings with teachers, but also through the medium of technology, via conference calls, document sharing tools, blogs, and mailing lists.

Principle 4. Engaged research works critically to understand the human condition, but it does so by working across the intersection of the social and the natural (intersectionality)

‘Social life is embedded in and dependent upon natural life. Ecologies needs to be understood as imbued with both nature and culture [...] This engenders responsibilities to others, including non-human others. In short, we need to be attentive to questions of the Anthropocene and its consequences for this planet!’ (p. 2).

The potential inherent in the relationship between subject and context prompts our interest in extending the boundaries of educational and teaching-learning offerings to include what happens outside the classroom, and even outside the playground. Hence, the key importance attributed in our project to the concept of outdoor education, and more specifically that of nature education. The educational potential of settings outside the school, particularly where these take the form of natural environments, are of interest given their multi- and interdisciplinary qualities, their diversity, and their power to stimulate new questions and offer new experiences.

Recognising the unavoidable relationship between human beings and nature and assuming it to be one of co-dependence imposed an ecological perspective on our project. This means fostering awareness of our planet and the need to take care of it and revisiting our own position vis-à-vis the environment and nature. Such a view translates into recognising the educational potential of the outdoor experience and, as a consequence, spending a significant proportion of school time – 50% as a rule of thumb – outdoors and especially in natural environments. The children enjoy continuous daily contact with nature, from the green areas immediately outside the school to wilder spaces in

the local area. This principle is also supported by an increasingly broad literature that now confirms, alongside the many benefits of nature (Clay, 2001; Faber Taylor et al., 2001, 2004, 2006, 2009), the affordances (Waters, 2017) and multi-disciplinarity (Waite, 2011) it offers.

Principle 5. Engaged research seeks to work through difference rather than dissolve that difference (ontology)

‘Difference is an integral part of a changing world. At the boundaries of difference reside both tensions and creative possibilities. Because engaged research entails both working with others and researching across boundaries, tensions constantly arises’ (p. 2). Our project assumes commitment to a culture of difference, both with respect to the different levels – institutional, social and relational – at which it plays out, and with respect to all the groups of stakeholders involved in it. The actors include teachers, parents, head teachers, political, educational, and university institutions: hence, we are constantly required to attend to the many needs of each of these groups, as well as to the needs of each individual subject, and to clarify their respective roles and responsibilities. Our stance implies recognising these differences without attempting to resolve them but allowing them to remain in tension with one another. This makes for conflict and complexity at all phases of the project. At the same time, it can also be a fruitful approach, given that it requires us to constantly review procedures, choices and outcomes, and to identify solutions that are often divergent but productive.

Principle 6. Engaged research recognises that knowledge and enquiry is bound up with power and practice (epistemology)

‘Engaged research is also founded on a similar base of analytic enquiry and applied outcomes, but it frames this practice very differently. It is interpretative rather than empiricist. It is reflexively critical rather than instrumental. [...] As researchers it is thus incumbent upon us to be actively and reflexively aware of the consequences of our knowledge practices. We need to think through the way in which we work. This means treating questions of research method, principles and ethics as more than just things to be enunciated for the purpose of applying for grants’ (p. 3).

If we view research in light of this principle, we need to reflect on the consequences of our practices of knowledge, the ways we go about conducting research, the criteria that lead us to follow given paths of inquiry rather than others, and the use that we make of our findings.

In our project, the relationship between theory and practice was already inherent in the MUS, a theoretical, non-neutral, declaration, that we made public with those who work permanently in schools as its target audience. The core elements of the MUS are themselves imbued with theories and practices, while simultaneously illustrating the consequences of our preferred practices of knowledge, choices, and ways of applying our research outcomes. In our view, adopting this principle represents a key turning point in the history of education and schooling, because it entails the commitment to unmask relational and methodological mechanisms that are still widespread but often not coherent with educational objectives. In this sense, the open access publication of the entire project, the launching of a public blog, the decision to prioritise community engagement and participatory methods throughout all phases of the project and in all respects, all represent a new departure from methodological, educational, and political points of view.

Principle 7. Engaged research is sensitive to the issue that methodological decisions have ethical and practical consequences, both for understanding and practicing in the world (methodology)

Engaged research critically integrates different methods and methodological approaches. [...] Engaged research is interdisciplinary. That is, it takes seriously the strengths of various disciplines while attempting to work creatively within and across them' (p. 3).

This principle impacts on our project in two ways. The first derives from the previous principle and requires constantly maintaining a circular relationship between theorizing, educational action in the field, and systematising outcomes.

The second concerns interdisciplinarity, which in this project is linked to two aspects: in the first place the use of mixed methods, in terms of research instruments that are all qualitative but informed by different paradigms, such as action research, participatory research, and arts-based research. The use of different instruments not only sheds rich light on the numerous questions emerging from the project, but also helps to give voice to the different actors involved, with their diverse stories and competences. In the second place, adopting a research methodology that explicitly draws on different areas of knowledge is in keeping with the interdisciplinary model of schooling that we are aspiring to, in which knowledge is not carved up and fragmented into discrete subjects, but is presented to children in its entirety and complexity.

Conclusions

The principles presented here are not separate from one another, but clearly interconnected at the methodological, educational, ethical, and political levels. CEnR, particularly the principles just outlined, informs both our research and our experimentation with school innovation both theoretically and methodologically, given that it offers a framework of knowledge and instruments that are in keeping with the key points in the MUS. The seven principle's specific salience, and yet their flexibility of application, seem to us to facilitate the undertaking of a complex long-term project aimed at impacting on the community and involving the greatest number of actors possible.

This contribution is the result of a collective work. For academic purposes please note that Francesca Antonacci has authored *Seven principles of engaged research*; Monica Guerra has authored *Introduction* and *Conclusions*.

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Empowerment of vulnerable women through emotional education: A project developed at the Municipality of Feira Nova, Pernambuco, Brazil

Maria Dalvaneide de Oliveira Araújo, Fredson Murilo da Silva & Marcos Alexandre de Melo Barros

Introduction

Having education as a mechanism for overcoming social adversity is still a belief for those who struggle for a better world because, to paraphrase Paulo Freire, 'if education alone does not transform society, without it society does not change...' (Freire, 2000). This chapter is about a study we are developing on gender inequality issues, specifically with regard to women, and Youth and Adult Education (EJA) as a possible space for resistance through humanistic education.

We investigate the development of the emotional education of a group of women from EJA in the county of Feira Nova, Pernambuco, Brazil, focusing on awareness (Freire, 1921) and their empowerment through the insertion of active methodologies in their curriculum.

This intervention is justified when we consider that 57% of the students enrolled in the EJA of this municipal network are women and, according to a survey conducted in the county, most students of this type are considered young offenders and out-of-band students who were transferred from their class. This reality makes it possible to infer how the development of emotional education can contribute to an educational and ethical process in these subjects of the law. Considering the student as the centre of the teaching-learning process, active methodologies will be used as a strategy, because they are efficient for the development of emotional education and, consequently, for the empowerment and awareness of the women participating in this project. This statement is based on theorists such as Dewey (1959), Freire (2009), Rogers (1973) and Novak (1999) who show that banking and traditional education do not bring meaningful learning to the student. Thus, it is necessary to focus learning on those who learn, becoming protagonists of their learning in a dialogic and motivating relationship.

This chapter aims to present partial results of this intervention project. Aiming at contextualising the theme, we will next discuss the scenario of EJA in Brazil, and then we will deal with the empowerment of women and active methodologies. Along the way, we present the methodological path we are adhering to, the current status of the project and our brief considerations.

Youth and adult education in the Brazilian scenario

Adult education and training have been the subject of research in both Portugal and Brazil for decades. Through these studies, it is possible to identify that two approaches stand out (Lopes, 2016): One of them is the functionalist perspective, in which the primary objective of this education concerns the qualification of adult labour; another is the democratic humanist approach where social values, interpersonal relations and citizenship building are guiding principles. According to Lopes (2016), we can characterise the first approach as learning by doing and the second as learning by living. Freire's approaches and theories still have much to contribute today to adult

education. Awareness is the central concept of Paulo Freire's ideas; therefore, 'education as a practice of freedom is an act of knowledge, a critical approach to reality' (Freire, 1979, p. 15).

The historical journey of movements for the eradication of illiteracy in Brazil has been marked by advances and setbacks. Regarding teachers, in 2018 we found a total of 244,799 teachers working in this modality, of which 59.9% are working in a single educational institution, 31.7% work in two educational institutions and 13.4% work in three or more institutions. These data become relevant when we think about the aspect of valuing teaching because teachers having to work in more than one educational institution have difficulty focusing their activities on a single pedagogical project.

Specifically in Brazil, the subject of the formation of the adult educator had been debated until 2018 both in the Scientific Meetings of the National Association of Graduate Studies and Research in Education (ANPED), as well as in state, regional and national forums, for example, the ENEJAS – National Meetings on Youth and Adult Education and the EREJAS – Regional Meetings on Youth and Adult Education. These movements had been encouraging teachers and adult educators to develop research on their practices and to re-signify them. These teaching and research processes were based on Freire (2015) who states that '... all teaching implies research and all research implies teaching. There is no true teaching in which the research is not found as a question, curiosity, creativity, just as there is no research whose progress is not necessarily learned because it is known' (p. 210).

This year, Brazil is experiencing a political change that brings with it major breakthroughs and we cannot yet state what will be the policy aimed at Youth and Adult Education. What we have so far is the elimination of the position of Secretary for Continuing Education, Literacy, Diversity and Inclusion (SECADI), which was responsible for the modality of EJA, Rural Education and Prison Education, whose subjects are often also EJA students. This secretary was replaced by the Secretariat for Literacy and the Secretariat for Specialised Modalities of Education. However, in the Decree of Institution of these secretariats, no specific directorate dedicated to the EJA modality has been described. Reinforcing this scenario, in early April by a federal decree the National Commission for Literacy and Education of Youth and Adults (CNAEJA) was also eliminated. It had the role of bringing together representatives of social movements and civil society, with the purpose of giving advice on EJA policy at the Ministry of Education and Culture - MEC. The decree altered the National System of Social Participation.

Active methodologies in female gender empowerment

It is a pity that it is not possible to develop this formative process through traditional education, that is, a banking education according to Paulo Freire, in which students are only receptors of the knowledge brought by the teacher. It is necessary to have a pedagogical innovation (Filatro, 2008) whereby the student can be seen as the protagonist of her/his knowledge, where student learning is the sine qua non to speak in a true educational act.

As for pedagogical innovation, we note that in 2018, KnowledgeWorks released the document *Education 5.0 Navigating the Future of Learning*, in which it explores five drivers of change that will impact on learning in the next decade and the significance of these drivers for education. The big

paradigm shift is that the school is no longer focused on the needs of the institution but instead focuses on the students, trying to create an environment that fosters the development of socio-emotional skills so that they can make meaningful connections between what they are learning and the social/world context in which they live. Therefore, looking into the human being seems to be the support of new teaching directions, which may occur with the support of technological resources (Araújo & Barros, 2019).

Regarding the education of adults with active methodologies, we propose here to put our magnifying glass on the issue of gender, specifically on the issues of learning associated with femininity and the values considered proper to the world of women. Our understanding of gender is that it is a social construct that interferes with daily life and is present in schools of all educational levels, as well as in institutions that offer non-formal education. This reality shapes culture and promotes the unequal distribution of power between men and women in various domains of life in society (Ostrouch-Kaminska & Vieira, 2016). As a result, it seems clear that education needs to address gender issues specifically in order to combat the resulting inequalities or any other kind of discrimination. As we approach adult education, we realise the need to put gender lenses on their professionals because men and women may not anchor learning in the same way. They are surrounded by different social messages, even when they live in the same house and belong to each other or to the same family, and society tends to see them unevenly. Therefore, we assess the need for adult education to contemplate emotional education as a process of self-knowledge, knowledge of others and projection in their time and space.

In this context, we agree that 'there must therefore be an ethical commitment to use education, understood in the broad sense, as the most powerful resource for building a common future, and social transformation requires individual responsibility' (Ferro, Nunes & Vieira, 2017, p. 701). After all, society is made up of individuals, and an ethical society is possible only when inhabited by ethical subjects. In order to live ethically, it is necessary to overcome our own inconsistencies, which Freire (2015) called contradictory denudation (p. 255). We believe this is possible through self-knowledge because knowing oneself is recognising our limits and potentials and, in a humble way, understanding that it is possible to experience incoherence but also to get out of it after all and start to live in it. Hence the ambiguity of the oppressed, who is he and the oppressor within him (p. 255).

There is a gap in the relationship between education and economic power, which presupposes the possibility of developing an emotional education from an integral human education. This understanding is shared by several authors who study education from the perspective of human formation (Dias, 2011; Foucault, 2010; Freitas, 2013; Gallo, 2008; Larrosa, 2016; Montenegro, 2017). Delors draws our attention to the important role that education has in continuously developing people and societies:

... not as a miraculous remedy, let alone as an 'open sesame' of a world that has fulfilled all its ideals, but as a way – certainly, among other, though more effective, ways – in the service of development, harmonious and authentic human life in order to contribute to the reduction of poverty, social exclusion, misunderstanding, oppression, war ... (2003, p. 11)

This is because, according to the same author, 'education is also a declaration of love for childhood and youth' (Delors, 2003). And like every love process, it is based on the perspective of

(re)construction and not on destruction. In this understanding, the education of women participating in Youth and Adult Education can be a way for the (re) construction of their humanity, which, when experienced not as an accumulation of content but as having education as a means of promoting the development of consciousness of themselves, leads to these women having the ability to know themselves, discovering their potential and knowing how to deal with their possible weaknesses.

Methodological path

This project undertakes participatory action research, so it is based on a qualitative approach. Action research, understood from the emancipating perspective, is an ethical exercise that brings to the research debate the social reality of praxis and subject actions (Franco, 2005). Thus, we can affirm that action research focuses on the reality experienced by the participants, not only focusing on describing and/or characterising and analysing, but also on bringing contributions to the transformation of this reality and the people involved. Amado and Cardoso (2017) ratify the non-passivity of the nature and usefulness of this research strategy, which necessitates the conception of a dialectical relationship between the two moments that do not confuse each other, but feed on each other. This is developed in a participatory way between researchers and participants, with exchanges of experiences and knowledge between researchers with their specialised knowledge and participants with their local knowledge, building a synergy, thus characterising itself as a modality of research-na / by action according to Esteves (1986).

As a research locus, we opted for a school from the Municipal Education Network in the city of Feira Nova, in the state of Pernambuco. The county has 10 schools and one nursery, 153 teachers and in 2019 enrolled 3,227 students, of which 163 are students of EJA and of these, 70 are women.

From 2017, the county, through the research and extension group 'Research and Practice Laboratory – Education, Methodologies and Technologies' – (EDUCAT) of the Federal University of Pernambuco (UFPE), has been developing a Project of 'Teacher Immersion: Academy Exchange to Classroom Experience, Feira Nova – PE'. This project led the county to receive the Innovative Municipality Challenge Award promoted by the Joaquim Nabuco Foundation School of Innovation and Public Policy (EIPP) (Fundaj/MEC). As part of this project, in 2017 and 2018, this researcher held workshops with teachers from the Feira Nova Municipal Network, entitled 'Self Care as a Strategy for Teaching Well-Being'. In the beginning, an institutional choreography was performed (Padilha et al., 2010) through which we identified the existence of conflicts in practically all schools in the municipality. Tied to this is the fact that the number of teachers with a high level of stress, according to education professionals, was quite high.

Yet, within this project, we realise that the need is to work with the women students of the EJA, an intervention that is justified by considering that 57% of students enrolled in the EJA are women and, according to the institutional choreography performed within the project, many of students are considered young offenders and out-of-band students who have been transferred from their original class/shift. Even without having made a diagnosis with these students, it is possible to infer how the development of emotional education can contribute to an educational and ethical process in these subjects of the law, always with resources and active methodologies that put them at the centre of the intervention. Therefore, we present the active methodologies as strategies for the development of emotional education in the group of women of the EJA in the county of Feira Nova,

Pernambuco-Brazil. From the perspective of offering organicity, the research was divided into four steps: (1) sensitization, (2) diagnosis, (3) first phase of workshops and (4) second phase of workshops.

Current project status

At this moment, we are between the first and second stages of the project. We feel the need, within the actions of the Teaching Residence programme, to apply a questionnaire to all students of the EJA, because we have to obtain their profiles so that we can move on to the interviews in a manner that is conscious of the profiles of all students, not just women. This action is also relevant when we design a parallel intervention for men, without this process interfering with the school agenda.

We had 61 respondents, 38 women and 23 men. The applied questionnaire aimed at identifying which activities and themes arouse the most interest in students, and we confirmed that all suggested activities that differ from the traditional were most interesting, which validates our choice of active methodologies. The proposed activities were talent shows, contest, games, Olympics, fairs, cooking, festival, physical activities and scavenger hunts. As for the themes, the answers led us to separate them into four categories: Environment, Health and Welfare, Art and Culture and Social Life. Here are the suggestions within each category:

- (1) Environment – deforestation, global warming, planet Earth;
- (2) Health and wellness – personal hygiene, sex, diseases, human body, food, anatomy, drugs;
- (3) Art and culture – theatre, arts, music, culture from Pernambuco; and
- (4) Social life – prejudice, professions, family.

Our next action within this project will be to hold the awareness lecture. This event will still include all students. We believe that this will raise the awareness of the whole school community about the importance of study, which will be a facilitating factor for the interventions.

Brief final considerations

Adult learning has been the focus of investigations in several countries; the need to better understand how the adult learning process takes place is justifiable and necessary. We still find in this bulge the political issues that permeate this modality of education. But in this scenario, we cannot fail to highlight the issues of women because, due to their historical and social context, women experience their learning process in different conditions than men. Another relevant theme for education at the moment concerns emotional education. In Brazil, we can say that all interest in the subject is stamped in the general competencies described in the National Common Curriculum Base – BNCC.

In this context, we are developing an intervention project in the municipality of Feira Nova, in the state of Pernambuco-Brazil, aiming at developing the emotional education of women students of the EJA. This project is still under development, but what guarantees its conclusion, despite all the adversities and disruptions that Brazil is experiencing, is the fact that it is an offshoot of a broader project called the 'Teacher Immersion: Academy Exchange to Experience in Classroom, Feira Nova – PE'. This project led the municipality to receive the Innovative Municipality Challenge Award promoted by the Joaquim Nabuco Foundation School of Innovation and Public Policy (EIPP) (Fundaj/MEC). It is developed through the research and extension group 'Research and Practice

Laboratory – Education, Methodologies and Technologies’ – (EDUCAT) of the Federal University of Pernambuco (UFPE). The experiences during this project so far make us infer that the path to the development of emotional education for the women of the EJA goes through the use of active methodologies because, already in our first diagnostic action, the desire of these women was clear with regard to learning through innovative themes and ways. Thus, the importance of stimulating projects that involve women's learning – considering their self-knowledge and knowledge of others – is clear due to a pedagogical action that has them as the initiators of their own learning.

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The adult education public policies in Brazil as a space for fight and resistance for the right to education

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Introduction

The chapter takes a critical exploratory look at the Youth and Adult Education (EJA) in Brazil: in particular the approach on the understanding of this educational modality as a social place of production of cultures and policies, based on principles that include the right to education. The reflexive scope deals with the concept of cultures and certain education policies, especially PROEJA and Rede Certific, which potentiate the discussion of the understanding of the EJA as a space of formation of those who have historically been denied their right of appropriation to human knowledge. The analysis indicates advances in relation to the current legislation, however, there has been a setback in relation to the public and subjective nature of the right to education, as there is a shrinkage in the offer of classes of EJA. Our reflective effort turns to the proposition of the foundation that underlies the composition of the humanisation of subjects through education for a more just and dialogical society. The discussion reveals aspects that contribute to the debate about the current crisis directed to those who are involved with the EJA.

The text constitutes a reflection movement developed by the authors with regard to the field of public policies in Youth and Adult Education (EJA) in Brazil, especially with a skewed look at the right to education, which is reflected in the light of two programmes: National Programme for the Integration of Vocational Education with Basic Education in the Youth and Adult Education Modality (PROEJA) and National Professional Certification Network (Rede Certific). Our aim is fundamentally to approach them in the context of (re) configuration of the systematised actions that should be increasingly promoted and implemented in order to promote the human right to access and produce cultures accumulated throughout the history of humanity.

We engage in dialogue with a set of thoughts that problematise and, therefore, allow us to make considerations about the EJA, modality discussed here. Thus, we work with the qualitative methodology to build these writings, whose contents enhance our effort to build the knowledge exposed here. A study based on qualitative research assumes a temporal cut-off defining the field and the dimension in which the work will develop, i.e., the territory to be mapped (Richardson, 1999). In the case of the study, the timeframe occurred in the years 2005-2019, from the launch and implementation at national level of government programmes, PROEJA and Rede Certific, aimed at young and working adults with low education. We conducted a documentary research, which proposed to produce new knowledge, create new ways of understanding the phenomena and make known the way they have been developed (Guindani, 2009).

Throughout the text we have delimited the place of EJA in the context of public policies, discussed PROEJA and Rede Certific, as well as the production of cultures and policies as an element that brings together our exercise of reaching the frontier of the dialogue we propose, given our reflective effort to contribute to the amplification and promotion of the debate on the subject.

Youth and adult education (EJA) as a right

To address Youth and Adult Education, within the scope of public education policies in Brazil, it is essential to place it in the field of social rights: the fruit of the struggle of social and popular movements. At this juncture, the education of young people and adults began to be conceived as a modality of Basic Education through the Law of Guidelines and Bases of National Education (LDB), Law No. 9,394 of 1996. The respective law clarifies in its article 37 to whom is intended for EJA 'Youth and Adult Education will be for those who have not had access to or continuation of elementary and high school education at their own age and will be a tool for education and lifelong learning'. Thus, in addition to defining as a modality of basic education, said law also provides in that same article, in paragraphs 1^o and 2^o, that education systems should ensure free appropriate educational opportunities and enable access and permanence of workers in school through actions integrated and complementary to each other.

EJA is also included in the National Education Plan (PNE) 2014-2024. The PNE is an important planning strategy for the development of public education policies in Brazil, through which goals and strategies are defined for the period of ten years. With regard to EJA, the implementation of goals 8, 9 and 10 will mean the equalisation of educational rights as it provides for an increase in the literacy rate and average schooling of the population aged 18-29; equate average schooling between black and non-black people; and ensure a minimum of 25% of enrolment in Youth and Adult Education in elementary and secondary education integrated with vocational education. It is worth noting that these goals are contemplated in the PNE through many political struggles, and therefore actions resulting from various social movements and forums of EJA in Brazil. When analysing the legal support, there is no doubt that EJA is supported as an important instrument of guarantee of right, but such instrument has not materialised the offer of education to 11.3 million people aged 15 years or older. old, equivalent to an illiteracy rate of 6.8%. By 2018 more than half of Brazil's population aged 25 and over had not completed basic and compulsory school education (IBGE, 2018).

What can be seen in Brazil is that EJA has been developed through government programmes, therefore, through discontinuous and compensatory actions due to the lack of an effective public policy of the state (Costa, 2015). To further aggravate this situation, the Secretariat for Continuing Education, Literacy, Diversity and Inclusion (SECADI), created in July 2004 with the aim of thinking about the public policies, actions and programmes of the modalities of education, is therefore the place of EJA in the Ministry of Education, was extinguished by the current government. In the scenario of strong threats to democracy and the loss of rights in which Brazil is currently living, the extinction of SECADI, the National Commission for Literacy and Youth Education (CNAEJA) - responsible for articulating the participation of social movements with the Ministry. Education Secretariat, and the Secretariat for Articulation with Education Systems (SASE) - responsible for supporting and providing technical assistance to municipalities regarding the monitoring and evaluation of the implementation of the goals and objectives set out in the education plans, the EJA is threatened to return to the place of uncertainty even more sharply. For purposes of analysis of this article, the government programmes PROEJA and Rede Certific will be referenced.

PROEJA and Rede Certific: Equalising government policies for youth and adult education in Brazil

The National Programme for the Integration of Vocational Education with Basic Education in the Modality of Youth and Adult Education - PROEJA, implemented in 2005 and restructured by Decree No. 5.840 / 2006, aims to integrate vocational education into basic education in the modality of education. Youth and Adult Education, as well as raising the schooling of those who attend it. This programme focuses on the construction of an articulated education between science and professionalisation, intending the integral formation of the individual through an integrated formation. Ciavatta questions what it means to integrate and brings us the reflection:

What is to integrate? [...] In the case of integrated training or secondary education integrated with technical education, we want general education to become an inseparable part of vocational education in all fields where preparation for work takes place: whether in the productive processes or in educational processes such as initial training, such as technical, technological or higher education. It means that we seek to focus on work as an educational principle, in order to overcome the dichotomy of manual labor / intellectual work, to incorporate the intellectual dimension into productive work, to train workers capable of acting as leaders and citizens (2005, p. 84).

In this sense, Moura (2006) already warned that offering a high school integrated to vocational training in the mode of Youth and Adult Education is very different than offering in so-called regular education. For him, 'it is necessary to understand that the basic education of adults has its specificities that result in a well-established theoretical body and different from the theoretical body of basic education aimed at adolescents' (2006, p. 5). Over the last few years, it is clearly perceived the non-compliance with Decree No. 5.840 / 2006 with the reduction of the provision of Youth and Adult Education classes integrated with Vocational Education (Oliveira & Scopel, 2016).

According to Machado (2011), there is a distance between the courses offered, the reality of the students and the reality of the places where the institutions are located. There is a clear need for teachers' initial and continuing education, but with caveats to the processes, for example, the specialisations that are being offered do not always have the effective public of teachers of Proeja and do not always adequately address the issues of education. youth and adult education and work. The structural and political difficulties of the offering institutions contribute to the non-implementation of the courses and the reality of student dropout, despite the recognised efforts of some teachers and managers.

The CERTIFIC Network, in turn, was created in 2009 and restructured in 2014. It is regulated by Ordinance MEC nº 8, of 2 May 2014 which in the sole paragraph of its Article 1 defines it as a:

[...] instrument of public policy of Vocational and Technological Education aimed at assisting workers who seek the formal recognition of professional knowledge, knowledge and skills developed in formal and non-formal learning processes and in the trajectory of life and work, through professional certification processes.

Certification through the recognition of knowledge for school and professional purposes in Brazil was promoted by LDB / 1996, promulgated over 20 years ago, which establishes in its article 41 that 'The knowledge acquired in vocational and technological education, including work, may be subject to assessment, recognition and certification for further study or completion. However, the achievement of certification through the recognition of knowledge, more specifically through Certific is very recent in Brazil. The first experiments developed were carried out in 2010 and reached only 13% of the initially desired goal of certifying 10,000 workers (Hickenbick et al., 2019). Due to these results, Certific's offer was suspended in 2012, resulting in a restructuring in 2014. Since then, only two institutions have made the offer in the context of the new ordinance: the Federal Institute of Santa Catarina and the Federal Institute of Goiano.

What can be seen is that there is still a long way to go towards the realisation of Certific as an instrument of public policy aimed at workers who did not have access to training and certification. Among the necessary actions, we list: the need for systematic offer of training for the agents involved in the process, since the education professionals had their training aimed at teaching not to recognise knowledge; the need for public calls informing the worker of the possibility of certification through the recognition of knowledge; and the need for awareness to consider other possibilities of certification than the traditional one which establishes the school as the only formative agency. Since we argue that learning materialises where life happens, not being restricted to the classroom. while recognizing 'the school space as strategic for the realization of another society project' (SNAS, 2014, p. 28).

Finally, it is also necessary to consider the dispute regarding knowledge recognition devices because they contain contradictions that reflect the perspectives of distinct groups that make up society: those who defend a conception of education aimed exclusively at serving the labour market, and those who defend, like us, these policies as a mechanism of social justice, aimed at meeting the historical demands of social movements for the right to education (Ramos & Mattos, 2018).

The social place of EJA culture and policy production

Considering the approaches that have been exposed so far: the sayings about the policies in EJA with PROEJA and Certific as elements of reflection, we understand the modality treated as a social place of law and production of cultures. With regard to the field of law we understand in dialogue with Gadotti (2013, p. 8) when he states that 'education, regardless of age, is a social and human right' and, therefore, on the limit of the accumulation of discussions in EJA we refer to what potentially tends to qualify us as human: education is made up of cultures. These, in turn, understood as the territory of narrative disputes of different social groups, but essentially having the domain of those who concentrate capital and power. Paiva (2006) relates the right to education with the structuring of a society that aims to be democratic and inclusive, therefore by the achievement of the rights of young, adult and elderly people: 'the issue of law inevitably involves the democratic condition, assumed value by contemporary societies in historical processes of struggle and achievement of equality between human beings' (2006, p. 521).

We take the Freirean referential in order to understand cultural production as an instrument of emancipation, of formation of the historical subject. Freire invites us to think about human action in

the world: 'the domain of existence is the domain of work, culture, history, values - a domain in which human beings experience the dialectic between determination and in this sense, culture expresses not only the forms of existence but also the tensions between social groups' (1981, p. 53). Given this perspective, Youth and Adult Education robustly expresses popular culture: one that comes from a world that has been little valued over time by institutions and formal spaces. Considering the cultures produced by the subjects of EJA is then a platform for democratising the arts of being and making us human. Freire (1981) understands the cultural action for freedom as a gaze aimed at those who are dominated:

The utopian character of cultural action for liberation distinguishes it from the other form of action. Based on myths, cultural action for domination cannot problematize reality by proposing its unveiling, as it would thus contradict dominant interests. In problematizing cultural action, on the contrary, the announced reality is the historical project to be realized by the dominated classes, in the process of which semi-intransitive as naive consciousness is overtaken by critical consciousness - "as much consciousness as possible" (Freire, 1981, p. 67).

Therefore, Freire (1981) understood that cultural action for freedom should become a cultural revolution, since it could not only position the social place of the excluded, but potentially also favour the appreciation of the diversity of knowledge, knowledge and existential inventiveness, in a plural and inclusive perspective. Given this, the social place of the production of cultures and policies in EJA is constituted as a space of struggle because it reveals a movement for equality and liberation of the people.

Final considerations

In making the final considerations of this text, we understand that our analysis is in line with what Hickenbick and Ramos (2015, p. 186) affirm by highlighting the cruel dimension of today's society, 'which proclaims schooling as a prerequisite for accessing the best jobs, and thus a better quality of life', thus leaving the thousands of Brazilian citizens who did not access or have completed Basic Education in a situation clearly unfavourable to those who were able to complete their educational itinerary at the age considered proper. by legislation. This is because, as we have seen, access to education or the certification of knowledge implies the democratisation of the production of social places and cultural inventiveness: elements that problematise such unequal and oppressive relations.

To guarantee the effectiveness of public policies that aim to increase the education and / or the recognition and certification of the knowledge of this historically penalised man and woman, is to guarantee the right to education and qualification for the work of each of these people. This law is already established and hard won, but not consummated. Finally, as the title of this text reveals, 'The Public Policies of Adult Education in Brazil as a Space of Struggle and Resistance for the Right to Education', our objective was fundamentally to approach the theme in the light of a reflective compound that allowed us to announce and denounce. A social commitment to education and to a more humane society, as Freire in all his works, in different nuances, invites us to think.

Legislation

Decree 5.840, of July 23, 2006. Establishes, at the federal level, the National Program for the Integration of Professional Education with Basic Education in the Youth and Adult Education Modality – PROEJA. Brasília.

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SETEC/MEC Ordinance No. 8, of 05/22/2014 (2014). Brasília. Regulates the development of professional certification processes within the Certific Network.

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The community that (trans)forms: Chronicle of a valley community in South Tyrol (Italy), where adults were able to form their own identity and work as a result of dissent and resistance

Irene Cennamo

Introduction

This article looks at community-based adult education initiatives in the rural valley of Ultental, South Tyrol and is based on a case study, and discusses epistemological curiosities from a radical-critical community based popular adult education viewpoint.

Starting from rural adult education in South Tyrol

Thirty years ago, the International Congress *Adult Education in the Countryside* (1989) took place in the *Bildungshaus Schloss Goldrain*, South Tyrol, Italy, which asked if the country needed a different adult education system; and was affirmatively answered by adult educational representatives from Italy, Austria, Switzerland, Germany, Denmark and the Netherlands (Autonome Provinz Bozen, 1989, p. 59). The experts of that time argued that traditional adult education was at a crossroads: either adult education is reduced to adult education management and distribution and loses further social significance, or it finds an integrated approach, where national wide-covering and local project-oriented initiatives have their places next to each other and complement each other in cooperation (Autonome Provinz Bozen, 1989).

First, critical voices were raised in South Tyrol, questioning the hegemony of 'there is no alternative' and opposing a single narrative of what adults are supposed to need in life, education and work. The congress outcome publication basically summarised that, if on the one hand the organisational integration of many municipalities into a network system with subsidiary support was advantageous, on the other hand, structural disadvantages for rural areas were likewise given by a wide area-covering adult education. They argued that a consensus-oriented, universal and conservative model of adult education with neutral concepts of lifelong learning is being imposed top down in the current structural patterns of our society. In this way, the urban-rural gap would coincide with the hierarchical authority gap (Autonome Provinz Bozen, 1989, pp. 82-83). As a result, adult education initiatives, the organisational development, didactics and also the content would be aligned to universal modes of practice and imposed on different *Ortsgesellschaften* (Schütz, 1976, pp. 160-163), local societies, without believing social and structural change would be required. According to the experts of that time, the universalistic approach of a structure-covering (national/regional) adult education forces global patterns of thought and problem-solving upon the countryside (Autonome Provinz Bozen, 1989, p. 83). These global patterns basically result from 'a homogenous view of society and a harmony of interests as all of us are assumed to share much the same uncomplicated capitalist vision for society' (Fitzsimons, 2017, p. 54). But every village is its own *Lebenswelt*/lifeworld, as Husserl (1970) conceptualised from a phenomenological point of view: It is not merely idyll or counter-world to the city and its culture is not a would-be urban cultural asset (Autonome Provinz Bozen, 1989, p. 138).

In South Tyrol, two further congresses took place, which had a practical impact especially on the local level. The following two projects stem from these first critical voices at these congresses, which unfolded in concrete initiatives and activities, methodologically oriented on community-based adult education, in the communities of Ulten.

Case study ULTENTAL: A community-based adult education

As a result of these congresses and of an activating survey of almost 3000 inhabitants, the project 'Lebenswertes Ulten (in English *for a Ulten worth living in*) was developed in the 1990s. The project was mainly supported by actively engaged citizens of the alpine valley, who started to address the local concerns of the remote valley in four working groups, agriculture, regional planning, ecology, economy and culture. Ulten is a structurally weak mountain valley, which is strongly influenced by agriculture. Due to the changing agricultural economy, the farmers commuted to the nearby Adige Valley, in order to find additional work during winter. Studies presented at the congress(es) illustrated the change of the alpine mountain landscape and a transfer of the capitalist value system to the agriculture in the valley. Mechanisation, specialisation and the constant use of fertilisers and machines had already affected the local agriculture significantly. The use of capital displaced the agricultural labour, as well as the industrialised production of goods and the use of applied biochemical methods, seemed to be the only possible agricultural approach at that time. As a result, the seasonal cycle of rural agriculture, which gives rural areas their distinctive character, was increasingly threatened. In the Ulten valley, agricultural jobs and the number of farms had already fallen massively (Autonome Provinz Bozen, 1989, pp. 29-32). The concluding report of the International Congress *Adult Education in the Countryside* (1989) subsumed, that like the entire Western European economic system, the philosophy of the new agricultural economy would be based on the belief in an omnipotent technical feasibility, the compulsion to increase production, through biochemistry and external energy, with mass animal husbandry and monocultures (Autonome Provinz Bozen, 1989, p. 31).

The winter laboratory in Ulten

In the framework of 'Lebenswertes Ulten', the winter laboratory was started by a local female activist. Waltraud Schwienbacher, now more than 70 years old, had the constitutive idea of the *Winterschule* Ulten, in the best tradition of a radical-critical community based popular adult education. She strongly disregarded the standards and models of globalised training, life and representatives of the power-bloc (Fiske, 1989).

Waltraud Schwienbacher initiated workshops, where peasants and farmers could get through the winter months, without commuting to the next valley and with activities oriented on their independent economic livelihood, but also on recreation and/or collective/local training as well as traditional craft techniques, revitalising them with innovative techniques and ideas. Working with natural resources, living and working close to nature and holistic health have been the concerns of the winter school from then until today. For farmers, the winter school offers a way to make the best use of the farm's own resources in the winter period and at the same time it is a source of regional educational and professional development (given also the distance from cities and as non-formal education institutions). The winter school offers an opportunity for a new orientation of sustainable and critical life for participants. Farmers and craftsmen are therefore simultaneously learners and

teachers, experts in their world of life (Cennamo et al., 2018, pp. 94-115). Participants can attend a three-year training course in woodworking, wood shingling, notch carving, relief carving, woodturning, textile processing, plant processing, permaculture, health and healing baths and thus obtain the attested certificate of Professional School for Crafts and Industry of the Autonomous Province of Bolzano/Bozen. Hand in hand with the great demand for the winter school, the valley inhabitants' interest in handicrafts increased again. In other words, the local community looked at and analysed its issues and built, quoting O'Cadiz, Wang and Torres (1998) 'a locally relevant curriculum' (p. 85). The insistence on a potentially different agriculture, countryside employment and life style, opened up room for manoeuvre in adult education and gave everyday rural practice a (vocational) training and action-oriented tendency. The existence of the winter school over the past thirty years has shown that 'good critique needs to be affirmative and experimental and not simply an unveiling of power relations and what is wrong' (Edwards & Fenwick, 2015, p. 1387). The participation in manufacturing/production work, which serves the defence of local employment and income in the valley as well as the common good, was a pivotal aspect of the project. It reminds of Freire's (1978) educational engaging in *praxis* as well as socio-material lifelong learning (Fenwick & Edwards, 2013, p. 51), which will be discussed later.

The wool manufactory *Bergauf*: Things are looking up

The wool manufactory *Bergauf* (which means uphill), a social cooperative, was founded in 2011 by a group of women – again united around the engaged Waltraud Schwienbacher. For a long time, almost all of the sheep's wool accumulating in the valley was thrown away and only the meat was used, until the idea arose to process this valuable fibre into high-quality products. The aim was to refine the valuable domestic raw material and give it a proper place. This is how the wool manufactory *Bergauf*, which is also a shop, was founded in the village of St. Walburga. Twice a year, in autumn and spring, about 500 to 600 kg of sheep's wool are collected. The farmers receive vouchers, which they can then redeem in the shop. A fair exchange, because if they did not hand in their sheep's wool, they would have to dispose of it at a cost.

Social cooperatives do not put profit first, but ecological and human values. Thus, promoting local cycles and sustainability was the founder's guiding principle right from the start. The purchase of these products promotes the work inclusion of disadvantaged people. The cooperative creates new job opportunities and counteracts the increasing migration of women from the countryside to the city. These include the predominant part-time employment of women and people with disabilities. All employees can choose their own working hours. Thanks to the Ethical Banking promotional loan, it was possible to finance the purchase of a wet felting machine to improve quality and the installation of a salesroom at low cost.

Based on these examples, the next section offers a theoretical consideration from a critical pedagogical viewpoint.

The need of a scientific (re-)consideration of *alternative* adult education models

In neoliberal times, where Adult Learning and Education has increasingly become marketised, individualistic and competitive, examples and/or phenomena of resistance, dissent and emancipatory creativity in the best tradition of critical popular education, can be made empirically visible. There are demonstrably many engaged people outside (of learning institutions), continuing

to learn and to act together for a world, which, in Freire's words, is 'menos feio, menos malvado, menos deumano [less ugly, less cruel, less inhumane]' (cited in Gadotti & Torres, 1997, p. 100) (Mayo, 2003, p. 42). However, the critical question arises, why alternative models and/or rural concepts of adult learnings are below the scientific radar?

As John Preston (2006) already affirmed:

mis-recognition is an aspect of social control that attaches different values to the activities of class fractions in non-formal settings. (...) It can occur through devaluing class forms of active citizenship as 'abject' (p. 161).

My investigation was inspired by practices of rural adult education in the field of radical- critical education, researching 'an alternative discourse rooted in praxis' (Suoranta, 2010, p. 117; reporting an interview with Peter Mayo). In line with the French philosopher Jacques Rancière, 'that departs from emancipated participants rather than from participants in need of emancipation' (Wildemeersch, 2014, p. 821), the questions guiding me in my first field observations and narrative interviews were (a) the research of the (local) peculiarity of adult learning in learning-action spaces, focusing on a combined individual and social transformative – instead of a human capital oriented – education and (b) the identification of possible theoretical frameworks, which could foster a way out of hegemonic frames on the part of adults and on the part of scholars as well.

'These processes of adult learning, though part of a repressed adult education tradition, are in keeping with the concept of 'globalization from below'– 'counterhegemonic globalization' in Boaventura de Sousa Santos' terms.' (Suoranta, 2010, p. 117). These aspects lead to the following considerations.

Epistemological curiosities

According to Nita Freire, as reported in Borg and Mayo (2007), '(...) intuition or emotion, or both, provide[d] the beginning of knowledge [related to Paulo Freire]' (p. 6). With that in mind, two epistemological curiosities should be put up for discussion related to the conference call. Against the background that, as Henry Giroux (2005, p. 45) enlightens, all forms of pedagogies can be repressive and resistive and that all educational works can serve as a site of social reproduction and contestation – the Ulten case study will be critically examined regarding the extent to which such learning spaces perhaps interpellate, mobilise and produce us, individually and collectively, through a plethora of bodily, intellectual, sensory, emotional 'materials': for example, cognition; the unconscious; visuality; smell, touch, habits; imagination; aspiration; fantasies; dreams and desires' (Flowers & Swan, 2015, pp. 21-22). Many of the aspects introduced herein could be more fully developed. However, it is my intention to identify two salient points based on the initial analysis of the Ulten case study, in order to resource what I see as a potentially fruitful dialogue.

Epistemological curiosity n°1:

Practices of commoning and 'positive caring relationships' Tett (2018)

The reflection *on* and the shaping *of* the future manifest themselves in various currents (better known as futuring movements), such as in concepts of commons, convivialism (Les Convivialistes, 2014) and/or multitude (Hardt & Negri, 2004). They all counteract neoliberalism and show

perspectives of transformation in capitalism and beyond (Brie, 2014). The mentioned concepts are interpreted differently on the economic, socio-cultural and/or political level. Commons are basically natural goods and material resources such as water, forest, air, raw materials, fish and game stocks, but also social and cultural resources (places, knowledge, ideas, traditions) that are owned by the community and are to be shared, shaped or used jointly (Rilling, 2009, p. 175). Commons are necessary public goods to be held as collectively available wealth. Via communal use, they reduce the distribution injustice. Through commoning, a practical critique of the capitalist system of property and privatisation of common goods can be practiced (Faulstich, 2015, p. 4).

The Ulten case irrevocably carries the “Commons - I Care” (Cennamo, 2019) thought. The motto *I Care* developed in Italy in opposition to the fascist slogan *Me ne frego* (which means *I don't care*) and was written on a wall of the school of Lorenzo Milani in Italy (Mayo, 2007, p. 538). It meant then as now ‘a ‘caring’ educational relationship based on learning not for one to ‘have’ (possessive knowledge and individualism) but to ‘be’ and to ‘be’ for others, to adopt Eric Fromm’s distinction” (Mayo, 2007).

Epistemological curiosity n°2:

The new materialism and/or socio-material adult learning

“our most intimate teacher is the material world around us” (Flowers & Swan, 2015, p. 69)

Despite the diverse concepts of new materialism or post-human materialism in social sciences and humanities, i.e., according to Chiew (2014, p. 52) it is about ‘troubling the distinction between human and non-human animals’, ‘seeing the technological as an extension of human objectivity’ and ‘interrogating humanity’s role in environmental ethics’, proponents of socio-material approaches to education turn to Latour’ (2005, p. 68),

who argues for a shift in thinking from a ‘sociology of the social’, to a ‘sociology of associations’, in which ‘society’ is replaced by ‘collective’, understood as an ecology of human and non-human ‘actants’. Relatedly, the socio-material theorists turn to Jane Bennett’s (2010) argument for reconsidering ‘publics’ as ‘agentic assemblages’ in which ‘vibrant materialities’ – including various forms of non-organic matter – ‘participate” (Mc Gregory, 2014, p. 218).

The socio-material approach is not an anti-human or dystopian orientation, but

challenge[s] ‘anthropocentric liberal subjectivity’ centring animals, nature and the ‘fabulous’, rupturing modernist ideas of individual autonomy and control and dissolving binaries of sense/cognition and nature/culture/animal (Flowers & Swan, 2015, p. 5).

Related to adult education, Edwards (2010, p. 13) has suggested that a post-human conception of lifelong learning would ‘position learning as a gathering of the human and non-human in responsible experimentation’. Mc Gregory (2014, p. 213) moreover argued that,

“movement” connotes the dynamic capacity to affect and be affected. (...) since there are many species of collective action, what distinguishes a movement from, say, anomic protest or a mere coalition, is the process of ‘collective learning’. (...) Socio-material movement learning would conceive of the ‘collective’ in this ‘collective learning’ as inclusive of the non-human ‘actants’, which enable such practical ‘social’ activity’.

When we think of natural resources, such as wood, wool and herbs in the winter school or the wool manufactory in Ulten, it could be scientifically relevant to observe how adults were affected by those ‘vibrant materialities’ in such (socio-material) learning/acting alliances. It could be interesting to research such (post-human) forms of learning or ‘ways that go without saying’, where adults connect with the so-called sensory and material turns’ (Flowers & Swan, 2015, p. 68). New-materialism concepts are actually moving towards the critical food pedagogies as well as sustainability-orientated (social) movements learning studies (i.e., Hall et al., 2011). Post-human discourses challenge the idea that pedagogy operates hypodermically and show (once more) how learning can be unpredictable and dynamic.

Related to the learning/working spaces in Ulten, we could perhaps comprehend local countryside material as an ‘educational force’. In the first interviews I conducted, the importance of direct contact with natural materials, like wool, seems to make a difference in shared learning/working/acting spaces. (Adult) learning in free educational settings between humans and non-human actants shows once again how adult learning goes beyond cognitive, information transfer or ideological influence. It calls for more attention to be given to the processes and interactions, through which individuals and collectives transform/perform in a cumulative way and to how they act, feel, think and work through these alliances. It includes senses, emotions, bodies, bodily memories and non-human actants. Such pedagogic processes ‘are not simply cognitive but embodied and deeply affective’ (Flowers & Swan, 2015, p. 7). Reading Schwienbacher's words as illustrated below, the material wool becomes almost anthropomorphic:

The second skin is our clothing, the third is our living and working environment, and the fourth is the environment, the environment in which we live: (...) Wool and silk are the ideal fibres for our clothing. They consist of animal proteins that are most similar to our own skin in structure. Wool has wonderful properties, the wool is like an air conditioner, balancing heat and cold. Wool also has the wonderful property of releasing toxins excreted by the body into the air and thus supporting the skin in its function as an organ of excretion. The much-praised technical substances cannot do this. Thanks to this property, wool also has to be washed less often, often it is sufficient to ventilate wool clothing and blankets well. (WS19)

(In)conclusion

Whether one could approach a collective learning or a conceivably socio-material countryside *alliance* through the two proposed epistemological curiosities based on the Ulten case is not to be resolved here, but I can touch upon two pertinent points to resource further scientific dialogue. Both epistemological curiosities offer – based on my own reading – some starting points for questioning

- (a) (free) adult learning-settings/ecologies/alliances between humans and non-humans as collective learning actants and the 'vibrant materiality' as an 'educational force' and
- (b) the sociology of knowledge (in neoliberal times).

The importance of the research cases presented here lies in their originality and uniqueness, as well as in their endeavours to link educational and professional activities systematically with local cultural activities, collective learnings and caring for the common good. They emerge, 'after Karen Barad as 'respons-ability', designating the 'possibilities of mutual response' (Dolphijn & Van der Tuin, 2012, p. 55), (Mc Gregory, 2014, p. 223). Community-based projects that have emerged from social/civic movements, such as those in Ulten 'open up dissonant spaces for learning and dissident sites of knowledge production which challenge the status quo' (Crowther, 2006, p. 171). This launches further questions: What does an appropriate conceptual space or methodological frame (phenomenological, ethnographic, performative, transformative?), 'without struggles in the division between mind and body as the epistemological division between the cognitive senses – sight and hearing – and the bodily – smell, taste and touch' look like' (Flowers & Swan, 2015, p. 219)? Which frame is 'capacious enough to denote a range of sites, processes, curricula, 'learners' and even types of human and non-human 'teachers' (Flowers & Swan, 2015)?

Lebenswertes Ulten is not only an agricultural act. It is, according to Mair, Sumner & Rotteau, (2008), also a social act, a political act, a cultural act, an economic act and an environmental act (pp. 379-405). And it is, above all, a pedagogical act.

There is an alternative dissident narrative – neglected or unconsidered – and it establishes itself very well i.e., in Ulten, but according to Faulstich (2015), as long as the dominant unevenly distributed conditions are still the old ones, ambivalences between affirmation/reproduction and dissent/criticism will always emerge anew.

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The adult learning project in the age of austerity

Luke Ray Campbell

Introduction

Established in the Gorgie area of Edinburgh (Scotland) in 1979, the Adult Learning Project (ALP) is an 'attempt to translate the philosophy and pedagogy of Brazilian educator Paulo Freire to the context of a Scottish inner-city area' (Galloway, 1999). Despite its success in promoting democratic adult education in this urban setting (Galloway, 1999; Kirkwood & Kirkwood, 1989; Kirkwood & Kirkwood, 2011a), cuts to core funding mean that ALP currently faces, arguably, the greatest threat to its survival since its formation forty years ago. In an era when adult education bodies throughout Europe endure ever increasing state pressure to provide qualifications to participants in recognition of their learning experience and newly developed skills (Finnegan, 2013; Forrester and Garratt, 2012 & O'Brien, 2018), ALP remains a space in which learners are encouraged to explore themselves artistically and intellectually through groups including Art Space, Fayre for Women, Aye Write, and The Democracy Group. This chapter therefore provides an intimate and grounded reflection on the current state and the future of the Adult Learning Project.

Funding cuts are far from a new threat to ALP, indeed a deputation from the project challenged the City of Edinburgh Council in 2015 after reduced state support first threatened its future - a common experience of third sector organisations under post-2010 austerity (Campbell and Arya, 2019; Sutton Trust, 2018; UNISON, 2017). For example, the City of Edinburgh Council (2015) advised that between the 2013/2014 and the 2014/2015 financial years, more than 20% of the Community Learning and Development-related posts were removed as they administered their own funding cuts. With ALP's core council funding finally stripped in October 2018, members of project - learners, tutors, and board - jointly decided to undertake action entailing a radical shift away from the reliance on state funding, as previously described by Lucio-Villegas (2009), to become a self-sustaining and exclusively member-directed body. Whilst briefly chronicling the origins of the organisation, this chapter provides insight into the recent history and practice of ALP, before considering the proposed reworking of this world-renowned adult education institute (Darder, 2018; Evans et al., 2016; Kirkwood and Lucio-Villegas, 2009; Shor, 1993) into an organisation that can survive the crisis of austerity. Please note that this chapter was produced prior to the Covid-19 pandemic of late 2019 - mid 2020 and thus there will likely be further issues for the board, tutors, and learners to address once the Adult Learning Project returns post-lockdown. Additionally, the impact Freire has had on global adult and community education practice is widely acknowledged within the Community Development canon. As such, Freire will not be profiled here; and readers are encouraged to access any of the cited texts or some 8,000 academic publications related to Freire and Freirean practice.

Adult learning project (Edinburgh)

In the same vein as the additional co-authored chapter entitled *ALP since 1990: a flowering of cultural action* by Galloway et al. (2011) - included in the second edition of Kirkwood and Kirkwood's book (covering ALP from 1989-2006) - this chapter provides an update on ALP. Similarly, just as

Kirkwood and Kirkwood (1989; 2011a) sought to 'convey the authentic voice of ALP' (Brown, 2011, p. viii), this contribution has been drafted in consultation and through conversation with a number of current learners, board members, tutors, and others with expertise and insider knowledge of the organisation.

(i) ALP (1979-1999): Founded in September 1979 in the Gorgie and Dalry area of Edinburgh (Scotland) by 'a group of local women, supported by Community Education workers', the success of a short-lived pilot programme allowed ALP to employ four adult educator practitioners (Reeves and Bradley, 2019). Within a few years the project was attracting ever increasing numbers of learners and activists 'allowing [ALP] to expand and incorporate more classes, projects and cultural and political action' (Reeves and Bradley, 2019), with funding provided by the local council following a five-year spell as an Urban Aid-funded project. After just ten years, ALP had become 'an accepted and highly respected feature of the adult education landscape in Scotland' (Brown, 2011, p. xi), with students and educators eager to visit the organisation to witness how Freirean pedagogy could work in new contexts. Although the tutors held paid positions, their Freire-inspired remit required negotiation between workers, volunteers, and learners over content and structure of the classes. The somewhat unique nature of the organisation led to 'serious interest [...] from all over Britain and elsewhere' (Brown, 2011, p. x), and several similarly inspired projects have emerged in the years since including the Freire Institute operating out of the University of Central Lancashire in Burnley (England; Freire Institute, 2019), Partners Training for Transformation in Dublin (Republic of Ireland; Sheehy, 2001; Sheehy et al., 2007), the Paulo Freire Institute in 2004 at the University of KwaZulu-Natal (Durban, South Africa; Harley, n.d.), Paulo Freire Democratic Project at Campman University (California, US, and the Paulo Freire Institute São Paulo (Brazil) which works in partnership with the University of California (Los Angeles, US; Gadotti and Alberto Torres, 2009). Harley (n.d.), in fact, suggests that there are currently around fifty 'institutions around the world which work to stimulate, promote and strengthen Freirian thought and pedagogy'.

Centred more on 'general adult education in a community setting, mostly at a post-literacy level' (Crowther and Martin, 2011) than on the beginner level adult literacy which Freire initially prioritised (Freire & de Oliveira, 1997; Mayo, 1999), ALP sought to demonstrate the broader applicability of Freire's work beyond its native contexts of Brazil and Chile (De Oliveira, 2000; Giroux, 1979; Hooks, 1994; Taylor, 1993). With support from the Workers Educational Association, ALP began to operate via themes generated by local residents, thus ensuring relevance for students' everyday lives. This occurred through the organisation's interpretation of the Freirean learning process, which Kirkwood and Kirkwood (1989; 2011a) identified as a nine-part process, commencing with the creation of community profiles through secondary and primary source investigation, before developing a team of co-researchers who would help generate appropriate themes of local interest. This process was repeated many times over the coming years, allowing the organisation to create a co-developed curriculum of learning programmes. Early thematic sessions addressed 'barriers to communication between parents and teachers, polarization between different social groups, and the difficulties in dealing with authority figures and officialdom' (Kirkwood & Kirkwood, p. 17).

Having been somewhat nomadic before an official premise was identified, The ALP Shop opened in late 1980 on Dalry Road, Gorgie (Kirkwood & Kirkwood, 1989; 2011a). Kirkwood and

Kirkwood (2011b, p.87) noted a social and class divide within Edinburgh, stating that '[o]n one side were the tourists and the finance sector and the whisky shops' whilst '[on] the other side were huge areas of bleak council estates leading Europe in hard drug abuse and HIV infection'. It is in part of this latter version of Edinburgh in which ALP were based. Holding down a permanent space allowed the workers to establish relationships with the local community, and partnerships developed between ALP and the local high school, business owners, St. Martin's Church, and workers in local factories. Yet even with a venue secured, the future of the organisation was never certain. Thus, a campaign group was formed in 1982 that sought to identify ways to safeguard the innovative work being undertaken. Projects, at the time, involved both discussing issues directly whilst also engaging in reflection - and potentially action - over the broader social situations which led diverse groups of people to experience the same positive or negative circumstances based on factors linked to lived experience and employment opportunities locally.

(ii) ALP (2000-Present): Based in the Tollcross area of Scotland's capital since the early 2000's, ALP continued to attract learners from across the city. Yet, despite the organisation's ongoing popularity (and indeed ALP's sustained international reputation), the age of austerity has threatened future provision. In 2015, a delegation of workers and learners spoke at the City Chambers in protest following the Council's failure to replace ALP's final paid worker following his retirement. This deputation brought forward a petition entitled '*Save the Adult Learning*' (CEC, 2015), calling upon the council to hire a dedicated Community Learning and Development Worker to address the gap in provision since the previous worker's retirement. Successfully progressed to the Education, Children and Families Committee with a recommendation to part-fund a post, the petition was ultimately rejected with the Council stating that 'the support currently on offer is at the maximum level currently possible for the CLD service', adding that '[t]he cost for this non-priority post [c]ould be unjustified [...] in the current financial climate'. Despite continued protests, funding was never reinstated. Instead, ALP has survived thanks to the time and efforts of its members, the board of trustees, assistance from a council-employed community worker, and a small team of paid sessional educators.

Recent years, however, have presented further issues. Without a dedicated ALP worker, capacity to perform the type of co-investigation that occurred during ALP early days is absent. Thus, questions linked to co-investigations are no longer a core tenant of the organisation's practice, rather focus is largely redirected to identifying funding avenues to keep the organisation alive. Consequently, the connections such co-investigations permit between the workers and the local community, whilst perhaps still a desired outcome, are not fostered. Many learners retain a largely positive relationship with the board, but do not come from or live in the local areas of Tollcross and Fountainbridge so sustained engagement can become costly to many learners. Furthermore, the outreach work that the paid workers and team of co-investigators once performed through 'visits to public places in the locality where people come together' do not take place (Kirkwood & Kirkwood, 1989; 2011). Once again, this largely comes down to the lack of staff hours, and, as such, knowledge of the local area stems primarily from the board members and the learners' own networks. Despite the challenges experienced in recent years, ALP do retain a number of assets including an agreement with the CEC for '[f]ree office and meeting space at Tollcross Community

Centre in one general purpose room which is prioritised for ALP Association'; as well as an agreement that utility bills raised by the project will be covered by the council's Community Learning and Development budget (CEC, 2015).

Future of ALP

Late 2018 brought the final kneel, with the CEC stating their intention to withdraw the only remaining funding that sustained three of ALP's regular groups. Many learners remained committed to the organisation and rallied together for a one-off *Save ALP* public meeting in February 2019. This event was followed by the inaugural gatherings of the funding committee in June 2019 and July 2019 to brainstorm fundraising initiatives to safeguard the future of the project (ALP, 2019a). Resilience is nothing new to ALP members with stories of former learners creating petitions and tales of tutors undertaking direct action to safeguard the future of their projects shared at both meetings. This included when the former tutor of football literacies project *The Glory & The Dismay* (Player, 2012) convinced Heart of Midlothian Football Club to provide a free room-let after the Council chose to cease funding the project.

Embodying Freire and Shor's (1987, p. 185) belief that '[c]ritical thinking needs imagination where students and teachers practice anticipating a new social reality', many of the learners have undertaken their own independent action to protect the organisation, with members writing to Forth Ward Councillors. A suggestion was also made to morph the Local Economy Group into a campaign group similar to that formed in 1984 when ALP's Urban Aid Funding was coming to an end (Kirkwood & Kirkwood, 1989; 2011a). A donation from the Tollcross Community Centre Management Committee, the board responsible for the Community Centre in which the organisation currently resides, enabled ALP to guarantee its existing programme for three more terms (one year), yet beyond that no annual funding stream is in presently place.

With members' ideas ranging from seeking sponsorship and grants for one-off projects to live performances by the *Aye Write* members, attendees voted decidedly to end the organisation's reliance on council funding. Instead, a radical shift to seeking regular small donations from supporters has emerged as the best supported initiative. Such crowdsourcing models have been increasingly common for a wealth of community organisations as competition becomes ever fiercer for increasingly limited grants (Creamer, 2014; Dinnie & Holstead, 2018). Based on unanimous consensus amongst those present at the aforementioned meetings, the board of trustees have been tasked with identifying the most appropriate mechanisms to permit online and in-person donations of circa £3 per month. Were upwards of one hundred people to support the project on a monthly basis, ALP's current provision could be continued indefinitely (based on stated outgoings in ALP [2019c]).

This is, however, a mammoth task. Reeves (2011) once noted the hundreds of people involved with the organisation, yet at present, circa eighty learners participate in ALP's regular educational provision throughout the year ALP (2019c), many of whom were attracted to the programme by its prioritisation of ensuring all classes remain free to participants. The introduction of a £3 per month donation model must therefore avoid being perceived as a prerequisite for participation. Rather, the wealth of people who have engaged with ALP over the last forty years - encompassing students, academics, educators, and a range of others - could be asked to consider supporting organisation

as a means of ensuring its future. This becomes further complicated though when it is noted that the majority of ALP Association meetings attract attendances barely entering double figures.

Regardless, Campbell (forthcoming) notes that '[m]embers of all groups remain committed in terms of attendance, but also in their desire to actively participate - demonstrating both Freire's (1972) belief in 'preoccupation' with learning and commitment to 'reflection [...] upon their world in order to transform it' through art (Freire, 1998). In the early 2010, Aslam et al. (2013, p. 2) described ALP as 'an umbrella project composed of a variety of learning circles and groups including, but not restricted to, Paulo Freire Reading Group, Small World, Democracy Group, EL Punto, Gaelic Song: Ceilidh nan Amhrain Gaihligh, and (Re)Humanising the City: The Art of Social Activism', yet today the diversity of projects has greatly reduced. Indeed, Bradley (in ALP, 2019b) expressed her fear that '[k]eeping the same activities going without ever questioning if they need to change or grow doesn't sit well with any of [the board members] and we should question what ALP has become'. Thus, if the organisation is to survive, the engagement of learners during the upcoming Annual General Meeting will be pivotal.

Conclusion

What this case study of ALP highlights is the fundamental dismantling of locally-based and learner-centred democratic adult learning opportunities by the neoliberal and pro-austerity state. Successive Conservative-led UK Government administrations have shown a complete disregard for vocational learning opportunities aimed at developing the individual's intellectual and creative capacities, instead prioritising upskilling to ensure learners are positioned to contribute to the national economy. Yet, at the same time, where once Crowther and Martin (2011) praised the 'strong level of community support' the organisation benefited from, today the ability of ALP to attract significant numbers to protest the cuts to funding has diminished. Though twenty-six people attended the Save ALP meeting in February 2019 and thirteen members joined the first fundraising subcommittee meeting, such active participation was not sustained; the second meeting attracted just four learners. In addition, the October 2019 Annual General Meeting generated only three trustee nominations from thirteen attendees. Thus, the praise Crowther and Martin (2011) offered for the project's capacity to remain a 'living' entity has finally dwindled. Furthermore, whilst the authors suggested that until 2011 ALP's work could be understood in three separate phrases - (i) relocating Freire's ideas into an urban context; (ii) opposing the implementation of neoliberalism through the promotion of social relations; and (iii) linking local and global issues - a fourth phase has perhaps emerged, that of (iv) uncertainty.

The issues facing the Adult Learning Project are far from unique. Rather, they are symptomatic of the state of contemporary adult education - underfunded, ever fewer staffed hours, and pressures to progress learners towards qualifications for employment (Biesta, 2011; O'Brien, 2018; Fraser, 2018). The organisation was established the same year that former UK Prime Minister Margaret Thatcher came to power and implemented an economically-focused and neoliberal order which has, arguably, continued throughout ALP's existence. Thatcher's era brought what Kirkwood (1991, p. 48) described as 'a sense of impotence in the face of de-industrialisation and the loss of community based on work' alongside a 'rage at the imposition of government policies which were felt to cut across the grain of our collectivist and egalitarian values'. That the last decade has

witnessed an emboldening of the core elements of neoliberalism (e.g., the rolling back of the welfare state, reductions to community project funding, etc.) is a threat which, albeit far more severely today, ALP has had to navigate almost since its inception. That the organisation has survived for forty years amidst the prioritisation of qualification-oriented education and an emphasis on immediate interventions is somewhat remarkable. It can, however, be no surprise that this survival is, at least in part, due to the reduced emphasis placed historically on political action.

Galloway (2008, p. 1) previously stated that 'ALP had been conceived in a world which relied on a broad welfarist consensus, one which had dominated British political life for the previous thirty years, but it was born into a world in which much of this would be undone within a decade.' Despite the current hardships faced by the organisation, that its members' remain as committed as ever, demonstrates the ongoing applicability of his (2008, p. 1) belief that the organisation must 'engage people in a programme of reflection and action which responded to the spirit of the times'. ALP was once praised for its 'experiment in cultural borrowing', which Brown (2011, p. x) described as 'an acknowledgement that UK adult educators need to escape from insularity and recognize the possible value of theories and methods that emerged in 'the South', yet gone are days of cutting edge implementation of Freirean educational concepts. So too, the ALP partnerships involving the Scottish Education Department, the Scottish Institute of Adult and Continuing Education, the Workers Educational Association, and the local council, as described by Brown (2011) and Kirkwood and Kirkwood (1989; 2011a), are a distant memory.

The 'pride' Kirkwood and Kirkwood (2011a, p. ix) suggested the 'ALP workers, tutors, students, members, and directors can take in their praxis' has gradually become distant from the state in which the organisation currently exists. The authors expressed their hope in 2011 that further interpretations of ALP 'w[ould], no doubt, be offered in the future' (Kirkwood & Kirkwood, 2011a, p. x), with Crowther and Martin (2011) later praising the project for its longevity, whilst Shaw and Crowther (2013) further celebrated the organisation for its 'ability to demonstrate, through practice, the applicability of Freire's ideas beyond the boundaries of 'underdeveloped societies' and beyond the teaching of literacy'. It is therefore unfortunate that this latest era of ALP's history is one of uncertainty and hardship. Crowther (2013, p. 2) stressed that over decades of practice, ALP 'has been re-inventing itself, introducing new theoretical resources and relating to new constituencies to adapt to the changing times'. Based on the circumstances the organisation faces today, it becomes clear that this moment once again presents the need to either re-invent itself or face accepting that it no longer operates in the Freirean-inspired role it was founded upon.

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Building hope through bibliotherapy: Community reading groups as a shared informal educational resource for adult learners

Shanti Fernando & Jennine Agnew-Kata

Introduction

Hope is a necessary element of life. Keeping or gaining this hope as an adult presents a challenge. Often this is helped by creating greater connections with others and greater knowledge of ourselves. Adult education can be a part of this journey and is argued to be a resource for this kind of empowerment, transformation and recovery of social capital. (Lima 2018; McIntyre 2012; Sandlin et al., 2011) There are further challenges, however, because the context for adult education in Canada is currently one of neoliberalism and marketisation and this has had impact on learners as well as adult educators, as we see through learners and educators in the Literacy Network of Durham Region (LiNDR). This has led organisations such as LiNDR to explore ways in which their programmes can be part of strategies and policies to help participants overcome these challenges by creating different and more relevant learning contexts that still continue to offer empowerment, hope and transformative possibilities. These have included the bibliotherapy reading group programmes that we are discussing in this chapter.

Adult education can occur in formal settings but the informal settings are also an important element of adult education in the form of community-based education. Adult learners who are not in formal education settings find that informal educational settings or discussions can provide much needed social and intellectual connections and growth. Much of adult learning has always taken place informally but now with dwindling funding and classes there is more of a need for alternatives to formal educational opportunities. The advantage of community education classes is that they tend to be more learner driven and can combat isolation and promote connectedness to the communities adults live in. (Merriam & Kee 2014; McIntyre 2012; O'Grady 2018)

This chapter will describe a project conducted in several communities piloting the implementation of non-clinical bibliotherapy as a means of determining whether facilitated literature reading groups can effectively increase the social attachment and decrease the social isolation experienced by a variety of adult populations who have found educational and economic resources hard to access. Often the community locations for these reading groups are libraries. Sandford and Clover (2016) studied the presence of libraries as a learning space for adults in Canada and England. They found that libraries were spaces of social responsibility. They argue that 'libraries today, particularly in Canada, are acting as what Kranich called agents of civic learning, providing public pedagogical spaces where adults can collectively debate, discuss, and exchange ideas and address issues of common concern' (2010, p. 61). Libraries have been successful locations for bibliotherapy for these reasons.

LiNDR's bibliotherapy model has attempted to contribute to the possibility of hope among participants and address the rise of neoliberal and educational marketisation trends by restoring adult literacy to the development of social good and educational democracy. The core objectives of bibliotherapy address pervasive social issues related to loneliness and isolation by prioritising

personal wellbeing and connectedness over traditional approaches of knowledge transfer. It is hoped that this will ultimately contribute towards the enrichment of humanistic education principles that encourage community relationships for marginalised adults.

We will now give a brief background look at bibliotherapy and describe the inception and results of the LiNDR pilot bibliotherapy project located in Durham Region, Ontario, Canada.

Bibliotherapy: Background and application to adult education

A detailed history of bibliotherapy is beyond the scope of this chapter but in general terms bibliotherapy is now a somewhat generic term for various interventions involving reading or literature that has evolved in its meaning from the clinical to encompass the non-clinical meanings as well. Psychiatric interventions using literature have helped people understand emotion and trauma in clinical settings either directly with a therapist who read and discussed literature directly with them as a form of therapy or indirectly by giving advice for guided reading. Bibliotherapy then came into use in both a formal and non-formal sense in which people were either 'prescribed' books or they were part of larger bibliotherapy groups. It expanded to include facilitators who could provide more informal reading guidance or reading groups (Cohen 1995; Brewster 2018; Tukhareli 2014) but our focus is on non-clinical bibliotherapy reading groups taking place in a community setting. Bibliotherapy reading groups have been shown to increase the reach of adult literacy education by bringing literacy into informal community settings that are more accessible which has positive effects.

Non-clinical bibliotherapy, also known as fiction or reading therapy, is the use of literature and poetry read aloud and discussed in facilitated reading groups to address participants' physical, emotional, developmental and social conditions or challenges. Unlike literature therapies prescribed through the process of psychotherapy or psychiatric intervention, non-clinical bibliotherapy is intended as a community level provision to enhance personal and social well-being. The model was developed as a means of increasing the community attachment and decreasing the social isolation experienced by individuals representing a variety of adult populations including those who are systemically marginalized (Tukhareli 2018; 2014). This creates informal adult education in community locations that are not traditional classes but more about a shared educational experience through open discussion.

Inception of the LiNDR Bibliotherapy Project

The Literacy Network of Durham Region (LiNDR) is a charitable organisation located in Durham Region, a community east of Toronto in Ontario, Canada that addresses the adult education needs of the regional community by supporting local literacy and basic skills services. Its current mission statement, 'Everyone is a learner; all learning is valued, is operationalised by LiNDR's efforts to promote and facilitate the development and delivery of lifelong learning opportunities. The agency receives core funding from the provincial Ministry of Training Colleges & Universities to coordinate and facilitate the effective and efficient delivery of adult literacy programming within a broader system of education, training and the labour market. For the past fifteen years, the parameters of LiNDR's work have been impacted by government mandates related to the delivery of adult education outcomes as related to labour market attachment. In this funded model, literacy

programmes must offer services first and foremost to individuals who have established an accepted learning goal, make measurable learning progress and achieve educational outcomes as defined solely by the funder. This creates a narrow version of accessibility. This means that learners who are highly marginalised, learning disabled, experience poverty or are otherwise barriered are often unable to participate in formal literacy training by virtue of their status as a less than viable service unit. Over time, the desire of government to attach literacy instruction to employment and advanced education outcomes has come to encroach upon LiNDR's mission statement to expand access to literacy skills to a broader population.

LiNDR's research of non-clinical bibliotherapy resulted from the tension between their mandate to ensure fair access to literacy programming and the government trends of neoliberalism and educational marketisation. In 2015 LiNDR staff began an investigation into models of informal and non-formal literacy interventions in order to better pursue concepts of educational democracy and transformative learning. It was hoped that through these efforts, learning opportunities could be offered to youth and adults who did not fit the profile of a literacy learner in terms of their potential participation in the labour market. The model of non-clinical bibliotherapy was discovered through a variety of periodical articles such as one published by *The New Yorker* (Dovey, 2015) that looked at a 'books on prescription' programme. A search of local bibliotherapy initiatives resulted in the discovery of *Read To Connect*, a small (now defunct) charity in Toronto, Ontario established by Natalia Tukhareli. Tukhareli has been a bibliotherapy researcher and had run successful bibliotherapy programmes with community partners. LiNDR contacted her and she indicated that she was very interested in helping develop some more bibliotherapy groups in Durham Region community settings. She acted as a mentor, trainer and coach throughout LiNDR's development of a local bibliotherapy model.

Training with Tukhareli was facilitated with LiNDR's stakeholders in 2017 and as a result, the vocational rehabilitation unit of a local psychiatric hospital conducted several small-scale bibliotherapy groups with outpatients. Encouraged by the success of this initial offering, LiNDR applied for and was awarded a small grant by the Ontario Trillium Foundation, an agency of the government of Ontario which broadly funds charities with the mandate to contribute to healthy and vibrant communities. LiNDR was supported through a mechanism that funds the incubation of innovative local community initiatives at the conceptual stage.

From September 2018 to August 2019, LiNDR supported nine bibliotherapy cohorts offered through seven partner agencies, with 86 total participants and 21 facilitators receiving training. This project investigated the feasibility of using bibliotherapy over the course of one year in Durham Region to reduce social isolation and increase the community attachment and literacy programme participation of marginalised adults. The trained local "bibliotherapists" could facilitate bibliotherapy session groups of up to 20 hours each for adults experiencing low literacy skills, poverty and other barriers to personal well-being and community connectedness. The project identified participant life challenges which made up bibliotherapy session themes based on a wide variety of issues such as housing/food insecurity, disability, family status and unemployment. A preliminary training session was used to recruit and prepare facilitators from partner agencies with ongoing coaching provided through a project coordinator and Tukhareli.

The project is aligned closely with the Canadian Index of Wellbeing (which stresses community and social connections) as defined in the provincial ministry of health, particularly in the area of reducing social isolation by offering marginalised people an opportunity to make connections in their community by joining a bibliotherapy group. (Government of Ontario, 2019) These groups took place in settings such as libraries, an art gallery, an acquired brain injuries centre and an adult literacy programme. It was hoped that creating groups in a variety of settings would allow for greater accessibility to informal learning opportunities in the community.

Experiences of facilitators

Table 1. Summary of relevant facilitator feedback on bibliotherapy sessions

Attributes of Success	Challenges	Lessons Learned	Context	Benefits for Participants
Relevant readings	How to find material that all participants can relate to	Shorter readings worked better	Lack of organisational funding	Greater connections to community
Regular feedback from participants	Getting participants to fill out questionnaires	Present questionnaires as opportunity	Lack of staff	Self knowledge
Incorporation of humour/lightness to subject matter	'Bibliotherapy' name caused resistance to participation	Possible name changes such as 'story gathering'	Government funding for adult education being cut	Validation of marginalised clients' perspectives
Identifying participants with issues	Creating opportunities for shy participants to participate	Need to recognise signs of discomfort in participants	Government funding for health services being cut	Enjoyment of storytelling
Facilitator leadership and experience leading groups	Trying to create an inclusive place for participants to engage with the material	Facilitator remaining somewhat detached allows participants to become more emotional	Participants experiencing income insecurity	Opportunity of engagement with literature
Group dynamic	Difficult or dominating personalities	Training of facilitators needs to be ongoing with mentorship	Participants with disabilities	New friends and lasting cohesion around issues such as job seeking
Themes such as resilience and hope used to focus discussion	Facilitator discomfort	Need to have some structure with flexibility		Facilitators had professional/personal benefits by participating

Key informant interviews with facilitators provided advice regarding how to refine and adapt the model for greater success and wider implementation and are summarised in Table 1 above. Strategies to this end included refining the facilitator recruitment and training mechanism to enhance the development of expertise in the areas of successful marketing and outreach, expressive reading, facilitating discussions, supporting a learning group, making referrals to community supports and selecting high-quality literature in various formats. Several partners found it necessary to rename the model as a guided reading group rather than use the title of bibliotherapy which in some cases was confused with a counselling or psychotherapy intervention. In addition, feedback noted that facilitators need to take into account social and contextual issues.

In many cases, bibliotherapy facilitators expressed similar gains to those noted in participants, namely a profound sense of wellbeing, connectedness and hope derived from being part of a reading group. Although facilitators did not contribute widely to group discussions by virtue of their role, it was reported that being part of the audience to these discussions in itself was beneficial. It was also determined that the activities related to selecting and curating themed literature for group use also provided facilitators with opportunities for positive and valuable self-reflection. This unanticipated outcome suggests that bibliotherapy is an intervention that promotes educational

democracy as well as sharing, offering both conveners and recipients inclusive and empowering educational experiences. Facilitator attentiveness and the ability to connect with diverse groups and create a commonality is the most important element. Filling the needs of diverse groups simultaneously is sometimes challenging but also the most rewarding. Facilitators felt it was important to let people know that they did not have to have a positive reaction to the work or a common understanding of a reading. It was also highlighted in discussions with facilitators that they felt it was important to be diligent in curating materials written by a wide variety of authorship so as to ensure critical representation of equity, diversity and multiculturalism.

In terms of facilitator expertise, consistently high success was observed particularly in the bibliotherapy sessions in a library overseen by an experienced family literacy worker, as well as a facilitator with an art therapy background. Mixed, but largely positive results, were also noted in a literacy programme setting facilitated by agency staff. Good and well- prepared facilitation has been a key to the success of the bibliotherapy sessions.

Experiences of participants: The value of immediacy and connection

All project cohorts were evaluated using a basic pre and post questionnaire supplemented by key informant interviews with selected bibliotherapy facilitators. Due to the nature of the project funder evaluation requirements, the feedback collected provided only a basic foundation upon which to build a sound results analysis. However, a preliminary qualitative overview of the programme's impact indicated both the achievement of core expected outcomes as well as several unanticipated benefits.

The barriers to hope in participants' lives identified by their pre-class questionnaires in Fig. 1 below show how class and disability are defining factors that create challenges in their life. These were reflected in comments about the readings presented, which revealed struggles with economic and job insecurity as well as chronic pain. Some demographic groups can have an amplified sense of personal injustice, or experience limited life and economic circumstances, such as those detailed in their responses to questions about their life challenges in Figure 1 below, and as a result may respond negatively to some reading themes on that basis.

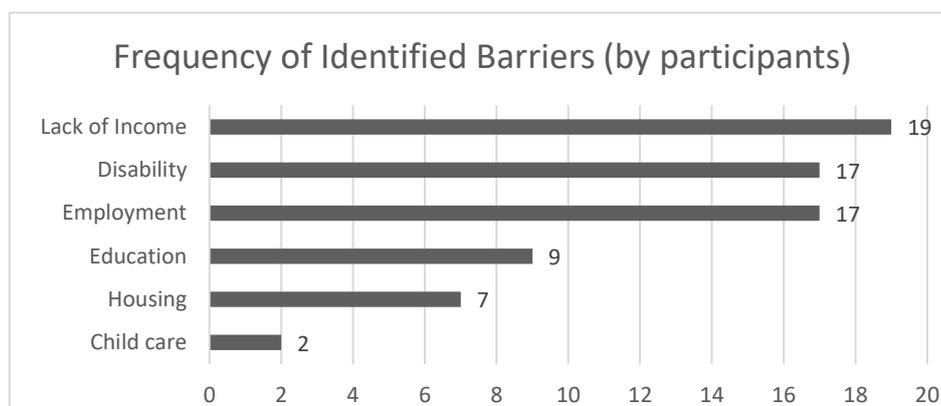


Figure. 1 Barriers reading group participants were experiencing

Outcomes from the initial sessions were overall positive ones and exceeded the expectations of the facilitators and LiNDR. The most successful implementation of bibliotherapy were groups taking

place in one library setting and one undertaken in an acquired brain injuries centre. The first of the library cohorts stated their intent to meet after the end of their formal sessions so as to utilise bibliotherapy as a means of continuing and strengthening peer attachment. The second cohort at the same library included several unemployed participants who endeavored to meet at the conclusion of the bibliotherapy programme in order to support one another in their employment searches. Neither library cohort targeted a specific population but those interested in creating greater social connections had quite varied backgrounds. The facilitators used themes to organise the sessions in order to create connections. These included resilience, hope, love, gratitude, self-esteem, nature and happiness. These helped give participants a focus and structure for discussions and they were all connected through those themes.

While it was not anticipated that bibliotherapy would result in any measurable cognitive benefits, participants in the cohort offered through an acquired brain injuries association self-reported upon completion that limited memory, speech and reading comprehension improved as a result of the intervention. These examples evidenced not only the achievement of the programme's anticipated outcomes related to increasing connectedness and decreasing isolation, but also suggested that the model provided and amplified a sense of hopefulness, encouraged the development of peer attachments and potentially had a limited but positive impact on some cognitive abilities. All evidence suggested that benefits of bibliotherapy include the increased bond of companionship and better understanding of the human condition achieved through the sharing of participants' lived experience and personal reflection as related to literature.

What comes through in the participant comments, quantitative data and feedback from the facilitators about participant reaction is the value of the shared experience. Unlike a book club where all the reading is done before the session the participants were all exposed to the reading at the same time and were asked for an immediate reaction to it. This immediacy created connections in the group that centred on themselves and their lives rather than literary criticism. This allowed for self-exploration in a way that was unusual to most participants and many commented that there was a comfort and happiness in being read to especially for those with low literacy or disabilities who were able to access literature they themselves could not read.

Moving the project forward

At this juncture, it is not yet determined how the impacts of bibliotherapy may directly lead to addressing needs such as housing, food and economic security. However, the model was successful preliminarily in attracting a variety of participants who experienced traditional class barriers as well as representing other challenged populations such as caregivers of older adults, individuals with physical and mental disabilities, senior citizens, adult literacy learners and recent immigrants to Canada. Impacts evaluated during the pilot suggest that participants increased their social connections which should theoretically result in better attachments to agencies and services. Research from other jurisdictions suggests this has been the case for other participants (Tukhareli, 2018).

LiNDR has applied for additional funding in order to expand its current model of bibliotherapy to better serve individuals who experience conditions of marginalisation and social isolation, particularly related to age, citizenship, ethnicity, class and gender identity. Future iterations of the

model will include refined facilitator training, proven participant recruitment approaches, intensive coordination of successful bibliotherapy resources, as well as the development of more types of participant reflection activities that can elicit deeper feedback about specific reactions and personal, social and community effects of bibliotherapy reading groups. LiNDR has continued to sustain project momentum by undertaking speaking engagements, information sessions, facilitating bibliotherapy groups and conducting training and mentoring with partner agencies. The reason for this is to give maximum flexibility to have bibliotherapy reading groups in as many different contexts as possible.

Conclusion: 'Going where people are'

Much of adult education is about starting 'where people are' and often those people are in difficult circumstances and are unable to access programs and in various forms of social isolation. This has now taken on new meaning in the online COVID-19 pandemic environment when LiNDR has facilitated online bibliotherapy has taken place through libraries and reached people in their actual homes. Over the past year LiNDR has provided access to informal learning opportunities for both facilitators and learners. This has occurred in diverse settings, which have helped many adult learners create greater social connections and support in their communities and have also helped build facilitator capacity and knowledge in order to sustain these kinds of reading groups. To this end LiNDR consulted with both Durham College and Ontario Works Durham (provincial social assistance and employment agency) to introduce the bibliotherapy model to staff and social assistance recipients. In order to build capacity, LiNDR delivered two one-hour bibliotherapy sessions to social service workers, mentored bibliotherapy facilitators during a four-week bibliotherapy group and provided a half day informational workshop to teaching and counseling professionals.

LiNDR has also committed to maintaining and expanding bibliotherapy facilitation at regional library branches and to that end will continue to mentor librarians to eventually adopt the model and deliver their own sessions. Additionally, LiNDR anticipates expanding community outreach by working with Central Lake Ontario Conservation, a local, community based, environmental organization, to discuss implementing bibliotherapy in its local programming as well as delivering bibliotherapy in a two-hour session to palliative patients and caregivers attending a local day hospice programme.

It is expected that if funding is successfully attracted, local and provincial bibliotherapy activities will be considerably amplified with the objective to reduce social isolation by facilitating expanded bibliotherapy reading groups in an increasing variety of settings from libraries to social service agencies to community organisations. Hopefully, the success of the pilot study can offer evidence to government funding agencies of the value of bibliotherapy to community development. We hope this will provide adult learners in the region with some continuing informal learning opportunities that can give them greater connections in their communities and opportunities for self-development in an increasing variety of settings. This will also allow researchers to continue to gather and analyse adult learner data that not only demonstrates the social and community benefits of bibliotherapy but also can explore how the community development impacts of bibliotherapy may lead to addressing needs such as housing, food and economic security.

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NOTES:

*Evaluation roll up analysis of participant and facilitator qualitative comments as well as facilitator interviews compiled by Michael Andrews for Literacy Network of Durham (LiNDR).

*Comments also included in Table 1 from Joan Gajadharisingh (bibliotherapy facilitator), personal interview with Jennine Agnew-Kata, August 12, 2019.

Experiential learning of Brazilian women in Portugal and Peter Jarvis' diagram of the transformation of the person through learning

Ana Guimarães Duarte

Introduction

The migratory process is an intense episode in a person's life history, as it produces numerous challenges and an urgency to learn new things and understand the 'new' world. Women carry a frame of cultural references that built the way they play their roles in their original culture, as women, workers, and citizens, for example. Therefore, this framework affects their experiences' perception when dealing with a different culture. To understand the way they process their experiences, how they transform them into learning, and how they build a new knowledge base of symbolic references, it is necessary to know each trajectory individually. It is also fundamental to know their identities and life histories. Peter Jarvis' Diagram of Transformation of the Person through Learning structured the analysis of the content of the narratives, aiming to comprehend what Brazilian women learned from their migratory experiences in Portugal.

Migration as a disruptive episode in biographies

Migratory movements provide life changes that can be very productive to individual and community development, but on the other hand, are also seen as the most challenging issues in the postmodern world. Some European societies were heavily impacted by significant vacancies of immigrants who bring (or carry) in their luggage, a world of cultural differences and diverse knowledge. But migrants carry much more than luggage and visas in their passports. Living situations that are outside of their habits and frames of reference obliges immigrants to accelerate new knowledge production. Immigrants find a sort of demands from all complexity levels in seeking integration in the host societies. Although the challenges could be more complicated for migrant women, it is extremely curious to note that more women follow the path of migration. Even more interesting to observe (and in my case, experience) how this learning route can be transformative. The migratory goals may be varied, but what seems undeniable is the transformative role that migration plays in the lives of millions of women around the world, either positively or negatively.

In migratory situations, the process of personal transformation eventually strengthens, as we are required to accelerate the speed to quickly adapt to a new lifeworld that knocks at our door. To learn, to learn, to learn. There is no escape from learning when we need to construct a unique repertoire of knowledge, adapted to this unknown lifeworld (Morrice, 2014). In this learning process we will participate with other individuals in different environments and varied situations, and this interaction will be operative in the learning process. How it occurs is the basis of the interest of this research. Understanding what and how women learn in a migration process was the guiding question of this research. So on, this study I explored the process of individual learning through migration experiences of Brazilian women in Portugal.

The learning resulting from experiences

The formation of the individual goes through the whole of all their experiences which lead to learning. The learning processes are not limited to the formal and non-formal spaces of education; on the contrary, the daily life (informal context) is where most of the learning takes place. The learning elaborated throughout life histories will shape and constitute the identity of each one, determining behaviours, attitudes, beliefs, values and motivations. Learning processes occur continuously in a tension between what goes on inside each one and what happens in society. It is with the experiences carried out in all the spaces of the lifeworld that people learn and build knowledge that fosters human survival. Understanding the way knowledge from the experiential learning could form and transform individuals and enable them to live the best way they can (with a certain degree of autonomy) is crucial to understand human capabilities and societal changes. Change is the primary status of human beings. The person formation is a process intrinsically related to structural changes in the individual (Dominicé, 1988).

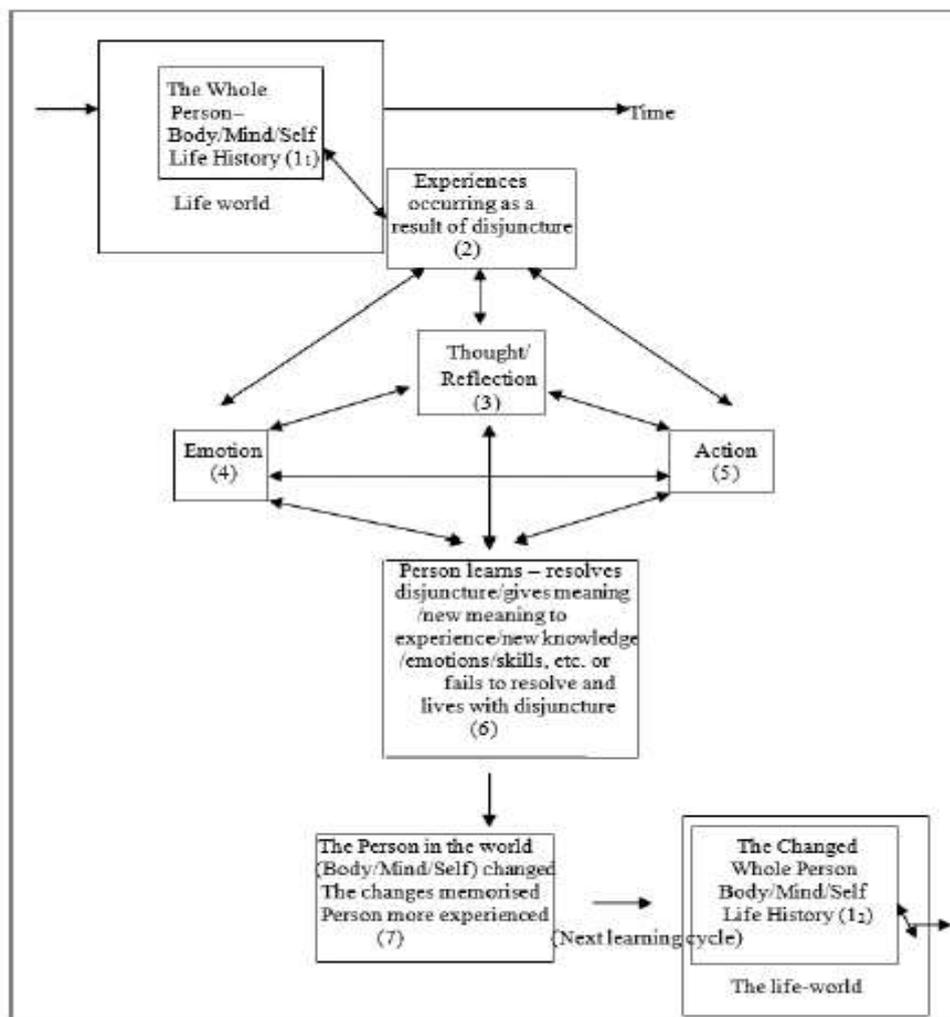


Figure 1. The transformation of the person through learning

Source: Author

The theoretical framework of this study understands that human formation is the result of sequential experiences from every lifeworld interaction, leading to a unique biography and singularly knowledge repertoire. All of these are continually transforming the identities in varied meanings (Josso, 2010). As Jarvis (2012, 2015) claims in his learning studies, it is fundamental to take into account the complexity of human formation, considering the perspective that humans would be able to learn from any situation they might experience, whether with themselves, with society or with nature, throughout their lives. It is crucial to develop a comprehensive theory of experiential learning that could encompass this complexity of interactions. According to the holistic theory of human learning by Peter Jarvis (2013), the person is continuously transformed by multidimensional experiences and learning. This continuum transformation of the person is described in Jarvis learning model, presented in this work entitled Diagram of the transformation of the person by learning (Figure 1).

Methodological approach

This research was built upon a qualitative, interpretive and exploratory paradigm. It had employed biographical interviews as a data collection technique. The interview script was based on the two central axes of the study: *learning* and *identities*. The snowball method was chosen for participants selection. The empirical corpus is composed of six (6) biographical interviews with Brazilian women immigrants in Portugal, aged between 25 and 43 years old, living in the metropolitan area of Lisbon for more than two years. Their immigration to Portugal took place between 2014 and 2016. The analysed data were extracted from the most recurring learning experiences identified in the empirical corpus, considering the axis identities and learning. This chapter focuses on the learning axis and the specific learning from professional insertion experiences in Portugal. After transcribing the interviews, using content analysis, a categorisation system was structured based on the phases of the Diagram of the transformation of the person by learning (Jarvis, 2015). This choice sought to comprehend the multifaceted routes of experiential learning from the migration process.

This Diagram (Figure 1) was proposed by the author to present the conscious experiential learning process of individuals. This methodological choice allowed us to scrutinise the stages of the learning performed by each woman, franchising the correlation with the phases of the *Diagram*.

The content was organised in the following categories:

- a) the whole person in the lifeworld.
- b) disjuncture experiences.
- c) emotion.
- d) reflection and thought.
- e) action.
- f) disjunction solution/learning (or non-learning).
- g) the person and the life-story changed in the lifeworld.

Learning processes from migratory experiences

The experiential learning outcomes of the participants will be presented following Peter Jarvis Diagram phases (Figure 1) and the category system.

a) The whole person (body, mind and self) and their life story in the lifeworld (box 1)

In the Brazilian narratives of this study, professional identity appeared as a dominant element in their biographies:

I was a manager of a construction company, with sanitation work and building construction as well, and did the administrative and financial part, which I worked for many years. I always managed things. I started working at nine years old, with my father, my career begins there, starts at nine years old, working with my father (Lota).

Some interviewees mentioned having an established career and financial stability in Brazil but were not always satisfied with their professional life. Despite that, none of them presented themselves as a labour migrant or indicated that the career/work factor motivated the migration decision.

So, in Rio, I worked in hospitality, worked for 17 years and was a very stable company. I had no worries about being sent away [...]. I was with a tremendous professional side, and I had no concern (Nisia).

I had a great job within my professional area and a reasonable salary, but I was not happy with that. There was always something bothering me; I did not feel fulfilled, either professionally nor personally (Chiquinha).

These excerpts are necessary to understand the expectations of these migrants about their professional performance in Portugal and to allow us to measure the impact of learning about labour insertion in their migratory pathways.

b) Experiences occurring as a result of disjuncture (box 2)

In all narratives, Brazilian women indicated obstacles in their professional inclusion in Portugal:

They called me to work at the (energy service company). The same thing happened: I saw that I had no future in this job. There were people there working for two months without receiving money. When they told me that [...] I asked for the bills, and I was unemployed, this was already June ... [...] I went to another job interview, the woman: Oh, you were selected! I got there at the company [...] was to sell perfume [...] in the middle of the street offering, you pass by the street and offers (Lota).

It was that call centre adventure, which in Brazil I didn't even think about; so, I got tense and said 'guys, how should this be?' (Nisia)

The disjuncture experiences reported brought uncertainty about their professional insertion and put these women at a crossroads between their qualifications and the available job opportunities for most Brazilian immigrants in Portugal:

I started distributing resumes to everything, to stores, to things in my area, to everything that came along. I spent a month sending curriculum, and no one called me. Then the neighbour of my building said that in the cafe downstairs, they needed girls and I went there and worked there for a couple of months (Leolinda).

We had friends who worked at the (call centre company) and were already saying: Look, there is this possibility of coming to work in the call centre [...] and we were always denying, denying, denying that, right? The (husband) was already doing interviews and me? It was self-evident that I was going to go to this call centre, one time or another when we saw that. So, it had to be; the money was running out, I said: Oh, so let's do this damn interview. After that, I started working there (Zuzu).

In the absence of opportunities consistent with their interests or previous careers, all of them work in contact centres serving the Brazilian customers. Nowadays, it constitutes the business with more job opportunities for Brazilian qualified immigrants in Portugal.

c) Thought / Reflection (box 3); Emotion (box 4); Action (box 5)

The disjuncture experienced in the labour market represented a rupture in these Brazilian women's professional identities. This issue started many learning cycles involving, alone or together, the reflection, the emotion and the action to process these disruptive experiences:

Talking to friends who were also going through similar situations they said: Take off your citizenship from your curriculum, delete this information from there. I even tried to do that, but then I saw that it wasn't going to make any sense. If someone wants to receive my resume, will have to be interested in my skills and not worried about my nationality. If the person calls me later for an interview, will know I'm Brazilian, so it made no sense for me to omit my citizenship (Chiquinha).

In this trail of disjunctive experiences, it became clear that professional inclusion took a great deal of effort and determination from the participants. These efforts involved getting an opportunity fitting their previous professional identities and struggling with the work in the contact centre.

The feeling of not *knowing* how to solve this situation started iterative learning cycles. Even during the interview, some participants had mixed doubts about the professional future and the possibility of changes in the migratory plans:

I was thinking that there (in Brazil) I have more options for having a better job than I have here [...]. I was thinking in some way: I'm still 27 years old, I'm not that young, but I'm not so old, I'm in a phase that I need to try to do something good for my future. So, I can start to realise myself [...]. At work, looking for a career that suddenly gives me more joy than I live here [...]. Then I started thinking about that [...] At that moment [...] the balance is

weighing for the positive beyond (Brazil). But nothing of this is a definitive answer; it may also be that I get there and all problems there, then not enough to keep me there (Leolinda).

As their professional identities were so relevant to them, dealing with these frustrating experiences required a high level of personal investment and changes. Analysing their narratives, it seemed that these professional constraints depleted them of possible alternatives, as no participant presented reflections or action plans for the professional future in Portugal.

d) The person learns, resolves disjuncture or fails to resolve and lives with the disjuncture (box 6)

The moment the participants realised they are living in a completely different reality from what they were used to in Brazil (in their normalised lifeworld), finding a job became a difficult task requiring creativity and innovative solutions. A 're-qualification' process was an imposition, and not an option (Giddens, 1991) and the professional insertion in Portugal was a pivotal moment of transition in their biographies and identities. The ensuing lessons in accessing job opportunities in Portugal were varied: inequality, prejudice against Brazilians and immigrants, non-recognition of previous qualifications and experiences, insufficient qualifications to meet the requirements of the opened positions; market protectionism; lower job opportunities because of a weak economy and competition between immigrants and natives, among others:

Another issue that has not been a learning outcome yet, but it is something I have in mind to do is to try to learn other languages. Here I noticed that when you are out of Brazil, you have to adapt to the job offers requests [...]. I realized that I do not have. Not the wisdom, but I do not have everything they need so that I can fit in the middle of working here. Because here they only speak English, and they ask for English, Spanish, Italian; so it gets more complicated (Leolinda).

It is a very closed job market, very closed to outsiders, immigrants, especially in my area, which is the area of Communication. I consider this area to be very faulty here in Portugal. They do not have significant specialisations in this area, especially in Advertising. I worked in advertising so that I can talk, and they will always give preference to hiring a national, a Portuguese. So, I think it is a very creative and closed market, very close to hiring immigrants (Chiquinha).

I got a little more sensitised with people (Portuguese), because I think [...] I wouldn't mistreat them (immigrant), but I wouldn't like them to invade my country. In this matter (of Brazilian coming to Portugal and taking the jobs from natives) the competition is because of the excess of the unemployed workforce. I think we have to reveal some attitudes, because one way or another, this is what is happening now in Portugal job market. [...] The excess of cheap labour [...] has a lot of unemployed Portuguese too, so sometimes, people treat Brazilians... I don't think that's right, but I understand, found it incredibly wrong (Nisia).

The working contexts experienced by immigrants reinforced the perception of discrimination, whether due to immigrant status or gender. The Brazilian companies questioned this stance of the Portuguese institutions and showed, even a few years after immigration, doubts as to the reasons behind it. Although these doubts were similar, outgoing learning was different, and the ability to mitigate this disjunction was subordinated to each participant personal resources.

e) The more experienced person with a changed life story in the lifeworld - (box 7)

They realised that their professional background before migration was not valued and accepted in the Portuguese labour market, forcing them to evaluate and, even doubt, their skills and previous knowledge. This conclusion leads to a kind of regressive learning about the use of their social and cultural capital in the new lifeworld (Morrice, 2014). The participants of this study learned that professional de-qualification is an inexorable situation for Brazilian immigrants in Portugal. All of them perceived inequalities of access and opportunities to the Portuguese job market (Morrice, 2014).

Final remarks

The learning related to the professional insertion in Portugal showed that the experiences with the local culture and the type of interaction with the social actors were similar in the macro registers. The low satisfaction with the migration output appeared to be strongly connected to the professional insertion in low-skilled jobs as all interviewees mentioned some level of concern about professional and financial future. The fact that professional identity was a striking element in all narratives reinforced the appreciation that personal identity is overwhelmed by a professional one in the postmodern society, leading individuals to evaluate their quality of life upon career development.

Using Peter Jarvis' Diagram made it possible to verify learning outcomes similarities, to observe individual unique ways to process experiences and to identify the factors and actors those influenced these learning. These influencing factors turned out to be the connective links between these women's disjuncture experiences and may indicate valuable clues about the integration processes of Brazilian women in Portugal.

Although learning is an individual construct influenced by the learner knowledge, actual identity and the context of the experience, as well as the formation of the subject is something tensional between one biography, volition, personal agency and internal factors; it was possible to note that similar external factors and related cultural interactions affected the learning process and, in the case of this study, resulted in similar learning outcomes. The learning outcomes and pathways related to the professional insertion experiences observed in this study, can be seen in this Peter Jarvis' Diagram based scheme in the next page.

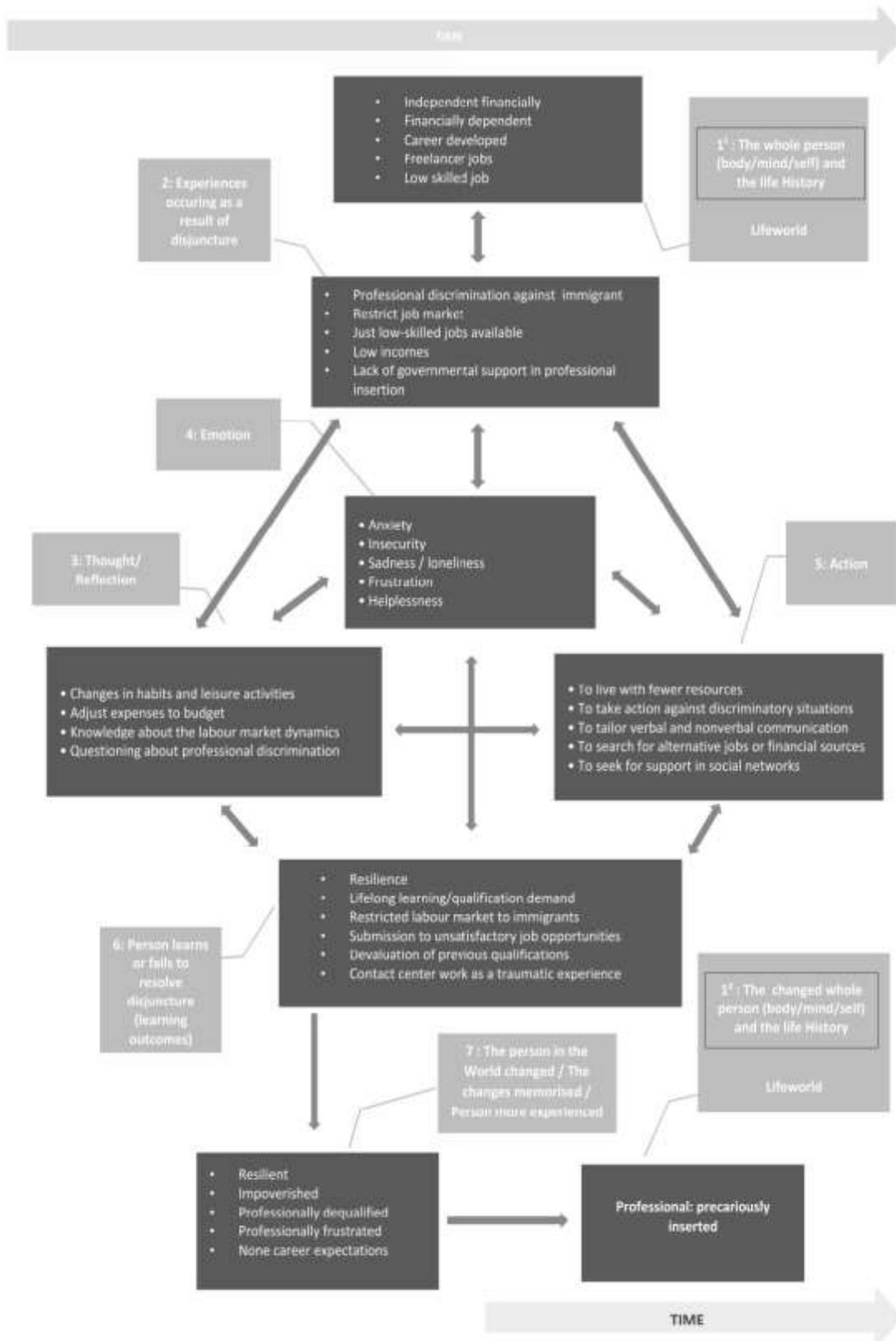


Figure 2. The learning outcomes and pathways related to the professional insertion experiences observed in this study

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Conceptions of 'access' in adult education

Paula V. Elias

Introduction

There is a curious tension that I encounter in the context of adult literacy learning in Canada. The last 30 years of literacy have been described as the dismantling of the adult literacy system (Elfert & Walker, 2020), the transition of 'literacy as a right' to 'literacy for employment' (Darville, 2014; Smythe, 2015), and the destruction of adult learners' and practitioners' knowledge making and sharing processes (Atkinson, 2015; Elias et al., forthcoming; Pinsent-Johnson, 2015). Through anecdotes, community organising, and research, adult educators have felt that adult literacy and its related institutional and state policies are unable to support adults in seeking the learning that they need for a more stable, equitable, and empowering life. However, the same policy that is under critique by adult educators claims to do produce this kind of educational experience. Programme developers for Ontario's Literacy and Basic Skills programme, for example, states that LBS services improve the living conditions of communities through literacy training that can support their navigation of everyday life and the labour market (MTCU, 2011). Both positions of adult educators and policymakers appear as contradictory, and yet their outcomes sound similar: access to education improves people's lives.

Similar contradictions appear among disciplines within adult education itself. Scholars use different concepts, theories, or methodologies to address issues of social inequality among adult learners. However, there is a common ground that they often share, which requires some interrogation. Access to learning, in and of itself, is regarded as an important form of participation. It is this common response held by researchers in the areas of adult literacy and higher education that I seek to unpack. In the context of Canadian and North American research, the conditions of adult learners are conceptualised from two seemingly distinct positions. First, some researchers examine adult education under the conditions of neoliberal values and objectives, arguing that neoliberal-influenced policies have hindered access to learning and adult education's transformative potential. Other researchers give less attention to the social conditions of learning and investigate the individual or programmatic features that can generate increased access to education.

I argue that despite the distinct empirical and theoretical approaches to adult education and access to postsecondary, access is regarded as a necessary activity. A deeper interrogation of how access has emerged as a response to social inequality and learning is absent. Throughout this chapter I will describe access as a consciousness, process, and philosophical claim within research and policy that exists and has emerged at a specific time and place. My analyses draw from anti-racist, Marxist feminist conceptions about social relations: our social mode of being where our consciousness and material conditions (or our ontological and epistemological existence) are indivisible (Carpenter & Mojab, 2011). Among the kind of social relations that we produce are ideological relations. Ideology is a mode of living (specific to capitalist social relations) where our consciousness and its respective conditions are fragmented. That is, we theorise, argue, and enact ideas and processes that mask the actual and historical development of our everyday lives (see

Bannerji, 2015; Smith, 2011). I argue that this common, scholarly approach to access is part of a wider production of ideological relations.

First, I will briefly consider how access has emerged under historically specific conditions in the context of Canada and North America. Next, I will contrast this historical emergence with the claims about access and adult learning among adult education researchers, including those in the fields of adult literacy and higher education. Finally, I will argue that this common response for access is ideological. Regardless of the distinct empirical and theoretical examinations of adult learning and access, research about access to postsecondary asks individuals to navigate and rise above social inequality by seeking more access to education rather than seeing their learning as part of the inner workings of social inequality.

Mapping the social and historical origins of access

I draw from a specific tradition of anti-racist, Marxist feminist analysis that employs a dialectical, historical materialist approach to inquiry. I conceive of social relations and everyday consciousness and praxis as occurring in a particular time and place (Smith, 1997). Consciousness and praxis are both shaped by and produce the social relations specific to a historical period, and these relations are also born out of socially and historically produced preconditions and serve as the origins for future relations for social change (Allman, 2007) This approach to historical materialist analysis entails reading Marx's texts, like *The German Ideology*, as a method of comprehending the *social* as an ensemble of relations, and not as a theory of abstract concepts (for example, capital and labour are relations, not abstract ideas; see Allman, 2007; Ollman, 2003). Furthermore, it helps us to distinguish between consciousness and praxis which can gradually transform our social relations (in local and translocal terms) and consciousness/praxis that reproduces the same kind of social relations (ideology), although consciousness and praxis are still particular to time and place (Bannerji, 2015; Marx & Engels, 1978). My goal is not to present a full historical account of access to postsecondary in the West, but to start thinking about the historical development of access as a set of relations, and not as an institutional model or philosophical argument alone.

In Ontario, Canada, access has emerged as an objective for both the state and among people, educators, and community organizers in civil society. For example, Ontario's 21st century child and adult education are linked to the origins of compulsory education in 1871. Sears (2003) presents compulsory education policy in the context of its specific era in industrialised capitalism, where the state sought more invasive, rigorous efforts to manage the time and space of working people's everyday lives to expand capitalist development. Mandating the time in which children should spend in schools caused families to organise their lives around institutionally defined start and end times (p. 39). Working class people responded in diverse ways to school, both in and beyond Canada. For example, Sears draws parallels with working class people in Britain following Chartism, where working class demands about access to literacy learning for self-education also became intertwined with state policy that sought social reforms through increased access to education to reduce class conflict: '... educational expansion was driven in part by the channelling of working-class desires for learning through state institutions while eliminating alternatives associated with working-class self-organization' (Sears, 2003, pp. 39-40). Moss (2015) also illustrates the emergence of compulsory attendance in Britain within struggles by local, private school organisations to access

funding. 'Payment-by- results' policies by the state resulted in older students completing the most basic of literacy assessments in an attempt to guarantee funding to local institutions (p. 85). Eventually, this policy was replaced by associating school funding to compulsory attendance.

Efforts for increased access grew as political and economic shifts came for members of the state and civil society. For instance, the 1910s and 1920s saw gradual increases to the age of compulsory education as more children and youth faced unemployment while industrialisation saw more mechanisation and immigrant labour (Sears, 2003; Sukarieh & Tannock, 2015). While the two world wars saw a pause on widening participation in school in Canada, the post-war period saw policymakers return to widening access to education. First, veterans of the war, facing unemployment, were given benefits for university or retraining (Hodge, 2007; Sears, 2003). Gradually, expanding both the public education system and postsecondary access became part of the state's strategy to produce physical and social infrastructure (Harvey, 2003, p. 75) while subjecting adults to longer periods of immersion in state-sanctioned learning (Sears, 2003). For example, Ontario's community college system, created in the late 1960s, was explicitly described as an access initiative to counter the number of adults who either refrained or were unprepared for university education (p. 55). Meanwhile, university access emerged as institutions sought to produce more degree options that satisfied demands for political engagement by student activists and offered communication and analytical skills for a "flexible white-collar workforce" (p. 53).

While the 1950s and 1960s saw the state work to widen access to learning – especially for adults – students and educators responded with concerns that this increased access did not translate to improved social conditions. Sukarieh and Tannock (2015) describe a body of scholarship that emerged by the 1970s that critiqued the limits of postsecondary as a 'route to social justice' (p. 118) and argued that postsecondary institutions undermined social and economic inequality. Meanwhile, educational researchers and curriculum developers became more invested in concepts like human capital and the knowledge economy to explain and organize program-based, institutional, and state practices to target adults who were still unable to benefit from this emerging system of adult learning in North America (p. 118). Competency-based training and measurements, developed and refined during the war and post-war era by military and psychology experts, emerged as new forms of accountability in adult education (Hodges, 2007). For example, Elfert and Walker (2020) describe the 1980s and Canada's development of literacy measures as a double-edged sword. In one sense, the development of measurable skills for adult learning offered prospects for making literacy more mainstream (literacy learning as a right). Simultaneously, adult learning was treated as an arena for strengthening state economic competition and stability on the world stage, and thus, limited the liberating potential of these measures.

While the concept of access has been used in both explicit or informal ways, the effort to expand access and increase participation of adult learners served specific objectives at different points: to engage and manage adult communities, to respond to changing social and economic conditions, and to build prospective resources for future local and state development. Each of these conceptions were tied to the kind of consciousness produced by individuals (students, educators, and policymakers), and are intimately tied to conceptions about 'access' in present day research and scholarship, especially as it manifests in policy mandates, institutional programs, and

theoretical arguments. Specifically, our conceptions of 'access' present access as the opposite of social inequality and obscures and reproduces the social relations of access.

Access in adult education: Adult literacy and higher education

Access has a deep, historical ensemble of social relations, existing as more than an idea or a structure about how to respond to social inequality. Adult education research and scholarship are shaped by and produce these relations of access, but they simultaneously abstract these relations from their theoretical and empirical work about it. That is, access is treated as an idealised praxis that is threatened by neoliberalism, or it is treated as an institutional project that requires more precise indicators and processes to increase access to postsecondary. I review these claims in a sample of research literature in the areas of adult literacy and higher education.

Access in adult literacy research

Among adult literacy researchers in Canada, a common claim is that accessing adult literacy was previously a meaningful, empowering experience, but now is muddled by the neoliberal objectives of state and institutional policy. Some have noted a shift in adult literacy policy from enabling full participation in everyday life to focusing exclusively on essential skills and employability (Darville, 2014). For example, neoliberal policies about performance and accountability measures have translated to funding cuts in adult education programmes already under strict observation with reporting procedures from state funders (Noonan & Corral, 2015; Pinsent-Johnson, 2015). Also, access to adult literacy learning has shifted with the reduction of community-based and family-based literacy programs in contrast to literacy with workplace or academic orientations (Smythe, 2015). Finally, adult literacy researchers have shown how policy has displaced both practitioners and adult learners' expertise with competencies and essential skills training (Darville, 2014; Elias et al., forthcoming). Access in adult literacy programmes is characterised by a preference for adults who assess in close proximity to the functional level of literacy for adults and who are more likely to make the transition to postsecondary and/or work following their adult literacy participation (Atkinson, 2015; Darville, 2014).

Pinsent-Johnson (2015) summarises the shifts in adult literacy learning as illustrations of an assessment regime, where policymakers outside the adult literacy context have now dominated adults' access and transitions through adult literacy: 'What started as a discussion focused on access to educational opportunities that would develop human capital in order to achieve social and economic equality has turned into a narrow focus on adult skills development for employment and national productivities' (p. 189). The contradiction appears to be that increased access is an ideal practice in contrast to the way increased access has actually been taken up. However, understanding access as an abstract, ideal activity obscures the historical relationships that have produced access in the context of capitalist social relations. Instead, access to postsecondary is presented as the opposite of neoliberal policies for measurement and accountability.

Access to education is treated as an activity that can occur in separation and in contrast to heightening neoliberal development. The inability to articulate how relations of access have emerged specifically in the way that they have is an issue that adult literacy research needs to address, especially given that the institutional and state-based control over adults and their conditions of learning is nothing new. By conceiving access as a unique phenomenon that contrasts

neoliberal capitalism, researchers and scholars run the risk of propagating the same institutional or social arrangements that have produced and continue to produce the relations of access, most notably among calls to bring access and literacy learning back to the centre of national agendas (Elfert & Walker, 2020). Treating access as a specific set of social relations can tie its development to the particular kind of capitalist social relations in development over the last 200 years. In distinct but similar ways, the literature on adult learners in higher education also abstract through conceptions of access.

Access and higher education research

In higher education research, access is treated as a series of discernable factors, either quantitative or social in nature, that can be examined for rigour and precision to account for barriers or pathways towards increased access to postsecondary. In Canada, an onslaught of scholarship has emerged following Statistics Canada's Youth In Transition (YIT) survey, which centered on identifying factors affecting access, persistence, and transitions through post-secondary education (see Statistics Canada, 2011). The research that has followed the YIT survey in the 2000s include studies on the influence of family and cultural factors like parental education, standardised test scores, or extracurricular activities (see CRDCN, n.d.; Finnie et al., 2008). Other higher education researchers in Canada and the US have explained the problem of postsecondary access and transitions on more social terms, evaluating the effect of programme features that promote transitions and access to postsecondary (Karmelita, 2017; Hunter, 2006; Zachry Rutschow, 2019), examining the relationship between the education system and the demands of the marketplace (Arnold et al., 2018), or explicating the effect of historical advantage on access and perceptions of success and merit today (Garcia-Bodella, 2010). Regardless of the level of quantitative or social analysis, these researchers produce recommendations on the kind of interpersonal, program-based, or institutional-level features needed to enhance access to postsecondary. The problem of 'access' is addressed by producing a specific set of institutional arrangements that can foster characteristics and processes that expand or increase access to education.

This scholarship uses terms like 'social economic status' (SES) or 'historically marginalized communities' to identify a specific set of social or historical attributes that have resulted in barriers to postsecondary. While there is no denying the actual and historical nature of adults' inability to access post-secondary (where the social relations of race, gender, and class mediate access), these terms show the abstraction that occurs when researchers use them to make sense of access. For example, there are arguments that access to postsecondary can serve both equity and economic needs (Anisef et al., 2013; Rounce, 2004), suggesting that attributes like SES and historical marginalisation have prevented access from occurring, but now, can be advantageous and meaningful to widen opportunities for participation. This claim is part of a larger, ideological approach to the relations of access, where researchers have abstracted specific social entities and have credited them to having their own agency (Smith, 2011) – thus, having a central role for both the cause and necessity to transform the problems of access today. In other words, these terms cannot interrogate the historical, social-material nature in how post-secondary participation and access/barriers have emerged in the historically specific and classed ways that it has (for example, the exclusion of racialized, working class communities). Instead, it translates these realities into

categories that explain how barriers to education exist and are the starting points to change interpersonal, program-based, or institutional relationships.

These abstractions illustrated by researchers and scholars in adult education (both adult literacy and higher education disciplines) are not, simply, inadequate approaches to conceptualizing access to postsecondary today. They demonstrate a very specific kind of approach to access that has social and historical origins in the way 'access' has been taken up by both the state and by communities. In my last section, I offer some early considerations on how existing claims about access normalise social inequality, and thus, reproduce the social relations that mediate access today.

Adult education, access, and ideology

Access, as an activity, has origins in the social and historical conditions that have both shaped and have been obfuscated by contemporary scholarship on access to postsecondary in adult education. These abstractions exist in different ways: from presenting access as the opposite of neoliberal values to defining and attributing access in isolated terms related to demographics or programme/institutional logistics. Together, this scholarship on access presents it as an activity that counters social inequality, particularly through education, which is reasoned to be one way to activate the equity potential of access.

However, young and older adults continue to experience contradictions in actualizing social equality through increased access. For example, young people seek access to post-secondary learning as an effort to seek social mobility, but their efforts are also followed by the reality that the use value of their educational training is limited in the face of increasing underemployment or unemployment (Finnegan et al., 2019; Sukarieh & Tannock, 2015). Also, state and institutional efforts to increase access and inclusion for adults has also been met with a simultaneous project for aggressive, neoliberal practices. Inclusion is not limited to just inclusion in educational participation, but into the harsh, market-oriented lifestyles that entail practices of accountability, measurement, and labour market performance. (Giroux, 2014; Sears, 2003).

Despite these contradictions, access remains a desire for young and older adult learners. This is not a new phenomenon: It is the one that has shifted in the conditions and consciousness/praxis from throughout the last few centuries. Access-based policies and activities continue to be met with demands for increasing learning opportunities, as social precarity heightens in scale and depth within neoliberal capitalism. For racialised, poor, and working class communities, this has translated into a consciousness about access to education as a means to navigate through socioeconomic struggles and identify freedom and equality through credentialised learning (for example, see Ritchie & Mojab, 2019; Taylor, 2016).

Thus access is treated as an activity that can negate social inequality, rather than an activity that has developed with social inequality. Meanwhile, education is reasoned to be mechanism for this negation, rather than a spatio-temporal fix where social arrangements are coordinated to produce and reproduce existing social relations, specifically capitalist social relations that produce and reproduce circulations of capital (Harvey, 2003). The social arrangements that coordinate access and its relation to social inequality are treated as demonstration of equality in progress, normalising social inequality and producing the simultaneous claim that social inequality persists

because there is not enough access to opportunities for education, training, or self-development. In conclusion, researchers and scholars in adult education must not abandon access, but consider its ideology: where it has come from and how the social relations of access have come to organise our consciousness and praxis about access and social inequality.

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Building a pedagogy of critical curiosity in professional education: The power of popular culture in the classroom

Kaela Jubas, Eric Ofori-Atta & Sherri Ross

Beginning (with) reflection

In adult education, references to reflection as key to meaningful learning are common. Not all reflection is equal or equally critical, though. For Jack Mezirow, 'Critical reflection is principled thinking' (1998, p. 186). Stephen Brookfield further distinguishes critical reflection, noting that it questions 'power relationships that allow, or promote, one particular set of practices over others ... [and] its foregrounding of power dynamics and relationships and its determination to uncover hegemonic dimensions to practice' (2009, p. 294).

We agree that the cognitive process of critical reflection is vital in adult learning, but wonder about its limitations. Building feminist, critical race, and decolonisation scholarship, adult education scholars have clarified that education and learning are multidimensional processes (hooks, 2010; Illeris, 2009; Lawrence, 2008; Leicester, 2001). We ask how the recognition that emotion ought to be given serious thought is juxtaposed with the cognitively oriented reflective process of *thinking* about what has been seen, heard, experienced or done and propose a shift in emphasis from reflection alone to curiosity. To that end, we discuss a study exploring how the incorporation of popular culture — particularly works of fiction presented in films, television, novels, etc. — into professional education can encourage what we refer to as critical curiosity. We see such curiosity as vital in the development of practitioners who care about, respect, and respond to the varied identities and situations of clients, patients or students and can connect individual circumstances to social conditions.

Becoming curious

Grounding the study are Cynthia Enloe's idea of 'feminist curiosity' and Paulo Freire's writing on curiosity. We begin by contending that marginalised groups are 'worth thinking about, paying close attention to, because in this way we will be able to throw into sharp relief the blatant and subtle political workings' (Enloe, 2004, p. 4) that underpin inequitable conditions. We also take up Freire's reference to critical or 'epistemological' curiosity, 'without which it is not possible to obtain a complete grasp of the object of our knowledge' (2010, p. 32). Critical curiosity exposes the 'common sense' (Gramsci, 1971) that maintains hegemonic relations and is crucial in nurturing critical hope and critical practice.

Those ideas are in tension with the neoliberal emphasis on instrumentalism and technical competencies (Kreber, 2016). Associated expectations can create reluctance among students in professional programmes, particularly those who adhere to a hegemonic view of social life, to study theory and contentious but important topics such as racism, homophobia, critiques of capitalism, and sustainability (Carr, 2016; Griswold, 2017). Critical pedagogues often find that their focus 'can be difficult, dull, and uninspiring to students' (Wright & Wright, 2015, p. 26).

Working in the context of those trends, we propose a pedagogy of critical curiosity, which, like adult learning, is multidimensional rather than solely intellectual and is forward-looking rather than

retrospective. Engagement with popular culture is similarly multidimensional and can support teaching about concepts, theories or issues that might garner resistance from students reluctant to stray too far from so-called applied education.

Imagining (in) the classroom

In connecting critical pedagogy and curiosity to popular culture, we begin with a basic assertion made by public pedagogy scholars. Public pedagogy, a term popularised by Henry Giroux (2000) and Carmen Luke (1996), expresses the view that cultural engagement is always pedagogical. Some adult education scholars working in this area establish that audience members—cultural consumers—can engage in critical learning from cultural consumption in their leisure lives (Jarvis & Burr, 2011; Jubas, 2015; Jubas et al., 2017, 2020; Jubas & Knutson, 2012; Wright, 2013; Wright & Sandlin, 2009; Wright & Wright, 2015). Still, without guidance, consumers' attention can be diverted away from problematic representations and messages as they are caught up in stories of likeable characters (Jarvis & Burr, 2011) or the sheer fun of cultural consumption (Tisdell, 2008; Tisdell & Thompson, 2007).

We are investigating how, by using popular culture, instructors can help students bring a critical curiosity to their engagement with popular culture and scholarly texts. Popular culture texts—'any artifact[s] or experience[s] that we can read to produce meaning' (Maudlin and Sandlin, 2015, p. 369)—feature characters who both resemble and differ from consumers' own lives and can be used to illustrate scholarly ideas about difference and equity (Jarvis, 2012; Tisdell, 2008; Wright & Wright, 2015). As students invest themselves emotionally in those characters and stories, instructors can help them relate those fictions to scholarly texts and issues of practice and to ask new questions, reach new understandings, and develop as 'professionals who are more than technicians' (Jarvis & Gouthro, 2015, p. 76).

Instructors in various fields have used films, television shows, music, and other forms of popular culture in teaching about social diversities and inequities (Brown, 2011; Guy, 2007; Kennedy et al., 2011; Ladson-Billings, 2014; Tisdell & Thompson, 2007) and critical media literacy (Hanley, 2007; Stuckey & Kring, 2007; Tisdell, 2008). In organisation and management studies, topics have included gender and leadership (Jule, 2010) and employment relations (Lafferty, 2016). In nursing or medicine, instructors have used film and television in teaching about mental health, doctor-patient relationships, professional identity or ethics (Darbyshire & Baker, 2012; Green, 2013; McAllister et al., 2015). What remains largely unexplored is how students receive popular culture in their education, as if instructors are developing a pedagogy based on intuition rather than evidence.

Investigating possibilities

For the qualitative multi-case study discussed here, we are speaking with instructors and students in courses where popular culture is included in curriculum. Case study methodology is well suited to this inquiry because of its flexibility and adaptability, useful when investigating a new or rarely explored question or phenomenon in a setting of practice (Simons, 2009). Instructors' participation involves a semi-structured interview and students' participation involves a focus group. We collect course syllabi and might do an in-class observation. We also invite all participants to a short follow-up interview to share further insights, especially about whether the impacts of using popular culture in one course carry over to other courses or to professional practice. All participants

choose or receive a pseudonym and transcripts of interviews and focus groups are being analysed with nVivo. Here, we report findings from a focus group and follow-up interview conversations with 25 students from four University of Calgary courses, two in adult education (taught by the first author), one in teacher education, and one in counselling.

Turning stories into lessons

In the doctoral adult education course, two cultural texts were used: *Moonlight*, a coming-of-age film about an African American boy struggling with poverty, his mother's drug use, and his sexuality, race, and gender, and *Salmon Fishing in the Yemen*, a romantic comedy about a wealthy Arab man who hires a white British consultant and a scientist to help him establish a salmon fishery in the Yemeni desert. Episodes from the television shows *Scrubs*, a comedy about medical interns, and the satirical *The Daily Show with Jon Stewart*, were used in a Master's-level course on work and learning. The counselling course on family dynamics was developed around the film *Fences*, set in 1950s' Pittsburgh and revolving around an African American family. Finally, storybooks, music videos, and graphic novels were brought by students and the instructor into a literacy education course. In this discussion, we highlight two related themes that surfaced as student participants discussed how those popular culture texts functioned in their courses and informed their learning: tackling difficult but important matters and recognising bias and broadening perspectives.

Tackling tough topics and concepts

Despite the struggle that many students in professional fields have with material that is theoretically oriented or focused on 'difficult' topics, critical pedagogues remain committed to covering such material. Participants agreed that using popular culture is helpful in those efforts. Rebecca summarised participants' view that popular culture 'could be used to enhance some of the understanding from the [scholarly] articles that we were reading ... to help us gain a little bit deeper understanding'. Jessica stated, 'When I read a particularly heavy text ... I try to relate it to what I would see in pop culture'.

Topics dealt with in the study's courses range from social marginalisation to the ethics of working with objectionable individuals. Maggie, an adult education doctoral student, noted that watching and discussing *Moonlight*

forced me to raise questions that I wouldn't necessarily have thought of and to expand my learning and my understanding of some of those topics.... It forced me to think more deeply of the topics that we were discussing, and to work with them on a different level than I would have otherwise.

One concept that students in that doctoral course struggled with is intersectionality, which was taken up in both scholarly articles and *Moonlight*. Common in critical race and feminist scholarship, the term refers to the idea that individuals have multiple identifications and that the oppression is amplified exponentially if an individual identifies with multiple marginalised groups. Gemma thought that, 'without the visual, I would not have been able to grasp it, to be honest'. She spoke similarly about the other film used in the course, which was connected to transformative learning. 'I actually clearly recall the transformational learning discussion with *Salmon Fishing on the Yemen* and how

we looked at each character separately and how they went through that process. I think that was very helpful', she said.

In the counselling course, Vanessa recalled how *Fences* was used in teaching about multipartiality, the need 'to understand each person's perspective without judgment, or without favouring one or diminishing someone's perspective'. Another concept featured in the course was first and second order change. According to Vanessa, 'first order is smaller change. He [the instructor] described it as like changing the ... rules, or like learning to play the game better. ... And then second order change is, like, scrapping the game'. She recalled a scene when, after Troy brings home the baby born from his affair, which his wife Rose had tolerated, Rose agrees to care for the infant, but 'she said, like, this girl has a mother, but you are a womanless man, or something to that effect. ... She's going to continue to live with him, but she's not his wife anymore'. In setting new ground rules for their marriage, Rose enacts a second order change.

Participants from that course admitted that they initially found those concepts difficult to grasp but ultimately crucial in professional practice. Moreover, *Fences* became crucial to their understanding of those concepts. According to Maryann, the film was 'a starting point from which we could talk about concepts related to family therapy, because there's a lot of family dynamics in that movie'. Sherry added that 'we used the characters in *Fences* to see how ... terms actually played out'. Maria was able to 'pull those [representations] out of the movie and apply them to my life. And even apply them to what I saw or heard about going on in friends' lives'.

In the Master's-level adult education course about workplace learning, topics included neoliberal austerity and the gendering and racialisation of workplace relations, used to introduce Bourdieu's concepts of habitus, doxa, illusio, and social and symbolic capitals. Given how dense and confusing the students found the associated articles, popular culture texts, notably an episode of *Scrubs* and a segment from *The Daily Show with Jon Stewart*, were welcome additions to curriculum. Melissa recalled,

When we were going with the different types of capitals ... and ... having those things being clearly connected to what we were watching ... it was a great way to take something that might be more of an abstract concept and tie it into something.... [W]hether it's how women are [positioned in] ... the workplace or power differentials in the workplace ... I find myself really keying into how people and things are represented in pop culture now and what that says about our society at large.

During their focus group, Isabella and JC remembered the use of the *Scrubs* episode:

Isabella: So ... doxa and illusio and habitus, which were pretty challenging to begin with. ... We went over [the reading] and you explained those concepts in more detail. And then we watched the ... *Scrubs* video clip. We would watch it, but then we talked about ... examples in that video clip. ... And I remember that being very helpful, to have a very specific example of, oh, when this character did this, that, or this was an example of this.

...

JC: [I]t seemed to me when we wanted clarity on an item such as *illusio* or *doxa* ... then you were able to look back on one of those types of media and use it as a grounded reference.

Through such comments, participants articulated the value of popular culture in learning about concepts and topics with scholarly and practical relevance. Especially because the cultural texts provided emotionally powerful illustrations rather than mere explanations of ideas, students found them useful components in the curriculum.

Identifying bias and broadening perspective

Critical curiosity helps students and practitioners unearth preconceptions and biases that they bring to practice. Set in motion at the outset of a professional relationship, such biases have lasting effects, whether beneficial or detrimental. In recalling their experiences in the courses included in the study, participants described how engaging with popular culture in a focused, purposeful manner helped them recognise and challenge their own biases. Abigail, a doctoral student, commented, 'In the process of watching the film [in class], you become aware of your biases and then they are also challenged. ... I was also challenged to press beyond, beyond those walls'.

Adopting a critically curious approach helps students and practitioners (prepare to) work with people in inclusive, respectful ways. Participants in the literacy education course talked about how using popular culture produced by members of marginalised groups who might be considered at-risk for low literacy helped them appreciate capabilities rather than deficits. For example, Gary replaced a limited, elitist view of literacy with the more expansive multimodal literacy, which expresses the understanding of literacy as more than 'being able to read and write. There's a sense of ... oral comprehension and hearing and seeing text and being able to translate that'.

Bias might also relate to the perception of who deserves care and support, a question that anybody working in a helping profession must grapple with in order to work ethically and responsibly. Despite their intellectual recognition of the importance of multipartiality, students in the counselling course found it emotionally difficult to get past the flaws of *Fences*' main character. As Vanessa realised, 'There's going to be people like this in your practice, and you still have to work with them—so let's practice now, suspending your judgment of this person'.

Doctoral student Drew explained how juxtaposing popular culture with scholarly articles helped him recognise the subtlety and depth of social and personal bias. As he explained, 'I think it really heightened my ability to see systemic discrimination. It also really emphasised my own biases a little bit more. And even hidden biases that I might not have known that I had prior'.

Identifying and moving beyond their own biases was associated with a general quality of broadened perspectives that participants aspired to in study and their practice. Working with popular culture texts helped them recognise that any text or idea can be interpreted and used in multiple ways. Among the adult education doctoral students, Wendy commented,

I feel like that exercise ... has helped me through some articles and things that I have read in the current course that I'm in. ... I think [it] gave us really practical skills around

looking at resources, looking at different pieces of academic work and being able to assess it differently, through different lenses and from different perspectives.

Trinity thought back to the group presentations that students did, for which they linked a course film to a set of topical scholarly articles:

I think that really helped to sort of look at the same concept from multiple different angles. So ... you have the visual and then we have the reading and then the group discussion All of those are still actually embedded in my mind.

Fred, a student in the workplace learning course, commented on how students responded to a *Scrubs* episode viewed in class:

What was interesting was the dialogue and conversation that happens after watching the episode, because many people in the class seemed to view the episode with a very different perspective and lens ... as far as character interaction and dialogue, things like that. So there was a real diversity of thought.

Through such comments, participants suggested how the popular culture texts directed their attention to bias and invited them to broaden their perspectives in the classroom and in practice. Crucial to the ability of popular culture texts to spur that learning was the emotional impact and memorability that engagement with cultural texts had for participants.

Taking stock

For students, engaging with films, television shows or other types of popular culture helped them entertain topics, understand concepts, recognize biases, and broaden perspectives. Concepts such as intersectionality, transformative learning, first and second order change, multipartiality, multimodal literacy, habitus, doxa, and capitals were paired with topics such as sexism, racism, family dynamics, literacy, workplace relations, and austerity. Acknowledging that adult learning, cultural consumption, and critical curiosity are multidimensional processes, some participants commented on the paradox that the emotional enjoyment of cultural consumption supported their cognitive learning about complex topics and concepts. Cindy welcomed 'a little brain vacation for a couple of hours, even though clearly we were going into those concepts in-depth afterwards'. By engaging with popular culture texts in a scholarly manner as they pursued provocative topics and challenging concepts, students reconsidered what counts as professionally relevant education and knowledge.

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Reflections of youth researchers who seek to forge social justice and to build alternative forms of resistances

Salma Ismail & Lyndal Pottier

Introduction

This chapter will discuss reflections by researchers who were involved in an international collaborative research project which explored alternative forms of activism which could lead to reconciliation. The ancient Jewish concept Tikkun Olam, meaning- 'repairing the world' through acts that promote social justice was used to frame the research with the aim that the research findings could bring a sense of forgiveness and restore a sense of humanity to a society traumatised by conflict (Project proposal 2015).

In South Africa, we linked the concept, Tikkun Olam' to the African notion of Ubuntu, to mean healing, forgiveness and humanity through helping others.

Tikkun project (project)

The project was initiated and led by Professor Yvette Daniel from the University of Windsor, Canada. The project took place in different sites in Canada, in South Africa, Kosovo and Syria.

The partnership reached out to marginalised youth (ages 16 to 25) from communities perceived as needing restorative justice in these countries. The aim was to investigate different forms of civic engagement and youth activism in situations where youth had been traumatised due to past or ongoing structural violence. The five teams came together to share the results of the research in a Youth Symposium in Canada in 2017 and in 2019 the research was published (see Daniel ed. 2019). This chapter reflects on the research process and builds on the 2019 publication.

Theoretical framework

We draw on radical adult education theories which argue that education has the potential and can act as a resource for resistance and transformation and the new scholarship on citizenship in South Africa to reflect on the research experience. Citizenship was an important goal in the liberation struggle and was interpreted not only as a right to vote but to mean the redistribution of resources which will provide for the worst off and 'ensure a sense of self- worth and self -respect as well as freedom from servitude' (Visser 2004, p. 364).

The state through several policy frameworks, such as the Truth and Reconciliation Commission (TRC) and affirmative action in the workplace made an attempt at nation healing (Ismail 2006). The Reconstruction and Development Plan, (ended in 1996 in favour of macroeconomic policy- derided for growing inequities) emphasised the link to the 'Constitution and different forms of empowerment which includes the development of a culture of human rights' (Visser 2004, p. 367). Several social movements, post- apartheid advocate for social justice within a Human Rights Framework, for example Equal Education have taken the government to court to fulfil its promises on norms and standards for all schools (Equal Education 2012).

In South Africa many young people leave school before completion and enter the labour market with poor skills, they are often ill equipped to negotiate complex social structures or to enter the

formal economy. These youths are described as Not in Education, Employment or Training (NEETS) and face social exclusion, approximately 32% of young people between the ages of 15-24 are NEETS (SALDRU report 2018). Black youth are disproportionately represented in this group. The historic and contemporary inequalities experienced by black youth frustrates the actualisation of citizenship rights and severely undermines their efforts to realise their dreams of escaping poverty through upward mobility. Youth living in townships, like so many worldwide, seek inclusion into society and find this in various ways. Some through participation in forms of resistance such as joining social movements and engaging in various cultural activities, like drama, poetry and dance. And some simultaneously or alternatively through joining gangs, and at times participating in unacceptable social behaviours like violence, underage and abusive sexual acts and substance abuse (Swartz et al., 2012).

Context of the research

Equal Education (EE) in Cape Town was the organisation identified for participation as it is a forerunner in youth leadership development and the organisation's campaigns are based on detailed research and policy analysis, aimed at achieving quality education for all (Equal Education 2012). The youth members of the team from EE were - Amanda Maxongo, Aphiwe Tomose, Lona Mtembu, Phelokazi Tsoko, Siphenathi Fulani, and Sisanda Khuzani. They were all attending high school in Khayelitsha for the duration of the Tikkun project while at the same time undertaking activist work as *Equalisers* – active youth members of EE.

These youths were well placed to participate in the Tikkun project as they had been involved as *Equalisers* in various campaigns related to the current conditions in their schools and schools across the country. They had first-hand experiences of inequality and the challenges related to struggling for social justice in the current South African context.

The Tikkun project coordinator was Lyndal Pottier from EE. Dr. Salma Ismail from the University of Cape Town was the advisor and together with Lyndal taught the research methods and supervised the research which EE youth undertook and presented at the Tikkun Youth Symposium held at the University of Windsor, Canada in 2017 (Fulani et al., 2019).

EE's offices and the youth team live and school in Khayelitsha ('new home'). This township is about 25 km south-east of the Cape Town city centre. Approximately 391,749 people live there, mostly isiXhosa people, this has its roots in South Africa's apartheid history of segregation and economic exploitation of Black people. According to the Census of 2011, just over half of those of working age – 15 to 64 years old – are employed and 74% of households have a monthly income of R3 200 or less (approximately equivalent to \$404 at the 2011 exchange rate). Just over half the households (54.5%), live in informal dwellings or 'shacks,' which are structures made predominantly out of metal sheeting (Strategic Development Information and GIS Department CoCT 2013).

In terms of educational attainment, only 30.7% of the population had a Grade 12 and only 4.9% a higher education degree in 2011 (Strategic Development Information and GIS Department CoCT 2013). There are high levels of crime and violence attributed to an apartheid legacy of forced removals, unemployment and gangsters.

Researching civic engagement and activism

The research was conceptualised and designed as Participatory Action Research (PAR) at the University of Windsor. We were invited to participate and agreed as it offered the EE youth a chance to develop their research skills, enrich understandings of youth activism locally and meet activist youth, academics, and creative artists from all over the world.

The youth expressed their interest in these ways

I'm all about bringing positive change. When Tikkun came into my life I was so keen and excited because it was an opportunity to stretch my arms and contribute to a better world. It was so exciting because I had my peers to do that with (Amanda, August 2017).

When I started this project, I was a 17-year-old who enjoyed deep house music and knew little about politics and activism, but I stretched my imagination and saw this as a great opportunity to learn and to enlarge my knowledge (Aphiwe, August 2017).

Their comments demonstrate that the PAR approach engaged them to be creative and they were keen to learn new activist knowledge and skills.

PAR methods were new to our group of youth researchers. We ran workshops on the design and skills of qualitative research using interviews. We used the project's training guide and worked through these step by step.

Sisanda says of these workshops,

I was excited to know that I will be doing research and learning how to interview people and gain more skills; I was impatient to start (August 2017).

Sisanda's comments reflected the group's response and the excitement was linked to developing personal skills for future roles.

The main challenges with the PAR approach for us was that although Yvette tried to keep us informed and together as a group, the communication with all the sites was erratic. The reasons for this were: the time differences between the various countries; weak Internet connections; the youth had no money for transport to get to Internet cafes meaning this site could not meet all the requests to participate in the Skype meetings and discussions for the Symposium. The result was that most of the communication was between the co-ordinators and Yvette. However, when possible, the youth researchers read about the other sites on Facebook.

Further barriers for all were institutional and time, as this project was above our usual workload. The youth were in their final school year and had to manage their time very well. It was often difficult to meet regularly, and after long periods of absence we had to refocus and rebuild interest and motivation for the project. However, the benefits of strengthening our research skills, meeting with and learning from local activists, journeying out of the country for the first time to the Tikkun Symposium, meeting members from all the other sites, and engaging with multiple ideas and creative activities, outweighed the challenges we experienced. These challenges are echoed in the reflections of John Antoniw (2019) one of the project co-ordinators in Canada.

Further Reflections on the research process;

In the first few interviews I asked them, 'Can I help you to prepare?', 'Do you want me to sit in on this with you?' and the answer was 'No'. They were keen to 'own' that space (...) I remembered that this was their process and my role was one of support. By them putting up boundaries of when they needed my involvement and when they didn't (...) gave them a different sense of power in our relationship and enriched it (Lyndal, 2018).

Lyndal's reflections touch on the power dynamics in the research process and indicate that the PAR approach can be a vehicle to challenge traditional teacher-learner relationships.

Amanda and Siphenthathi comment on the research process:

Doing the actual work was so exciting and challenging but it was also very educational. As I've learnt new words that could help me as an activist like 'civil engagement, injustice' and throughout the research process I met a lot of activists and that was empowering (Amanda, August 2017).

The most important things for me over this period was the excitement and happiness that I never forgot and the opportunity. All to say that these two projects have played a big role in my life - I experienced doing formal interviews and it was my first trip on a plane (Siphenthathi, August 2017).

Our experiences of PAR in this project resonated with radical pedagogy (Freire, 1973) and feminist educators, for example Audre Lorde's (1995), emphasis on the role of emotions and playfulness in learning and on the integration of emotions, the body and the intellect as central to building solidarity.

Gathering data

The research set out to explore the journey of youth activists engaged in social justice issues and individual interviews were used to gather data from six current youth activists in Khayelitsha. Some of the questions which were asked by the EE youth researchers to youth activists in the study included: What motivated them (their histories, socio-political contexts, family, teachers, etc.); what were the issues that they focused on, the reasons for choosing these issues, and the nature of their activism; and how they saw themselves bringing about social justice in their communities.

Each youth researcher had the responsibility to conduct at least one interview; however, because the youth were first time interviewers, they were paired up and did the interviews in groups of two or three. The youth researchers made their own choices of who to interview and so we asked them to name an activist and to give a reason for the choice. The basis on which they made this choice conformed to the following criteria: that the activist be a youth involved in civic forms of activism, and the activist was from the community or their activism was inside the community of Khayelitsha. The youth researchers didn't define concepts such as civic engagement beforehand this allowed them to tap into youth activist's ideas of civic and community engagement and the activists were able to define these without fear of judgement and convey a sense of what was important to them (Dhlamini et al., 2019).

We provided the youths with the necessary skills and information as said above and along with equipment such as audio–recorders, batteries, and stationery. The recorders were tested and youth practiced doing interviews using the recorders. They set up times for the interviews which were done in the home language of the interviewee which was often isiXhosa. We had one transcription lesson with them so they were aware of the process, but it would've taken far too long for them to transcribe the interviews because of the expertise involved and their limited access to computers. Therefore, we employed an isiXhosa language teacher who transcribed and translated all the interviews into English. For the first two interviews, the youth researchers compared the translated transcriptions from isiXhosa to English, but we could not sustain this comparison for the other four interviews.

The usual ethical procedures were followed, reviewed by the ethics committee of the university, permission was sought for interviews and recordings and confidentiality was confirmed. Reflections followed the interviews and the challenges of the interview were discussed as well as the excitement it had evoked.

Reflection on challenges of the interviews

One of the key challenges was that some of the youth researchers felt intimidated by the knowledge and activist experience and roles of some of the interviewees. Aphiwe and Amanda said that they initially felt inadequate to do the interviews with such important activists. The activists appeared very confident, passionate, and committed in their work and had great ideas for social justice work.

Another challenge was finding suitable venues which were quiet and could be reached easily by public transport by both participants and youth researchers. Transportation was another challenge as sometimes there were taxi strikes during the research period making it dangerous to travel. Embarrassing moments were when the tape recorder was off while the interview was in progress. However, the stimulation and knowledge generated from the research were triggers which kept us going.

Data analysis and presentation

Interview data was analysed thematically. The themes chosen were Profile; Interests and Important Issues; Activities (what, when, where, and how); Understandings of the concept of civic engagement, Challenges; and Use of social media. Phelokazi describes her experience of coding the data:

On the long flight to Canada, I sat with many interviews in front of me and highlighted important issues and from the interviews I learnt how civic engagement is happening in our country (August 2017).

Lona reflects,

The interviews showed how activism can be different and activists do something positive for the community and tomorrow's generation. Activists we interviewed were usually leaders (August 2017).

These reflections indicate that the youths learnt by doing, each phase was a creative and collective process which generated knowledge –this is significant as in this learning process, they produced new knowledge as borne out by Eyerman and Jamieson (1991).

Reflections on youth symposium

During the Symposium in Canada, we encountered and learned about different forms of social injustices experienced in First World and ‘Developing’ countries in addition to activism associated with these. The first-hand accounts of youth struggles that were shared, the physical weaving of these stories into a ‘single’ collective performance – the ArtNote – as well as the various opportunities for informal socialising created a camaraderie in this community and helped form tentative bonds of friendship (Daniel, 2019).

Initially the concepts such as Tikkun Olam and civic engagement were not in the South African youth’s vocabulary. Before the symposium, we did some theoretical input into the meaning of these concepts and related this to the history of the struggle for democracy in South Africa and the current struggle for basic services. Gradually these concepts were integrated into youth’s ideas of social justice and activism.

Lona said that she learnt to relate to the values in Tikkun through the African philosophy of Ubuntu, which she translated as *‘I am because of who we are’*, referring to an ethic of humanness and interconnection (Letseke, 2013). Ubuntu is a concept that was widely used during the struggle for freedom by Nelson Mandela. After the first democratic elections in 1994, then Archbishop Desmond Tutu reinvigorated it to signify reconciliation.

Below are further expressions of expanding imaginations and conceptual understandings of the South African youth after the symposium.

Phelo reflecting on the ArtNote stated:

I learnt from the experiences of the different activists and their issues and what was happening in other countries. We heard some very sad stories from the youth of Syria, it really touched us all and many were crying; this made me feel very committed with others and I felt loved and we experienced healing from the Tikkun project.

Lona went on to say,

In doing the ArtNote we opened up and shared stories and ideas and worked together and through this we supported one another. I felt welcomed, free, listened to strangers who became friends, and became the Tikkun project.

Reflecting on the experience more broadly, Sisanda stated,

I learnt in the youth symposium that youth in other countries are fighting for the same things as we in SA, learnt about working with people from other places with different personalities, goals and learnt about a diversity of perspectives.

In the Symposium plenary they showed an eagerness to illustrate their commitment to social justice work through civic engagement. This project demonstrated that youth’s motivation for

activism was intense and highlighted that 'youth were actively engaged in civic life and that young people were not complacent and questioned the familiar within their communities' (Dhlamini et al., 2019, p. 211). In the case of our team, they learnt about different activisms locally and internationally, exposed to structural and psychological oppression of youth in the different sites. In this mixture they experienced solidarity across race, culture and class differences. Newman's (2005) classification of learning in social movements is applicable as they learnt instrumental skills to use information and knowledge in the fight for social justice and interpretive skills to develop critical skills to challenge power relationships.

Conclusion

'When I started the project, I was 16 years old and learnt that Tikkun is a project working on healing the world because of the history of a particular country, for example in South Africa it was the apartheid era and I learnt how - through civic engagement - we can move forward to think about changing the world for a better place' (Lona, August 2017). Her reflections elucidate that the 'Equalisers are learning to use their voices in effective and democratic ways' (Mclaughlin, 2019).

The South African youth expressed excitement at learning new concepts such as Tikkun Olam and civic engagement and during the research were exposed to new forms of activism, and new understandings of civic engagement.

At the Youth Symposium they experienced different modalities which were used to advocate for social justice including the Artnote, different musical traditions by the indigenous youth of Canada, drama and poetry as performed by immigrant youths. The creative pedagogies illustrated new ways in which to mobilise youths who live in tenuous social conditions.

These modalities of activisms can also be considered as generative themes (Freire, 1973) and are the result of and contribute to informal and non-formal learning (Foley, 1999). Choudry (2015, p. 1) suggests that these forms of learning produce 'activist knowledge which expose contradictions in the system and activists learn to influence not only their future but that of their communities as well'.

Working with other youths made them feel connected to a wider community and they learnt about the ethics of collective responsibility – an important value in civic engagement. They developed a sense of belonging, an important marker for social inclusion and in developing an identity of citizenship (Lave & Wenger, 1991). Most of the youth activists interviewed were concerned with empowering youths to be positive and to follow and realise their dreams as a goal in itself. The participation of EE youth researchers in the project in the midst of persistent poverty and violence brought social agency to their hopes and dreams and similar to the activists interviewed they too tried to escape the 'racial wounds' and 'wounded dreams' of most township youths (Swartz et al., 2012, p. 32).

This project developed a strong organic connection between education and personal experience and learning for change (Freire, 1973). In all the different phases of the project there was a dialectic between action, reflection and new knowledge – introduced and co-created. In this process their researcher-activist identity was further shaped, and they raised critical questions about civic engagement.

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Autoformation kairos: Testimonials of the identity building in adult learning

Magali Balayn Lelong

Introduction

In research addressing transformations in adult learning, unveiling steps and mechanisms of the identity building process is a significant challenge. Mezirow explains that adult learning can be the opportunity for the subject for an identity building process when he/she experiences critical reflection (Mezirow, 1978). Furthermore, Pineau, with the life history approach in adult education, demonstrates how creating knowledge upon one's experience can also be the trigger of such a process (Pineau, 2012). Therefore, even if a transformation can be noticed, it is mostly silent, and unconscious. Hence our research about emancipation and authorisation processes in adult education is the opportunity to create an innovative methodology of inquiry based on the workshop of autoformation kairos (*les kairos d'autoformation*), concept created, studied and developed by Galvani, that enables for the subject the narration of their pivotal moments (Galvani, 2006). By addressing the results of their analysis, we understand that they unveil the process of identity building, of which autoformation kairos are testimonials. Our method of inquiry also demonstrates how the subject uses the training for her/his own project of emancipation, especially during the reflexive time of the method adapted from Galvani.

Our study takes place in the field of adult education and the experiential autoformation approach and is focused on non-traditional students, professionals who enter a higher education programme. Our theoretical framework defines the identity building process in adult learning as a dialogical process. Our methodology of inquiry is then described. The results, which address those testimonials of the identity building process, are presented and finally the question of the promoting and accompanying subjects on this process are raised.

Context and research questions

This research is a part of the field of experiential autoformation and is focused on adults who enter a higher education programme during their working career. The course has to be their own choice, not made by their employer. Reasons for entering the course may not be very determinate, these adults may need something they cannot easily describe, or as a need for solutions. Alternatively, a question of meaning, especially in the professional field, may also be the motivation for undertaking a training. (In France, employees can follow education programmes and have their position kept by the employers). Furthermore, subjects may also express a need for acquiring a theoretical background, or feel illegitimate in their workplace, and may have issues to enrol their position.

Identity building process in this research is conceptualised from the Hegelian process of alienation (Hegel, 2011), enabled in the training by the transformative learning process of Mezirow (Mezirow, 1978). The identity, subjective and narrative, is then expressed by the subject in the autoformation kairos. To what extent are they a testimonial of the identity building process in adult learning? What are those impacts on the design training? As a practitioner and a researcher, how

can we accompany subjects in this process? After exposing our theoretical framework, we will detail how our inquiry method helps us unveil our research questions.

Theoretical framework

Hegel, in his works, describes alienation as a process of identity building and self-awareness. According to Fischbach (2008), this theory was built as Hegel wanted to address the concept of Labour: 'Labour (...) is self-making object, self-reification of the Self'. At first The Self becomes an object, which is then turned into something 'self-estranged' (estrangement or *Entfremdung*). It has to put this object away from it (externalisation or *Entäusserung*) even if it is kept in it. Only when the object is apart, the self can not only build its identity but also recognise itself by the dialogue with said object. The self needs those two senses of alienation to overcome its original state of emptiness as Fischbach writes to explain Hegel's philosophy: objectivation, then objectivity to become a subject. 'Its explicit awareness of its identity makes the person into the subject' (Hegel, 2011).

In our research we assume that the course represents for the awareness a place, where the previously described indeterminate reasons are provided solutions for, and at the same time the self recognises it as a secured cocoon, where it can experience the Hegelian process of alienation as well as the transformative learning process (Mezirow, 1978). This ten phases process describes how the subject, thinks to the training, experiences 'critical assessment of epistemic, sociocultural, or psychic assumptions, then explores new actions, acquires new knowledge'. Re-appropriation of one's own life, empowerment with new perspectives is the last step of that process in which the subject has moved, according to Habermas, from a technical or practical interest of knowledge (about causing reality or personal relations) to an emancipative one (about self-recognition) (Habermas, 1971).

We assumed that Mezirow's transformative process is related to Hegel's process of alienation (Fischbach, 2008), as both could be achieved thanks to what Hegel calls labour and what we describe as problematisation of one's own experience (Balayn, 2018). Irrespective of whether the leading principles of the training course involve emancipation, the transformative learning process depends on the subject specifically (Mezirow, 1991). If not, the self will use ingenuity to turn the training by and for the others into one by and for himself (Pineau, 2012) as an identity building process.

Identity in this research is defined as the subjective one as described by Mucchielli (2013) : when the actor firmly believes in what she/he is. This is close to the narrative identity of Ricœur (1991) as 'this, he explained, is the sort of identity to which a human being has access thanks to the mediation of the narrative function'. Our epistemological framework inspired by the life history approach implies a researcher posture as a witness of this narrative identity. In this so-built interaction, Goffman (1974) explains that every actor will play her/his role. However, we want to address the identity of the subject, not the one of the actor. Furthermore, our study is on the process of identity building not the identity in itself. We will now explain how this has been accounted for in our research method.

Hypotheses and research method

Autoformation *kaïros* is a concept developed and studied by Galvani within his field of research focused on autoformation consciousness (*conscientisation*) and emancipation building processes, inspired by the life history approach of Pineau (Pineau & Jobert, 1989), and as well as the anthropologic study of blazon (Galvani, 2011). He had the intuition that decisive moments are 'at the origin of the experiential meaning of autoformation' (Galvani, 2011). He called them autoformation *kaïros* (Galvani, 2006) which are 'moment(s) of intuition and inspiration where the right act is at the right moment, a relevant interaction, a harmonic resonance between the subject and the environment' (Galvani, 2016, p. 11). *Kaïros* (Greek) signifies 'a time lapse, a moment of indeterminate time in which everything happens, a time when conditions are right for the accomplishment of a crucial action: the opportune and decisive moment'. (Merriam Webster, 2015). To have them explored, he invented a workshop (*atelier des kaïros*) (Galvani, 2016, p. 7), inspired by the clarifying interview approach developed by Vermersch (Vermersch, 1997) where the phenomenological perspective of Husserl is added to process raising awareness studied by Piaget. Galvani assumed that the underlying knowledge can be made conscious by following different stages. The first one needs to be based on the reflecting act, the memory recall ability. To drive that reflecting act, the technique of clarifying interview will stimulate the sensorimotor memory by using questions oriented towards action, gesture, perceptions and bodily sensation while no justifications nor explanations are ever asked to the subject (*why* did you do that?). Instead, questions are focused on the progress of the action, following a perception-action loop (*how* did you do that?). This phenomenological approach is based on the fact that ordinary awareness is purposive. Galvani states that in the *kaïros*, key and significant moments, the practical intelligence occurs the most intensively: autoformation can therefore be observed, described and understood (Galvani, 2016).

Our innovative method of inquiry is based on Galvani's work. We want to observe the undiscovered movement of the self, the quiet process of identity building and the steps of the transformative learning process. The purposive awareness needs therefore to be muted. Thanks to the phenomenological approach and the clarifying interview technique, the subject is focused during the interview on the progress of the action instead of rationalisations: the mechanism of the process we want to address is then unveiled.

The method focuses on:

- Description of the experienced phenomenon by emphasising the sensorimotor memory,
- The background and unusual situations where the relevance of the gesture can be found, and
- Overall experiences: thoughts, actions, purposes, emotions, values, etc...

In practice, this constitutes two stages during Galvani's workshop; instead we decided to run one-on-one interviews.

First stage is a reflexive return onto one's experience. As Galvani does, we invited the person 'to enter and stay in (one)'s own bubble', we announced we would open the doors of the memory and invited them to trust their associative memory. Those doors are supposed to lead the subject to their specific moments (door of the first time, of the best moments...). We have redesigned them

to be all related to the training and we purposely said 'before, during and after the training'. During our speech, the interviewee wrote a few words to anchor the moment that have occurred in their memory. When completed, she/he chose the most significant, most important *kaïros* s/he wants to share. The aim in the workshop is to obtain what Galvani calls 'a phenomenological writing that described the lived experience instead of the mental representation' (Galvani 2016, p. 16): so participants write a short text with every sentence starting with 'I remember'. During our inquiry, our position is to help the narration of the moment with this perspective by using the re-launch and re-bounce words of the clarifying interview of Vermersch (1997), as our interviewees were not familiar with the phenomenological description.

Second stage features a decentring dialogue: 'when several moments have been described, one can go from clarifying to understanding with the analysis of the contents of the story. Understanding allows integrating the intuitions of the acting by turning them into explicated and transferable knowing' (Galvani 2016, p. 18). Instead of the workshop, where in small groups, *kaïros* are shared and reflections, awareness and reflexive comprehension are then discussed among participants, we suggest the subject to have a reflexive time about her/his own *kaïros* and we ask to share her/his own analysis of those key moments and her/his new understanding of them.

Galvani originally created the workshop for researchers and practitioners involved in a reflexive approach. In our method, autoformation *kaïros* are individually collected from different persons not explicitly involved in a reflexive process and are analysed as external data. After several tests to adapt and adjust our protocol, we ran several interviews with the same pattern. We directly approached two persons of our extended network, and four of them contacted us via our LinkedIn post. As required, all of these persons decided at some point of their career to take time out and to enter a higher education programme. Even if not required, reasons to enter the training were found to be indeterminate, motivated by various purposes, or feeling of imposture, whether expressed clearly or not: for all of them, training appeared to be a solution, whatever the issue was.

Our results

For every person we interviewed we decided to expose not only their *kaïros* but also their narrative identity (Ricoeur, 1991). We consider here that this is how they described themselves, consciously or not, mainly during the reflexive time. Once the data we collected from the interviews were analysed, we explained how this contributes to answering our research questions. Clarifying interviews generate large amounts of *verbatim*. So only those relevant to address the research question in this paper will be provided: *verbatim* related to the subjective identity.

Bianca is a German lawyer who decided to enter a French Business School for two reasons. First, as she felt trapped in the lawyer's office where she felt she could have stayed there 'for decades' with no changes, as she said. Second, she wanted to have her 'emotional link to France on (her) *résumé*'. Her first *kaïros* told the moment when with close friends she felt accepted to have left a secure and well-paid position considered as an achievement in her social environment. She clearly expressed feelings of peace and serenity for being supported in her choice, being accepted for what she is, or more precisely not rejected for not having the expected behaviour. When asked about her new understanding of her own *kaïros*, Bianca said that the training was important for her for the 'life experience'. She said that she could have met people 'more interesting', according to

her, that she would have never seen otherwise. She noticed that a French diploma was not what was needed 'I am a lawyer not a seller' and she confessed off the interview that she felt like 'a first-generation immigrant'.

Claudia, born in Germany, intended to be a classical singer, but she had to become an administrative assistant for economic reasons. She then came to France and after about two decades of working as a personal assistant in big companies, took the opportunity of her boss retiring to enter a Masters' degree in management of cultural entities in order to 'gather (her) professional skills and (her) passion for classical music'. By her narrative identity she said that the training made her recover what she genuinely is. She said that she destined herself to be a classical singer (*je me destinais à*). She also used the passive to refer to what hindered her project: 'I missed support and confidence' as well as she clearly explained the way she wishes she were endorsed. One *kaïros* she shared was the moment when she 'could have been connected to (her) cultural references' during the courses. 'I felt I was in my element, because I was in'. 'It was something I was immersed in since my tender childhood'. She said, 'it was (her) German cultural references that happened to be universal'. All along the interview, she referred to herself as an artist.

Flore entered a Master's degree after a strong experience in project management because she felt her career could not progress due to her lack of a higher education diploma. Either in her *kaïros* or through her narrative identity, references to a specific idea of femininity were often made. When she described her first intensive moment, the defense of her Masters' thesis, she noticed that she had paid attention to be well dressed, and well made up. She also remembered the woman in her jury, who was 'very well dressed, very professional, as if she had a professional appointment'. Her second *kaïros* was when her project manager told her he would quit the company, which made her cry. (Crying) is 'something very feminine', Flore said, 'I think, I am someone extremely sensitive, who get easily emotional, opposite of him (her project manager) who is a man'.

Our analysis

To unveil the meaning of those verbatim we rely not only on the content analysis as defined by Laurence Bardin (1977) but also on the discourse analysis of Maingueneau (1998). He explained: 'The discourse is taken over by a subject: when one says 'I', one assumes responsibility of their own discourse'. This responsibility is clearly required by our protocol when we ask the person to start every sentence with 'I remember...'.

The *kaïros* is the expression by the subject of their identity and the reflexive time is the confirmation of this identity. The *kaïros* of Bianca is the moment when she felt accepted or more precisely not rejected for having a behavior different of the one expected in her social background. That identity she described as 'atypical' all along the interview became 'normal' when during the training she met people she described as more interesting (or more in accordance with herself) and who would have been also atypical in her social background. Not being rejected as atypical (rather than being accepted), then becoming normal. This normalisation according to Canguilhem (1966) is the process of emancipation but also the building of the subjective identity. Her professional identity was reinforced thanks to, or despite the training she followed in a French Business School: 'I am a lawyer not a seller'.

When Claudia first described herself, she said that she destined herself (*je me destinais à*) to be a classical singer, we assume it is wider than only a professional identity. Claudia, thanks to the training, can have her professional identity become her subjective identity. When she realised that her German references happened to be universal, she followed the steps of the problematisation of the experience as explained by Dewey, when the subject understands her/his experience into a wider perspective.

Flore recognised one visible feature of her own identity in a person who is in a significant position for her future: a member of the jury of her Masters' defence. When she transformed this feature into what she prized, she made what Dewey (1939) calls a valuation. Being well dressed is a reliable mean to reach the end of being professional. Moreover, Flore linked this way her identity to the one of the women and therefore empowered herself.

We note that kairos enables the expression of one identity, identity which is established with the reflexive time, as did for instance Bianca and Claudia. Intensive moments account for the discovering or recovery of the identity or normal of the subject. Reflexive time endorses this new norm or normal: this is the third step of what Canguilhem depicts as normalisation (le Blanc, 2008).

The phenomenological approach of the method of kairos helps the subject to remember the intensive moments of their identity building process. The stage of reflexive time in our interviews or decentering dialogue in the workshop of Galvani enables the self to embody the identity then unveiled. The subject, thanks to the discourse, defines her/himself instead of being an object 'constructed and passive defined by the discursive practices of others' (Foucault, 2013). Moreover, the subject uses the interlocutive relationship implied from the frame of the interview to produce a new social norm as Vion (1992) explains, frame of the interview that is addressed according to Goffman's perspectives (Goffman, 1974) in this research. New social norm is in accordance with the identity of the person, whether it is chosen, unveiled or recovered: it is subjective identity. Thanks to the method of kairos, we have a testimony of the process of identity building, and of the steps of the emancipation. As Galvani says, autoformation can be observed, described and understood (2016).

What can we learn about learning from the autoformation kairos as testimonials of the process of emancipation about learning? We consider in our research that even if the leading principles of a training course are not specifically involving emancipation, the subject will use ingenuity to have the course serve their own project (Pineau, 2012), as did the persons we interviewed. Therefore, the process depends on the subjects specifically (Mezirow, 1971). The role of the trainer is to encourage a transformation, which may have begun prior to the training. Hence, addressing one's experience can be put at the core of the training, being reflexive about one's experience can be the main knowledge production and value, as in adult education programmes inspired by the principles of the Ecole de Tours (Guillaumin, 2012). A relation is made to our practitioner experience as human resources expert. We accompany the person in building and discovering their professional project. First, we help the subject to remind them their key professional moments relying on a phenomenological instead of a rational method and, second, thanks to reflexivity and critical thinking, to understand which (professional) identity is expressed. Professional positions are places mostly for 'Me' (Mead, 1963). By allowing the 'I' expressing, we help the subject build or find a space where both could be balanced. For them, as well as for the persons we interviewed, they aim

to feel what we could described with the help of Mucchielli, Erikson, and Mead (Mucchielli, 2013) as the optimal feeling of identity: the feeling of being at home in one's body (...), being at one's place, with the recognition from one's significant others.

Conclusion

The aim of this paper is to address the autoformation kairos as testimonials of the identity building process in adult learning. This question was addressed by studying the emancipation processes in lifelong learning. Emancipation is conceptualised on the basis of the Hegelian concept of alienation, as an identity building process that leads the subject to determine her/his own social status (Hegel, 2004). As Mezirow explains, during training, the subject experiences critical thinking and then explores new roles in accordance with her/his new position. We have built an innovative method of inquiry based on the study of autoformation kairos of Galvani (2011). Those intensive moments are testimonials of the building identity process when the process follows the stages described by Galvani: reflexive time, decentering dialogue is then made by the subject of their own intensive moments. Using experience as a core of the knowledge involves including reflexivity in the course process as implemented in the University of Tours. Therefore, our research enlightens the essential function of the discourse in the identity building process. As Vion explained (1992), the interlocutive relationship involved by the interview is socially normative and enables the subject the uses of their subjective identity. Therefore, questions remain on how trainings, as devices, allow the subject to access what Habermas refers as 'the unlimited communication community, rather it concerns the claim to individuality itself, which relates to the guarantee that (the subject) consciously gives, in light of a considered individual life project, for the continuity of (their) life history' (Habermas, 1992).

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The centrality of the human being: A pedagogical interpretation of the global compact for migration

Dalila Raccagni

From sovereignty to humanism in a changing world

For some years now, perspectives of identity have re-emerged in the European and international political debate. They have become a common denominator for many of the current strong and extreme right-wing parties, sovereignty and communitarianism formations, which were believed to be last century's legacy. In the current context, on the one hand, we are experiencing the planetary crisis of liberal democracies, which brings about new or outdated categories in order to reflect on the concepts of nation, state, country. On the other hand, there is the specific condition of Europe, which in this nationalistic renaissance (Castronovo, 2016) has its own specific narrative. In particular, according to N. Elias (1991), the national codes are the result of behavioural habits developed in the Renaissance courts and, in the contemporary context, they resurface as a consequence of the migratory phenomenon that has been impacting the European continent in the last decade. Human mobility affects a large part of the planet and it is growing day by day; thus, limiting the analysis on migration only to the European continent is quite anachronistic (Dusi, 2006, p. 15).

In the current globalised world, distances seem to have been shortened by new technologies, welfare differences between states are such as to make the Western model of life appear as the only attractive one. Therefore, we must recognise, in light of the data circulating every day about migration, how much the whole world is called into question to deal with the migratory phenomena of the twenty-first century. Recent trajectories do not necessarily imply the disappearance of the old, but rather overlap with them, giving rise to new and complicated intertwining models. In addition, the old and new factors of attraction and expulsion interact with each other (Fazzi, 2015, p. 115). In Europe, in particular, intra-European movements have acquired strength, and they are also very diversified in terms of their composition and origin.

In this context, on the one hand it seems that a sovereignty current is prevailing in light of political choices and personal behaviours, thus opposing the transfer of powers (Ambrosini, 2017) and competences from the national state to an international entity. On the other, as regards the migratory phenomenon, personalism and the desire to value others become the appropriate settings for recognising the intrinsic characteristics of man, humanity, and competences. It is therefore clear that migrations must be understood and framed both as processes and systems of relations. The former ones possess an evolutionary dynamic that involves a series of adaptations and changes in time; and the latter ones directly encompass and concern areas of departure, transit, and finally destination, thus involving a plurality of actors and institutions. Consequently, international organisations have felt the need to give a holistic interpretation, considering migration as a phenomenon to be addressed in communion, albeit in respect and enhancement of each national experience.

Global compact for safe, orderly, and regular migration

On 16th September 2016, all 193 UN Member States agreed that protecting those forced to flee and supporting their host countries are shared international responsibilities that must be pursued in a more equitable and predictable manner. Therefore, they signed the historic New York Declaration (https://www.un.org/en/ga/search/view_doc.asp?symbol=A/RES/71/1) for refugees and migrants.

In particular, the definition of a new approach resulted in two frameworks, with the aim of improving international cooperation in response to human mobility. This has characterised the history of humans since their inception and implies an exceptional strength in terms of the capacity to change the characteristics of a society and of the very individual who experiences it.

The first, the *Global Compact on Refugees*, has as its main objective the desire to strengthen international cooperation in responding to massive flows of refugees, with more systematic and robust support for those forced to leave their country, as well as for the communities that receive them.

The second, the *Global Compact for Safe, Orderly, and Regular Migration*, 70 years after the *Declaration of Human Rights*, is rooted in the existing human rights framework and is the first international agreement negotiated between governments under the aegis of the United Nations covering all dimensions of international migration, with a desire to place the human being at the very centre.

Precisely for this reason, the present work proposes a pedagogical interpretation of the document, with the awareness that the educational perspective can support the enhancement and full development of the individual (Cipollone, 2009). This is because pedagogy, a discipline that studies the processes of education and human formation, allows us to make an integral reading of the pact, which has as its protagonists the people who the framework intends to value and recognise (Cambi, 2006).

Pedagogical guidelines for an interpretation of the pact

The need to orient ourselves in the migration phenomenon directly affects us and it is necessary to have the appropriate and human tools or keys of interpretation that are exempt from political or other positions. Pedagogy therefore becomes the horizon of meaning within which four guidelines have been chosen, aimed at acting as a compass for the interpretation of the *Global Compact for Safe, Orderly, and Regular Migration* (<https://undocs.org/A/CONF.231/3>). In particular, the 23 points listed in the text have been analysed, ranging from how to find valid data to embrace policies on how to limit vulnerabilities in migration, from strengthening the transnational response to trafficking in human beings to how to improve the integration of those who arrive.

The first guideline stresses the importance of clarity of information. In the educational context, before a design is established, research and collection of data are paramount steps. In this regard Freire (1971) states that 'man, as a historical being, is part of a permanent research movement, which continuously builds and reconstructs his knowledge'. Through their ability to do research, the individuals show that they are capable of understanding the historical processes underway and of following the resulting movements of thought in order to orient them towards solutions and affirmations of quality, ethics and valorisation of the subjects.

Historically, many authors have highlighted how research began with the need to clarify, or explain a given situation (Martini, 2013) and how the quest for information turns its attention to research, especially if the context is perceived as confused or problematic (Dewey, 1993). It can therefore be said that research is one of the possible and most sustained ways to satisfy a cognitive interest in education, the consequence of which leads the scholar to undertaking a path to achieve calibrated and reliable answers.

Once the problem, the theme, and the objective of the research have been identified, and therefore in this case the context of migration, it is advisable to carry out in-depth studies, through bibliographic research and reference reading, on the researched topic. In this regard, point one of the pact states that it is necessary to collect and utilise accurate and disaggregated data as a basis for evidence-based policies» and, at the same time, number three stresses that it is essential to «provide accurate and timely information at all stages of migration.

Thus, the choice of references must satisfy principles of authoritativeness, reliability (Coggi, 2005, p.37) and validity (Trincherro, 2002, p. 30). This is because only by following these recommendations, can the observations and comments that derive from research be based on sensible and empirical foundations, far from personal and subjective judgments, often influenced by personal experiences and emotions. The answer to the problem related to the knowledge of the context, explained at the beginning of the research, is provided by the analysis of data, carried out through statistical techniques or text analysis. However, the explanation of what has emerged remains obscure, because it requires the interpretation of the researcher. Only after a careful analysis is it possible to follow what point 17 states, that is 'eliminate all forms of discrimination and promote evidence-based public discourse to shape perceptions of migration» and therefore «empower migrants and societies to realize full inclusion and social cohesion', as explained in point 17. Only through research and clarity of information should the theme of migration be appropriately considered, with the due awareness of these delicate, complex, and difficult phenomena, which require further studies in order to avoid being exploited for a sensational and instrumental agenda (Robasto, 2014, p. 122).

The second guideline clearly states the need to understand and recognise the influence that the environment and the context have on the lives of migrants. The personality of an individual is shaped, from an early age, by the environment that surrounds them; in this regard Bettelheim (1982, p. 121) stresses that this influence is subtle and indirect, the individual can suffer unconsciously and this is what makes it even more effective and inescapable. Only in the full awareness of how the family is the 'primary nucleus of full humanisation' (Pati, 1995, pp. 233-235) and therefore the source of the most important relational experiences on which behaviour is based, can we follow point two of the pact, which underlines how we must act in order to «minimize the adverse drivers and structural factors that compel people to leave their country of origin». On the other hand, the spatial dimension is inextricably linked to the temporal dimension, such that space can only be given in time (Marcel, 1974, p. 15). Therefore, if the context becomes an unliveable place, the individual matures in a temporal span of a few days the choice to abandon their current situation in order to seek a more welcoming context.

The environment thus changes day after day, precisely because it can be identified with the journey the migrant is undertaking. In the logic of the pact, it is necessary to overcome the

widespread individualistic mentality to give space to a context of solidarity and charity. This is hoped for in point five, which states the need to «enhance availability and flexibility of pathways for regular migration», through actions that, in points 11 and 12, replicate in point five the need to «manage borders in an integrated, secure and coordinated manner» and therefore «strengthen certainty and predictability in migration procedures for appropriate screening, assessment and referral», thus also stressing the importance of information.

The cure, in its broadest sense, is the attitude through which we can make ourselves neighbours in the knowledge that in the encounter we become the environment of influence of the one we meet, in this case the migrant or refugee. A cure that, in points 14 and 15, is manifested in actions aimed to 'enhance consular protection, assistance and cooperation throughout the migration cycle' and 'provide access to basic services for migrants'.

This action animates the environment, which becomes a meeting place as well as a mental place. It is also a physical space marked by being together and by dialogue to become acquainted, collaborate, get used to living together in a mutual understanding between individuals, ethnic groups, and nations. One of the consequences of this is the need to strengthen international cooperation and global partnerships for safe, orderly and regular migration, the last point of the pact. The environment therefore becomes the possibility of meeting with the other in the dynamism of the experienced journey, which becomes a stimulus and an opportunity for confrontation with others, a motor for one's own growth and awareness of its uniqueness and value. In this regard, the encounter between cultures always accelerates the processes of personal growth, the revision and passing of the initial horizon of meaning in which people live.

Subsequently, the third guideline shows us how in migration and in the interpretation of this passage, it is necessary to assume an attitude aimed at the identity recognition of every single human being.

We are valued for our skills and our knowledge, thus we understand the need to be listened to and recognised, not to be discriminated against, but valued in one's own cultural specificity. In this logic, point 18 of the pact highlights the necessity to 'invest in skills development and facilitate mutual recognition of skills, qualifications and competences'. In the absence of such recognition, one may feel discredited and marginalised; feelings that one can feel even when their migrant position has not been regularised. Precisely for this reason, point four considers it essential to 'ensure that all migrants have proof of legal identity and adequate documentation', since being a regular or irregular immigrant does not depend on a subjective characteristic of the individual in question, or on their choice, but on the definition of it given by the current legal framework (Zanfrini, 2014).

It is clear the importance of a pedagogical perspective in identifying the centrality of the individual in the world as an expression of a unique and unrepeatable experience, and in the opening of actions that the subject implements to build human relationships. If the perspective is therefore that of recognising the inestimable value of which each individual is the spokesperson, it is clear how the actions can actually be translated into what points eight, nine and ten of the pact respectively underline as the importance of 'sav[ing] lives and establish[ing] coordinated international efforts on missing migrants;', 'strengthen[ing] the transnational response to smuggling of migrants' and 'prevent[ing], combat[ing] and eradicate[ing] trafficking in persons in the context of international

migration'. Actions represent the cure to the vital and spiritual germ with which every individual's life is infected (Nosengo, 1967). Recognising the absolute value of each individual prompts migration to take on positive meanings and an increasingly human enhancement characteristic.

Therefore, if humans, regardless of their personal characteristics, must be valued as such, the encounter becomes the ground for the relationships by which s/he is qualified and can only exist as their consequence. S/he becomes her/his authentic self through openness and the intertwined dialogue with the other (Simeone, 2002, p. 80). On the other hand, the great question of every migrant is whether returning home could confirm their identity, despite having experienced the most tragic vicissitudes, and it is for this reason that point 21 of the pact states that it is necessary to 'cooperate in facilitating safe and dignified return and readmission, as well as sustainable reintegration'. However, it is not always possible for the migrant to return to their country of origin, and this is why we need a proactive and planning attitude in the context of immigration policies. In this perspective, the last guideline clearly calls for the support and enhancement of the integral development of the person.

There are several points of view that can be adopted in explaining the concept and the possibility of a person's development, as integral elements. From the judicial point of view, point 13 underlines how immigration policies should 'use migration detention only as a measure of last resort and work towards alternatives', precisely because only a non-punitive strategy allows the subjects to improve and change their conditions. In this regard, work can be the tool through which people realise themselves, as they can perceive it as a place of humanisation, dignity, autonomy, realisation of passion and involvement, as well as collaboration between other individuals. For this reason, from an economic point of view, point six of the pact states that policies should 'facilitate fair and ethical recruitment and safeguard conditions that ensure decent work'. For a job to be dignified, it should have a fair and just economic reward. However, especially regarding migrants, this is often not the case, indeed migrants are frequently exploited and underpaid. This attitude causes damage at a personal level, but also at a family level, since many of these people contribute to the maintenance of relatives in their homelands. On this account, point 20 of the passage points out the need to 'promote faster, safer and cheaper transfer of remittances and foster financial inclusion of migrants'. This is linked to point 22, which states that it is necessary to 'establish mechanisms for the portability of social security entitlements and earned benefits' since the right to be oneself, in any expression, is the basis of any national constitution.

Therefore, it is important to focus on the integral part of a person's development to value every single individual, especially in a holistic vision of the human being. In particular, as stated in point 19, it is necessary to 'create conditions for migrants and diasporas to fully contribute to sustainable development in all countries'; sustainability is part of a logic of enhancement of humanism, i.e., integral humanism, which is capable of enhancing men anthropologically and axiologically (Maritain, 1936). These pedagogical guidelines have been chosen because they are believed to be important contributions to a better understanding of the *Global Compact for Safe, Orderly, and Regular Migration*, as well as of ethical and promotional processes, and indispensable for an expression of human governance (Lazzari, 1984, p.17).

Conclusions

We believe that firmly indicating a holistic-personalistic direction to the governance of attitudes towards migration can diminish the risk of having to deal with discriminatory and violent behaviour. This is possible when adult education is used as a space of resistance to build a more humanistic education for social purposes and social justice through the promotion of people. This promotion and enhancement are combined through attitudes of attention to the person, in addition to the relationships that exist between the individual and social institutions. Therefore, the perspective to be adopted should be that of a process of humanisation that calls into question the conscientious nature of the human being, who, through the ability to dialogue, reflect and analyse, can personally choose to follow the *Global Compact for Safe, Orderly, and Regular Migration*.

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Community Work as a Tool to Promote a Democratic Society

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Introduction

Community work, understood as a proposal for a new model of community welfare and social intervention, has recently become a topic of great interest in the social and educational fields (Allegrì, 2015; Twelvetrees, 2008; Folgheraiter, 2006; Vernò, 2007). In this perspective, community development is an approach that promotes the construction of social bonds within a given territorial context, in order to improve the economic, social and cultural conditions of the community and the people who live in it (Ripamonti, 2018, Twelvetrees, 2017; Lavanco, Novara, 2012). This is the premise underlying the #Com.Viso project, financed by the European Regional Development Fund of the Interreg V-A France-Italy ALCOTRA programme (2014-2020). The general aim of the research was to investigate the theme of community development, analysing the ways in which it is possible to improve the quality of life of people living in mountain and marginal areas around Monviso, with particular reference to the young and the frail (elderly people and adults in need). Two basic questions guided the research. First, what meanings are attributed to the terms 'community development' and 'community social work' in the areas under investigation? And second: on the basis of the operators' experience, what actions, strategies and skills are needed to promote the activation and transformation of a community?

Research context

In Italy, the research activity was carried out in the Piedmont Region and, in particular, in the Province of Cuneo, focusing on the city of Saluzzo (17,000 inhabitants), located in south-western Piedmont at the foot of mountain Monviso, and in the Varaita Valley, an Alpine area bordering the city itself. The valley includes small-sized municipalities and has, as a whole, just under 4,500 inhabitants. The aim of the research was not comparative, but qualitative: the goal was to investigate what it means to develop a community in two different contexts from an educational point of view.

Research methodology

The methodology we used falls within the biographical research strand (Formenti & West, 2018; Merrill & West, 2009; West, Alheit, Anderson & Merrill, 2007), with particular reference to the framework of German biographical-interpretive methods (Alheit, 1982; Chamberlayne et al., 2000). The interviews were modelled on life history» narrative interviews (Alheit & Bergamini, 1996; Alheit, 1982, 2015; Bichi, 2000, 2007). Precisely because they were intentionally aimed at soliciting the interviewee's personal history, they always started with an open question: 'tell me about...' (Merrill & West, 2009, p. 122). They involved about forty subjects and were conducted between November 2018 and March 2019. The number of respondents was balanced between the two areas.

In relation to the aspect of community work, we interviewed professionals as well as some political decision-makers and people from local associations, considering them privileged witnesses of those areas (Bifulco, Facchini, 2013). After identifying, at first, a small group of service operators

(Educators, Health and Social Workers, Social Workers); in the light of this group observations, suggestions or requests of the interviewees themselves, other 'stakeholders' were identified for the purposes of the research. The interviews were transcribed by the researchers, reviewed by the interviewees and then analysed through a process of systematic text coding (Alheit, Bergamini, 1996; Atkinson, 2002; Coffey & Atkinson, 1996). This analysis has allowed us to interpret and understand some crucial aspects of the policies, poetics and practices of community work. In particular, a specific issue analysed in the course of the systematic codification concerned the role played by social entertainers-educators in community work.

The main results

We would like to highlight four main results of the research: (a) the representation of community work offered by the actors involved; (b) some professional characteristics needed to work in community development; (c) the description of the project structure; (d) the action strategies necessary to promote competent communities (Caldarini, 2008)¹.

a) Metaphors for community work

Educational work and, in particular, community work elude any rigid classification. To capture all the nuances of these approaches, the research group investigated the imagery and metaphorical language used by the interviewees to describe their work. In this way it was possible to better understand how the actors involved see community work in the territories considered, identifying metaphors as a valuable heuristic tool for pedagogical knowledge and educational practices (Formenti, 2017; Strongoli, 2017; Baldacci, 2010; 2006; Mantegazza, 2000; Lakoff & Johnson 1980, Scheffler, 1968).

This analysis has proven useful for at least two reasons. First, the very idea of 'community development' is not always well accepted, also in relation to the polysemy that characterises the terms 'development' and 'community' that compose it (Twelvetrees 2008, 2017; Allegri 2015; Tramma, 2009; Esposito, 1998). Secondly, it also makes it possible to consider the grey area in which the interventions take shape and to highlight the implicit pedagogies of the operators, to the point of constituting a potential reflective tool for those working in the field (Mortari, 2013; Baldacci, 2010; 2006; Bruner, 1996; Schön, 1983; Scheffler, 1968).

The images that the interviewees use to describe their work are characterised by a high rate of complexity: community development, in fact, seems to be a very sophisticated task, fit for an electrician, since it is necessary to 'set the VVT for people, associations and administrations' (Interview 3). Moreover, the community is not an idyllic and safe place, but rather a hotchpotch or a vegetable soup that 'is not so nice to look at, but is made up of lots of pieces and is very good for you' (Interview 11). One of the aspects considered most problematic by the interlocutors is the dialectic between the visibility and invisibility of their work. Working for the community is a rather implicit action: 'if you are a construction worker you eventually see the house you have built, but if what you build are human bonds there is not so much to see' (Interview 17), and operators do not always perceive their role to be recognised by the institutions. At the same time, however, working with the community aims to 'bring out invisible situations', which means that their intervention becomes explicit, albeit in a subtle way. For these reasons, the activity of building competent

communities is compared to the imperceptible constancy of an ant (Interview 31), but it is also seen as an ongoing translation: one tries to put resources and needs in contact, but above all to 'make different people who use different languages understand each other' (Interview 26).

Community development is, therefore, a process that also includes inevitable stops and backlashes: for these reasons, images and metaphors of movement are widespread ways to describe this approach. Thus, community work is compared to a dance in which 'sometimes it is you who lead the subjects, while other times it is the subjects who lead you' (Interview 26). Or else, it is compared to a sinuous incessant movement that does not allow you to 'stand still in the niche of your office' (Interview 1), but invites you to start walking, while welcoming moments of rest. For these reasons, community work is considered inexhaustible: in a logic that may seem paradoxical, the more successful it is, the more it gives rise to new perspectives of commitment: community work 'never ends' (Interview 3).

b) Professional skills

The research also reveals the skills needed by community workers who pursue educational goals. This data points towards the difficult recognition of a profession that is not easy to define, especially in community work - in Italy, this is a common issue for all those who work in non-formal educational contexts (Iori, 2018; Orefice, 2010). In short, the complex functions performed by community educational workers make it difficult to delineate an adequate professional profile and list specific reference skills. In this context, however, two aspects are particularly significant: the role of professional experience and the importance of the team.

As for professional experience, the research shows that social community work can best be done if the operator can count on a few years of career behind them, even in different and more traditional contexts. This element seems to be very significant with respect to the element of continuity and integration between individual educational work, addressed to the subject or to situations of explicit hardship, and community work. There is no opposition or alternative between these modes of socio-educational intervention, but a bond of contiguity (Ripamonti, 2018; Allegri, 2015). Being able to count on one's experience means 'having the courage to stand naked before the community: that is, having one's own intentionality, but not allowing oneself to be overwhelmed by one's convictions, accepting to be contradicted by those one meets' (Interview 27). In short, it seems useful to have a certain pedagogical sensitivity matured in the field, after a few years of experience even in more traditional educational contexts, before addressing the community in its entirety. Of course, this does not mean that a young worker cannot do community work, but rather that 'it can be more complicated to start working with this approach' (Interview 34), especially if not supported by a team. Precisely for this reason, the operators interviewed see the multidisciplinary working group as a keystone for good community work: 'educators, psychologists, social workers, doctors, and nurses all offer a piece of the puzzle that is needed to see the whole' (Interview 4).

On the other hand, community development cannot be seen as an issue of exclusive pedagogical interest, even if it involves work in which pedagogical skills are fundamental. It is not surprising that, with this regard, respondents often argue for the importance of so-called pedagogical meta-competences (Milani, 2017; Bertolini, 1988). For example, they often speak of intentionality, defined by an interviewee as the 'ability to be strongly intentional'. This meta-

competence is characterised by a plural and complex dimension, because 'in this case intentionality can be of an educational, strategic or political nature depending on the interlocutor (Interview 31). This is fundamental if one intends to 'give some direction to the educational action of the community' (Interview 6). Furthermore, like all social work, community work also presupposes skills of an ethical nature, because it is an exercise in mediation (Nosari, 2013). The political question, in particular, is strongly felt by the operators, because it is closely linked to choices and ideas in relation to public space: 'the ethical dimension here is very political, and it is an important part because the ethics of community development is different from the ethics of work with single individuals' (Interview 26).

This aspect is linked to the pedagogical key skill required, i.e. relationship management (Milani, 2017). In community work, this does not only refer to exchanges with users, but takes place at several levels: it involves 'not only, in my case, adolescents and young people, but also representatives of institutions, representatives of the political world, of the social world, of the health system and also of education of course, and of volunteering' (Interview 6). These relationships acquire meaning in the management of the complex dialectic between the purposes of education and the social mandate, in an inextricable link between politics and education. From this point of view, community workers are those who are able to stand at this critical crossroads, taking the risk and tolerating the uncertainty that comes with it so as to create a virtuous circle between education and community, between individual and collective resources.

c) Project structure

Starting from the vision that the interviewees express with respect to projects, it is possible to understand the different project models that underlie them. These refer to the areas of linearity and circularity².

The macro-category of linearity sees projects as processes of sequential, rational change that can be broken down into observable, measurable and achievable objectives. This synoptic-rational model emerges only very partially from the interviews and can be represented as the logic underlying an orchestra. A classical music orchestra, in fact, 'produces a good result if each component does their best with their piece' (Interview 19, operator): the single 'piece' is then performed at its best on the basis of a predefined score, and to this end the orchestra is guided by a conductor who guarantees the execution of the 'piece' and the achievement of the established goals.

Within this framework, the community would be an entity composed of multiple components that can be defined and listed. Individually, they all contribute to the realisation of an overall project through a harmonic process of acceptance, respect and execution of a precise task. The task thus expresses both individual abilities and what is necessary for the orchestra itself and is directed towards obtaining the expected goal at an optimal level. However, as mentioned, the interviews have not only revealed the macro-category of linearity but also and above all that of circularity. The latter sees projects as processes of dialogical change, to which every person contributes. Here, the professional is conceived as a facilitator, the person is interpreted as a bearer of skills to be valued and the community is understood as a complex context. Within the framework of circularity, the project models that have emerged are the participatory and heuristic models (Orlando & Zampetti, 2018).

The participatory model 'starts from a hypothesis of change in a given context that is discussed, negotiated and agreed with the recipients' (Leone, Prezza, 2003, p. 43). This participatory model emerges recurrently in the interviews and can be represented as the logic underlying translation: 'a translator is generally someone who translates from one language to another. In reality, even in this case, [we shift] from one language to another, because [...] a certain category of weaker and more fragile people often have a different language and culture from most citizens and other families in a city. In short, [a community worker] is a translator because this is someone who brings languages closer together, who helps to translate the words of both' (Interview 26, operator). Within the reconstructed framework, the community is seen as a fluid magma of potential to 'activate'³, which can reveal interesting and unexpected abilities in the people involved. This magma of potential reinforces the projects that the services or institutions intend to put forward or are already undertaking (Colazzo, 2013; Del Gottardo, 2016; Twelvetrees, 2008).

The heuristic model (Leone & Prezza, 2003; Orlando, & Zampetti, 2018) does not identify a priori objectives but discovers them, as well as the methodologies and tools, by cooperating with people in a dialogic sense. This model emerges less frequently than the previous one and sometimes intertwines with it in the same interview, indicating a connection between the two perspectives that is neither explained nor argued for. The heuristic model can be partly represented as the project logic of a guardian: 'We said to ourselves: ok, this is a complex matter that concerns everyone, and it is a matter that shifts and evolves, so we must watch it together and face it all together with method and continuity [...]. That way of working [...] also becomes a way of designing, because then ideas mix [...]; if you want to work with young people try not to sell an idea but [...] try to understand what their ideas and their needs are and help them to put them into practice' (Interview 3, operator). A guardian does not tell others what should be done, nor does s/he lead them in a direction that is already partly predefined and therefore only needs to be renegotiated. A guardian is a professional who 'desists from achieving objectives predetermined upstream by the operators/project managers' (Leone & Prezza, 2003, p. 46). On the contrary, s/he waits for the objectives to emerge, awakening different personal points of view and working together with the community so that these goals are linked and included in a direction that gives meaning to the change of the community itself.

d) Action strategies

Community development can take place in many places (a community centre, an after-school centre, a playroom, a family centre), or through numerous actions, like summer training for kids entertainers, events, parties, trips, self-organised evenings, film screenings, concerts, or other activities of street education or socio-cultural educational entertainment. However, in order to be able to talk about community development, these places must be managed from a certain point of view and these actions must be carried out according to certain logics. The research reveals three main actions that are necessary in this sense: to involve, to connect, and to concretise. In order to involve, it is appropriate to assume dialogue not as a method in the strict sense but as an attitude, a disposition towards the other based on reciprocity, on equality and on the recognition of polyphony and of the constitutive intersubjectivity of every human being (Seikkula, Arnkil, 2006). In this

framework, participation is assumed as both the means and the end of community development (Abbott, 1995; Nikkhah, Redzuan, 2009).

As for connecting, i.e. networking, from the analysis and for heuristic reasons it is possible to distinguish two different types of networks involved in community work: the first is the organisational one that involves all those interested in a given matter (Maguire, 1983; Folgheraiter, 1994; 2006); the second is the social support network, a network of neighbours and local communities or volunteers (Lavanco, Novara, 2012, p. 6). These two types of networks are, however, closely interconnected and interdependent, both from a theoretical point of view and in daily practice. By feeding the organisational network, in fact, one also builds or sustains the support network; *vice versa*, cultivating and implementing the second consolidates the first. In other words, the aim is to connect (a) needs and interests with resources, (b) people and associations with other people in order to support them, and (c) institutions with more or less formal groups in order to activate them.

Involving and connecting are not enough, however, but must be 'aimed at doing something together because the point is not just to talk about how great participation is, but rather: how can this participation translate into something concrete that makes everyone feel better?' (Interview 26, operator). Hence the importance of concretising as bringing to completion the involvement and connection in the organisation of events, parties, activities or meetings, with the goal 'to translate the meaning of that celebration into another cultural meaning: to help people identify something else in that event' (Interview 26, operator), namely the aggregative and educational dimension that the operator aims to convey.

Conclusion

Emphasising community development means organising educational community work actions that focus in particular on building capacitating contexts (Ellerani, 2016), a concept that can be compared to some extent with that of 'empowering settings', which is widespread in community psychology (Seidman, & Tseng, 2011; Maton & Brodsky, 2011; Trickett, 2011). To understand the concept of capacitating context it may be useful to refer to the theoretical framework proposed by the theorists of the Capability Approach, mainly Martha Nussbaum and Amartya Sen (Sen, 1999; Nussbaum, 2011; Alessandrini, 2014). This approach expresses a close interdependence between the development of an individual's internal capabilities and combined capabilities (Nussbaum, 2012: 29). The former are formed and developed by subjects in their living contexts and in interaction with the social, economic, family and political environment. The latter, on the other hand, define the conditions in which the operations can be chosen and effectively expressed. Hence the relevance of the context in the formation of combined capabilities: internal capabilities can express themselves only if the external conditions allow it. In this perspective, it is the context that should become capacitating so that it can express - and contribute to forming - the subjects' internal capabilities. On the basis of these coordinates it is easier to understand why in community work great attention is paid to the social contexts in which to activate non-formal or informal educational processes.

In other words, the aim is to cultivate contexts capable of fostering emancipation through the enhancement of relational resources (Carossio & Faccini, 2018). In this framework, emancipation and capacitation are the two key concepts of community welfare aimed at promoting social justice and democratic participation. The capacitation process in fact is a fundamental precondition of the

capacity to aspire that fuels deep democracy (Appadurai, 2002). In this perspective, community work contributes, through particular project structures, action contexts and operational strategies, to the democratic re-appropriation of a living context by the people who are part of it.

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NOTES:

¹ The expression "competent community" appeared in the second international conference on psychology, held in Austin in 1975 (Lorion, Iscoe, DeLeon, VandenBos, 1996).

² For a reconstruction of the categories and models of a project see: Arnstein (1969), D'Angella, Orsenigo (1999), Gatti (2009), Hart (2008), Rocha (1997), Milani (2017), Orlando, Zampetti (2018), Torre (2014), Tritter, McCallum (2006), Wilcox (1994).

³ Participation has to do with the "activation" of people, which "has been adopted as a priority objective by European welfare systems since the early 1990s" (Siza, 2015, p. 57).

Section 2. Higher Education and Adult Students' Experiences

Inequalities in higher education: Non-traditional students voices and learning experiences

Sandra T. Valadas

Introduction

In the past decades, several factors affected higher education (HE) contexts across Europe and one of these is related to opportunities for widening participation and access to groups who had never entered HE before (Fleming et al., 2017). However, literature demonstrates that the expansion and massification of HE seems to have led to a stratified and differentiated system where not all the graduates are able to explore the benefits of enrolling in HE (Tomlinson, 2012). Research reports inequalities and difficulties in the transition into HE, mostly because of engagement, academic success, dropout, difficulties in learning, and accumulated responsibilities (Field & Lynch, 2015), among others. Inequalities related to particular structural factors such as gender, class, age, disabilities and ethnicity, as well as social capital are also apparent. Particularly, we address who gets access to what and why certain groups of individuals are left out of the system. A particular group is considered, mostly because of structural factors and underlying characteristics – non-traditional students. In this chapter, we examine also educational policies and its implications to higher education institutions (HEI) in a national context.

The Portuguese higher education system

Portugal has a seven-century tradition of elitism where the longest European dictatorship in the 20th century-maintained access to HE as a privilege, particularly for men. During the *Estado Novo* (from the 1940s to the 1970s), the percentage of adult population (aged 20 or more) who studied in HE was under 1% and typically men (Amorim, 2018). Major changes between the 1970s and the 1980s, and more significantly from the 1990s, demonstrate a volte-face in terms of gender. In the last Census (2011), 16,9% of women and 12,4% of men graduated. After the Revolution in 1974, the HE system in Portugal saw a sometimes-uncontrolled expansion and since the mid-2000s access has been diversified (Amaral & Magalhães, 2009).

Until the mid-2000s, access was traditionally difficult. A working-class person with very low academic qualifications was (and still is) a reality and the old *ad hoc* system to enter HE served only a quite inexpressive percentage of the population. The system was very rigid in its overall architecture, giving little chance to those who left prematurely (Finnegan et al., 2019). Nevertheless, access to HE was significantly broadened in the past years in Portugal, especially after 2006. Neoliberal policies impacted this new context. In the next section we address some of its influences.

European higher education systems: The influence of neoliberal policies

European HE panorama has been fluctuating in neoliberal strengths that are gradually associating the goals of business, government and education (Ingleby, 2015). This move is generating debate around the world about the role of HEI in producing prosperity in a knowledge economy (Hill et al., 2016). Knowledge-driven economy demands for individuals with the types of knowledge, skills and attributes that can correspond the challenges of global economies

(Tomlinson, 2007). This is possible if the individual's qualification and skills are increased, in order to improve national growth and prosperity (Moreau & Leathwood, 2006) that can meet economic commitments (Tomlinson, 2012).

HE has always attended to its social and economic obligations in what we can call an implicit contract with society (Boden & Nedeva, 2010). Human capital theories, created by Schultz in the beginning of the 60s, can help understanding this. In fact, a linear relationship between education and employment was the basis where the economy would grow to the extent that societies were able to capitalise education. In other words, investments in learning would generate significant returns, both individual and societal (Schultz, 1961).

These principles resulted in an increased pressure in HEIs and the perspective of HE linked to the emergence of knowledge economy (EC, 2010). It has been embraced by dominant transnational structures such as the EU (Jessop, 2012). The belief was that the expansion of higher education could improve the accumulation of human capital (Becker, 1993); thus, increasing participation in education had multiple positive effects.

This leads us to one of the most important movements in higher education over the past 20 years: its massification and expansion (Finnegan et al., 2019), related to the reform of European HE started with the Bologna process and the Lisbon Research Agenda. Particularly after this movement, most of the European countries started widening participation and investing in lifelong learning approaches. These educational policies led to a mass-based system and enabled more and diverse people to enter HE (Scott, 1995).

The Bologna process was a major step that has transformed the European higher education area (Fragoso et al., 2019). In Portugal, the implementation of the Bologna process (from 2006) placed employability in the agenda of HEIs (Sin & Amaral, 2017); RJIES (Regime Jurídico das Instituições de Ensino Superior, 2007) driven as a major challenge and HEIs became responsible for three crucial purposes: better cooperation between the academia and labour market, support to the professional integration of the graduates in the labour market, and dissemination of the data concerning employability and professional trajectories of the graduates (Chaves & Gaio Alves, 2014).

We moved from an industrial organised modernity to an enlarged liberal one (Wagner, 1994), and we now have a diversity of lifestyle choices, but we also face the increasing of individualisation because of the intensification of uncertainty.

This is the age where everyone and everything is counted and measured, where there is a belief in the myth of meritocracy that tells us that everyone can have equal opportunities, despite inequality in terms of condition. The problem is that this myth drives the misperception that wealth inequalities arise from natural genius and hard work, although empirical evidence proves that most wealth is inherited intergenerationally, rather than earned (Piketty, 2014). Hence, the unrealised dream that there can be an equality of opportunities in economically and socially unequal societies is sold to children and teachers, and this is a false promise (Mijs, 2016).

Therefore, although in a previous eras of the university ongoing professional employment was virtually guaranteed to university qualified individuals, this is no longer the situation. These days, HEIs reconfigure themselves within four megatrends: emerging markets; commerce, people, finance and data management; technological change and challenges of an ageing world.

Based on the principles of market economy supply and demand (Fejes & Salling Olesen, 2016), we now have a society of strong private property rights, free markets, free trade, that involves deregulation, privatisation and the withdrawal of the state from many social areas. This leads to a competitive market approach where education is recognised and exchanged in an international arena; individualisation and competition have more value than collaboration; employers are externally monitored and where demands of efficiency, creativity and problem-solving in education are compulsory.

What can be done? Preparing students for work is a central task of contemporary universities, a challenging one, present in all policymakers and scholars' discourses, in a HE system that is now massified and facing the uncertainty of the labour market. This approach has significant impact when it concerns a particular group of students – non-traditional.

Non-traditional students in higher education

Usually, non-traditional students are underrepresented in HE and have particular characteristics that distinguish them from the so-called traditional student. This group includes people over 23 years old, mature, working-class, disabled, from minority ethnic groups, being the first in the family accessing HE or from low economic income backgrounds (Merrill & Tett, 2013).

This is not an exact, neither a universal concept. In fact, this concept contrasts with a traditional notion of a student – someone that is usually young, a man, white, from a dominant culture, median class, with high social capital and also some knowledge about the academic culture (Fragoso & Valadas, 2018).

In general, non-traditional students are highly motivated by the desire of acquiring a degree, mostly for intrinsic motives. Furthermore, they picture HE as a meritocratic space that leads them to stable and secure jobs. In this sense, HE works as a space for intellectual development and identity work, even for recovery from difficult personal experiences (Finnegan et al., 2019).

For these students, educational routes are not linear, and usually they enter HE through alternative pathways. They are typically part-time students with academic, familiar and professional responsibilities (Field & Lynch, 2015). This is not a homogeneous group and HE is not a familiar field for them. Some authors even say that they feel like a 'fish out of water' (Bourdieu, 1990) and maybe this is because of the influence of early socialisation and social experiences in their choices and careers.

Although the higher education population is now more diversified, the selection of students is still a largely privileged traditional applicants, mostly through the general entry system in a perpetration of a long-lasting elitism (Amorim, 2018). Research tells us that the system has been maintaining inequality at a qualitative, rather than a quantitative level (Amorim, 2018). Some structural factors raise several obstacles to non-traditional students, who bring with them different forms of capital, besides their capacity to create new forms of capital. Hence, when they enter the system, and identities change, and this occurs because quite frequently there is a conflict between their skills, knowledge and attitudes, and those valued by HEIs and the labour market. When this happens, we observe problems, barriers and transition constraints related to expectations of success/dropout, quality of learning, teaching methods, social relationships, identification with the new context and preconceptions.

There is evidence that the returns that individuals can expect from HE are less certain than in the past (Taylor, 2007). Different groups of individuals receive diverse levels of returns, depending, for example, on gender, ethnicity and social class and not all are able to exploit the benefits of enrolling HE (Tomlinson, 2012). This is due not only to structural economic and social factors, but also to underlying shifts in HE, where a mass system produced a more diverse student body. We address these barriers and difficulties in the next section of this chapter.

Inequalities: Class, age, gender, ethnicity, minorities and disabilities

A significant part of the literature on non-traditional students is inspired by adult education, which would entail revisiting some theoretical frameworks (Fragoso & Paulos, 2018). In this chapter one line of research was considered, focusing particularly on the factors that hinder the lives of these students, explicitly trying to improve their lives.

To better understand this approach, we must consider the concepts of structure and agency, looking at the tension between the structural conditions of non-traditional students and their capacity to go beyond these constraints (Fragoso & Valadas, 2018). The influence of Bourdieu and some classic examples also help to comprehend these student lives.

A first idea is about dropout and failure. Dropout has been one of the main concerns in education policy and research over the past decades. The most common determinants identified by research are academic and social integration (Tinto, 1993), gender (Arias-Ortiz & Dehon, 2013), performance in high school (DesJardins et al., 1999), age (Scott & Kennedy, 2005), initial grades, ethnicity and area of residence (DesJardins et al., 2002), employment (Vickers et al., 2003), field of study (Johnes & McNabb, 2004) and parents' education level (Stratton et al., 2008). Authors like Quinn (2010) talk about subjective perceptions to explain certain constraints. In fact, to finish a degree can be a quite significant victory to a mature student, but research also tells us that class and gender are sometimes associated to dropout, academic success and failure (Fragoso et al., 2013). For instance, women are quite sensitive to dropout when it comes to balance familiar equilibrium (Field & Lynch, 2015).

Besides this variable, we must also consider social capital (Bourdieu, 1986; Finnegan et al., 2014) and by this we mean material or symbolic exchanges in the context of relationships, resources linked to the possession of a network of more or less institutionalised relations based on exchanges (material or symbolic). Following Bourdieu (1986) perspective, relationships are a complex product that establishes or reproduce social relationships that already exist. But the importance of social capital goes far beyond these instrumental aspects and may explain many of the inequalities between non-traditional and traditional students. In this sense, the concepts of *habitus* and *capital* can be interesting to explain inequalities. *Habitus* represents a sort of embodied culture that shapes the way people behave, speak, think, communicate, etc. (Finnegan et al., 2014). In what concerns capital, Bourdieu (1986) distinguish between cultural (cultural goods and positions in HEI), social (networks of social relationships and influence) and economic capital (money, stocks, etc.). Because most of the time non-traditional students are not a part of the dominant classes (Bourdieu, 1986), the process of moving through social space can be problematic.

Usually, non-traditional students do not possess the most adequate volume of capital and have difficulties in building social capital, mostly because of the time divided between academic tasks,

professional demands and familiar responsibilities (Field & Lynch, 2015). Occasionally, they feel that they do not belong to HE, having low confidence in their academic skills and competencies. A third concern refers to the fact that for some people it is not obvious that formal learning will produce benefits (Field & Lynch, 2015). There is evidence that adult learning leads to economic gains such as increased income and employability (Vignoles et al., 2004) as well as social benefits in health and well-being (Desjardin & Schuller, 2007). Nevertheless, we cannot talk about certainty, because we do have evidence that for some individuals school experiences were profoundly negative (Field & Lynch 2015).

Many of the constraints are structural, but others refer to the individual's internal value system and aspirations (Field & Lynch 2015). Hence, besides the influence of early socialisation, family life and negative experiences in school, these students not always have the right forms of dominant culture and/or social capital. In consequence, they feel excluded and intimidated, or even completely alienated in educational institutions (Finnegan et al., 2014).

The answers to these problems can be difficult when we think about non-traditional students, because it raises the issue of equity and social inequalities in education. In an increasingly volatile labour market, graduates must be open to opportunities and identify within these opportunities those that suit their needs and abilities (Bridgstock, 2017).

Discussion

The move from an elite to a mass system has made HE a more complex area of research (Finnegan et al., 2014), where we must consider not only the expansion and popular demands, but also relationships with social policies and labour market. We now have HEIs perceived as cultural and symbolic spaces within society, where there are still tensions because of tradition, but where it is mandatory to consider equality in terms of gender, disabilities, class, age and minorities (Attewell & Newman, 2010). These considerations have significant impact because we are talking about a diverse population that is now attending HEIs and this is a test to the University autonomy, as they are capable of overcoming tradition and conservatism. Consequences about the access of non-traditional students to HE need to be questioned when we consider HEI identities. So, the heterogeneity of this population justifies investigating inequalities and transitions. It also creates the added responsibility for the inclusion and integration of these students.

Mass education did open up opportunities, but new forms of cultural reproduction and social culture may continue to empower some individuals more than others. These students face challenges as they attempt to integrate into the traditional HE context. Higher education remains extremely traditional and closed to alternatives in what concerns access routes (Amorim, 2018), which can constrain this population performance and development, as well as success.

Thus, can we talk about designing a new operating model? Are we capable of overcoming tradition and conservatism? This perspective considers HE as a space in which identities are formed and transformed; but to accomplish this, it takes more than just staying in the system. The system must also do something, considering students expectations (Laing & Robinson, 2003), creating conditions and more flexible learning trajectories, improving quality. Social contexts are the base for every social learning situation (Bamber & Tett, 2000); this is why contemporary HE must be a space for identity work, for transforming the way that non-traditional students see

themselves as learners and as a space in which they might move from being outsider to an insider (Finnegan et al., 2014). Therefore, HE should not only be effective and efficient, but also socially relevant (De Ketele, 2008).

Finally, we must think about how to improve policy and practice in Europe (Finnegan et al., 2014) in a framework towards equality where cultural and material resources are equally distributed. This is justified by the need to respect social justice and equity, HE systems' transformation in what concerns teaching and learning, the need to qualify human resources and because of institutional survival (Amorim, 2018).

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What Eliza and Jake did next: Learning beyond access to HE art and design?

Samantha Broadhead

Introduction

This chapter considers the wider social impact an Access to Higher Education Diploma (AHED) has beyond those educational benefits gained by individual students. This is an example of an Access course, which are designed in the United Kingdom to give those older students without qualifications a means of going to university. It is argued that the altruistic motives of some of the students extend the sphere of influence of their education beyond themselves and their immediate families to other communities. In relation to the 'possibility of hope' within adult education as advocated by Raymond Williams (1989) it can be seen that the students aimed to share their skills and knowledge gleaned from their learning experiences that included their AHED course. It also appeared that they chose to undertake this activity on the margins of mainstream education.

Previous research utilised narrative inquiry to investigate post-Access students' experiences in art and design undergraduate education (Broadhead, 2018; Broadhead & Gregson, 2018). Narrative inquiry is a means of appreciating the connections between significant incidents in students' stories about learning and any longer-term impacts beyond formal education (Andrews, 2014; Butler-Kisber, 2010; Clandinin & Connelly, 2004).

In this small study, two examples were considered through narrative inquiry where Eliza and Jake (who were previously Access students) had undertaken projects that developed from their learning experiences. These projects were positioned outside the university in particular communities; however, tenuous links were maintained with the 'official' sites of learning. It can be argued that Eliza and Jake initiated learning groups that were closely aligned to Freedman's (2015) model of Visual Culture Learning Communities (VCLCs). VCLCs are communities of practitioners who share skills in creative practices and at the same time providing critical feedback and support for members. The groups tend to be informal and cover creative subjects that are not covered in formal education. Freedman (2015) associated VCLCs with young people; however, mature, emerging creatives also seem to create their own learning communities.

Eliza successfully completed her undergraduate education and then progressed to postgraduate study where she was able to take part in an international residency. This led her, as part of an Erasmus + project with a social design collective (Brave New Alps, 2019), to travel to Rovereto, a city and commune in Trentino in northern Italy, to work with refugees/migrants.

Jake founded 'Art School' in order to provide art education for those who could not access it in formally. He is working with a wide range of traditional and 'non-traditional' learners. Jake has given opportunities to many diverse creative practitioners sharing skills and knowledge.

It is proposed that the Access learning experience and values remain with some students and encourage them to open up learning spaces for others. It seems that the sphere of influence and impact of the AHED course does not just stop at the individual student. Some of the Access values proposed by Broadhead, Davies and Hudson (2019) around social justice, democratic education, student-centeredness and community engagement appear to be modelled and developed by the

students. This challenges some of the neoliberal discourses about the individualistic motives of mature students that link Access education to increased economic rewards (Burke, 2002). The chapter also evaluates the ways in which narrative inquiry can connect significant moments within a person's learning career to achievements outside formal education.

Context

There are at least two types of Access course operating within the United Kingdom. Firstly, there is the AHED that is delivered mostly within further education, but regulated by the Quality Assurance Agency for Higher Education (QAA). It is a level three course that is usually studied over a year and enables students without the conventional 'A' Levels to apply to higher education through the Universities and Colleges Admissions Service (UCAS). AHEDs can be aligned to many subject areas including art and design, law, medical sciences, social sciences and education. They are nationally recognised and the modules are graded.

There are also Access programmes delivered in higher education institutions (HEIs). These programmes share a number of common characteristics. Firstly, they tend to facilitate progression of students within the institution in which they are taught. Secondly, the programmes are more likely to provide educational opportunities in the humanities and social sciences rather than sciences and engineering degrees. Thirdly, the programmes draw upon the life experience of students while teaching study skills and preparation for study alongside the teaching of subject knowledge (Hudson in Broadhead, Davies & Hudson, 2019). The participants discussed in this chapter have previously studied an AHED course.

The people who study on AHED or on Access courses in general are sometimes described as 'second chance' students (Parry, 1996). This is because they may not have achieved the necessary qualifications for entry onto a degree programme when at school. There are many social, cultural, economic, demographic, political, and/or health factors that mean some students do not get a fair opportunity to achieve when they are at school. For example, they may have been looked-after children; they may have needed to care for ailing parents/guardians; they may have suffered a long-term childhood illness or they may have had incarcerated parents/guardians, all of which could disrupt a child's education. There is also the possibility that the quality of schooling that they received as a child was not very good (Broadhead, Davies and Hudson, 2019). Therefore, Access courses serve as a 'repair system' that enables people, usually mature students, who have not the 'traditional' or expected qualifications conventionally gained in compulsory schooling, to go to university (Broadhead & Gregson, 2018).

Access to HE values

In the 1960s and 1970s an Access pedagogy developed from a radical adult education tradition and at the same time a particular set of 'Access' values was established (Williams, 1997). These values were that Access education was student-centred, flexible and responsive, collaborative and practitioner-led (Burke, 2002; Parry, 1996; Williams, 1997). Many, if not all, types of Access programme were designed to serve the needs, and mitigate against the constraints, of local communities.

Altruism and community learning

Reay et al. (2003) have suggested that non-traditional students undertaking an Access course placed value on community and cooperation rather than on more individualistic approaches to decision-making. Reay et al. (2003) also conceded that it is difficult to disentangle the students' attitudes towards community and cooperation from the collaborative practices that are a result of Access tutors' commitment to the traditional values of adult education. In their research findings, altruistic motivations for learning seem to have been ascribed to female mature students in particular. For example, Skeggs (1997) has identified a 'respectable' working-class femininity, associated with strong morality including codes of (hetero) sexuality, domesticity and motherhood: often based on a high regard for the family and the local community. Other working-class femininities may include the 'community stalwart', the woman wishing 'to give something back', a motivation that goes beyond that of the individual or family (Maguire, 2001).

O'Shea and Stone (2012) have argued that learning on enabling courses can lead to "more active citizenship" (McGivney, 1999, p. vi). This is where students become more interested and involved in community, social and political interests and activities, as well as an increase in "intellectual interests, social liberalism, altruism, feminism and life satisfaction" (West, et al., 1986, p. 64). Broad or general education, similar to that delivered on Access courses can give people the skills to organise activities for themselves and others. Participation is central to a socialist and democratic society (Williams, 1989).

Within the context of learning and the creative arts, it can be seen that there is scope for adult students to give something back by using their skills and learning in their communities. Freedman (2015) has stated that Visual Culture Learning Communities (VCLCs) are becoming an important form of pedagogy that lies outside the art academies. She argues that the visual arts should not be perceived as a personal path to enlightenment but as part of a dedicated communal practice. Many people learn about art outside schools, in museums, community centres or outside institutions all together. 'Non-traditional' students may enter higher education because they have previously participated in a VCLC. They may continue to be part of such a community after they have left formal education or be instrumental in setting up a new VCLC. VCLCs provide a community of like-minded people, mediating against a lack of opportunities in formal education. They create a safe space for diverse practitioners to develop their identities as artists. Diverse practices that are sometimes absent in official sites of learning may be recognised as legitimate creative activity. People who participate in VCLCs share resources and skills. The informal structures of VCLCs can facilitate much-needed openings for dissemination, exhibition and critical review.

Method

Previous research employed narrative inquiry in order to investigate the learning experiences of post-Access students in art and design undergraduate study (Broadhead, 2018; Broadhead & Gregson, 2018). Narrative inquiry, a form of qualitative research, is an established method within educational research that draws upon field texts, such as stories, conversations, interviews, and life experiences, so researchers can understand the ways students create meaning in their lives. In a sense, stories never end so participants from the earlier project were asked if they would be

prepared to continue to share their stories about their experiences that occurred after they had left formal education.

Narrative inquiry was chosen because it is a means of seeing the connections between significant incidents in students' learning careers or learning journeys and any longer-term impact that lies beyond formal education (Andrews, 2014; Butler-Kisber, 2010; Clandinin & Connelly, 2004).

The use of narrative inquiry means that an analysis of experiences of individual subjects is undertaken. Therefore, generalisations cannot easily be made and applied to other, different contexts. However, human stories can have a powerful impact and provide models for possible action by other practitioners and students (Nussbaum, 1990; Skilleås, 2006).

In the field notes and research texts, the participants were given pseudonyms to protect their identities. The projects were anonymised so that individuals could not be identified.

The two examples considered, through narrative inquiry, are the experiences of Jake and Eliza. They had originally studied on an AHEAD course in further education and subsequently progressed to higher education. Both had successfully achieved an undergraduate and postgraduate degree in a creative subject. After leaving formal education, Jake and Eliza had established projects or learning communities that seemed to have been informed by their previous learning careers. These learning communities were positioned outside the university, situated in particular communities; however, tenuous links were maintained with their 'official' sites of learning.

Case studies

There are examples of mature students leading collectives, exhibiting groups, providing services for local communities. Two case studies are discussed in this chapter, which asks what did Jake and Eliza do next?

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

I have worked on two collaborative projects, which involved residency, response and exhibitions. I am also project managing a new studio and exhibition space as part of the new project. This space will also house Art School, of which I am joint founder, which runs workshops and classes for the community, working with 11-18 year olds after school, and adult classes in the evening. This month, under the Art School banner we have facilitated a Bradford School Trust to celebrate creativity in education. This involves nine schools coming together for a single day of celebration, music, visual arts, performance and dance. (Jake, 2018)

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

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

As part of an Erasmus+ project with a social design collective (Brave New Alps, 2019) Eliza travelled to Rovereto, a city and commune in Trentino in northern Italy. Once she had established herself there, she set up sewing workshops for female refugees and migrants. Using her textile skills Eliza (2019) aimed to, 'find out what their future is e.g., stay in country or return, if possible, what they want their future to be and how they can make this happen?'

She aimed to, 'capture these questions/thoughts through visual means – by writing, mark making or drawing on fabric. This would then be embroidered and eventually 'gifted' back to the women.'

Her philosophy was that by taking part in her sewing group, the people she worked with would gain many other skills. She argued that, '[They] become better problem solvers going forward. Sewing is just another way!' (Eliza, 2019).

Eliza worked on her project for three months, which has motivated her to develop more projects that utilise sewing as a means of instigating social change.

Discussion

When reflecting on the stories shared by Jake and Eliza it can be seen that there are many common values and functions shared by Access educators and those starting VCLCs.

Early Access courses were situated within local environments (in community centres, youth clubs, women's groups, further education colleges and prison education departments) (Broadhead, Davies & Hudson, 2019). They were created to meet learning needs of individuals who could not easily access other forms of education and their development was 'bottom up' rather than 'top down'.

Jake and Eliza had also set up VCLCs in particular communities because the people they worked with could not access formal arts education. Their projects were practitioner-led because they were creative and teaching practitioners. As they were working in a context outside compulsory education, they were not subject to the monitoring and standardisation processes that Access education has recently had to adhere. However, both projects continued to have a connection to formal education. Jake talked about preparing some students to apply to study on an AHED art and design course in further education. Eliza undertook her project with the support of her University where she studied her postgraduate qualification.

The 'Art School' and sewing project enabled people to share their art and design skills, providing time, space and material resources. One aspect that was perhaps particular to the visual arts context is that the projects like other VCLCs allowed their members the opportunity to show their creative work to their peers for feedback. Exhibition and critical review are crucial to the visual arts learning process.

All forms of Access Education aims to be inclusive adopting student-centred pedagogies that often relate to people's previous life experiences (Broadhead et al., 2019). Freedman (2019) has argued that models of VCLCs were inclusive because they allowed different types of practitioners from diverse backgrounds to take part in arts activities from which they may normally be excluded. However, VCLCs, if closely aligned to a particular set of arts practices or a particular arts philosophy do have the potential to be exclusionary, depending on how open they are to newcomers and new ideas.

Jake and Eliza used their educational experience and the skills they had gained through many years of engagement with art and design learning. Access courses were part of that experience. However, it would be very challenging to disentangle any particular influence Access educators had on these individuals. Jake and Eliza may have started up their VCLCs, irrespective of their educational journeys, because of the values instilled in them by their families, communities, schooling, work and other forms of education. Jake and Eliza may have chosen to study an Access course because they recognised a common ethos about the importance of social learning that they could already identify with.

Attending an Access course was a significant and critical part of Jake and Eliza's stories. This experience gave them a confidence to recognise other people's learning needs and to take action in meeting those needs. This type of active participation is one important outcome of a democratic education and society (Bernstein, 2000; Williams, 1989).

Conclusion

The process of narrative inquiry was effective in identifying critical incidents in the past that appeared to have a connection with subsequent events. It must be remembered that stories are often partial and are always contingent on particular contexts that are constantly in flux. Narratives about transformation or cause and effect can be seductive because they give an appearance of narrative coherence or narrative smoothing (Spence, 1986; Clandinin & Connelly, 2004). It can be inferred that there are common values shared by some Access students and Access tutors and these inform the decisions taken by some to set up projects in their communities to share learning.

The stories from Jake and Eliza have been collected over 8 years. It is a testament to their own belief in the value of Access education that they generously continue to share their own stories. Being a part of the research around Access education calls for a certain amount of reflection and contemplation on a participant's own motivations, values and actions. Nevertheless, it is difficult to claim that people who study Access courses are likely to engage in altruistic practices to help others who have an educational need. It can be suggested that such students do have a potential to have a wider impact on their communities and the lives of others beyond their own selves and families.

Both projects continue to have a tenuous link with formal education. Some people still wished to engage in formal education because it legitimised their own creative practices. Accreditation publicly recognises a person's level of skills and knowledge within a certain subject area; for some learners, this is very important. Jake and Eliza operated as 'ambassadors' for adult learning outside institutions, but at the same time had the potential to act as bridges between their VCLCs and formal education. Jake and Eliza gave their time and skills, not for financial gain, but because they felt it

was the right thing to do. They believed that creative education is important and people should have access to it.

The question is how Universities can recognise and support this kind of activity and at the same time benefit from it without destroying the flexibility and independence of VCLCs. A civic university is distinguished from an entrepreneurial one by its focus on wider social concerns rather than those purely related to commercialisation (Goddard et al., 2016). Therefore, the ways in which universities can help sustain VCLCs, without endangering the work they do through too much interference, should be considered. The success of VCLCs is that they are able to operate at the margins or outside educational institutions and this should be protected.

This chapter has drawn upon the experiences of mature students with an AHED background, that is, an Access course that was delivered in further education. It would be interesting to look at the experiences of those students who had studied on an Access course that was taught in a university.

Universities should also be open to the wide range of motivations that drive mature students back into education; they are not only concerned with gaining careers with high salaries. Some mature students do want to give skills and knowledge back to their local communities. Motivational drivers include a sense of responsibility for others as part of an active citizenship.

In spite of the diminishing participation of mature students in the arts and adult education within the United Kingdom, it can be seen that some people are still passionate about these aspects of our society and are actively fighting to maintain them.

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Inequalities in higher education: Reflections on non-traditional students' research and its outcomes

António Fragoso

Introduction

Since 2010 we have been researching non-traditional students in higher education. Our studies were based on research projects that shared this central theme, despite the fact of focusing on different groups of non-traditional students and some natural methodological differences. Three research projects are worthwhile to mention: the first one, between 2010 and 2013 (see acknowledgements), focused on mature students at the universities of Algarve and Aveiro. The timing was key in this project. In fact, from the year 2006 onwards there was a new form of access to higher education for mature students in Portugal which took into account their experience. Our main aims were to characterise the mature students that entered higher education using this special form of access; to identify and understand the barriers to their participation and success; and provide institutional solutions that could improve their academic success. The second research project (also with Aveiro University) shared these main aims. However, we turned our view to other groups of non-traditional students. We investigated between 2013 and 2015 students with special needs, African students coming from countries with Portuguese as an official language (Angola, Cabo Verde, Guiné-Bissau, Moçambique, São Tomé & Príncipe), and students from level 5 training courses that took place at our universities. The third (2014-2017) was an international project that studied the transitions of non-traditional students to employment and tried to enhance their employability in a critical manner.

We have the opportunity of joining, in this text, some of our major conclusions on these consecutive projects, reflect on a more distanced view of the outcomes, with the humility of considering whether some of our major aims were actually achieved, or not, and why. In all projects we hoped that our research would improve the situation of non-traditional students. This commitment is frequent in adult education research and part of the identity of adult educators, which we shared with our colleagues. Aiming at change, in our case, implicates producing institutional solutions to improve students' academic success. And it is important to consider what happened after the projects were concluded.

We will start by some notes on non-traditional students' research. Then we will present some selected interpretations and conclusions from the research projects above and finally we will discuss what happened in the aftermath of these projects, namely trying to answer one central question: were we able to change anything in the situation of non-traditional students?

Brief notes on non-traditional students' research in higher education

Much has been written about the concept of non-traditional student. Whilst some researchers highlight their characteristics and their differences in relation to traditional participants on higher education (e.g., Bowl, 2001; Burton et al., 2011; McGivney, 1990), others prefer a more global definition, looking at the structural factors that constrains their success and participation (RANHLE, 2009), or the fact that they constitute a minority in higher education (Bamber, 2008). We argued

before (Fragoso, 2016) that this form of viewing the concept has two major consequences. The first is that we concentrate our research efforts on the structural factors that constrain the lives of non-traditional groups, bringing to the spotlight (ancient?) categories that are still operating and forming major inequalities in the access and participation to higher education. We are talking about the influence of social class (Bamber & Tett, 1999; Quinn, 2010), gender and age (Merrill, 2014), or ethnicity (Bron et al., 2014) on students' academic lives. However, there is often a gap between the way researchers' study and describe inequality phenomena among non-traditional students and their own subjective experiences. Students do not experience inequalities in closed compartments, but much more as a holistic experience that cuts across the categories we use to explain it. If, and when possible, it would be important to have an intersectional look in this type of research. The 'experience of inequality is often multi-dimensional and this requires being alert to the intersection of age, class, disability, ethnicity and gender ...' (Finnegan et al., p. 153).

Considering that structure and agency (cf. Ecclestone, 2009) are naturally connected, the student's agentic capacity to overcome constraining factors is to be deeply and subjectively understood. Hence the second consequence of a fluid concept of non-traditional students is also methodological. We can only understand the motivations, problems and barriers these students face in higher education if we use qualitative research and, especially, methods producing contextualised, deep interpretations. For that motive it is very frequent that researchers use narrative-biographical approaches to study this theme. Our last comment, in this section, concerns the importance of hearing students' voices. Listening the voices of students in a proactive way makes researchers attentive to the meanings they produce – and these meanings can take our research a step further from common expected findings, potentially making connections with other bodies of theory. An example of this can be found in the connections to Axel Honneth's theories of recognition, used by our colleagues while researching Irish non-traditional students:

Listening to students it becomes clear that pursuing a degree is not simply about the race for credentials and upward social mobility. Rather, we discern in this a quiet but insistent normative claim being made to society through education; it is a claim for recognition in which lifelong learning is being redefined as a basic human need and a fundamental developmental project linked to respect and equality. This is a far cry from the emphasis used in the dominant discourses of public policy (Fleming & Finnegan, 2014, p. 60).

Above we have sketched the main characteristics of the research on non-traditional students we believe in. It is time to present some research findings from our research projects.

Students with special needs in higher education

Our attempts to understand the situation and barriers to success of students with special needs led us to give priority to the voices of students. Even so, we also listened to the perspectives of higher education management and staff; and listened to traditional students. Our colleagues Martins, Borges and Gonçalves (2018) found that students with some type of disability expect higher education to be instrumental for getting a job, but also to improve their independence and autonomy. For these students the geographic location of university together with family support are

key to their participation in higher education. Naturally, to study the barriers they face was central in the study.

Martins, Borges and Gonçalves (2018) found that infrastructures, accessibilities and equipment are still constraining the academic life of these students – and it is shameful that we still were not capable of solving these problems. The second main type of obstacle lies in attitudinal barriers, still frequent on the part of faculty members: although probably most are willing to adapt to the students' needs, some still struggle with communication issues, show intolerant attitudes and are incapable of supporting students. On the bright side, the authors also found that students with special needs keep good relationships and feel accepted by their peers. They participate in extracurricular activities and other socialising opportunities outside the university campuses, for example. A final note as the student's union seems to ignore their colleagues with special needs. Concluding, although there were some advances in these students' integration into higher education, in recent years, significant barriers still exist, which have negative impacts on the processes of the academic inclusion of students with disabilities.

African students in higher education

In this text we are going to point out, in the first place, the most common obstacles that African students experience during their transition to higher education in Portugal. Secondly, we are going to present the African students' perceptions and experiences of racism, both in the university and the social context around. Doutor, Marques and Ambrósio (2018) describe a set of obstacles posed by the bureaucratic procedures: obtaining entrance visas, permits to stay in Portugal, the access to the various public services in Portugal, which are all very complicated. Financial problems are very frequent. The Portuguese laws establish a preferential access to higher education to African students, provided they have a bursary of some kind to live in Portugal. The problem is the constant delays in such bursaries (often from entities from their home countries) and the fact that sometimes the bursaries are not enough. Paying for academic fees, accommodation, food, books, etc., can thus be a problem for these students (Doutor et al., 2016). African students commonly experience a true cultural shock in Portugal. A multitude of factors contribute to it, including (Doutor et al., 2018) the big differences in the climate, the food, the distance from their family and friends, the fact that this is often the first time they are away from home, but also the rules of a new sociocultural context, in which, for example, relationships are (from their standards) distant, superficial and cold. Finally, language constitutes a clear barrier to academic success.

All these problems experienced in the transition to Portugal would be intense and problematic *per se*. But to these we have to add the fact that African students often are victims of 'everyday racism' (cf. Essed, 1991), imbued in everyday life and viewed as normal by the dominant groups. African students at the university find a hard time just to find a working group, thus having no other alternative than to make working groups among themselves. This could be explained partly by the prejudice and stereotypes held by other students, also found by Doutor, Marques and Ambrósio (2018): Portuguese students seem to believe that African students 'have lesser knowledge', 'know little', or do not know how to use a computer or a mobile phone. And although negative attitudes among the faculty are not the norm, there are still cases of teachers who deny African students the necessary academic support. Everyday racism is also experienced outside the university, in the

community. For example, finding accommodation can be a problem. Rooms or flats available via phone become suddenly unavailable when the owners note the students' skin colour. Subtle manifestations of racism happen in social life, markets, bars, etc. African students claim to experience in the everyday life the distrust and even fear from the Portuguese population. In conclusion, whilst most of the non-traditional students experience barriers in higher education, African students seem to be in a worst situation: their transitions to higher education are far more complex, and their difficulties go beyond the university spaces, extending to community via everyday manifestations of racism.

Mature students in higher education

In Gonçalves et al. (2011) there is a careful characterisation of the students who enrolled in higher education via the programme for students aged 23 years-old or more. In this chapter we can only stress that these working-class students were absent from education for a long time. About 26% had abandoned education six to eleven years ago, while for 52% this number rises to more than eleven years. We registered cases of students who returned to education after 20, 25 or even 30 years. This means that a significant number mature students entered a university unknown to them. Their representations of what a university means included a set of features of the past – extreme rigidity at all processes, a faculty isolated in an ivory tower and very formal relationships between all types of academic social actors are some examples. Ironically, this had a very positive impact over some of the older mature students, who were surprised by their very first impressions of higher education. The following illustration comes from a 46-year-old student talking about the access final interview:

I was completely nervous, so nervous and then I was counting to find... what is the idea that one makes of a university professor? Oh, a man all Oh Jesus, nothing can be said or done, someone that is as serious as possible... There is no laughter, there is nothing, there is no jokes and then there was none of that! It was just the opposite! I felt very comfortable. When I got out, I told to my husband: Well, if this is going to be always like this, it's not bad. 'So, but why?' he said and I: 'Those two inside are completely crazy but there's not a problem whatsoever. If they teach like this, we are going to have some great classes'.

Those first positive impressions did not avoid the very common central interrogation the students pose to themselves: 'Will I be able to do it?' This concentrates their natural existential doubts on the beginning of a transition period. The students age and the internalisation of age-stereotypes, their long time apart from education, their inability to be as effective as the younger students in information and communication technologies, the changes in family dynamics and, mostly, the sense of uncertainty and risk all these factors bring to their lives, explains their fears.

The most common barrier we found among mature students was managing a tripartite time, between academic responsibilities, professional duties and family needs. The consequences of this central fact were multiple (Fragoso et al., 2013): meeting all the responsibilities at once is very demanding and tiring, both in physical and mental terms; dealing with stress is an unavoidable challenge; restructuring of family dynamics is made with suffering and sometimes the students'

children resent their parents diminished time or lower their grades in school, presumably as a consequence. This causes a prevailing feeling of 'being guilty', much more common among mature women with children.

A final comment lies in the centrality of the faculty and the importance of relationships for mature students (Fragoso et al., 2016). The importance of the teacher to most mature students is not only based in the learning processes, but also on the issue of respect: many students underlined that their professors understood their position and difficulties in the academia, and systematically considered their life-experience as a learning resource. Peer relationships were especially important in the cases where significant numbers of mature students joined the same classes. Understanding each other's situation was easy because they shared expectations, aims, and the difficulties of being a mature student in higher education. Self-esteem and self-respect (cf. Honneth, 2011) were the basis for building a common identity and to develop informal systems that allowed students to support each other – which, in some cases, was enough to prevent drop-out.

Mature students transition to employment

As found by previous research (e.g., Moreau & Leathwood, 2006), non-traditional graduates are at a disadvantage in getting employment because of their ethnicity, gender, social class, disability or age. Also, Purcell and Elias (2007) stated that mature graduates tend to experience greater difficulty than younger peers in obtaining employment, facing discrimination and, at least initially, being restricted to lower quality jobs. Our studies on the students and graduates' transitions to employment confirmed previous findings. A selection of most salient Portuguese results shows us the following (Fragoso & Paulos, 2018; Valadas et al., 2018; Finnegan et al., 2019):

Mature women are still being discriminated both in the access to employment and the career progression and salary conditions when compared to men. The stories we collected still include women being questioned in job interviews on their plans to have children, being paid less than colleagues doing the same tasks and ignored in career promotions. Experience has dubious meanings. Both graduates and employers state that experience is valued (students and graduates, especially, firmly believe it), but in the interviews the views of employers become increasingly hesitating – and finally, when it comes to recruitment practices, it is obvious that experience is overlooked when compared to other items. More, it is safe to state that employers (especially private) prefer younger malleable graduates, willing to ignore workers' rights and see readiness at a major value to meet the employers' needs. We also noticed an important shift: employers are increasingly recruiting based on personal features/ soft skills and this can mean a new source of inequality in the labour market functioning. Finally, we have to stress that subjective precarity is increasingly pervasive. Its multiple meanings include graduates assuming an individual responsibility towards the labour market, feeling that precarity is a "normal" (only?) solution to employment insertion, or experiencing risk, uncertainty and constant movements between short jobs as the new norm.

Looking at those different groups of non-traditional students, we have only space to stress an overarching conclusion: non-traditional students face a number of challenges and a bigger diversity of barriers previously, during and after their participation in higher education. Along these

trajectories they struggle in multiple life dimensions and walk a minefield of inequalities. It is, however, time to look at what we have managed to do with our research projects.

Looking beyond the projects

It is possible to consider that when we investigate, sharing meanings with a set of informants along with dissemination activities where sometimes those informants are present can have some effect on people. In a way we give names to phenomena – via conversations, interviews, and shared stories – that formerly were unknown to the research subjects and promote reflective thinking. In a period of seven years this can be real. But even if we can reach people and eventually influence their interpretation on the contexts they live, the impacts on social change are of course limited.

In each research projects we formulated recommendations. In the mature students' project, for example, we wrote a sixty-page brochure that was published by our university, to disseminate the results but principally to explain the logic of six wide recommendations to improve the academic success of such students. We built it so that those institutional solutions would be applied not only to benefit mature students, but all students. The brochure was freely distributed during a seminar when we communicated the project results, conclusions and recommendations. About sixty people were present, including our rectorate who, in the end, promised we could then relax because our work was over – and he would not forget our recommendations. In the second project we gave recommendations directed to each one of the non-traditional groups we had studied. We tried other types of initiatives. For example, we persuaded the rectorate to initiate direct negotiations with a group of African students to enable them to make their own group within the students' union and thus represent African students. There was in fact some meetings between them, but no action at all came as a result. After the project on non-traditional students transitions to employment we had meetings with the rectorate, distributed the two handbooks produced by the project (one directed to students; a second one to employers and university staff), talked with our version of career services, etc. In summary we believe to have done our best to promote the visibility of the institutional recommendations based in our research.

To our knowledge not one of our recommendations was ever implemented or experimented. Despite our best intentions the fact is that we have not really contributed to any kind of institutional change. We know, of course, that questioning directly the university management bodies would probably provide some justification – like, for example, the scarcity of financial resources or other common arguments. We also understand that this is not always the case. Our institutional partner in the first two research project has made some interesting progresses and might tell a different story. In the end it seems we need an additional research project, directed to understand the impacts of research on the changing of higher education institutions. Maybe then we can transform our interrogations into explanations.

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A holistic approach to transition: Building an academic community

Christine Jarvis, Jane Wormald & Cheryl Reynolds

Introduction

To address social justice in higher education (HE) is a matter of public and ethical responsibility; it can enhance social, cultural and economic opportunities, so disparities in outcomes are reduced. The underachievement in HE of specific social groups has concerned the sector for many years (Mountford-Zimdars et al., 2015).

This paper focuses on an intervention, Flying Start (FS) designed at the University of Huddersfield. It aimed to improve outcomes for local students, travelling to university from the family home. Its design uses principles drawn from adult education practice and is influenced by Transformative Learning Theory (TLT) (Cranton & Taylor, 2012; Mezirow, 2000) particularly with respect to the emotional and psychological risks associated with transformation and its relationship to positionality (Johnson-Bailey, 2012). The initiative was stimulated by local and international research into achievement and equalities.

Detailed multifactorial analysis of student grades and retention carried out at Huddersfield identified possession of vocational rather than academic qualifications on entry as the most significant factor correlating with underachievement. (In the UK, students may enter HE with academic qualifications, but also with qualifications in vocational subjects such as business, management, design, construction and social care). Although students of Pakistani and Bangladeshi heritage, local students living in the parental home and students from low participation neighbourhoods are more likely to possess vocational qualifications, these demographic factors have had either reduced or no impact on achievement once type of entry qualification is considered.

Qualitative research with Huddersfield students (Russell & Jarvis, 2019) revealed, in line with national and international research (Christie et al., 2004; NUS, 2011; Wilcox et al., 2005; Young et al., 2007) that students who withdrew early had often not developed satisfactory and supportive relationships with academics or with new peer groups.

National and international research shows that HE students from poorer backgrounds, and from some minority ethnic backgrounds, underachieve in HE (Meeuwisse et al., 2010; Mountford-Zimdars et al., 2015). Such imbalances reflect wider social inequalities, beyond the University's control, but it sought to address these inequalities in outcome at the micro-level.

This combination of local and global evidence suggested that to provide appropriate curricula and support for local students with vocational qualifications, we needed to operate from a position in which the students' backgrounds, experiences and cultures were valued and built upon. We resisted assuming that the correct and normative identity for a university student is that of a middle-class individual who has taken 'A' levels, living away from home.

Rationale

FS is an intensive, academic and relationship-focused two-week programme, replacing the usual more gentle and administratively orientated induction. It aims to ameliorate unequal and

normative practices of induction and assimilation to HE, and draws on Adult Education practice which values learners' life experiences, attempts to minimise power differentials between staff and students and between students and students, and uses dialogue across difference as a central pedagogy (Butterwick, 2012; Kawalilak & Groen, 2014).

Our goal was to engage students holistically, building relationships between all members of the community, and ensuring students developed relationships with new people, not just with those they had been to college with, lived in residences with or travelled in with from their home communities.

Identities are socially constructed and developed through interaction and relationships. As Gale and Parker (2014) demonstrate, developmental approaches to transition differ from typical induction-based approaches because they acknowledge that beliefs about learning and knowing are socially conditioned and that students are often required to adopt alien identities and dispositions. We developed our programme to reflect students' daily lived experiences and to build active academic communities and scholastic friendships/interactions, so that all new students could begin to extend their identities in an inclusive manner.

Mezirow (2000, p. 3) discusses how we see the world through meaning perspectives 'acquired through cultural assimilation', 'intentionally learned', or 'stereotypes we have unintentionally learned regarding what it means to be a man, a woman, a parent, a manager, a patriot, a member of a particular racial group, or an older person'. Langan et al. (2009, p. 48) discuss how students 'especially in the first year of university' bring meaning perspectives with them acquired through the course of their lives, which have not been subject to critical challenge, arguing that 'our goal as educators is to facilitate perspective transformation by providing both alternative discourses and interaction-based learning opportunities that assist students in developing a more inclusive worldview.'

Drawing on Habermas's (1984) concept of communicative action, Mezirow argued that perspective transformation takes place through dialogue. Various TLT scholars have drawn attention to the critical role played by dialogue in education, as a means for developing critical reflection on one's own perspectives and serious engagement with alternative viewpoints (Schapiro et al., 2012; Taylor, 2009). Our goal was to foster genuine dialogue in which all parties, 'conventional' students, local students and staff (academic and professional) learned about each other, challenging stereotypes and assumptions, without assuming that one set of experiences was superior. There is always risk involved in learning; developing new identities as students, subject experts, and prospective professionals can be emotionally challenging. Resistance to learning may result if losing our existing perspectives is painful, damaging existing lives or relationships. This led us to emphasise students' existing knowledge and interests, and to encourage intellectual enquiry that connects to real world issues. Dialogue focussed on curriculum matters students identified as relevant to them, their learning and their concerns about the world and was integral to developing initial academic engagement and relationships. Teaching strategies engineered groups which mixed students from different backgrounds – international students with home students, local students with those living away from home, young and mature, students from different ethnicities and genders. This maximised opportunities for transformative exposures to new perspectives. Doing this in a context which did not privilege one set of views, and which, as some of the activities

below indicate, positively valued the local as well as the global, reduced the prospect of rejection of alternatives and alienation.

The programmes

In 2017/18, we identified courses where substantial proportions of students entered with vocational qualifications and lived locally. All students on selected courses participated. Altogether 8 courses, and over 1000 students engaged. The success of the programme in the first year led to high demand from courses, and in 2018/19 course numbers increased to 36 and student numbers to 2790. In 2019/20 FS approaches were embedded in practice with most courses actively committed to the initiative.

The programme was collaboratively designed between academics teaching subject specific courses (such as law, illustration, sport science, science and accountancy), professional staff, (librarians, student services staff and careers advisors) and the project co-ordinator and manager. Programmes were tailored to subject specific interests but reflected a common philosophy and included common features.

FS incorporated more subject specific work than was usual for the first two weeks of the first academic year. This encouraged students to develop a deep investment in their subject, providing additional motivation for hard work, alongside the extrinsic, work orientated motivation that students, especially those with vocational backgrounds, often bring. Examples included law students exploring the legal implications of Brexit for their futures and their citizenship, and students on an extended science degree undertaking a critical exploration of neuroplasticity, which both introduced them to scientific approaches and encouraged them to re-evaluate their potential. There were also project-based activities running across the two weeks with computer games design students building on an arcade games trip and after testing cutting edge games and haptics, they represented their learning in poster creations and presentations. The scaffolded tasks required communication of ideas, collaborative activity, current subject knowledge and practice with structured academic processes introduced alongside.

All students were timetabled for supported independent study. New students, particularly those who have done practical/ vocational subjects, sometimes struggle to understand how to undertake extended reading and prepare for lectures and assessed work in a timely fashion, even with study skills sessions and guidance. In supported study sessions students worked on 'independent' tasks with support from academics and professional staff. These sessions not only showed students what to do but acclimatised them to setting aside considerable time for independent study, avoiding the common situation in which students think they have lots of free time, then discover they have fallen behind. Stimulating recognition of identities as subject specialists, members of their course and of the University community were central aims of the initiative.

Structured social activities were integral to Flying Start. Students and staff went on subject related visits (field trips, visits to art galleries and museums), but also participated in purely social activities such as laser-quest trips. The trips aimed to break down barriers between academic staff and students, showing academic staff to be accessible and more similar to the students in background and outlook than perhaps students realised.

People gravitate socially towards those similar to themselves; local students tend to socialise with those from their neighbourhoods and international students with those who share their language. Social activities brought all groups closer together. This was reinforced by the deliberate management and organisation of groups within subject specific sessions. Students quickly learned to work with and communicate across difference, whilst engaging in challenging activities. One example involved a project in which art students created a mural of the town in which the university is situated. Local students were responsible for introducing and explaining the highlights and lowlights of their hometown to students from other areas.

Developing an aspirational and professional identity – seeing oneself as a high achiever with multiple possible futures - is critical for motivation, and for developing an adult and professional approach to interacting with university colleagues, both staff and students. FS introduced careers awareness, something often left until the final years, into these first two weeks, not to make students choose careers, but to open their minds to possibilities. Where possible, this involved introducing students to successful alumni from similar courses and backgrounds, or themed ‘open-mic’ question sessions with tutors who are also industry-based, for instance in the health services. In one case students participated in a speed dating activity with local professionals, taking turns to ask about their roles and career trajectories.

Methodology

The project and its evaluation received ethical approval from the University. Full consent was obtained from students and staff to use responses to evaluations, interviews and surveys. Personal anonymity is maintained, but it was understood that subjects would be identifiable, which might make it possible to identify staff and student cohorts. The programme was developed collaboratively, with much discussion between staff teams, professional staff and the Students’ Union, to ensure there were no adverse effects for students, and individual needs and requirements were considered. Any course that wished to participate could do so. In year two demand was overwhelming, but it was decided not to exclude courses to provide a control group, as this would deny apparently beneficial interventions to students.

The programme was subject to quantitative and qualitative evaluation. Quantitative evaluation focused on student retention and achievement, measured in terms of average marks for the year, and on Likert scores from student questionnaires. We adapted the Yorke survey (2016) to include additional questions on relationships and belonging. Qualitative evaluation drew on free text responses to the questionnaires, on observations, staff interviews and staff focus groups and meetings.

There are significant challenges associated with evaluating the effectiveness of a programme which targets courses where students with particular characteristics cluster. It is not possible to control for all the variables, both institutional and personal, which might impact on retention and achievement. To give us the best possible indication of impact, we undertook two forms of comparison: one compared the different years/cohorts from the same courses and one compared FS courses with courses with similar demographics in the same year.

For the 2017/18 cohort, we were able to compare retention and achievement data for students taking FS, with data for students who took the same courses in 16/17 when FS was not operating.

Data from 1,829 first year students was analysed. Students were considered to be successful for retention if they continued into the second year; achievement was defined as the average year mark for assessed work. Student demographics remained similar between years. It is not possible to replicate this for the 2018/19 cohort yet, as continuation results are not available at the time of writing this paper.

To give an indication of the experience of FS students versus non-FS students, we surveyed students from courses which had, and which had not, taken FS. In 2017/18, it was possible to do this by comparing FS students with students on courses with similar demographics and outcomes. The perceived success of the programme, however, meant that in 2018/19, a very high percentage of courses participated in FS. So many courses participated in fact, that non-participating courses were largely those whose students held traditional academic entrance qualifications and had relatively high retention and achievement levels. Our aim had been to enable the cohorts identified for FS (local students entering with vocational qualifications) to achieve as well, and to have as good a sense of belonging, as those more traditional student cohorts. Secondly, we got less good return rates from the 2018/19 survey, because the significantly increased numbers meant manual distribution and collation of questionnaires was unfeasible and we relied on responses to e-survey.

Qualitative data from questionnaires, interviews and focus groups were analysed thematically following the processes outlined by Braun and Clarke (2006). We used open coding to identify any unexpected themes but were also looking for a priori themes in terms of belonging, relationships, and confidence, as set out in the questionnaire. Analysis identified a number of themes (Reynolds, 2019). In this paper, however, we focus on reporting two themes: dialogue and relationships and that of belonging.

Retention

Retention of the 2017 intake of Flying Start students showed a significant improvement relative to students on the same courses in the previous year. 23.9 % of students did not continue into year two from the 16/17 cohort, whereas only 15.4% were non-continuations in 17/18, an improvement of 8.5%. The improvement was greater for students from BME groups where retention had been poor in the past, (10.28 as opposed to 7.25 for non BME groups), perhaps not surprisingly, as we had identified that these groups were more likely to have taken vocational qualifications and to live at home. They were, therefore, the target groups for the initiative. Particularly notable was the fact that there was no difference in retention for those students who had taken 'A' levels, but a highly significant improvement of 11.27 for those who had previously completed BTEC qualifications.

Achievement grades

We compared achievement between the FS cohorts from 17/18 and those from the same courses in 16/17, to address concerns that achievement might worsen as students who might have left were retained. Achievement (based on average marks across the whole of the academic year) showed no significant differences. When we specifically compared the achievement levels from courses in 17/18 with similar student profiles to the FS courses, there was a significant difference between them, with students on the FS courses achieving more highly overall. This was particularly noticeable for students from the target BME groups and for students living in the family home. A

more detailed statistical analysis and discussion can be found in the project report (Reynolds, 2019).

Relationships, belonging, dialogue

Questionnaires from 2017/ 18 showed significant differences between the experiences of FS and non-FS students. Relationships scores were higher for all students, but particularly for male students, narrowing the gap between male and female students. FS males also scored significantly higher for self-confidence and belonging than non-FS males. This was pleasing, given the specific difficulties males appeared to experience in coming forward for support and help, identified in our research on previous leavers (Russell & Jarvis, 2019).

The questionnaires from 2018/19 showed no significant improvement between FS and non-FS courses, which we attribute tentatively to the reasons outlined under methodology.

Staff feedback, in the form of documented meetings, interviews, and course reports from tutors, professional staff and the Students' Union yielded some rich qualitative responses. Given the considerable additional work required to design and implement FS, we assume academic teams would not have wished to extend or report positively, had they not been confident of its efficacy.

Specifically, staff, academic and professional, commented on:

- An improved sense of an academic community and of identifying with and belonging to a subject specialism
- Increased use of the library. The media team, from 2018/19, for example, reported that reading list hits in the first two weeks of the course exceeded those for the entire first year in the previous year and that these high levels of library use continued. Library staff reported many more requests for information and support. This was attributed to the supervised independent study sessions, where students learned how to read to prepare for lectures and assessments.
- Better and closer relationships between staff and students. Students were seen to be more willing to talk to staff about concerns, and relationships more relaxed. Staff commented on the effectiveness of the social activities and teaching outside the institution. Staff felt better able to identify early students who were struggling or appeared isolated.
- Better mixing between student groups. Intercultural foci to group problem-solving activities encouraged dialogue, that may not have occurred otherwise, to be valued.
- Staff valued careers sessions highly, including the focus on graduate attributes and meeting industry professionals, and believed this improved student attitudes and maturity.
- The intense focus on subject study yielded benefits. On the extended science degree, for example, a year zero course for students not ready to enter year one, staff reported a statistically significant improvement in maths scores over the first two weeks.

Conclusion

Our findings are tentative, because of the impossibility of undertaking a fully scientific analysis of the outcomes. Our conclusions draw on some quantitative material but rely heavily on staff

perceptions and student survey responses and feedback. From this evidence it would seem that the deliberate creation of curricular and non-curricular activities, designed to promote dialogue across difference in the first two weeks of academic life, can affect how students feel about themselves, their connection to other students, to the institution and to academic and professional staff, and can enhance academic confidence and accelerate academic engagement.

HE offers multiple benefits to society and to individuals (DBIS, 2003). It can be profoundly transformative and life-enhancing, and many countries have succeeded in recent decades in increasing participation and widening the social groups benefitting from HE to some degree. The massification of HE will always leave some with a poorer experience than others, however, institutions need to be willing to change the way they engage with these broader constituencies, rather than expecting identity formation and development to be one way. HE was the preserve of an elite until recent decades and remains elitist if it is not welcoming to the backgrounds and identities of the whole student body.

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How do I see myself? How do others see me? Exploring the identities of students from the African Portuguese-speaking countries in higher education

Catarina Doutor & Natália Alves

Introduction

This chapter is part of an ongoing research project - PhD thesis - called 'Transitions, biographical learnings and identities of African students in Higher Education: a longitudinal study in the University of Lisbon'. Firstly, it is important to highlight that transitions characterise an individuals' life course (Biasin, 2014) and can be seen as learning and development opportunities (Merriam, 2005). The transition to higher education (HE) is a complex biographical event which constitutes a disruption in the life course of many students (Scanlon et al., 2007). So, transition to HE is, undoubtedly, one of the most significant changes in a students' life, where they develop their own identity (Krause & Coates, 2008). This question is very important and complex especially when we speak about students from the Portuguese-Speaking African Countries that decided to pursue their studies in higher education in Portugal.

In this chapter, our aim is to characterise the students' identities in their first year of higher education in Portugal. Taking into account their transitions to Portugal and to HE, we want to analyse the perceptions of African students on their own identity, on the one hand, and how they are seen by others, on the other hand. More specially, we intend to answer the following questions: how do African students define themselves as persons? And as students? And how others see them?

Transition to higher education and students' identities: Conceptual framework

Transition to HE encourages adaptation to new roles and responsibilities (Devlin & McKay, 2014), and implies the construction of a new identity and a sense of belonging (Briggs et al., 2012). HE is, for many students, the first exit from their countries, their homes and, consequently, leaving their families and friends. African students also face the transition to a different country and education system. These transitions promote positive and negative changes. For example, students became more responsible and mature, acquired a personal and social development, change the way they view the world, acquire academic skills, learn to manage their economic resources, and so on (Almeida & Cruz, 2010). However, students have to deal with some problems, such as a different system of teaching (Lima, 2018), lack of institutional support, lack of Portuguese language proficiency (Évora, 2013; Lucas et al., 2014), difficulty in adopting a method of study and discrimination situations (Katúmua, 2014; Pacheco, 1996).

Transition to higher education is undoubtedly one of the most significant changes in the students' lives, and it has implications for students' identities (Field, 2012; Merrill, 2011; Moore, 2006). For example, Claude Dubar (1997) conceptualises identity as a biographical process that allows individuals to be identified by others and as a relational process because it is possible to identify themselves in relation to others. In addition, Correia (2006) states that individuals construct identity during their life trajectories, taking into account the interaction with institutions and community. In

this context, identity can be both seen as a socially constructed process in relation to the context and, at the same time, as an unfinished process. Therefore, identity is a dynamic process since it can be constructed and reconstructed over time (Abrantes & Katúmua, 2014).

Identity has been discussed in several previous education studies (Thunborg & Edström, 2010; Turner & Tobbell, 2018). Becoming a HE student is a complex process in which the student has to find his/her place, since he/she has left home, family and friends (Wilcox et al., 2005).

Methodological approach

As we mentioned before, our aim is to characterise the students' identities in their first year of higher education in Portugal. In order to achieve these goals, we used a qualitative methodology (Flick, 2004), especially biographical interviews with African students in the University of Lisbon. These students were selected taking into account their gender, country of origin and area of education. We interviewed 22 students (12 males and 10 females), with ages between 18 and 23 years and from different nationalities: 10 were from Guinea-Bissau, 8 from Cape Verde and 4 from Mozambique. Nine students were studying Law, 3 Public Administration, 3 International Relations, and the others Political Science, Computer Science and Engineering, Mathematics and so on. Interviews took place over the first year of their bachelor degree. After the interviews, we proceeded to integral transcription of them and, we developed a content analysis (Bardin, 2009).

African students' identities in HE: Preliminary findings and discussion

In this section, we will present and analyse some preliminary findings. Entry into university is, definitely, a critical period (Almeida, Soares, and Ferreira, 2000), since it promotes a range of changes. For African students, transition to HE in Portugal means that they have to leave their country, their home, their family, and their friends. In fact, this transition is seen as one notable experience with many meanings. Firstly, students highlight the acquisition of independence, more autonomy and responsibility:

I felt a lot of changes. I became a more independent person. Now, I already know to manage my Money. Here I learn to make the bills in order to know where I can spend my money. So, this is independency (Female, 18 years, Cape Verde).

I became more independent and here makes a person grow up because it's very different from my country and being with my parents. Here I have to deal with responsibilities (Female, 19 years, Mozambique).

For many African students, transition to HE in Portugal means a new life. From the need to make decisions alone and to manage their financial resources, students became more autonomous. Entry into HE is a turning point in their life course. It is a challenging event that increases responsibility and promotes individual and social development.

My mentality changed. Now I am becoming a mature person (Male, 20 years, Guinea-Bissau).

I grew up as woman; I am a more matured person with only 19 years. I learnt that I have to go behind what I want and how to acquire my things (Female, 19 years, Guinea-Bissau).

It is also possible to stress the acquisition of new values and behaviours. For example, one student felt more socially engaged:

Now I am learning to like being with people. I believe that is to learn to be a more social person. Beyond colleagues, I can meet more people (Female, 19 years, Guinea-Bissau)

According to Elder, Kirkpatrick and Crosnoe (2003), transitions can be understood as one opportunity for behavioural change. As many studies stress, relationships in academic context are important to socialisation and integration, and to academic success (Soares et al., 2007).

The development of a capacity to respect, to understand, to communicate and to value peoples' opinions is underlying in interpersonal relationships. According to one student:

I improved my capability to better understand people. I learnt a lot. I learnt to value the person's opinion even when is not valid. However, I have to respect. I have to listen people's opinion, always. Always! I have to respect people. Therefore, the way that I see some things changed a lot (Male, 22 years, Guinea-Bissau).

Another student mentioned the increase of self-confidence through her personal development:

Well, it influenced a lot my life, because I changed. Here I started to feel more confident (Female, 19 years, Mozambique).

Besides that, students with the time felt more comfortable with academic environment. Moreover, another student stressed the importance and the trust in higher education for her future life:

I don't think about changing [university] because I know that one day I will be a better person than I am today thanks to university. The fruits that I will spoon in the future will be very good (Female, 19 years, Mozambique).

These findings are consistent with the study developed by Silva, Ferreira and Ferreira (2017), in which students' meanings of transition to HE are related to interpersonal, academic and cultural skills, autonomy and self-confidence.

According to Huon and Sankey (2002), when students are in their first year in university, they are forced to think about themselves as individuals and as students. As a biographical event, transition to HE implies changes, for example, in the way how the individuals see themselves. As previously stated, these students have to navigate in an unfamiliar country and university system. Therefore, this situation can influence their identity both while individuals and students. Most of the students define themselves as shy,

I had difficulties in making friends because I am ashamed and afraid to start a conversation with people. I have this problem! I am not comfortable; I am ashamed (Male, 19 years, Guinea-Bissau).

Some of them state they are calm, humble or lowly, but some of others describe themselves as funny and friendly. Students also highlight the importance of social relationships in their life during this transition. As one student pointed out:

We go out together, and I think that these moments are very good. We go to course dinners, also. We are always trying to combine things to do or to go to. We are always available to go out. So, I really enjoy being with my friends (Male, 19 years, Cape Verde).

These relationships that are characterised by friendship and interaction with peers of different nationalities contributed, according to one student, to new world visions:

Since I am here [HE], I won friendships. I love them. I met new people and now I have a different way to see the world (Female, 19 years, Guinea-Bissau).

For me, these transitions mean living in society. I came here and I started to interact with my colleagues from the different nationalities. And these interactions showed me many and different things about the world (Male, 22 years, Guinea-Bissau).

In this sense, the feeling of belonging is seen as being part of a group or as having many friends promote their identity. They consider themselves as motivated, curious and fighters in order to achieve their life goals. It looks like their identities seem to be constructed throughout their life trajectories. For Turner and Tobbell (2018), educational context influences the identity of students. Therefore, another issue explored during the interviews was how they perceive themselves as students. Students define themselves as curious, serious, motivated, interested in studying, open, critical, flexible, and hard working. They search for knowledge and devote time for studying:

It is very hard to obtain success in all curricular units, so I study a lot to get good marks and to learn. That's what I usually do! (Male, 20 years, Guinea-Bissau).

The findings also show that students perceive African schools had not prepared them with adequate competences and skills to have a good or successful integration into the university. While students were generally satisfied with the HE, some expressed frustration with their marks:

In Cabo Verde we think that we know everything, but when we arrive here it's not true. Education in Cabo Verde isn't good. When I arrived here, all my colleagues knew to make graphs and I could not (Female, 18 years, Cape Verde).

For that reason, they felt frustrated in relation to their knowledge and skills. Some of them feel like a 'fish out of water', due to their lack of academic preparation. Although the difficulties to deal with the transition to higher education, they define themselves as good students taking account

their commitment and dedication to studies. They felt more confident to organise their time, while their acquired new study methods and learning strategies:

Now, I study a lot! I study not only to learn, but to get knowledge about everything (Female, 19 years, Guinea-Bissau).

When I arrived, I was very worried about the studies so I was always studying. I studied from 8 am to 11 pm. I only stopped to lunch and to dinner. Now I found out that my method was not good. Therefore, I started to read more the files and the slides given by professors (Female, 19 years, Mozambique).

This finding is consistent with previous research on the learnings changes of students attending HE (MacFarlane, 2018) In fact, student identity is linked with the academic context of learning and a sense of belonging in higher education. On the other hand, how do students think that are seen by others? In their opinion, African students are seen as good persons, very shy and likeable.

I am a funny and nice person. And I am helpful. That's a characteristic that you don't see, but others tell you (Male, 20 years, Cape Verde).

How am I seen by you? They say that I am very sociable. They say that I am shy. And I really am! And they say that I study too much (Female, 19 years, Mozambique).

Others consider some students as friendly persons:

Others see me as a friend. I always try to make friends, whenever is possible. And also as respectful person. I think that respect is a very important value (Male, 19 years, Cape Verde).

However, according to some students, they are perceived as unfriendly and arrogant.

Who doesn't know me thinks that I'm unfriendly because I am always with headphones in my ears with a serious face (Female, 18 years, Cape Verde).

Maybe because of my shyness, maybe many people can see me as an unsympathetic person. I have heard that many times. They say that I am unfriendly, but when they know me, they say that I am outgoing person (Female, 18 years, Cape Verde).

In addition, one student highlights the experience prejudice and discrimination in an academic context.

As an African [girl], as a black woman who came from Africa. And Africa is nothing. And Mozambique is the end of the world. Therefore, they expect that I am illiterate. (...) There is a lot of racism because sometimes I see it and for them, Africans are seen as inferior human beings (Female, 19 years, Mozambique).

African students, in Portugal, face situations of prejudice and discrimination in the academic context. In fact, these situations of prejudice can promote feelings that disturb students, such as shame, anxiety and isolation (Santos and Almeida, 2001).

Conclusion

This paper explores the African students' transition to higher education, the meanings given, and the students' identities. Like many transitions, the transition to HE represents a critical moment in students' lives. It is also important to take into account that most of these students are alone in Portugal, far from their homes and families. To conclude, this research suggests that transition to HE is a complex process that can bring both opportunities and problems to students. Furthermore, this experience leads us to explore identities of students.

Through the interviews, it is clear that students have learnt a lot, which means that they have developed themselves in different ways. For example: gained a different view of themselves, which means that they became more mature and more confident; developed more knowledge; learnt how to learn; want to learn more; gained new friends and so on. Findings also suggested that their transition to higher education became important, particularly in terms of their intellectual insight and broadened worldviews and ways of thinking. It is clear from students' reflections on their educational pathway that they increase their confidence and positive attitudes in HE (Gu & Schweisfurth, 2015).

Our findings also show, as Moore (2006) argues, that learning experiences can change how students see themselves and, at the same time, how others see them. Furthermore, these results contribute to characterize the African students' identities and point out, somehow, to the implications of students' identities in their learning in higher education. Therefore, this paper raises more questions for future research: how do African students define themselves as persons and as students in the last year of their bachelor degree? How do others see them? The next step of this research is to answer these questions.

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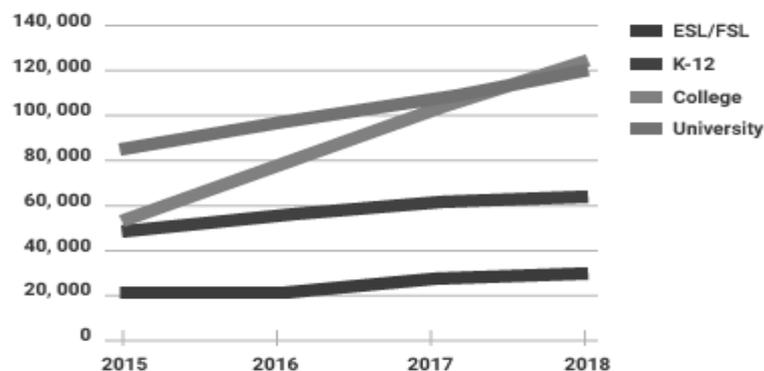
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Towards equitable internationalization of higher education: Improving racialized students' experiences and outcomes in the Canadian Academy

Benjamin Denga

Introduction and background

Canada is widely recognised as a welcoming inclusive society with one of the best international education systems in the world. The attraction and inward mobility of fee-paying international students to the country has been on the ascendancy especially in the higher education sector as depicted in Figure 1.



K-12: Gradually rising from approximately 40,000 in 2015 to approximately 60,000 in 2018.
 College: Gradually rising from approximately 40,000 in 2015 to approximately 140,000 in 2018.
 ESL/FSL: Gradually rising from approximately 20,000 in 2015 to approximately 40,000 in 2018.
 University: Gradually rising from approximately 80,000 in 2015 to approximately 120,000 in 2018.

Figure 1: Canada – Number of study permit holders by study level and by year in which permit(s) became effective. (Source: Immigration, Refugees and Citizenship Canada, temporary residents' data, February 28, 2019)

According to the Minister of Immigration, Refugees and Citizenship Canada, in 2018, more than 721,000 international students studied in Canada. Many of these are racialised students as illustrated in Figure 2.

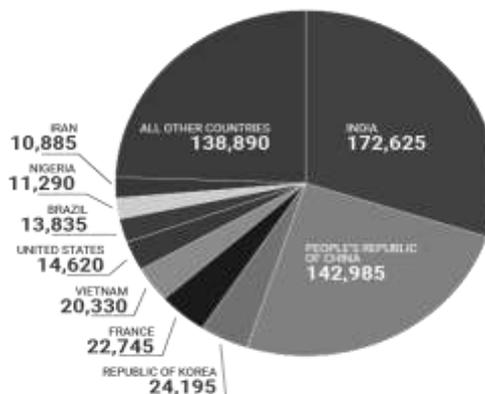


Figure 2: Canada – Study permit holders with valid permit as of December 31, 2018, by country of citizenship (Source: Immigration, Refugees and Citizenship Canada, 2018)

So far, Canada has developed and launched two international education strategies. The first (2014-2019) strategy defined international education to include: (a) foreign students studying in Canada for any length of time; (b) Canadians studying outside of Canada; (c) collaboration between educational and research institutes in Canada and abroad; and (d) sharing of Canada's education models with foreign countries and the online delivery of Canadian education around the world. The second (2019-2024) strategy aims to: (a) encourage Canadian students to gain new skills through study and work abroad opportunities in key global markets, especially Asia; (b) diversify the countries from which international students come to Canada, as well as their fields, levels of study, and location of study within Canada; and (c) increase support for Canadian education sector institutions to help grow their export services and explore new opportunities abroad.

Just like several other top destinations of international students (such as the US, UK and Australia), Canada's international education policy and strategies have been significantly driven by neo-liberal imperatives (Altbach, 2013; Geo-JaJa & Majhanovich, 2010; Haapakoski & Pashby, 2017; Shultz, 2007, 2013) anchored largely on economic rationale and objectives such as the inflow of intellectual and financial capital that international students represent. International education is regarded by the government as a priority sector under Canada's Global Markets Action Plan (GMAP). The GMAP is a global commerce strategy that outlines international trade priorities that help Canada increase economic advantage and opportunities through strategic relationships with regional and global partners in designated markets. Both Canada's first (2014 - 2019) and second (2019 -2024) International Education Strategy are aligned to, and shaped by the GMAP. The first strategy is considered to have been widely and wildly successful while the second one aims to build on the successes of the first. The implementation of the new strategy will be led by the Trade Commissioner Service of Global Affairs Canada.

The economic impact of international students in Canada has been rising at a phenomenal level (Government of Canada, 2017). Commenting in the current (2019 - 2024) international education strategy, the Minister of International Trade Diversification confirms that in 2018 alone, 'international students contributed an estimated \$21.6 billion to Canada's GDP and supported almost 170,000 jobs for Canada's middle class – a significant economic contribution that is felt right across the country' (Government of Canada, 2019). Furthermore, a major implication of Canada's aging workforce translates to a greater reliance on immigrant labour. While immigrant labour has been responsible for 75% of the net workforce growth, it is projected to be responsible for 100% of net work force growth within a decade – and international students are expected to be significant contributors to this growth (Government of Canada, 2019).

Despite the trends and gains of international education in Canada, the uncritical acceptance of internationalisation approaches and their adequacy in supporting international or newcomer student integration processes has been increasingly questioned (Anderson, 2015; Beck, 2013; Guo & Guo, 2017). This chapter represents a preliminary exploration around the equity and ethics of internationalisation in Canadian Higher Education particularly from the perspective of racialised international students' integration within the academy. I argue that many racialised international students in higher education are experiencing a different reality than what is assumed or portrayed in the Canada's international education and internationalisation policies, strategies and rhetoric. I specifically foreground a discourse centred on the how these students are negotiating life on the

margins of internationalisation in the academic, social and occupational/economic dimensions of their lives. In response to the implications of these realities that are supported by research and the literature, I recommend more equitable approaches toward improving the experiences and outcomes of racialised international students within the context of internationalization policy and practice in Canada.

Conceptualising internationalisation in Canadian higher education

Considered to be one of the most powerful influences in higher education today, internationalisation as a term has historically been used in different contexts and disciplines to connote a sense of engaging in some form of international activity that includes adapting to other languages, cultures or regions. Some have even used it (rightly or wrongly - depending on perspectives, appeal and convictions) either interchangeably or synonymously with “globalization.” Altbach and Knight (2007) believe that both concepts (globalisation and internationalization) though related, are not the same thing. They see globalisation as ‘the context of economic and academic trends that are part of the reality of the 21st century while internationalisation includes the policies and practices undertaken by academic systems and institutions—and even individuals—to cope with the global academic environment’ (p. 290). In tracing the history of the term, De Wit, Deca and Hunter submit that:

The use of ‘internationalisation’ in relation to higher education although noticed in publications from the 1970s only became more widespread in the 1990s when ‘internationalisation’ took over from ‘international education’ as describing the different ways the international dimensions in higher education are taking shape. (2015, p. 5).

Within the context of higher education, Jane Knight (2008, p. 22) - a Canadian-born academic - also one of the most prominently cited experts on the subject - defines internationalisation thus: “Internationalization at the national/sector/institutional levels is the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of higher education at the institutional and national levels” (p. 21). She identifies two streams of Internationalisation as “Internationalization at home” (referring to internationalization activities that happen within a home campus) and “Internationalization abroad” (denoting those activities that institutions and governments are engaged in abroad). The focus of my paper is mostly related to the former, in the context of internationalization within the Canadian academy.

A European study revises Knight’s definition of internationalization as:

the intentional process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society. (De Wit et al., 2015, p. 29).

This updated definition appears to emphasize internationalization outcomes such as ‘enhancing quality of education and contribution to society’, which also implies the evolving focus on internationalization outcomes of social integration - the experience or realisation of which (as earlier

mentioned) also needs to be critically evaluated as opposed to the focus on the process suggested in Knight's definition. Building on this notion, Kearney and Lincoln (2017, pp. 823-824) insist that internationalisation transcends 'exchange of knowledge and academic excellence to wider and complex political and socio-economic issues such as graduate employability and the education/training needs of migrants'

The increase in global demand and mobility for international education -which coincided with the decline in available public funding for higher education institutions in Canada- has also been accompanied by the ultra-competition among governments and educational institutions around the world for a sizable portion of the global higher education student market (Anderson, 2015). Governments and higher education institutions have equally been active in adapting their internationalization policies and strategies to better attract and accommodate the students (Viczko & Tascón, 2016). In fact, most Canadian universities and colleges now consider internationalisation a major priority and key goal in their institutional strategic plans (AUCC, 2014; Universities Canada, 2017a).

Theoretical underpinnings of inequity in internationalisation

My theoretical exploration of inequity in internationalisation and international education of racialized international students is advanced within the framework of critical race theory of education (CRT) and Decolonizing Theory (DT) – which I adopt from my doctoral research. I find this combined framework useful to explicating the inequities experienced by racialised students within the context of internationalisation or international education policy. The relevance of this hybridised theoretical lens partly stems from the connection between race, racism, colonialism and decolonizing (i.e., the effort to address issues related to colonialism and/or undo their continued negative impact) that has been well documented in both global (Quijano, 2000) and North American/Canadian contexts (Wood, 2000; Nelson, 2017). For example, Charmaine Nelson (2017) contends that modern racism in Canada has deep colonial roots. She argues that:

there can be no full comprehension of contemporary racism without an understanding and acknowledgement of its historical, colonial roots. And put simply, contemporary racism *is* historical racism; it is just a continuation and adaptation in another form, another guise of policies, strategies, systems and indeed infrastructures of racist oppression which were put in place centuries ago to differentiate free from unfree people' (paragraphs 3 & 4).

Since the 1990s CRT has been widely used in relation to educational theory, policy and practice and applied as an effective analytical framework for studying (in)equity in education and society (cf., Delgado & Stefancic, 2001; Ladson-Billings & Tate IV, 1995; Savas, 2014; Stefancic & Delgado, 2013). It has been instrumental in reframing the field of adult education through the lens of race (Sheared et al., 2010, p. 267) and employed in qualitative research to examine different forms of experiences and racial discrimination faced by racialised persons and racialised students in the academy (Solorzano & Yosso, 2001). As a theoretical framework, it not only challenges or exposes both overt and covert workings of white supremacy or white privilege (Lorenzetti & Jacob, 2018). It also provides a platform for unfettered expression and engagement with the voices and

stories of people who would otherwise remain invisible, unaccounted for or unheard. This lens will help highlight the critical race-related challenges and opportunities present in (international) adult and higher education contexts cohabited by the minoritised groups and the majority while enabling the critical examination of how racialization, racism and associated inequities play an underlying or partial role in the adaptation/integration experiences of racialised international students in pursuit of better or more equitable educational/career opportunities in the global north.

My objective in selecting CRT is not motivated by a desire to seek and paint a damaging picture of Canada's higher education internationalisation model or the experiences of racial minority students within it. As Ladson-Billings (2013, p. 42) similarly posits, 'the point is not to rant or be an exhibitionist regarding one's (or others') own racial struggle'. Rather, my intent is constructive, and a search for multiple truths concerning how the experience of policies and strategies within this model can be enhanced for racialized students. It is perhaps pertinent to mention here that the term 'racialised international students' as used in this paper generally refers to black students and students of colour who for study and immigration purposes migrate from previously colonised regions of the world to settle and integrate within a foreign Western academy and community such as Canada's.

Decolonising theories/theorists (e.g., Fanon, 1952, 1961; Mignolo, 2007, 2009; Mignolo & Walsh, 2018; Quijano, 2000; Sefa Dei, 2000, 2008; Smith, 1999) are important for interrogating the impact that policies, social and cultural practices, and power relations influenced by longstanding Eurocentric systems have on the integration experiences of racialised international students. They allow a critical analysis and explication of effective ways by which the impact of colonialism and its neoliberal and neocolonial manifestations and legacies can be combated within the context of everyday internationalization experiences of racialised international students in the quest for more equitable adaptation/integration outcomes.

Quijano (2000) considers coloniality to be a historical colonial domination, hegemony and control that started in the sixteenth century and has continued through the post-colonial era to date. In his view, it has under the guise of modernity and rationality defined the global and social systems within which we live and work (based on European-dominated perspectives) through a 'colonial matrix of power' that controls all dimensions of social existence. This is still very much in operation in current world international education systems dominated by a few countries who stand to gain (both economically and in human capital) more than the rest. Quijano (2007, p. 168) underscores how Euro-North American centered colonialism ensured a "relation of direct, political, social and cultural domination over the subjugated/colonized peoples of all continents" and how the imperial social constructs of the ensuing unequal power relations (between the West and the rest of the world) have inflicted/are inflicting much damage, the effects of which continue into the foreseeable future. These damages are enumerated to include: the interior colonisation of the imagination of the colonised; the imposition of Eurocentric patterns of producing knowledge and meaning; imposition of racial criteria to produce new social and geocultural identities such as 'Whites', 'Negros', Indians, 'Yellows', amongst others. In response, he (Quijano 2007, pp. 177-178) advocates a decolonization response through an "epistemological reconstitution that includes liberating the production of knowledge, reflection, and social liberation from all power organized as inequality, discrimination, exploitation and domination. In tandem with this stance, several decolonial/decolonising theorists

(e.g., Fanon, 1952, Grosfoguel, 2011; Mignolo 2007a, 2009, 2011; Sefa Dei, 2008, 2016) equally view continued colonialism or neocolonialism as an inescapable complex global problem of coloniality with multidimensional (cultural, social, knowledge, economic, other) historical, structural, racial and epistemic roots and consequences, and which requires a systematic and comprehensive response (through the decolonial project) in order to achieve the goal/outcome of decolonising. Majee and Rens (2018, p. 4) add that 'the decoloniality framework illuminates the tensions between internationalization as conceived in the Euro-American west and racial justice demands in post-colonial contexts.' The empirical juxtaposition and application of both theories (CRT and DT) is critical to unearthing, understanding, explaining and addressing the unequal relationships/experiences and tensions that may exist in the policy and social environment within which racialised students are situated. They collectively provide a solid theoretical foundation for analysing the equity in internationalisation for racialised and historically colonised international students settling and pursuing international education in a Canadian academy that is founded on, and largely operationalised through Western or Eurocentric ideology.

Living on the periphery of internationalisation

From racialised international student perspectives, much of the problem with Canada's current international education and internationalisation model is couched in the paradox that international students in general, and racialised students specifically, are experiencing a different reality while adapting and integrating into Canadian Higher Education system and society, in relation to the goals and intentions of equity, inclusion and access claimed or assumed in Canada's government and institutional internationalization policies and strategies (Al-Haque, 2017; ACDC, 2014, 2016; CBIE, 2014; Government of Canada, 2014; Government of Canada, 2015; Universities Canada, 2017b). I have captioned this as life (or living) on the margins of internationalisation. (I hope to expatiate further on this concept in my forthcoming book bearing this title). The social inclusion of these high fee-paying students appears to be a taken for granted assumption which requires close examination in terms of the disparity between what policy says or intends, and what really happens on the ground – especially from the perspective of those directly affected.

When brought under empirical scrutiny, the sincerity and effectiveness of equity programs and rhetoric in the Canadian academy has been challenged from the perspective of racialized faculty (Henry et al., 2017). If empirical research confirms that racialized faculty at leading Canadian universities are living on the periphery of equity and inclusion, it is hard to imagine that the yet uncritically examined realities of the racialized students would reveal the opposite. Several higher education scholars have highlighted the gaps between internationalization policy and the lived realities of both international and racialized students (see Cox, 2014; Evivie, 2009; Guo & Guo, 2017; Kamara & Gambold, 2011; Liu, 2017; Lowe, 2011; Paul, 2012). These gaps or discrepancies transcend the socio-cultural, academic and economic/employment dimensions of these students lives. Some of these authors have indeed questioned how invested institutional internationalization stakeholders are in the successful integration process of ethnocultural minority international students.

After many years of internationalisation policy, marketing and implementation effort, why do key discrepancies exist between the inclusive rhetoric/promise of internationalisation and actual

experiences not only for many international students, but particularly for marginalised/racialised (usually invisible) international students navigating the adaptation/integration process at major higher education institutions within Canada? I argue that this may be a situation created (whether intentionally or unintentionally) in large part by their invisibility or exclusion as equal stakeholders during international education policy making and implementation processes at both governmental and institutional levels. Thus, they appear to be left to navigate their adaptation and integration process on the periphery of internationalisation, despite the promise of equality, inclusivity and diversity accentuated in national, provincial and institutional policies and strategies. I also posit that the historically racial-colonial systems and approaches inherent in Euro-centred international education approaches have in many ways particularly made racialised international students invisible or disenfranchised participants in several dimensions of their internationalization experiences.

The precarity of current internationalization models for many racialised international students may be exacerbated by the apparent lack of research appetite or research support for race-based research in the Canadian academy –especially in relation to the needs of this largely invisible segment of the student population. The minimal available research regarding their experiences points to the need for further critical, nuanced and more geographically spread empirical interrogations into how the historical and contextual experiences of racialized people in Canada is particularly affecting the internationalisation experience of racialised students in higher education.

Towards equitable internationalisation

The need for, and benefits of more ethical and equitable internationalisation approaches cannot be overstated. In response to the largely overlooked or ignored realities that inequitable internationalisation presents, the onus is on key actors to take a more critical and socially just approach towards internationalisation policy and practice. This would mean ensuring an internationalisation model in which the interests of both the incoming students and the receiving countries and institutions are equally considered and catered to instead of the lopsided approach which has traditionally favoured the hosts (and in many cases, non-racialised students) to the detriment of the racialised newcomers.

Some arguments and suggestions have been advanced in relation to enhancing the effectiveness and equitability of internationalisation models. For example, Turner & Robson (2008) argue for an internationally-integrated environment fostered and sustained through a strategic development focus on certain aspects of internationalization among faculty and staff such as:

Skills development in cultural awareness, intercultural communication and competence in diverse professional settings; diversity engagement and participation, including the development of disciplinary and cross-disciplinary communities of reciprocal practices to explore the implications of internationalization in different contexts; curriculum development in support of embedding international perspectives and learning into and teaching orientations into programming and curriculum; and academic practices that include development in cultural pedagogy and the implications of internationalization for constructions of teaching and learning and professional practices (2008, p. 123).

This localised, development-oriented approach, depending on how it is implemented, could clearly influence how university faculty and staff understand, perceive, engage with, and impact the lives of international students from different parts of the world, with important implications for their social, cultural, academic and employment integration experiences.

Brooks and Waters (2011) maintain that while many students personally gain from internationalization experiences, not all mobile (international) students, countries, national economies and societies involved in internationalization are equally served by it. They advocate a rethink of how internationalization is performed that displaces the neo-liberal vision of international education (invariably driven by mercenary concerns) and promotes the search for alternative futures. Another collection of critical perspectives on internationalization (Hébert & Abdi, 2013) include Beck's (2013, p. 43) argument that "the increased presence of international students and proliferation of programs and international activities that suffice to claim progress on internationalisation at university campuses has not been matched by concomitant productivity in research and research-based decision - regarding policy and practice in internationalization." Beck (2013) questions why there has not been a significant critical appraisal of the beliefs and values that underlie theory, practice and complexity of the internationalization phenomenon. Guo and Alfred (2013, pp. 135-146) argue for the intensification of faculty engagement in the internationalisation of adult education through critical research and curricular engagement that better embraces international dimensions and international students; they emphasize the general need for Canadian and American adult education to 'move beyond its near static nature that is more locally focused to embrace more global issues and aspects related to internationalisation.' Others also believe that the 'perfect' impression provided or created by the website text and language surrounding internationalization programs and activities by universities is not only an inaccurate reflection, but also represents an exaggeration of the level of progress, activities and impact of internationalisation experienced on ground (James et al., 2013). Given their complicity in creating or not effectively addressing the barriers to international student integration in their higher education systems, governments and educational institutions and educators are enjoined to be more intentional and accountable in taking advantage of the opportunities and possibilities that exist for creating truly (equitably) internationalised students and world citizens.

Ultimately, the arguments and tensions around internationalization inequities and inadequacies underscore the challenges with the current model. They also reveal opportunities to improve the equity of/in internationalization for all stakeholders, including those who may be invisible, and currently consigned to the living on the margins of internationalization experience and benefits.

Concluding thoughts and recommendations

Current neoliberal and economic-driven internationalization policy and strategy assumptions and provisions in Canadian higher education seldom do enough to intentionally consider or accommodate the needs of racialized students from the global south. The dearth of research on how they are experiencing internationalization and integration within the academy and society further exacerbates the discrepancy between policy and ground-level experiences for many of this growing segment of international students in Canada. Due to their histories and peculiarities, these

racialized students potentially stand to lose the most in the resulting outcome from current inequitable approaches. The Government and the major research-intensive universities (amongst other higher education institutions) have an important role to play in leading the required change towards a more equitable internationalization system or model of education. A concerted effort at federal, provincial and institutional levels is necessary to ensure a change in the status-quo, and improved approaches to policy, strategy, and practice in internationalization that will result in more inclusionary and equitable integration experiences and outcomes for visible minority or racialized international students. Some initial recommendations are provided below that can encourage a shift or gravitation toward more equitable internationalisation policies and strategies among stakeholder governments and institutions in a manner that addresses interests/needs of racialised international students.

Respond to policy gaps. Currently, the policies around internationalisation and international education assume an equality that is not necessarily experienced by many racialized students or racialized international students. The onus is upon the drivers and major players of international education to pay closer attention, and respond to the growing body of research on the gaps between internationalization policy and ground-level experiences of these students during and beyond the academy.

Address historical/colonial legacies and systemic inequities in internationalisation. An enthusiasm to identify, acknowledge and address the colonial legacies present in Canada's current internationalization model (policy and practice) should be concomitant to the current drive at attracting more students from all over the world (including racialized learner from previously colonized territories) and increasing benefits of to the economy. Strategies may include decolonization of the academy through anticolonial education (Sefa Dei, 2008) and decolonization of research and knowledge production as central features or pillars of any internationalization plan.

Representation: include racialised voices/input in internationalisation policy and strategy processes. The consultation process for future international education strategies at federal, provincial and institutional levels should be broadened to include more significant input from racialised international students to ensure that the needs of this growing segment of international students is equitably accommodated.

Support more equitable research and data collection. Government and institutional stakeholders should be more invested in nuanced research as well as collection, analysis and use of disaggregated data that help to better understand and address the integration challenges and inequities faced by international students in general and racialised students specifically.

Advance educational equity by design. Investing in the systematic review and (re)construction of international educational policy and experience that eliminates discrimination and racial injustice Ngo (2018) for both domestic and international racialized students alongside others, is a comprehensive response that will translate to better equity outcomes for all at both systemic and individual levels.

Promote curriculum and classroom internationalisation. Institutional units and resource persons responsible for the development or implementation of curricular (including the professors) should be more flexible, inclusive and accommodating of racialized students in the design of courses,

selection of readings and choice/implementation of learning facilitation or teaching strategies across all disciplines.

Foster social and cultural integration. Following research findings that international and domestic students have difficulty in establishing strong friendships, efforts at fostering social and cultural integration should target internal (or interpersonal) and external (or institutional) barriers that inhibit such integration (CBIE, 2015). Create more intentional opportunities for intercultural, interracial interaction through social and cultural activities that bring both domestic and international students together to exchange ideas, solve problems and better appreciate one another's strengths (and weaknesses).

Support occupational and economic equity. Government, institutions and employers should encourage and enforce additional policies and practices that enhance equal occupational and economic opportunities for all (including racialized international students) as well as recognition of credentials and experience. A range of incentives/public acknowledgement can also be increasingly provided by government for employers that strive to achieve more workplace diversity and equity.

Invest in diversity training for internationalisation. Canadian academies should adopt an integrated diversity training and hiring strategy that also includes "provision of workplace diversity training, hiring more multilingual employees in student services, and engaging international students in campus activity design and planning" (Liu, 2017, p. 6).

Expand internationalisation partnerships/collaboration with minority sending countries. Expanding scope and equity of collaboration with Canada's internationalization partners - countries, organisations, academic institutions from so called third world countries - including those associated with racialised international students' origins could ultimately contribute to more equitable internationalisation experiences for all.

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PALOP students in higher education: The necessary paths of access to academic success

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Introduction

The presence of students from Portuguese-speaking African countries (*PALOP*) in Portuguese polytechnic education is a reality. The designation PALOP refers to a group of five African countries where Portuguese is the official language, namely Angola, Cape Verde, Guinea-Bissau, Mozambique and S. Tomé and Príncipe. An exponential increase in the mobility of these students has occurred in recent years, namely in the institution where this study was developed, from 2015 to the present academic year, where there was an increase of 20% of students from those countries.

Although there is already a substantial amount of research about these students (e.g., Doutor et al., 2016; Duque, 2012; Figueiredo, 2005; Pacheco, 1996; Pires, 2000; Rocha, 2012; Vinagre, 2017), and despite this recognition, according to Cortesão and Pacheco (1991), educational institutions still tend to consider PALOP students as a homogeneous group, neglecting their needs and specificities. In this context, the empirical study on PALOP students does not refer only to the uneasiness of the researchers, but also as teachers in a polytechnic higher education institution, a place marked by challenges which are important to unveil. Thus, it becomes imperative for higher education institutions to know the reality in which these students are inserted, and consequently understanding and instigating concrete actions to be jointly developed. The centrality of this empirical and exploratory study is, therefore, (i) to clarify the relevance of studying in Portugal; (ii) to identify the perceived difficulties; (iii) to specify formal and informal support; (iv) to list possible strategies for improving student adaptation.

This article is composed of four parts. First, a brief review of the literature is presented for a better contextualisation of the problem under analysis, followed by a clarification of the methodological framework and the presentation and discussion of the data obtained. Finally, considerations are made regarding the latter, including a reference to the limitations of the study, some proposals for future research and implications for the improvement of the PALOP students' adaptation processes.

Studying abroad: Between the dream and the impact

Studying abroad has concrete implications for students. In cultural (dis)encounters, a whole articulation of the meaning of life is confronted, leading to complex processes of maintenance, rejection or negotiation related to values, social relationships, personal and group identity, habits as well as customs (DeBiaggi & Paiva, 2014).

According to Bruner (2000), the meanings produced and shared among the members of a society provide significance to the individual experience and are transmitted by language. Although most PALOP students share a linguistic heritage with the host country, this does not mean that there are no difficulties in adapting to a new country. In this sense, the literature review has listed several factors that affect their daily life. In fact, although studying in Portugal is perceived as a dream come true (Azevedo & Faria, 2016), research indicates that bureaucratic procedures in

obtaining entry visas and accessing health services are difficult (Rocha, 2012; Vinagre, 2017). These students are still faced with delays in the payment of scholarships (Pacheco, 1996) whose amounts are insufficient to meet their needs (Doutor et al., 2016; Duque, 2012). Therefore, the issue of economic deprivation causes several problems, namely, the difficulty in covering not only current expenses but also accommodation. Without guaranteed access to student residences, the option is a room with a price difficult to sustain (Figueiredo, 2005; Jardim, 2013).

In the context of interpersonal factors, the studies developed by Pacheco (1996) and Pires (2000) highlight the difficulties in adapting to a new culture, in understanding the rules and norms guiding behaviour, in adopting new values, attitudes and behaviour patterns. Other authors (e.g., Ferro, 2010; Figueiredo, 2005) also emphasise the difficulties in adapting to both climate and food. Another obstacle pointed out is the lack of intercultural communicative competence resulting from group differences, thus preventing efficient communication (Ferro, 2010; Rocha, 2012). The manifestations of racism in everyday life experiences are also relevant (Novo & Prada, 2019). Apart from that, the difficulties in the European variant of the Portuguese language are significant (Figueiredo, 2005; Pacheco, 1996; Pires, 2000). As already revealed by Pires (2000), the mastery of the Portuguese language, both written and oral, must be a key prerequisite for a better academic and cultural integration of these students. Another difficulty experienced by them is the deep feeling of loss of family and friends, interconnected with feelings of uncertainty and loneliness (Duque, 2012; Pacheco, 1996; Rocha, 2012).

Experiences of culture clash in a new environment can be stressful (Liu and Winder, 2014). In this context, Habimana and Carazon (2006) emphasise that there are four levels in which cultural clash occurs: (1) the environment, which causes reactions related to urban density and housing, weather and food conditions; (2) the level of education, which, in turn, refers to internal requirements and institutional operating rules, specifically, requirements with timetables, course units, relations with teachers and colleagues; (3) the social aspect, with difficulties of intercultural communication with people in general and the confrontation with prejudiced and ethnocentric eyes and (4) the personal aspect, which includes the financial problems reflected on daily survival.

The different levels in which the individual participates directly or indirectly, have an impact on each other (Bronfenbrenner and Morris, 2006) and sometimes interfere drastically in the emotional balance of the students themselves. Interestingly, Habimana and Carazon (2006) refer to a certain similarity between the feelings instigated by the cultural clash and the 'mourning' process, accentuating the process of adaptive adjustment to the situation of loss that exists in both situations. However, the notion of 'culture clash' has been transformed and terms such as 'adaptation' and 'acculturation' have been used more and more (Zhou, Jundal-Snape, Topping & Todman, 2008), so the abovementioned difficulties depend on multiple factors, including: students' cognitive, social, affective and behavioural maturity; prior knowledge of the culture of the country in which students choose to continue their studies; the support received by the country of origin and the host country; the similarity or dissonance between the cultural characteristics of their country of origin and the host country (Pacheco, 1996). As Pacheco (1996) mentions, the network of relationships is very important for the adjustment of students and can be monocultural, when centred on the relationship with their peers; bicultural, when extended to colleagues, teachers, employees and/or partners of

the society in which they are inserted, or even multicultural, when based on the similarity of their cultures or conditions.

In conclusion, and paraphrasing Fumham (1997 quoted by Pires, 2000) “*a experiência de estudar num país estrangeiro deixará provavelmente uma marca para toda a vida*” [the experience of studying in a foreign country will probably leave a mark for a lifetime] (p. 151). The positivity or negativity of it will depend on several factors, but regardless of the circumstance that leads students to academic mobility, everyone will feel, to a greater or lesser extent, the impact of cultural differences.

Methodology

The most appropriate methodology regarding the objectives defined for this work conform to the interpretive research paradigm. Since the central concern is to give participants a voice through their discourse, a systematic way of interpreting the meaning is built, so that the issues underlying the study can be understood by the social actors who experience it. In this sense, an empirical, exploratory, qualitative study was initiated. We chose this methodology since it allows a greater interpretative and naturalistic approach to the object of study, without neglecting the possibility of accessing the interpretation and the meanings that the participants make of their lives (Amado, 2017; Denzin & Lincoln, 1994).

Interpretative research methodologies, based on less structured data collection instruments will allow access to information that is not so limited by the experience of those who build or propose the instrument. This will allow participants to freely proceed with their readings of reality without a possible and influenced conception underlying the logic of the construction of the data collection instrument.

Group of participants

The group of participants consists of students who meet the following criteria: (i) being a PALOP student at a specific polytechnic institute; (ii) attending the bachelor's or master's degree in the 2018-2019 academic year and (iii) accepting to voluntarily participate.

Nineteen students participated, sixteen females and three males. The average age of the participants is 23.6 years, with a minimum age of 20 years and a maximum of 33 years. As for nationalities, ten are from Cape Verde, seven are from São Tomé, one from Angola and one from Guinea. The average length of stay in Portugal is 2.21 years, with six being in the country for one year, seven for two years, four of them for four years and two for five years or more. Most of them already knew someone residing in the country when they arrived (57.9%; n = 11) (Table 1).

Procedures

The study was authorised by the management of the Higher Education Institution's (HEI) organic unit regarding the application of the data collection instrument in the classroom. The students were contacted and invited to participate in the study. The objective of the study was explained, and it was clarified that the collaboration would be voluntary and that the collected data would be anonymous.

Table 1. Sociodemographic characterization of the study's participants (n=19)

Variables		n (%)	Mean	Min. /Max.
Gender	Female	16 (84,2%)		
	Male	3 (15,8%)		
Age			23,6	[20,33]
Nationality	Cape Verdean	10 (52,6%)		
	Sao Tome	7 (36,8%)		
	Angolan	1 (5,3%)		
	Guinean	1 (5,3%)		
Average length of stay	1 Year	6 (31,6%)	2,21	[1,13]
	2 years	7 (36,8%)		
	3 years	4 (21,1%)		
	5 or more years	2 (10,5%)		
Did you know anyone in town when you arrived?	Yes	11 (57,9%)		
	No	8 (42,1%)		

After data collection, we followed these steps for content analysis, as proposed by Bardin (2008): pre-analysis, coding, and treatment of results, inference, and interpretation. Initially, to ensure anonymity, each participant was assigned a code consisting of the letter 'E', corresponding to the word 'student' in Portuguese, followed by the letters 'f' or 'm', corresponding respectively, to a female or male participant, and a single-digit (Ef1, Ef2, ... Em1, Em2...). Then, several fluctuating readings were carried out to cover the set of all individual responses in each questionnaire and, subsequently, the set of responses to each question. In addition to the general knowledge of the material, this process allowed us to group it into thematic categories due to content similarity, thus seeking to meet the criteria of completeness, representativeness, homogeneity, relevance, and exclusivity (Bardin, 2008).

Instrument

The instrument used to understand the phenomenon studied was a questionnaire assembled from the literature review, containing closed questions referring to sociodemographic data (gender, age, nationality, length of stay in Portugal and people previously related to in the host country). There were also four questions to which the participants were invited to write a text, as shown below: (1) Describe what it means to you to study in Portugal; (2) Identify the biggest difficulties you felt or feel; (3) Whom did you address - to overcome the difficulties (people or organisations)?; (4) According to your experience, what could be done to facilitate the adaptation of students from PALOP countries?

Discussion and results

In this section, we will report the results of the content analysis of the questionnaires carried out with the descriptions of each thematic category and their frequency, as well as with some examples of the texts written by the students, according to the proposed questions.

Regarding the first question - Describe what it means to you to study in Portugal-, the data analysed suggest the following categories: employability/recognition of European diploma (F = 13); quality and recognition of the institution/faculty staff (F= 9); interpersonal relationships with people from different countries (F = 8); personal maturity (F = 6); and, finally, the affordable cost of living

compared to other European countries (F = 1) and the improvement of the Portuguese language (F = 1).

The first category underlies the relevance of employment, thus resulting from the need for the governments of the countries of origin to resolve the lack of qualified people there (Pires, 2000), as noted in the following report: '(...) my country values more those who go away to study, because they believe that when they return, they have more competences, and are better equipped to occupy certain positions' (Ef2). On the other hand, the recognition of the quality of the institution and its faculty stands out, followed by the appreciation of mobility and its positive consequences, pointing to an unavoidable reality in the present day.

Regarding the second question - Identify the biggest difficulties you felt or feel - the following categories can be stressed: adaptation to the climate (F = 13); financial difficulties (F = 11); homesickness (F = 8); search for accommodation (F = 6); integration with Portuguese colleagues (F = 5); culture, values and customs (F = 4); higher academic demand (F = 4); people's reaction to skin and hair colour (F = 4); Portuguese language (F = 3); access to health/social assistance services and legal documents (F = 2).

The problems identified by the PALOP students embody aspects related to cultural characteristics that hinder adaptation to the country and emphasise the four levels of 'cultural clash' proposed by Habimana and Carazon (2006).

Like previous works (Duque, 2012; Pacheco, 1996; Rocha, 2012), the difficulties in dealing with homesickness are often associated with feelings of anguish and loneliness, as can be exemplified in the following reports: 'Life here is (...) children cry and their mothers do not see' (Ef12) and 'Portugal is a country where children cry and parents do not know about it' (Ef11). It should also be stated that the mastery of the Portuguese language (Figueiredo, 2005; Pacheco, 1996; Pires, 2000) may cause difficulties not only in the learning of academic content, but also within the intercultural communication of these students. Therefore, it is relevant to admit that it is necessary to seek for more appropriate answers to solve certain situations.

Regarding the third question - Whom did you address - to overcome the difficulties (people or organizations)? - the following categories have been identified: emotional/financial support from the family (F=13); support from friends (F=11); support from boyfriend/girlfriend (F=2); support from teacher (F=3); work on vacation and/or part-time (F=3); resort to prayer (F=2) and support from the social service of the higher education institution (F=2).

In line with Pacheco (1996), the role of social support stands out as one of the most important factors for the adaptation of students, with the family network and the network of friends being more prominent. This can be seen in the following examples:

- - 'I ask my family to send me money, and they call me every day to give me strength and to tell me not to give up'(Ef1);
- - 'I have a friend here who helped me in all aspects, taking care of the documents and showing me all places around' (Ef10).

Institutional support and turning to religiosity appear with less relevance, the latter being portrayed as follows: '*I turned to God*' (Ef17).

Regarding the fourth question - *According to your experience, what could be done to facilitate the adaptation of students from PALOP?* - the following categories emerged: greater support in housing (F= 11); strengthening of the social and psychological support (F=7); promotion of joint activities with Portuguese and African students (F=6); dissemination of more information (F=3); reduction of fees (F=2) and solidification of the academic guidance (F=1). The perception of most of the participants is in the context of accommodation and the need for social and psychological support, thus reflecting dissatisfaction with life in the host country, as evidenced in the following: *'The most essential thing should be to find a home easily. It is difficult for us to get to a place we do not know and still have problems with accommodation'* (Ef3); *'A support and information office to guide students who have more difficulties'* (Em1). The other categories express questions about the social and pedagogical adaptation of students aimed at the academic environment.

Closing remarks

Students attending higher education in a culture other than their own have to deal with new social and educational organisations, as well as with the problems of adaptation, common to students in general. In this regard, they must be given additional attention, in the sense that their difficulties and the challenges they face are increased when compared with national students.

The domains identified in this study suggest ways to help students improve the quality of their academic and intercultural experiences, while also requiring a greater institutional support. They also alert to the identification of a set of needs that are not necessarily focused on academic domains. Despite being mentioned by the participants, these difficulties appear in the results as not so relevant as other difficulties that are more related to the daily challenges in a country and culture different from their own.

Despite the small number of participants and, although it is an exploratory study whose results cannot be generalized to all PALOP students in Portuguese higher education institutions, the reflections outlined in this article indicate a positive view of studying in a region of the North and backcountry of Portugal. Proceeding to study in Portugal is stressed as a factor promoting the employability of students, which according to them can be explained, among other, by the recognised quality of the higher education institutions themselves and the faculty in the host country. This study also emphasises that the transition experiences positively influence the management processes of adverse circumstances, thus contributing to the role of the individual and interpersonal agency of the students themselves. However, it is important to mention that the main sources of support come from informal contexts, that is, from the relationships established with family members and friends. This is in some way due to the possible perception on the part of these students that higher education institutions do not institutionally recognise these difficulties and, possibly, that is why they try to solve them through their informal social networks.

It is also important to recognise that the changes in higher education, namely regarding the diversity and growing heterogeneity of its students, pose new challenges to the institutions and impose the construction of new responses that reconcile the achievement of their goals in the field of scientific and technical training and also the ethical dimension of being attentive to the other, of learning in and with diversity. Understanding this reality is essential to instigate actions that favour the stay of these students in the host country, without ever neglecting the heterogeneity that

characterises them, since factors such as identity and motivation vary equally among the monocultural group.

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Section 3. Youth and Adult Education

Globalization and public policies for youth and adult education in the context of capital restructuring in Brazil

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Introduction

In an attempt to understand the implications of the transformations resulting from globalization in the field of education, specifically in the context of Youth and Adult Education (EJA) policies, apprehending the contexts in which they are constituted. We propose in this article to analyse the influence of globalization on policies in relation to educational activities of young people and adults in Brazil, in the first decade of the 21st century. In the light of the qualitative approach, the analysis will be based on legal documents that regulate EJA in Brazil.

The basis of analysis of public education policies today does not need to analyse the globalization processes outlined by the capitalist system, so that the understanding of the phenomenon to be analysed, in this case, the public policies of EJA in the context of capital restructuring is not superficiality or reduced, separated from the structures that support it (Cury, 2000, p. 11). One of the essential points in this analysis process is to understand that in times of neoliberal globalization, the State is encouraged to redefine its role in order to adapt to changes in the globalized world. This incentive concerns the 'scope of the redefinition of its functions, but which does not necessarily symbolize the reduction of its intervention power'. (Santos et al., 2017, p. 47).

The article is divided into two parts. In the first part we will focus on the discussion about globalization in the process of restructuring capitalism and its effects in redefining the role of the State. The second part is based on the discussion of the developments of globalization in the definition of EJA public policies in Brazil in the first decade of the 21st century. It is concluded that globalization drives the redefinition of the role of the State so that it adapts to the processes of capital restructuring, terminating in the coordination of EJA policies centered on the training of manpower for employment, to the detriment of an education emancipator with values based on humanisation.

Globalization in the context of capital restructuring

The vulnerability of the capitalist system makes it create strategies for its maintenance and expansion. Composing one of these strategies, neoliberal globalization starts to lead the processes of capitalism restructuring, in order to favour the opening of paths so that it does not lose its control regarding the expansion and maintenance of profit. Hence the importance of defining what kind of globalization you are referring to when relating globalization and education, especially when you want to analyse the processes that accentuate the social inequalities resulting from the exacerbation of profit under the tutelage of capital. The speed of the processes that stimulate the commodification of all things encourages the extension of globalization and it is encouraged by it. However, it is not desirable for capital to have an economy that includes all the nations of the world in the appropriation of profit, which leads us to agree with Dale, stressing that 'it was the system that triumphed and not a new hegemonic nation (2004, p. 437).

With the changes resulting from the conditions of the search for profit, which remains the central axis of the capitalist system and, since globalization is also a political phenomenon, in addition to an economic one, new forms of transnational governance are defined (Dale, 2004). In the process of transnational governance in which educational policies are interfered, the interconnection between countries lies in structural reform of the State, resulting in educational reforms under the strong influence of international organisations (Akkari, 2011), especially UNESCO in the case of policies education for young people and adults. In this context, Dale states that the State is not defenseless in the globalization process.

Furthermore, the States themselves (at least Westerners), far from being more or less defenseless victims of globalization, are among their strongest agents and are condescending and conscious participants or partners in the relationship with other agents of globalization (especially other States, with which they enter into agreements that boost it). (2010, p. 1102).

As a result, even though national public policies are influenced by transnational policies resulting from the connection between countries conducted by international organisations, the State exercises the role of coordinator of these policies at the national level, although with globalization, the focus is more focused for the economy and less for politics as Dale (1989) points out.

[...] political issues are set aside and replaced by questions about decision-making processes; the policy is reduced to the administration. The focus is on the machine, instead of what empowers it, or how and where it is conducted (Dale, 1989, p. 24).

It is in this panorama that the educational public policy agenda is configured. With regard to the education of young people and adults, the public is significantly composed of active workers or those who already had experience with formal or informal work, which has stimulated the promotion of programmes and projects focused on the qualification for the training of labour to the workplace

The current training for work has been based on the paradigm of lifelong learning as a concept that underlies the public policies of EJA in Brazil, especially when they are focused on work and employment without deepening the social and political issues that support them. Ventura (2013) clarifies about which discourse lifelong learning is configured.

We understand that the discourse about education or lifelong learning is configured in a perspective of strictly instrumental formation for the accumulation of capital and for the mitigation of social conflicts and poverty; therefore, it does not contain in its proposal any perspective of rupture with the established order (Ventura, 2013, p. 40).

In this sense, to the extent that public policies are forged in a capitalist state, to understand the context in which these policies are formulated, it is necessary to guide the relationship between education and globalization. To understand this relationship, we turn to Dale who states that 'globalization, insofar as it can affect national educational policies and practices, implies an appreciation of the nature and strength of the extra national effect, which is it can be affected and how that effect happens' (Dale, 2004, p. 425). It is in this context that we place EJA public policies

in the unfolding process of globalization in Brazil, considering that the impacts of this unfolding result in public policies centered on training for employability in line with the perspectives of capital.

Developments of globalization and EJA public policies in Brazil

The current agenda of public policies for the education of young people and adults integrates the consequences of globalization as a phenomenon of capital restructuring, with the State being assigned an important role as coordinator of education actions in this process. Three problems of the capitalist state are presented by Dale '[...] the infrastructural support for the accumulation process, the guarantee of a context for its continuous expansion and the legitimation of the capitalist mode of production, including the State's own part in it' (2014, p. 6). It is inferred that if the State supports and encourages the capitalist production process, ensuring the necessary conditions for this production and expansion through legislation and creating opportunities for profit. In this process, the action of the State starts to be controlled, so that it does not make competition unfeasible, either between markets, or between citizens. Its performance is limited to the coordination of economic activities and, in the case of social actions, to conduct them in order to mitigate the harmful consequences of capital accumulation. The State is reformulated in order to resemble the market - this being its biggest change (Dale, 2014). In this way, the State's activities are based on compensatory and dispersed policies aimed at serving the most vulnerable groups.

There is a consensus that the transition from the 20th century to the 21st century had great expectations in the field of mobilisation of civil society in Brazil with regard to the consolidation of youth and adult education as a right. However, this consolidation did not take place in the field governments' agenda, as emphasized by Di Pierro and Haddad:

One of the dramatic results, of the combination of a world steeped in neoliberalism and the advancement of the right to education, has been frustrated by the realization that efforts to place YAE on the government's agenda have not resulted in significant advances (2015, p. 199).

The advances in terms of recognising YAE in Brazilian legislation in the first decade of the 21st century, associated with commitments at the International Conferences were not enough to guarantee and consolidate the right to education for young and adult people. At the same time that discussions on the consolidation of EJA as a right are extended, worldwide, namely in International Conferences, governments were asked to affect the agreements signed in these Conferences (Di Pierro & Haddad, 2015). In the analysis of EJA public policies implemented in the first decade of the 21st century, Machado's notes stand out;

Here I would like to expand Hobsbawm's reflection a little, because I believe that in Adult Education we suffer not only with the presentism of young people, but also with those of the professionals who had never worked at EJA and started to have this opportunity in the last 20 years, when this became a modality of basic education, or even with the policies implemented since 2003, with the numerous programs that were created to attend literacy to integrated technical courses (2018, p. 276).

Within the scope of the policies implemented in the first decade of this century, the Constitutional Amendment - EC No. 59 of 2009 printed an important change in the Federal Constitution of Brazil in 1988 in the field of law for the young and adult public, since in the wording given by this EC to Item I of article n ° 208 of the Federal Constitution of Brazil, which advocates the duty of the state to Brazilian education, reiterates that this duty will be carried out by guaranteeing basic education, 'even ensuring its free offer to all who they did not have access at their own age'.

Another important instrument of insertion of EJA in the field of educational public policies in Brazil is the Law of Directives and Bases of National Education, No. 9,393 of 1996, which reaffirms the constitutional principle and defines the education of youth and adults as a teaching modality of Brazilian education. However, these achievements in the legal framework, especially with regard to the recognition of EJA as a modality in the LDB, did not mean an advance in terms of its identity for the working class, to whom EJA is expressly intended. In this sense, Machado highlights two major losses during this period in the field of youth and adult education in Brazil as defeats, in addition to the loss of identity of the working class, 'which should be assumed by them and by society as a whole, involving the State as a proponent of educational policy and the commitment of the segments of employers, unions and institutions that educate educators in a coordinated action' (2016, p. 439), with this defeat triggering a second one, 'the reaffirmation of the perspective of substitution' (2016, p. 439). This reality of EJA shows that this segment has been marked by '[...] lightening, predominantly aimed at correcting the flow and reducing indicators of low education and not the effective socialization of knowledge bases' (Rummert & Ventura, 2007, p. 33).

In the outline of EJA, within the scope of public policies, it is possible to infer that the advances and setbacks are marked above all in the financing path. EJA enrollments were not included in the Fund for the Maintenance of Elementary Education and Valorization of Teaching - FUNDEF, regulated by Law No. 9,424 of 1996, which 'restricted the sources of financing and discouraged managers from expanding enrolments in the modality, as Di Pierro (2010, p. 941) points out. With priority for integration into professional education, EJA was included in the Fund for Maintenance and Development of Basic Education and Valorization of Education Professionals - FUNDEB, regulated by Law No. 11,494 / 2007. This priority is directly related to the training of labour for employment.

The National Education Plan - PNE, approved by Law No. 13,005 of 2014, for the period from 2014 to 2024, when defining the goals and strategies for education in general, and for the education of young people and adults, especially in the goals 8, 9 and 10, represents an important instrument with regard to the implementation and evaluation of public educational policies in Brazil. These goals (8, 9, 10) refer essentially to the increase in schooling, establishing deadlines for the elimination of illiteracy; and the integration of EJA into professional education. For the analysis in question, goal 9 is highlighted, which refers to the provision of youth and adult education integrated with professional education, converging with the priority established at FUNDEB. In the view of Antunes and Peroni (2017), in the field of professional education, adult education is geared towards 'publics penalized by the regular education system' (Antunes & Peroni, 2017, p. 202), with this public offering offers of compensatory and welfare education.

In times of neoliberal globalization and the overvaluation of the training of labour for employment, EJA public policies are based on values that are consistent with the policy of capital. Although this

training gave due attention to the qualification of people to better perform their professional functions, the problem is not to prioritise training for employment, the problem is to restrict education to training for the labour market, focusing on capital formation human as a constitutive element of the exploratory expansion of capital, not including the other dimensions that constitute the human being as a whole.

Conclusion

As a result of neoliberal globalization, the State is encouraged to redefine its role by taking on new forms of action, especially as coordinator of actions relevant to the development of the economy, in order to leave the free path for capital expansion. Education becomes an essential element, either to ensure the availability of diverse qualified human resources, or to overcome the limits of competitiveness between states, promoting the training of human resources.

In the context, the public policies of EJA integrate the agenda assumed by the State in the capital restructuring process, which has resulted in the implementation of policies that prioritise education centered on training for employment, in line with the perspectives of capital, of exacerbation of profit. EJA policies are reframed, primarily from the perspective of human capital, in which the paradigm of lifelong learning finds fertile ground to germinate.

It is concluded, therefore, that in face of this conjuncture in which EJA has been fostered the segments that fight for an emancipatory education have been constantly challenged to recreate strategies that can reposition the education of youth and adults in a place whose structures are based in emancipatory formation with humanisation as its central axis.

Legislation

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The adult figure in the path of identity building of the young: The roots of an educational discomfort and the return of his father in education

Vito Balzano

The roots of educational hardship

The authority declined in the different historical eras, has always been characterised as a problematic element with which to give life to a scientific-cultural reflection of confrontation between the actors in the family context of the same: the parental figures and the related educational responsibilities. The question, which aims to trace a possible solution, focuses in particular on the crisis of the paternal code triggering a more complex fracture in the authoritative representation of the figure of the father. The demand for authority, although it is the crux of the crisis of the father figure, can be found in the rich bibliography that finds maximum representation in what Pati calls the excess of *isms*: 'Authoritarianism is domination, subservience, instrumentalization; it does not lead to independence, to responsibility, to self-government: it demands blind obedience, uncritical adherence, passive acceptance of the dictates of the strongest' (Pati, 2008, p. 17). True authority, therefore, eschews the excesses, which as such constitutes those *-isms* to which its alteration is due: authoritarianism and permissiveness.

The analysis moves from a much broader and more important context in pedagogy, the family, and in particular in that framework of concern about a true – or presumed – death of the family in its classical sense, although this continues to be considered the first and a fundamental educational agency in which every human being begins her/his existential journey, being able to count on the care and protection of parents and, why not, brothers/sisters who welcome her/his entry into the world. Therefore, at a time in history characterised by the proliferation of the times and places of training, and when families struggle to fulfil their specific pedagogical tasks, it is a question of starting from the sense that it is possible to find in doing and being family, making a diachronic and synchronised journey together that looks at the relationships between its members both in their communication interactions here and now, and with respect to the dynamics of intergenerational transmission of values, affections, habits and behaviour (Rossini, 2017, p. 79).

The educational discomfort that characterises the father figure, moreover, has its roots in a crisis of adult exemplarity, in that inability, all modern, to live in the first person, in the depths of being an educator. The educativeness of the human opens the way to a profound reflection on the exercise of authority that finds the greatest root in the figure of the father and in his regulatory principles. A crisis of identification by adults towards their educational responsibilities and towards the growth needs of the new generations who, in Ricoeur's terms, recognises a crisis of recognition of the place assigned and occupied by the individual in the system of relationships in which s/he lives, especially in the family history system, of language and familiar and (Ricoeur, 2005, p. 213). Recognition of oneself and the other, in essence, requires that one's own and other vulnerabilities be reasserted, in order to access the level of personal effort and commitment to *con-grow*.

The main cause, in the crisis of the father model is therefore the educational code, which then generates the most complex problems just mentioned, and which necessarily requires pedagogical

attention on at least three fundamental assumptions. In the first analysis it is good to point out that it is not possible to educate without expressing, in a positive way authority; it is a well-structured educational communication that aims to strengthen and support interpersonal relationships. The second element, no less important, is given by the circularity of the educational authority, that process that does not define authority as a one-way and linear process but according to characteristics of totality and circularity, with the adult also ready to self-correct if necessary. Third element, it defines authority in education as a tool to promote the conquest of self-government, thus a path of identity building aimed at the flourishing of personal freedom. The recovery of authority, in the jagged and adiabatic time of the present, necessarily passes through the recovery of the ancient sense of one's being adults invested with educational responsibilities.

Today, more than in the past, a well-defined field of inquiry emerges that sees a pedagogy of the family, rooted in the general pedagogical discourse, and which is defined as an original area of study outlined by a clear object of research. It coincides, in essence, with 'the birth, the becoming, the articulation of educational relationships in a precise experiential context, in turn marked by new organizational and functioning pedagogical dynamics' (Pati, 2014, p. 7). The family context to which it refers here, is not exclusively a social group characterised by municipal residence, reproduction and cooperation, but rather that defined framework of adulthood, of a father figure as an essential reference for a new cultural and generational challenge of pedagogical research and educational analysis in a total sense. The dissolution of adulthood, that phenomenon that sees the collapse of the myth of the adult, moves at the same time as a crisis of some fundamental age groups in the development of man: from the disappearance of childhood, the first problem faced by modern pedagogy of the family, today we have passed, through the end of adulthood, to a long and interminable adolescence or, to better define it, adulthood. The crisis of adulthood, in fact, is one - but not the only - aspect that characterises a broader crisis of parenthood, where parenting is understood not only as a conjugal bond, but a structure characterised by precise tasks that are realised through new spaces of alliance between mother and father (Rossini, 2017, p. 81).

Construction and functions of the father figure today

It is known to everyone as already in the Italian Constitution, in Article 30, to describe in a timely manner the parental functions, and in particular the rights and duties devolved to parents; But from a pedagogical point of view, the construction of a cooperative alliance between mother and father that underlies this joint and equal assumption of responsibility does not necessarily imply equality in the exercise of parenting duties, because the each of them are inscribed in different codes. Hence the desire here to deepen the paternal bond, and the function that over time has evolved and changed its approach to the family context.

It is worth remembering, first of all, that the paternal function, like the maternal one, comes from aspects related to cultural options that become part of the expectations that each member of the couple projects on the other; a process often of approval, which resulted in the loss of educational perspective and a change in gender behaviour, loss of rigidity and change of social characterisations. We are talking, concretely, about that progressive indistinct role that is expected, from the partner, of whatever sex it is, everything and the opposite of everything in all possible

directions of meaning. A new idea of parenting is born that can be defined as a psychodynamic space that takes shape in childhood in the representations related to the care received as children and that end up influencing our conduct as a genius (Bastianoni, 2009, p. 37).

It is a complex and specific learning process, in which the patterns received and the aid of primary networks, and more and more characteristics of sensitivity and training, matter less and less; the tasks, assigned to the father's figure, for example, are also characterised by gestures of insecurity. Loneliness and out-of-home commitments are factors of vulnerability that undermine the parenting experience, so the subject of parenting is an essential director of a family pedagogy attentive to well-being adults, as well as, of course, children. Strengthen the educational task of parents both inside and outside the family nest, since competent and shared parenting is born and develops in the complementary specificity of being a father and being a mother; a real challenge that becomes more and more urgent due to a crisis of parenthood as an ideal of life and relational posture. It is for these reasons that it is possible to say that parents become.

Understanding the reason for the split between maternal and paternal code is soon explained as we relate to the answer – to the question of education – of children to the educational project of the parents. The maternal code, in fact, coincides with the elaboration of a response of a fundamental need of children to be recognised, cared for and loved unconditionally. The father, on the other hand, responds to another fundamental need, that is to exist with a meaning: the event of a person, the very possibility of living in a personal human world is essentially linked to the donation or the giving of meaning reality. Proper structuring of this constitutive faculty of the person implies that it has been introduced into a symbolic order: this is always a certain human dwelling configured determinedly and opens the possibility for the person to acquire and recognise consciously a cultural identity and (Saraceno & Naldini, 2007, pp. 132-136). Mothers give life and together the ability to have confidence and hope, nourishing above all affective qualities. Fathers accompany the world and instead feed essentially the ethical qualities (Bellingreri, 2008, p. 117). It is evident that the maternal code, therefore, is centred on belonging, bonding and response to need, modeled on the need to ensure the survival of the little man despite his immaturity; the paternal one, on the other hand, takes shape more than anything as opposed to the maternal code, linking to values such as the enhancement of abilities, autonomy, efficiency, duty. This is, to say it with Crisitani, the code that prescribes the separation between the child and the mother, giving space to the desire for independence of the child and facilitating its entry into the social and reality (Cristiani, 1996, p. 41).

Looking at the paternal code, we note that in the past this was characterised as hypertrophic code, elevating the father to a kind of repressive disciplinary ideal – the father/master –, thus describing a culture patriarchal that imposed an equally unwieldy vision of the mother: the mother of sacrifice and self-denial, the mother as the inevitable destiny of being a woman. On the contrary, because of the educational predominance of the father's figure, the woman separated from maternal function appeared as the embodiment of the evillest ghost: wickedness, sinfulness, lust, unreliability, witchcraft, cruelty (Recalcati, 2016, p. 20). It is good, here, to remember how it is essential not to discern in the educational project both the father and the maternal figure, each for its own characteristics and skills, inserting the child into that dual project that aims to orient the gaze on the family system seen from the point of view of the reciprocal interactions between mother,

father and child. Today, in fact, the analysis of family dynamics has expanded to include the so-called primary triangle: no longer an exclusive relationship between mother and father, but the systemic consideration that the mother-father-child triad should be observed as a whole set, different from the individual units interacting. We refer, in particular, to the triad function, which includes the ability of one parent to build an interaction with the child and, at the same time, with the other parent, in a peculiar (McHale, 1995, p. 985) way and characteristics.

A possible solution, which tends to the construction of a new idea of a father figure and, at the same time, a new challenge of education in the family context, sees the family as the only gym of building relationships that can be described in terms of alliance family history; a real academy able to train the values of welcome and solidarity, where to experience the power of an alliance that does not imply narcissistic closure or moral disengagement, but essentially to tie differences and contrasts for mix tones, both inside and outside the home. A double-mandated agreement where the contexts at stake see the family in agreement and collaboration, in an educational key, precisely with the school, in an educational continuum that is the very essence of doing education today.

Towards a new cultural challenge: To educate/report

The need for a return of the father to education, for long stretches also recalled by recent research in the pedagogical field, is the starting point to turn our gaze towards a new educational challenge, not simply of humanistic culture, let alone only scientific, but circular, able to critically synthesise both perspectives. As Morin states, it was precisely the fragmentation in several parts of the culture that led to a crisis of the two blocks, the humanistic and the scientific, which now require another and new reflection (Balzano, 2019, p. 12). It is the reform of thought, therefore, that would allow the full use of intelligence to respond to these challenges and that would allow the link of the two disjointed cultures; paradigmatic, which concerns our ability to organise knowledge.

We have already mentioned the meaning of the educational relationship in the family, but it is good to remember the starting point of the discourse, namely the connotation of the educational relationship as a help relationship, within which it is not exceptional to meet the most important piece of the recipient of educational work which, in the family context, is the child, with the difficulty of combining autonomy and the ability to depend on others, which are the two poles on which each relationship is structured, in close correlation with the asymmetry of the polite relationship (Balzano, 2017, p. 24). Therefore, aim for the design work in order to be able to develop in the children the personality that, to put it with Chiosso, is formed not only by letting the being flow but also by promoting the need to be (Chiosso, 2004).

A new cultural challenge, however, cannot be excluded from pursuing the construction and recognition of government of self, understood as an educational dynamism that accompanies and characterises the inner process of improvement, refinement, personal enrichment, as a sign of a person's evidence enriched in personal abilities, in participation in the life of the community. In a present framework so defined are composed 'cultures of subjectivity, variously expressed between an individualism, more or less radical, in which each is only in comparison with the uncertain, and a subjectivism indifferent to the rules, closed in an ethical solipsism, in the exclusive care of one's own particular' (Chionna, 2008, p. 51). The semantic root of the crisis of adulthood seems to lie in the term responsibility, and in its declination that sees the ability to decide which carrier pin. In this

regard, Ricoeur identifies the synthesis and rooting of the entire presence of the person to her/himself and others in the responsibility of decisions and argues that this makes possible the obligation to do something, qualifies the intention to produce effective changes in the course of things, increases awareness of the continuous dialectic between what remains of oneself and what attacks and threatens personal and social identity and (Balzano, 2018, p. 507).

The crisis of paternal authority highlights a rift between the generations, a complex intergenerational criticality that has changed the relationship between parents and children, both from a linguistic and communicative point of view, and with regard to the educational issue. The paternal code has undergone radical changes often unknown to the main actors; the figure of the father, in communicative terms, interprets and elaborates a response to a fundamental need of children, that is, 'to exist with a meaning: the event of a person, the very possibility of inhabiting a personal human world is essentially linked to the donation or giving meaning to reality' (Bellingreri, 2008, p. 120). It is in the realisation of the human relationship, the one that recognizes the intrinsic meaning in a person and that moves from the relationship I/you, that one can understand the transition - and the sharp detachment - between what has been produced in recent decades in the relationship between the family between the father and son and what today, as if it were an imposition lowered from above, is characterised in post-modern family contexts; a process of recognition of the other, which, on the basis of respect, aims to recover the pedagogical sense of responsibility, a category that encompasses the dynamics of the relationship between people. What is also being activated in the report is a relationship of responsibility, of mutual responsibility, because the dynamic that is triggered is that of exchange, which can only be achieved if there is respect for rhythms, weaknesses, abilities and skills. If the fathers are not the first to believe in the possibility of building, not only physically but above all in an educational key, a responsible child/citizen of tomorrow, he will hardly be able to recognise, in the father figure, that are able to respond to questions, both in everyday life and in the long run.

The paternal parenting of our times is, as it were, more attentive, than in the past, to the ways of being and making children to which it tends to attribute a uniqueness in need of listening and personalized responses. [...] When the family is authentic, it is placed in a different logic from that of the market, it is placed in a logic of love that is desire and gift simultaneous and (Elia, 2016, p. 39). The educational function of the father figure, therefore, is no longer exclusively or merely oriented to give meaning and meaning to actions, because it is in a phase of transformation, change and change of linguistic and educational codes; being a father implies necessarily the intentional assumption of educational responsibility and childcare, which goes far beyond simply complying with bio-socio-legal-cultural indications. It requires adults to undertake a process of training, in which the exercise of parental responsibility takes on precise characteristics, that is, as an authoritative guide of the child, aiming to enhance their ability to interpret autonomous reality and to favour it in the conquest of personal and independence (Bellingreri, 2014, p. 63).

The criticality, today more evident, comes from that liquid society, as theorised by Bauman, which describes the liquidity/responsibility dichotomy of interpersonal relationships within the family context. In the family, being with and for another is based on an unconditional commitment and a project without time limits. It concerns life in all its dimensions (Elia, 2016, p. 40). It is a question of roles, the idea that the disavowal of the importance of differences between young people and adults

can be a simple sign of the times; otherwise, pedagogy today must question the causes but, above all, try to trace the solutions to avert the ever-increasing generational disconnect. In this direction it will be possible for education to rediscover the responsibility of the process of reporting itself; recognition of the relationship with the other turns out to be the keystone that allows access to human exchange and gives real and emotionally determined meaning to educational exchange. The father figure, in conclusion, will be called in the immediate future to answer that educational question that is first connoted as taking responsibility in doing education, and then as a redefinition of a sense of the report, now emptied of a deep epochal crisis of linguistic and educational codes.

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History of the Republic in Brazil, youth and adult education and political participation

Juliana Lemos Lacet, Maria Lúcia da Silva Nunes & Charliton José dos Santos Machado

Introduction

When we came across the conference proposal, we thought about how historians and researchers that study History of Education could contribute to discussions about the resources of resistance and transformation in youth and adult education. We believe that the greatest contribution and the greatest resource for the resistance and transformation of individuals is the awareness of the right to citizenship. Men and women become able to resist and transform when they are aware of their rights and duties within the social and political system.

How could citizenship related to history activities contribute to resistance and transformation?

Considering the several definitions and concepts of citizenship conceived throughout history and all of them permeate the idea of belonging and participation in political, civil and social rights and duties. But how could citizenship related to history activities contribute to resistance and transformation? Assuming that school and school education are essential elements for citizenship and are privileged places for the implementation of policies aimed at the presence of everyone in the social and political spaces and in the world of work. History classes can, besides providing the construction of the understanding of the meaning of the term citizenship, contribute to the reflection about the different conceptions that citizenship has acquired in different moments and historical contexts.

Essentially, citizenship needs to be thought of as a result of struggles, confrontations and negotiations for rights. And in the midst of these struggles for broadening the field of citizenship, it is fundamental for the history teacher to highlight the power relations in society and the different proposals and visions of social and political problems experienced by different societies at different times. Note that the idea of a universal citizenship, not yet achieved, lies in the real difference of opportunities and historical inequalities of rights between classes, gender, ethnicity, religions.

Starting from practical discussions that advocate learning about history that has to do with practical life, it is necessary to raise questions about how young people and adults perceive themselves as citizens and how the struggles for access to education and school culture in the past interfere with perceptions of citizenship currently experienced. And here we think of EJA (young people and adults education) as advocated by Freire. That is, as a historical process of formation of subjects for life in a society that is inseparable from their historical-social reality, which is not limited to transmitting knowledge or schooling. (Freire, 2002).

Thus, the first question that arises is that of historical consciousness. We are all aware of the present, past, and future. But how can we think about how the relationship between these times and the interference of men and women in various historical contexts has broadened citizenship?

In this sense, we reflect on the history teachers who work with Young and Adult Education. All of them, teachers and students together are able to consider the importance of the History of Young

and Adult Education in the Brazilian context, to think about the concepts of citizenship, power relations and the struggles for expanding access to citizen status at the beginning of the Republic.

Throughout Brazilian and world history we realise that the right to education has not always been extended to all individuals, and at a number of times it has been necessary to fight for this right. Moreover, education was also often understood as a power strategy. Until the beginning of the twentieth century in Brazil illiteracy rates were alarming and the right to vote, for example, was restricted to men, over 21 years who were literate. From this context, we then sought historical sources that could contribute to the analysis of the situation of Youth and Adult Education at the time of the birth of the Republic in Brazil. We opted for the use of the newspaper as a didactic resource, both for its condition to contemplate a thematic diversity and for its capacity to contain representations that point to the liveliness of the space-time movement permeated by situations, speeches, conflicts, disputes, from the period in which they were published.

Pinto (2014), in a study that analyses the use of press sources for the teaching of History, highlights that the new forms of preservation, availability and access to printed matter resulting from new technologies contribute to the use of this material as a didactic resource.

Currently, with the availability of the physical collections of Libraries and Collections, in the virtual modality, via digitalization of the documentation, alongside the promotion of the use of technologies related to information, as well as the popularization of internet access and “new technologies”, resources can be enhanced in favor of History classes, not substituting exercise, pleasure and the need to know places and the conditions of document storage and filing, however they shorten and approximate student contact with different timeframes to that in which they are inserted, for material produced in the period selected for study. (Pinto, 2014, p. 351)

We began the search on the National Library of Brazil's Digital Hemeroteca website, searching for terms such as popular education, illiteracy, night schools and working schools in newspapers between 1900 and 1915. During the research, we found texts in the newspapers that stressed the importance that the state offered to the issue of decreasing illiteracy rates at that time. In the main Brazilian press of that period, the news sought to convey the image of a state that, in the early days of the republican regime, understood the issue of education and the reduction of illiteracy among the adult population as primordial.

We find excerpts from political speeches such as: all the powers of the Republic are now engaged in the fight against illiteracy and everyone understands and proclaims that the diffusion of education is the need that must be addressed with greater effort'. (The message from the mayor (1908), *O Paiz*, April 2, 1908, p. 2). 'We find ourselves today, more than ever, in the need to act against backwardness, against the deficiency of the resources of popular education and to increase and spread education'. (*Niteroy News* (1902), *O Paiz*, March 23, 1902, p. 2) 'The worst enemy of societies, governments and institutions is illiteracy. The first duty of societies, governments and institutions is to combat it'. (*Knowing how to read* (1905), *Gazeta de Notícias*, July 10, 1905, p. 1)

As the researched newspapers indicate, adult education was a project of both the State and the private sector and many workers' associations. In other words, as the industrialisation process was already expanding in the first decades of the Republic, a more qualified workforce was required,

thus reflecting the demands for educational training aimed at adult workers, especially in cities. On October 30, 1905, the newspaper *A Gazeta de Notícias* highlighted a project in the city of Rio de Janeiro for the opening of fifteen primary education night schools for factory workers and apprentices. The article stressed that illiteracy was 'the greatest and most damaging plague in modern societies'. (The ABC (1905), *Gazeta de Notícias*, October 30, 1905. p.1)

The news from the newspaper *O Paiz* of May 4, 1908, entitled *Primary School of Dockers* described the opening of a primary school in the city of Rio de Janeiro, not only for the children of the workers, but also for adult workers who among the vast majority of Brazilians did not know how to read and write. (Dockers Primary School (1909), *O Paiz*, May 4, 1909, p.3). The teachers at these night schools were also mentioned in the speeches of politicians in the city of Rio de Janeiro as being responsible 'for the great campaign against illiteracy'. (A class that defends itself: night teachers received by Mr. Mayor (1919), *Gazeta de Notícias*, March 11, 1919, p.2).

Carlos (S / D), in a reading of the speeches that circulated in that period on adult education, highlights the presence of three discursive modalities (political, legal and educational) with the predominance of politics, which will imply the adoption of a specific conceptual vocabulary:

[...] in the relationship between these three discursive modalities, the predominance of the political-republican discourse prevailed over the others and, from it, the assumption of a set of concepts (law, democracy, nation, etc.), of themes (illiteracy, national development, immigration, etc.) and strategies (complaints, announcements, criticisms, manifestos, debates, etc.) that were incorporated into the statement of adult education as their correlates. From this predominance came, for example, the thematization of education as a public good, as an inalienable right, as a criterion for the exercise of citizenship, as an edifying force for the development of citizens and the country, in short, as a national problem. (Carlos, n.d., p. 4)

The author also points out that the link between access to education and professional qualification was frequent and connected to educational and political modalities. In this sense, we also found several news about the existence of night schools focused on adult education installed in factories, schools of workers and schools maintained by the unions. There were, according to the researched news, night classes aimed at workers in commerce: '[...] all workers in commerce must be educated. All workers in commerce must be educated. And with the evening classes you just don't learn if you don't want to'. (Correspondence from the Suburbs (1909), *Jornal do Brasil*, March 17, 1909, p. 7).

What the newspapers of the time show us is that adult education in this period seemed to be a requirement not only of the industrialisation process but also an imposition for the acquisition of rights, essentially the right to political vote, since only those men who knew how to read and write could cast a ballot. Among the researched news that caught our attention the most was one from the State of Paraíba. Under the heading of 'Popular Education'. The news highlighted that the Brazilian Constitution instituted at the birth of the Republic placed on equal civil and political rights, extinguishing privileges related to the birth or titles of nobility and economic conditions, men, over 21 literate. It also stressed that the Constitution wisely prohibited the right to elect and to be elected to the illiterate. According to the journalist who wrote the article, it was up to the state and the

patriots to propagate public instruction in order to broaden society's political participation in political choices, because at that time only 4% of the population was able to vote. The news also described the government's neglect of education, presenting an educational framework in which there were very few schools for men and scarce opportunities for literacy for women, and precarious numbers of teachers. At the end of the article, they showed an initiative from a local teacher called Dona Francisca Moura. She helped founding a night school for poor and illiterate men and women. Dona Francisca Moura asked readers of the newspaper to indicate poor and illiterate acquaintances and emphasised that the bosses should encourage their workers to attend their evening classes, because, according to the teacher, this initiative was contributing to the raising of the moral and intellectual level of the poor classes. Also, the bosses would see their orders fulfilled by employees with much more love and intelligence. (Popular Education, 1913; The North, January 21, 1913, p. 1).

Final reflections

From the analysis of this news, teachers and students of EJA can ask questions about the condition of adult education in the early years of the Brazilian Republic and from the realities lived in the present. They can produce questions such as: it is possible to say that there was indeed a great investment in Brazilian education, how is it highlighted in newspapers in the early twentieth century? Does the EJA receive adequate incentives from the state today? What was the relationship between education and political rights in Brazil in the early twentieth century? How can the school contribute to effective political participation of citizens today? How can we relate citizenship, political law and gender in the context analyzed in the news? Do men and women have equal rights today?

Finally, our proposal is basically to expand the teaching resources, as well as the possibility of using the past to problematise the present. Starting from the set of experiences that students of EJA have, we believe that they have the ability to create questions about the reality in which they live and can even identify problems and possible solutions in their reality. It is very important that citizenship is understood and analysed from the confrontation of different attitudes, including analyzing arguments and ideas from different sources of information, particularly newspapers, allowing students to explain their concepts and opinions regarding their lives, to confirm or disagree with the views presented. From the studies on the History of Education and Citizenship, history teachers can, in addition to providing students with an opportunity for knowledge of historical research methods, create resources for EJA students to interpret, select and critically read content by understanding their own reality. That can help them value citizenship as a requirement for strengthening democracy, respect for differences and resistance against inequalities.

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Section 4. Vocational Education, Professional Development and Training

May 'entrepreneurial andragogy' present a space for a more humanistic education in response to the challenges of 'inclusive entrepreneurship policies'?

Jean-Michel Megret & Jérôme Eneau

Introduction

In response to the economic crisis, the European Union proposed 'inclusive entrepreneurship policies' to help people within employment difficulties to create 'viable businesses', based on 'underestimated entrepreneurial potential' (OECD/EU, 2015). According to the French Institute for statistics and economic studies (INSEE), out of 262,000 companies created in France in 2010, 40 % closed down in the five years following their creation (Bezeau & Bignon, 2017). Besides, as Danvers shows (2016), beyond material and financial considerations, a failing company involves cutting off professional connections and often leads to altered or even broken family bonds: 'As they lose their company, individuals also in a way lose their future, or at least the way they related to it'.

So, from a theoretical point of view, it is important to note, in the field of adult education and in the context of entrepreneurship training in particular, what can bring individuals not only some added psychological comfort in the face of risk and uncertainty, but also more resources to face on a long-term basis, the challenge of failure that currently threatens nearly one of two entrepreneurs. In the first part, we will focus on the notion of failure as perceived in France, through the prism of the challenge it represents when facing entrepreneurship policies, particularly inclusive ones. In the second part, we will look at the way that, from an andragogical perspective, resorting to experience in an adult training process, particularly among people facing employment difficulties, is 'a given already constituted, stabilized, but rather the confrontation with something new' (Boutinet, 2013, p. 85).

In the third part, we will present our field investigation, including a first step in the form of a questionnaire, submitted to over 100 entrepreneurs in activity, followed by a second step which takes the form, for quality and comparative purposes, of semi-directive interviews with 18 active entrepreneurs. A final stage shows 5 interviews of entrepreneurs who had ceased their activity following the bankruptcy of their company.

The results of this investigation, tend to show, that while it is important to awaken entrepreneurs via a transforming learning process, an emancipatory form of self-training using innovative techniques, could be more valuable in training them to undertake rather than training them to be entrepreneurs, i.e. prepare them to undertake with a broad and humanistic perspective (know oneself, be clear sighted in the face of doubt and uncertainty, etc.) rather than provide them with a toolbox, as management science usually does.

Entrepreneurial failure: The first challenge of entrepreneurship policies

Through the promotion of entrepreneurship policies, particularly inclusive ones, public authorities are looking for a solution to the problems of unemployment and social inequality.

In promoting access to entrepreneurship for all, synonym of economic growth, employability and social assimilation, they also show their wish to relinquish their social responsibilities by supporting an environment where, more than ever before, autonomy is a must, and where, as Ehrenberg wrote, 'the norm is no longer based on guilt and discipline but on responsibility and initiative' (Verzat, 2012, p. 68). Today more than ever, individuals are expected to take care of themselves, to undertake their professional life taking responsibility for their employability, even if it ends up as a failed entrepreneurial project: as Carré notes, 'citizenship itself has become more entrepreneurial and excluding: More and more, an exemplary citizen will be both self-employed and self-educated' (Carré, 2005, p. 39). More broadly, these strong expectations regarding entrepreneurship, seem to leave aside the fact that creating one's own employment is not all that easy. Moreover, there is a substantial risk of being one of the 40 % entrepreneurs whose company has to close down before they reach their fifth year. On a wider scale, the main risk of these policies could be to mechanically increase the number of company failures, as the number of business creation rises, with following consequences. If the OECD considers that by using 'draft corporate experience', one can improve one's skills and employability (thus learning from one's failures), it is also true that failure has its consequences.

However, according to Brunet-Mbappé 'society cannot be entrepreneurial as long as the fear of failing is stronger than initiative and a will to achieve. It is time to break the taboo of the entrepreneur's failure, since failure is natural, relative, and surpassable' (Brunet-Mbappé, 2010, p. 19). The concept of failure should be apprehended in two ways here: on the one hand, it refers to entrepreneurial failure (the entrepreneur has been through the failure of his/her company and finds him/herself in the corporate post-closing period); on the other hand, failure means mistake, in a context of training (learning through trial and error of the active learner/ entrepreneur or the learner/project holder wishing to set up a business). It is, therefore, essential for public policies, to accompany entrepreneurial incentives with a 'failure management' policy in order not to leave the individual alone in this critical phase of the entrepreneurial process that is failure. Because, 'A "work of grieving" at the end of the "trauma" is necessary in order to rethink a future' (Danvers, 2016, p. 63), and this process should not be endured alone.

So, a first line of thought taking into account the notion of entrepreneurial failure could be inspired by the research conducted on self-training in an institutional context where 'mistakes are not seen as failures, but as significant indicators enabling regulation' (Albero, 2000, p. 266). The point would be, in our situation, to allow people to grow from their failures and increase their employability within open facilitating educational environments. The idea is to open the door to a new educational logic in the entrepreneurship world, where 'educational reciprocity' (Labelle, 1996) would allow people to 'teach each other and learn from each other' (Eneau, 2005, p. 41) instead of a society where one learns alone, and only for oneself. 'Accepted, overcome and therefore transformed, the entrepreneur's failure would then only be a phase in the entrepreneurial adventure or even a step towards success' (Brunet-Mbappé, 2010, p. 19).

From entrepreneurship education to 'entrepreneurial andragogy'

In contrast to management sciences, where entrepreneurship issues have so far been almost exclusively worked on, this research proposes to focus on the concepts of autonomy and

responsibility in the field of 'entrepreneurial andragogy'. It pursues the idea that the latter's main concern is 'the transformation of the individual toward greater autonomy based on a reflection on his or her experiential potential' (Boutinet, 2013, p. 84), as opposed to 'training for entrepreneurship' which, based on the established didactics of management sciences, would have as its main concern, the search for an entrepreneur's social and legal status.

The choice of the word andragogy, institutionalised in Quebec to call 'the art and science of helping adults to learn', focuses on the learning process of adults rather than on teaching (Eneau & Labelle, 2008, p. 63). In his PhD research, Eneau (2003) specifically notes that 'it's necessary to help learners to enter the process of transforming their own representations in order to learn' (Eneau, 2003, p. 221). Thinking his/her experience through will enable him/her to give it meaning. For Mezirow: 'learning is about making sense'. His work reveals the idea of transformative learning that enlightens the learner about his or her access to knowledge, not through books or trainers, 'but through his or her own ability to interpret and reinterpret, in their own terms, the meaning of an experience' (Mezirow, 1991, p. 40). It is therefore an experiential knowledge that is gradually being built, where entry is no longer through the transmission of knowledge but through problem solving. It is then a question for the entrepreneur to confront reality by convening her/his frames of reference, of meaning, to determine what he/she considers true in the problematic situation he/she encounters. In this context, learning will take place through 'critical (emancipatory) and multidimensional reflection' of the 'instrumental' dimensions (relations with the environment) and the 'communicative' dimensions (relations with others)' (Mezirow, 1991).

According to the transformative perspective proposed by Mezirow, 'learning through the transformation of perspective' consists of: 'through reflection and criticism, first of all, to become aware of the specific presuppositions that are responsible for the distortion or insufficiency of the perspective, then to modify this perspective through a reorganization of meaning. It is the most important form of learning by its emancipatory role' (Mezirow, 1991). Mezirow uses Dewey's work (1933), to point out the importance of reflection as a validity test. He considers that 'reflection on the process implies both reflection on and criticism of our way of perceiving, thinking, judging, feeling and acting, while reflection on the premises implies knowledge of the reasons for acting as we have done and their criticism. The action of critical reflexivity is based on reflection on the premises' (Mezirow, 1991, p. 122).

In an emancipatory learning process, it is therefore a question for the entrepreneur, of going beyond the stage of becoming aware of being aware: 'emancipatory learning aims to help learners move from a simple awareness of their experience to an awareness of the conditions of this experience, of the processes through which they perceive, think, judge, act, experience sensations, which is a reflection on the process/ (Mezirow, 1991, p. 212).

So on the basis of those various theoretical contributions, it seems possible to offer a new educational approach in the field of entrepreneurship education, resting on 'entrepreneurial andragogy', which would help the learner/entrepreneur/project holder (1) to enter a process of critical reflection on their mistakes, failures and experiences, with the aim of giving them meaning, in order to move towards greater autonomy; (2) to have more intrinsic resources at one's disposal, in order to face, over time, the challenge of the failure that currently threatens nearly one out of every two entrepreneurs.

In order to reinforce the interest of such an approach, we will now give the voice to the entrepreneurs we met in the context of this research, so that we come to a better understanding of their entrepreneurial experience.

Methodological approach

Since we had no preconceived ideas about the possible structure of our field data, we chose to approach the study from an exploratory angle, starting with the administration of a questionnaire survey, whose explanatory nature would allow us to put the raw data into perspective. The purpose of the questionnaire was to identify the difficulties met by the entrepreneurs during the different stages of their development, from the creation of their company, till today, as well as the inherent expectations and preoccupations. The interview, gave a better understanding of the entrepreneurs' behaviour. The approach is then more comprehensive, focusing on the subjective reasons that entrepreneurs give themselves for acting in the face of the difficulties they encounter. These two stages of data collection and analysis were aimed at a better understanding of the difficulties and needs of entrepreneurs, in order to be able to better support them in their subsequent experience.

The first stage, in the form of a questionnaire, involved interviewing active entrepreneurs who created their company between 2012 and 2016, in the Brittany Region, representing a target population of 49,217 companies (Bignon & Bonnetête, 2017). The sample, representing entrepreneurs who created or took over their business over this five-year period, was formed in a snowball pattern, by solicitations in the professional and personal environment. The questionnaire was administered by three networks of Breton companies, making it possible to survey an initial sample of 4,950 Breton creators. Out of these 10% of the total population of Breton entrepreneurs who created their business between 2012 and 2016, we obtained 104 responses to the questionnaire.

A second stage, for qualitative and comparative purposes, took the form of semi-directive interviews conducted between 2016 and 2018, with 18 active Breton entrepreneurs, oriented in part by Crédit Mutuel Arkéa, a partner bank in this research. By participating in the financing of the research work, Arkéa aims to: (1) better understand the expectations and concerns of its customers, in order to help them sustain their activity; (2) to better know their entrepreneurial background, the problems encountered and better understand the keys to success and sustainability of business creation.

These 18 interviews were supplemented by 5 interviews conducted at the end of 2018, and oriented by the association "60 000 Rebonds" with entrepreneurs who have ceased their activity, following the bankruptcy of their company.

First results

The initial results, of the descriptive analysis of the questionnaires presented in the chart below, show first of all, data on the training followed, the support offered and the difficulties encountered by the entrepreneurs surveyed, then more subjective data, on what seems to be overwhelming for them and what they would wish in terms of support and training.

Chart 1. First results of the descriptive of the questionnaires

Attended a training course when company was created	47.1 %
Entrepreneurs were supported in this creation phase	68.3 %
Have encountered difficulties during the creation phase	61.6 %
Have encountered difficulties since the creation of their company	72.1 %
The entrepreneurs interviewed felt overwhelmed by:	
Time	94.2 %
Difficulties encountered	81.7 %
Loneliness of the entrepreneur	76.9 %
Decisions to take	71.2 %
Level of responsibility	69.2 %
Personnel management	62.5 %
Wish to be supported in the creation of their company	77.9 %
Wish for a training course at the time of creation	61.5 %

(Mégret, 2019)

From a quantitative point of view, the results of Pearson's correlational analysis of the replies to the questionnaire show some significant elements. First, it appears that the entrepreneur's feeling of being overwhelmed by the difficulties encountered, the level of responsibility and isolation is related to the presence and/or support, at the time of creation, of an institutional partner like the Regional Chamber of Crafts and Trades (CRMA), for example. As to the difficulties encountered at the time of creation, whether technical, financial psycho-socio-affective, they seem to persist thereafter. The quality of the training and/or support provided seems to be an important issue in this creative phase.

Besides, the feeling of isolation experienced by the entrepreneurs seems to grow as time passes and is partly related to the lack of support endured since the creation of his/her company. This feeling does not seem to be satisfied by belonging to a network. As for the wishes expressed, the entrepreneurs interviewed seem to be in favour of support from the creation phase, mainly to deal with the entrepreneur's loneliness.

From a more qualitative point of view, the first results of an analysis - still in progress - (realised with Iramuteq and N'Vivo software), show the following elements:

- 1) The decision to start a business does not seem to be the result of a social construction but the answer to an injunction given at/by a specific moment of life. As one of the interviewees said: *'I knew that it wasn't my life [...], I was saying to myself, my life is going to be somewhere else, I know what I want to do, but I don't know what form it will take, so I created my company, not to be a business creator, but because I had the feeling that I had no other choice and that if I wanted to do what I had understood ...'* (interview n°3 - entrepreneur who has ceased her activity).
- 2) The quality of the support given seems to be a determining factor. Here is an example in the following interviewee's replies: *'Today if I had something else to do, I wouldn't work with the Chamber of Commerce and Industry (CCI). Why? they're very nice, sitting at their desks, but they don't know about the difficulties encountered by entrepreneurs, only what they've read in books (interview n°6 – entrepreneur in activity).'*

- 3) The answer to difficulties doesn't seem to be, just technical or administrative: 'I'm thinking about one of my coaches (who said to me): It's amazing, you are so talented, and you can't make a living out of it! [...] and I replied: well I think the problem is that you need to be convinced of that, and certainly there is talent, but somehow, I can't assume it (...) I've done things in places where I was allowed to exist' (interview n°3 - entrepreneur who has ceased her activity).
- 4) The isolation felt by a large number of entrepreneurs interviewed seems to be like a daily partner. Here is an example taken from one interview that illustrates this point well: 'My choices behind (in spite of figures and advice), it's the isolation of the entrepreneur [...] so I roughly know which way, I roughly know I should go that way, but I don't know if it really is the right way? On the other hand, there is also great joy, freedom costs us dearly but it is there' (interview n°15, entrepreneur in activity).

Conclusion

In the face of European entrepreneurship policies, especially the inclusive ones, learning spaces could be developed that would be more suitable and more humane, in order to better address the challenges of these policies and to limit, as much as possible, the mechanical increase in businesses going bankrupt, and especially so as not to leave entrepreneurs isolated or short of assistance. Because failure has its consequences, 'Our society must hear the message' (Brunet-Mbappé, 2010, p.19), and must rely on educational institutions able to imagine new approaches. These, to use the terminology proposed by Albero (2000): 'put at the service of each learner to help him acquire essential skills for which many people have hitherto been poorly prepared, by helping them to build a constant interactive alternation between action, reflection and learning in their lives' (Albero, 2000, p. 260). This might bring the beginning of an answer to the difficulties and wishes expressed by the entrepreneurs interviewed, in terms of training and support quality, starting from the time of creation and continuing through the development of the company activity.

So, as an answer to the isolation experienced by entrepreneurs, the educational reciprocity proposed by Eneau (2005), could bring a new perspective 'to the process of developing learner autonomy', in an entrepreneurial context, by placing in particular 'the dynamics of interactions at the heart of the educational relationship' (Eneau, 2005, p. 124). This approach of reciprocity in entrepreneurship education would indeed grant 'a central place to others in the educational relationship' and could offer a more human, and less technical, view of entrepreneurship education.

Finally, the process of emancipatory learning, proposed by Mezirow (1991), could help strengthen entrepreneurs in their ability to cope with the psycho-socio-affective difficulties they encounter, or even with the injunction to undertake given by a moment of life. Autonomy, responsibility, choice, a sense of control or intrinsic motivation, are all internal resources on which it is necessary to be able to work, because these resources seem essential to the entrepreneur in order to ensure the sustainability of his/her company.

Entrepreneurship education, in such an andragogical perspective, could finally help the individual find their way in a society, where individualism and competition are today factors of division, thus increasing the risk of exclusion and anomie, while in its own way, such a perspective

could participate, according to Ricoeur's invitation, in forming oneself to better 'live together' (Eneau, 2008, p. 208).

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Teachers as learners in continuing training opportunities in Portugal: Using gender lenses to promote their empowerment as citizens and professionals

Cristina C. Vieira & Teresa Alvarez

Introduction

The promotion of social justice is a core responsibility of formal schooling, and teachers are the main actors in accomplishing such a goal. Although the structural axis of equality between men and women through education is a principle underlying the Portuguese current political measures and curricular orientations to promote gender equality in the country, many indicators of remaining gender inequalities are still evident in substantive areas, inside and outside school contexts. As Nicole Mosconi stated (2009), gender social order influences the dynamics of schools as it happens in society, and the experiences of teachers and pupils are pervaded by gender stereotypes and androcentric values which maintain inequalities of power between men and women, sexism and differential learning of roles and tasks with negative impacts on the self-determination of learners, no matter their age and other biographic and social characteristics.

According to data from 2019 from the European Institute for Gender Equality (EIGE, 2019), Portugal's score concerning equality between men and women was only 59.9 per cent (based on data from 2017), thus being lower than the EU average score that was 67.4 per cent. The approval, by the Portuguese Council of Ministers (Resolution no. 61/2018), of the National Strategy for Equality and Non-Discrimination (ENIND) (2018-2030) – *Portugal + Igual*, following five previous National Plans for Equality, highlights the political and ethical commitment of the country to progress from *equality de jure* to *equality de facto*. Therefore, it seems that the Portuguese Government Agenda continues to include the priority in materialising the Letter of the Law into better life conditions for the real and different persons that live in the territories. There are no 'one-size-fit-all' action measures that meet all the challenges encountered. Furthermore, the political focus on formal education of younger generations tends to be an act of courage of those who govern, since the potential effects of that investment are not measurable in the short period of a governmental cycle. However, this investment is important, even if it involves several generations in order to stop cycles of poverty and inequalities.

Following the Report of the OECD, entitled *A Broken Social Elevator? How to Promote Social Mobility* (OECD, 2018), in Portugal, five generations (on average) are necessary so that a family leaves poverty status. This number is very close to, but still higher than, the average of the remaining countries, which is four and a half generations. Equality in accessing formal and non-formal education does not ensure to the participating persons an equivalent success concerning the enjoyment of that very same possibilities. However, one knows that individuals with 'less opportunities of mastering knowledge that is acquired beyond what is experienced in life tend to be poorer, are more likely to undergo infringement of their rights and more vulnerable in situations that require decision autonomy' (Alvarez et al., 2017, p. 9). Consequently, the belief in the emancipatory power of education should be maintained as a leverage for the construction of a sustainable future and better life conditions for everyone. Therefore, we agree with Paulo Freire (1979), regarding

the defence of the idea that education does not transform the world; education changes people and people transform the world.

This chapter is organised into three sections and was elaborated based on the experiences of both its authors, either as researchers with an educational approach in the field of gender /about women/feminists' studies (EMGF) and authors of pedagogical and scientific publications available for the training of teachers of all teaching levels, or as trainers of teachers concerning initial and continuous training on gender and citizenship issues. In the first part of this chapter there is a brief description of an international and national framework of public policies aimed at the introduction of the gender mainstreaming as a structuring axis of the organisation of the teaching/learning processes in their different approach angles. In the second part, a succinct presentation is done of the Portuguese official mechanism for gender equality and of the project of Education Guides on Gender and Citizenship that was begun more than a decade ago. The third part is aimed at an overview of the effects perceived and shared by the teachers that participated in the training actions created to disseminate the project of the Guides and promote their usage. As adult learners, the teachers expressed the emancipatory value for themselves from the reflexion provided by the joint discussion of themes related to gender issues and the pedagogical options in different areas and aspects of the educational act.

International and national public policies for the promotion of gender equality through education: An overview

The crucial role of education for social equality between men and women has long been highlighted by the different international organisations worldwide and at the European level. The United Nations (UN) in 1979 had already considered that informal and family education, as well as formal education (namely school education) is an area of priority intervention in all countries (*Convention on the Elimination of Discrimination against Women – CEDAW*), by stating the need for a structural change in the social and cultural models that are based on stereotyped views about what girls/women and boys/men should be. This priority is reaffirmed in 1995 in the Beijing Platform for Action, approved in the Fourth World Conference on Women, thus continuing the inevitable relationship between education and equality to be reminded on the successive UNO Annual Reports, namely about population and development.

Similarly, the structural nature of inequalities between men and women and the function performed by gender stereotypes in maintaining the power relations between both sexes, historically unequal, have been highlighted insistently by the Council of Europe (CoE) over the last decades, thus leading to the approval of two recommendations of the CoE aimed at education, in 1999 and 2007. More recently, an example of this concern is the Gender Equality Strategy (2018-2023), which presents as its main objective the prevention and combat against gender stereotypes and sexism (Council of Europe, 2018) and whose implementation led this European organisation to approve in 2019 a Recommendation on Preventing and Combating Sexism (Council of Europe, 2019). In the first aforementioned document, the CoE reminds us that gender stereotypes may influence negatively the development of the talent and individual capabilities of boys and girls, men and women, and their educational and professional preferences and experiences, as well as the opportunities from which they may benefit throughout life in different fields. The second document, in turn, sets the first international legal definition of sexism, by highlighting that gender stereotypes

mould the rules, behaviours and expectations of men and boys, thus leading them to sexist conducts. Therefore, these acts are perpetuated individually, institutionally and structurally, that is, evidences of sexism in the foundations of society itself continue to be able to be identified.

In the same way, the convergence of the European Commission with these concerns is significant, as can be seen in the Gender Equality Strategy 2020-2025 (European Commission, 2020), approved by this organisation in 2020 and whose first objective is 'neither violence nor stereotypes', thus returning to the concern of the CoE about the inevitable association of gender stereotypes and sexism with violence against women.

Concerning the specific context of Portugal, there are National Plans for equality since 1997 that are the main policy instrument for equality between men and women. In 2018 these plans give way to the, already mentioned, National Strategy for Equality and Non-Discrimination 2018-2030 (ENIND) that includes three Action Plans, the first of which is the Action Plan for Equality between Women and Men (PAIMH). The central idea of the ENIND (2018) is the elimination of gender stereotypes which 'are at the origin of direct and indirect discriminations due to the sex, that hinder substantive equality between women and men, by reinforcing and perpetuating historical and structural discrimination models' (p. 2223). In all these instruments, education is one of the main areas of priority intervention and the training of education professionals is an ever-present concern. In Portugal, *Citizenship Education* is a priority issue for the Ministry of Education (ME) since 2001. It became a cross-curricular subject in the whole mandatory education system (primary and secondary schools). It is a responsibility of all teachers and all kindergarten educators. In 2011 gender equality became one of the themes that can be chosen by teachers in Citizenship Education. In 2017, with the new National Strategy for Citizenship Education (ENEC), gender equality turned into one of the five compulsory subjects of Citizenship Education in all levels and cycles of compulsory schooling (ENEC, 2017). In the framework of this political decision, teachers' training is considered to be crucial in order to prepare them to introduce gender issues and other citizenship domains in school curricula. On that account, in 2018 the ENIND provided for the implementation of gender equality within the framework of the ENEC by means of the continuous training of teachers on the theme of equality between men and women. For the first time, education policies, at the educational level, converge with gender equality policies due to the introduction of gender equality in the curricula of basic and secondary education, that is, in the mandatory education system in Portugal.

The role performed by the local power is equally important in the implementation of local policies for equality. Gradually, municipalities have been giving greater strategic importance to education, as a core area of political intervention for equality between men and women by investing in the training of teachers and other participating audiences in school. Since 2000, one sees simultaneously a gradual and increasing application of community funds for policies on gender equality. The current Community framework, Portugal 2020 (2014-2020), integrates the Equality of Opportunities in the Operational Programme for Social Inclusion and Employment, thus ensuring the funding of strategic audiences' training on gender equality, including the possibility of specific training for education professionals within the Legal Framework for Teachers' Continuous Training in force. This legal framework enables teachers to invest in their continuous training, which gives them credits to progress in their career.

The Portuguese national mechanism for gender equality and the project Education Guides on Gender and Citizenship

The Commission for Citizenship and Gender Equality (CIG) is the national mechanism for the promotion of gender equality in the country. It is an entity directly dependent on the Presidency of the Council of Ministers. The action of the CIG in the domain of formal education has been driven by the need to respond to the new demands and necessities of the educational system and education professionals. Therefore, its action is based on two aspects: teachers' training and the publication of support materials for teachers' practice. The *Education Guides on Gender and Citizenship – A strategy to gender mainstreaming in education* (please see the links to download the complete Guides at the end of this chapter) is a project developed by the Commission for Citizenship and Gender Equality (CIG) since the school year 2008-2009. It is a project that was developed in close cooperation with members of an informal network of researchers in gender, education and training, which gathers specialists, trainers and professors of higher education Institutions. This network has been created by the aforementioned Commission at the end of 1990's (1999). In 2011, it got political support by integrating the educational measures set out in the previous three National Plans for Gender Equality, turning into a political strategy of gender equality policy addressed to teachers as the main target audience of the education system.

The project aimed to:

1. incorporate gender equality into teachers' pedagogical practices – leading to individual and collective changes in teaching practices;
2. integrate gender equality perspective and women's studies in the curricula – providing teachers with scientific knowledge of curricular subjects;
3. mainstream social equality and relationships between boys and girls in school decision-making and school organisation and communication, changing school culture and ensuring sustainability to individual changes;
4. place gender equality perspective and relationships between men and women at the centre of 'Education for Citizenship'.

The success of the project is mostly due to meeting teachers' needs and to responding to the education system's priorities, filling a gap in the existing contents and materials of a compulsory cross-curricular subject: citizenship education.

Therefore, the project has two main strands:

- The production of five Education Guides for kindergarten educators (involving children between 3 and 5 years of age) and teachers of the four cycles of the compulsory education system (from 1st grade to 12th grade) and the translation of two of them into English.
- A nationwide in-service teachers' training in order to support the application of the guides, validated by the Ministry of Education. The main training modality chosen was the one that is the most practical, since the objective was the application of the Guides and its monitoring. It included practical work done by each teacher in her or his

professional context (class, school project) followed by the sharing of experiences and a joint reflection on them.

How do the Guides respond to the teachers' needs, considering the new curricular priorities and political regulation of the education system?

- The Guides' starting point is the prescribed curriculum (set by the Ministry of Education) but they focus on the curriculum in action: how it is understood and concretised by teachers in class, with their pupils.
- The Guides privilege easily applicable activity proposals, which can be adapted by each teacher and can be applied in the context of the existing teaching practices, without extra work.
- The Guides focus on gender issues and their added value to teacher's profession. Practical suggestions enable them to analyse gender impact on girls and boys, men and women, regarding their relationship with a set of thematic subjects chosen in each Guide. Many of the examples and suggestions of these Guides are not new. What is new is the way in which they are set up in order to structure kindergartens and schools' daily life.
- They focus on the intersection of gender with some cross-cutting thematic areas in order to overcome gender asymmetries. These areas are part of many school programmes.

Until 2019, the project has been carried out in close and strong cooperation with more than 40 experts in Gender Studies, Women's Studies, Education and Teachers' Training – higher education professors, researchers and teachers' trainers –, belonging to 18 higher education institutions from all over the country. It also had the participation, in an initial pilot phase, of 80 teachers who tested and discussed several practical proposals of the Guides and made suggestions which were incorporated by the authors. A central department of the Ministry of Education validated the Guides as appropriate to the curriculum. This legitimated the Guides as materials to be used by schools, even though they are not mandatory. Although the Project was conceived originally for preschool educators, primary and secondary school teachers and schools' counsellors, all the proposals could be easily adapted to be used in postsecondary and nonformal contexts of education, including those designed for adult learners.

Perceived effects of credit-awarding training sessions for teachers on gender and citizenship

As mentioned above, within the framework of public policies on gender equality, in Portugal, in the last decade, several continuous training opportunities for teachers and other education professionals have been created in higher education institutions, with the support of the Government, in order to help them to use gender lenses in their attitudes and practices, as professionals and as citizens. The reactions and reflections of the participants in such training moments are diverse and in line with what Paulo Freire (2002) called the need to 'unveiling the incongruous' or uncovering the inconsistent'. A global analysis of the answers of more than 200

teachers that participated in credit-awarding continuous training on 'education, gender and citizenship' (between 2014 and 2017) under our supervision enable us to conclude that such issues are crucial if the goal is to prepare teachers to be critical observers: of their own pedagogical practices; of the models they personify to their pupils; of the materials they choose to teach 'classic subjects'; of the options they make when it comes to discussing social problems in the class (official curriculum vs. null curriculum); etc. Following the words of the aforementioned Brazilian author, in this process of turning teachers into adult learners of gender issues, it is necessary to help them to reach the consciousness of their actions as a first step to self-change and then to help them to understand how it is possible to foster positive changes in their pupils, colleagues and other elements of the school environment, no matter their age or the school grade involved.

Frequently, the first change occurs in the awareness that was previously absent in the teachers themselves and it is common to hear the following reflections (all the examples were taken from the teachers' final work, following their self-assessment as participants in training sessions) (cf., Alvarez & Vieira, 2016):

- I have never thought about that! It was before my eyes all along and I did not see it! In my practices I am not congruent in terms of principles and actions.
- Sometimes (or better said) many times, without being aware of it, we also contribute to maintain prejudices. In my opinion, there are gender stereotypes in our educational practices. (...) I remember now the Club of Friends of the Library and Dance, whose members are mainly girls and I contribute also to make it so. I know I should not say this, but the truth is that I recognise that I encourage more the girls than the boys to take part in these clubs.
- Another indicator of inequality between girls and boys may lie perhaps in our attitudes, and I recognise that I do it unconsciously; when I need to wash some material, or clean a table, usually I ask a girl to pick up the cloth or to wash the materials. However, there are boys in my class that offer themselves to do it immediately, maybe because they want to please the teacher, but I also think that this happens because they know how to do it and are used to do it at home.
- In laboratory classes sometimes I ask the boys to carry the heavier objects, although I am a fierce advocate of gender equality.
- Since I already taught in Professional Courses, I found it clear that there are courses whose trainees are mainly boys and other courses in which the girls prevail. For example, the course Professional of Information Technology Systems Management for 'the boys' and Social Worker for 'the girls'. Of course, this dichotomy has a lot to do with each trainee's interests, but also with what is expected from them, both socially and professionally in the future. As we stated (...), there is the prejudice that girls are 'natural carers and boys are 'handy' with electronic components. Therefore, these ideas will determine their choices when they complete their schooling".
- Having in mind classroom situations that I noticed, the adult tends to focus his/her attention, encouragement, positive and negative reinforcement on the boys, since

these are 'very spacious', they like to call the attention to themselves, are noisier and conflictual (that is a fact). Maybe it is necessary to work behaviour models with them, that reinforce responsibility and caretaking.

- Another sign can be noted when materials are distributed. The girls accept any colour or picture, but the boys hardly accept a notebook with a pink cover or images of girls
- The Guides are an added value in the approach to these issues at schools, but it requires from the teachers an active attitude to use 'the gender lenses'. The majority (I dare say) do not use them in everyday life. That is why this training should be mandatory and integrated into the teachers' training and in the training of the auxiliary personnel of education institutions.

Following the training actions, which implied two eight-hour in-person sessions (at the beginning and at the end of the training) and about 15 hours of intermediate autonomous work that was developed during approximately two months with the pupils in the classes, it was possible to understand that the knowledge acquired and the reflections that were aroused had effects that extended beyond the participating teachers and the training periods. In the second in-person session, when each teacher had to present to the group the work developed with the children and/or adolescents, it was common to hear that there had been the participation of other colleagues in the school, from possibly different areas (e.g., foreign language and mathematics), in the accomplishment of the activities. This sharing highlighted the importance of the cross curricular work at school and in the debate about gender issues, the importance of the potential place of these themes within the mandatory curricular areas (such as history, biology, mother tongue, etc.), and the importance of the urgent need of collaborative work between teachers in the promotion of their pupils' citizenship by means of the contents of the different subject areas. It was also essential to understand that discussing, in the classes and during the school hours, real problems of children and youngsters' everyday life, in this case related to a gender social order that tends to promote inequalities and discrimination, can be positively connected to the learning that is considered to be essential for school success. Therefore, one concludes that the majority of the teachers was committed to a concerted and coherent effort to train not only good pupils, but also good citizens.

Final notes

Mainstreaming gender equality in education has to answer the needs and priorities of the education system itself. It requires different kinds of intervention that must be part of a medium-term strategy capable of ensuring continuity, follow-up, consolidation and evaluation/assessment of the outcomes. The strengthening of partnerships in the long run, involving education stakeholders who are effectively engaged in promoting equality between men and women, is crucial for ensuring gender mainstreaming in the education system.

The Portuguese project of the Education Guides on Gender and Citizenship and our experience as trainers/facilitators of teachers has shown that further training is needed in order to deepen some specific themes, by continuing to focus on changing individual practices. But the main step forward is to ensure follow-up actions in school context, focused on changing collective practices and school organisation.

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Links for Portuguese Educational Guides on Education and Citizenship

(Covering preschool years and the twelve years of compulsory education in Portugal)

- 1) The Guide for preschool years (3-5 years-old) (2015, 2nd edition):

<https://www.cig.gov.pt/documentacao-de-referencia/doc/guia-de-educacao-genero-e-cidadania-pre-escolar/>

Also available in English: https://www.cig.gov.pt/pdf/2014/Education_Guide_Pre_school.pdf

- 2) The Guide for 1st cycle of formal schooling (1st to 4th year) (2015, 2nd edition):

https://www.cig.gov.pt/wp-content/uploads/2013/12/guiao_educa_1ciclo.pdf

- 3) The Guide for 2nd cycle of formal schooling (5th and 6th year) (2012, 1st edition):

https://www.cig.gov.pt/wp-content/uploads/2013/12/guiao_educa_2ciclo.pdf

- 4) The Guide for 3rd cycle of formal schooling (7th to 9th year) (2015, 2nd edition):

<https://www.cig.gov.pt/documentacao-de-referencia/doc/guia-de-educacao-genero-e-cidadania-3o-ciclo/>

Also available in English: https://www.cig.gov.pt/pdf/2014/Education_Guide_3rd_Cicle.pdf

- 5) The Guide for Secondary Education (10th to 12th year) (2017, 1st edition):

https://www.cig.gov.pt/wp-content/uploads/2018/01/Conhecimento_Genero_e_Cidadania_Ensino_Secundario_Versao_Digital.pdf

NOTE: All the information about these Guides and other educational resources is available at:

<https://www.cig.gov.pt/area-igualdade-entre-mulheres-e-homens/projetos/guioes-de-educacao-genero-e-cidadania/>

New technologies in teachers' learning routes: A preliminary study.

Elżbieta Makowska-Ciesielska

Introduction

New technologies (NT) refer to both hardware and software, but also to Internet and electronic resources. They require the ability to use different devices and applications and systematic improvement in this area. Taking into account the state of current research, the construction of the term 'new technologies' allows to reveal the individual, personalised dimension of use by an adult user of a given system, application or device.

NT are bringing permanent and important changes to adult education and educational careers. In the digital age and in the fourth industrial revolution, they also set trends for the future of education. This includes categories such as ICT skills, cloud education, e-learning and blended learning, online collaboration and team learning systems, digital competence, cyber security, SMART education, augmented reality, digital storytelling, Internet of Things (IoT), Artificial Intelligence (AI), narratives using AR and VR (Virtual Reality). New technologies in teaching and teacher training as a field of research are becoming an increasingly more explored area in selected pedagogical sub-disciplines. At the same time, teachers play a key role in integrating technology with education.

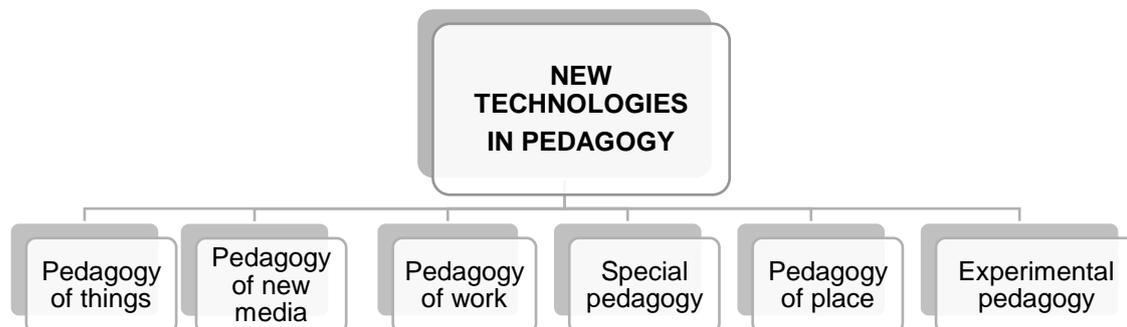


Figure 1: The location of new technologies in pedagogical disciplines. The author's elaboration.

The purpose of this chapter is to report on the preliminary study on the role of new technologies in teachers' professional development. The data recorded in the preliminary study were used to examine teachers' views on the role of new technologies in relation to the results of their professional development work. Given the strong shift towards learning facilitation ((Malewski, 2010) in line with the paradigm shift, it was important for me to investigate whether and how teachers use new learning environments, what knowledge and skills in the area of new technologies are crucial for them and how they assess the opportunities for professional development through NT.

Review of the literature and previous research

The issue of the role of new technologies in teacher training has been the subject of research for at least three decades. It is worth noting, that one of the first, consistent references to the research on the participation of NT in the development of teachers can be seen in publications from the 90s. The emerging context map is: effective computer education programmes (OTA, 1988), IT courses for teachers: the need for integration (Hunt, 1997), ICT as both a subject and a tool for teachers (Cornu (1997), NT's potential for teachers' professional development (Davis, 1999; Marx et al., 1998).

Teachers are constantly faced with multifaceted challenges in accessing high-quality professional development. One of these aspects is professional development in Collaborative Online Learning Environment (COLE) (Hobbs and Coiro, 2019; Parsons et al., 2019).

However, based on qualitative studies, access to NT alone does not provide effective OTPD (Online Teacher Professional Development) (Powell & Bodur, 2019).

NT can support a more personalised professional development (PD) experience for teachers, but for this to happen, more attention needs to be paid to what teachers value in learning outcomes: access to innovation and new ideas and their practical application in the classroom (van Oostveen et al., 2019). When using online or mixed professional development programmes, teachers experience many variables such as a sense of connectivity, responsibility, satisfaction as well as chaos and frustration (Philipsen, Tondeur, McKenney, et al., 2019).

Based on the critical analysis of a qualitative study, researchers indicate that specific contextual strategies for Teacher Professional Development (TPD) in mixed teaching environment are needed to fully exploit the teacher's potential in this area (Philipsen, Tondeur, Pareja Roblin, et al., 2019). Categorising the use of social media by teachers for their professional training and improvement creates a self-perpetuating paradigm of vocational education (Prestridge, 2019). However, positive educational experiences among teachers depend to a large extent on authenticity of computer simulations of classes (Theelen, van den Beemt & Brok, 2019).

Teachers' Technological Pedagogical Content Knowledge (TPACK) as a main construct has had a significant impact on research and practice since 2009 (Jamieson-Proctor et al., 2013).

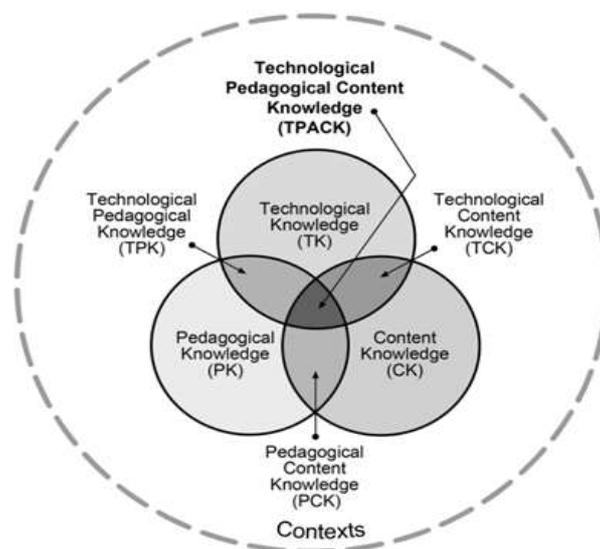


Figure 2. The TPACK framework. Reproduced by permission of the publisher, © 2012 by tpack.org

Popular models explaining the factors and mechanisms influencing the use of NT by teachers in class are: the Technology Acceptance Model (TAM) (Scherer, Siddiq and Tondeur, 2019), Massive Open Online Courses (MOOC) (Vivian, Falkner and Falkner, 2014), Competency Profile for the Digital Teacher (CPDT) (Ally, 2019).

Research findings indicate that Augmented Reality (AR) applications can improve learning, efficiency and motivation to learn (Tzima, Styliaras and Bassounas, 2019). Artificial Intelligence (AI) research, in turn, situates it as a space for new opportunities to train teachers to work in an Electronic Information and Education Environment (EIEE) (Sansone et al., 2019). An equally important and necessary factor in the implementation of new technologies is the teacher's self-efficacy (Nikou & Economides, 2019). Therefore a critical approach to technological tools should be a necessary practice and reflected in teacher training programmes (Amador et al., 2015).

The research also has threads concerning didactic support for teachers' professional development in relation to NT, including selected subjects or educational stages: the application of integrated education STEM or STEAM (Science, Technology, Engineering, Arts, and Mathematics) (Fernández-Batanero, Cabero & López, 2018). As a Polish researcher, I want to devote separate attention to Polish research on NT in teachers training. So far, the state of research concerns mainly aspects of computer science didactics, teacher's ICT competence (Kiedrowicz, 2015), cyber-security (Andrzejewska, 2013); cyber-revolution (Langier, 2018), NT in the model of acquiring professional competences (Gruchoła, 2019), e-learning and blended-learning, application of NT in special pedagogy (red. Anna Skoczek et al., 2016), teacher versus the world of values in the Internet.

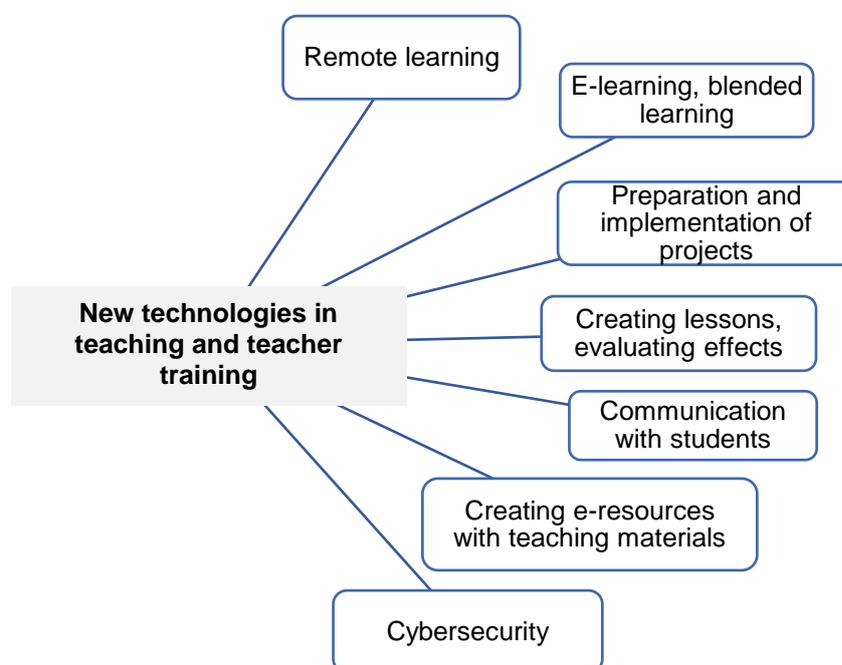


Figure 3. New technologies in teaching and teacher training – the main categories distinguished based on the current state of Polish research. The own design.

In this article I try to present the results of preliminary research on the role of new technologies in teachers' professional development. In the first part of the article, I present an initial research project, the results of which will allow for a deeper exploration of the indicated issues and construction of a proper research project for the doctoral thesis in the future. In the second part of the article, I present the results of preliminary research in relation to the main research question and specific questions. I propose an interpretation supported by facts and show the relationships between individual results. Then I explain how the results relate to the current state of knowledge.

In the last part of the article, I indicate what are the most important research results and their consequences. Then I justify the chosen research and theoretical perspective (future research), which I will use to analyse and interpret the collected research material in my doctoral thesis.

Methodology of the preliminary study: Structure of the research

The design framework for my initial research on the role of new technologies in professional development of teachers was defined by the principles of a quantitative study and concerned four main dimensions of teachers' opinions: a) the extent to which NT is used by teachers to improve their professional competence, b) the usefulness of NT in acquiring new professional qualifications, c) knowledge acquired through NT, d) skills improved through NT.

My preliminary study is a quantitative one.

The aim of the study was an attempt to answer the main research question: What is the role of new technologies in the professional development of teachers?

The research accepted detailed research questions:

1. To what extent do teachers use new technologies to improve professional competence?
2. To what extent are new technologies useful for teachers to gain new professional qualifications?
3. What knowledge do teachers acquire through new technologies?
4. What skills are teachers improving with new technologies?

For the initial project of my research, I chose a group of teachers who, due to the nature of their daily work, can take full advantage of the opportunities offered by new technologies. The analysis used a mixed method, which combines quantitative and qualitative data from the answers given in the questionnaires. The research tool was a questionnaire consisting of 32 questions, made available in printed or electronic form on the Survio platform. The preliminary study was attended by 95 respondents. The variables used were gender, age, length of service, subject taught. The respondents comprised mainly people with work experience of over 20 years (28.4%) and 11-20 years (32, 6%).

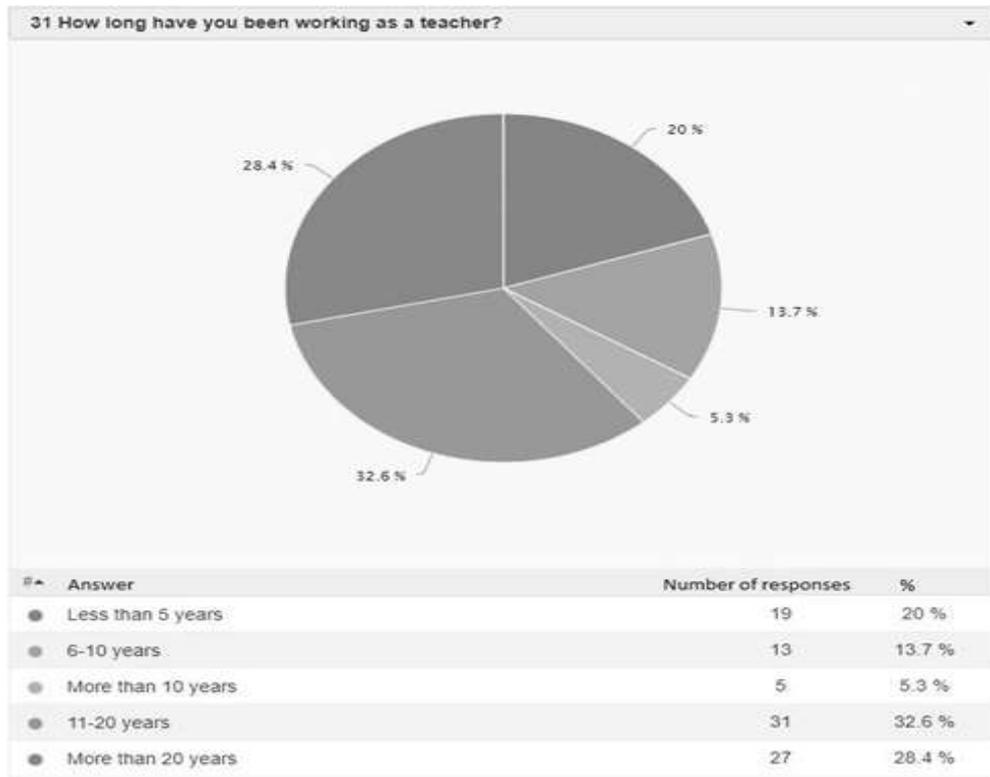


Figure 4. Seniority of respondents. Own design.

86.3 % of respondents were women and 13.7 % men (Figure 5).

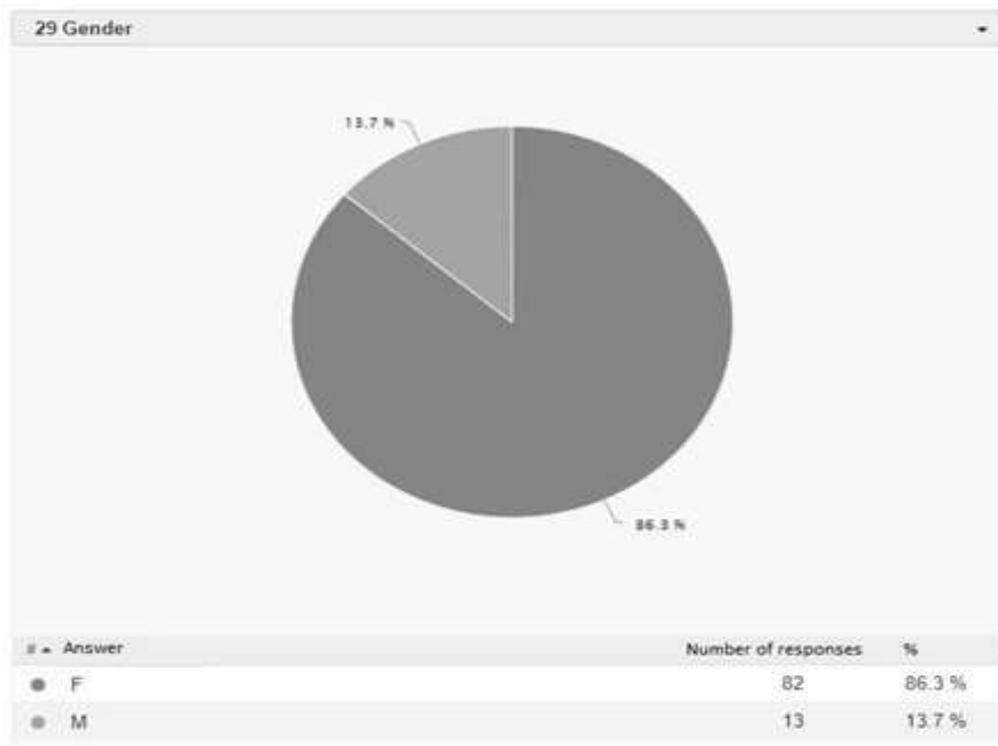


Figure 5. Share of respondents in the survey by gender. Own design.

As regards the subject taught, teachers of foreign language (33,7%), mathematics (14,7%), computer science (10,5%) and other subjects not indicated in the course selection list (25,3%) constituted the largest share among the respondents (Figure 6).

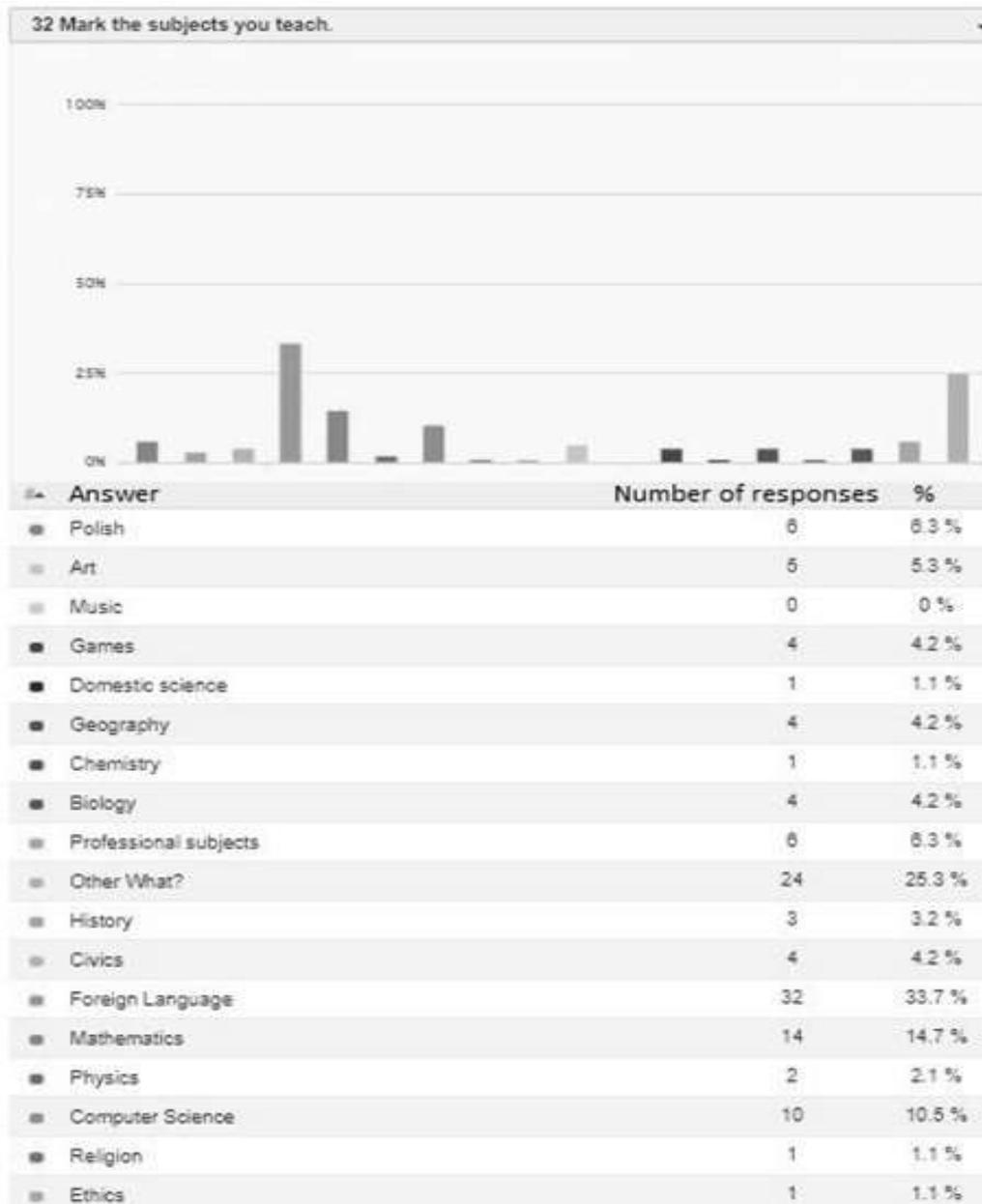


Figure 6. Respondents – participation by subject taught. Own design.

Results

The results of the preliminary research allowed to observe certain trends, regularities, both in relation to the main research question, i.e., what is the role of new technologies in the professional development of teachers, as well as specific questions. Specific research question 1. [Q1.] *To what extent do teachers use new technologies to improve their professional competences?*

The study has provided an initial insight into the extent to which teachers are using new technologies to improve professional competence:

- [A1Q1] - participants stated that in the process of improvement they use mainly educational platforms (59.6%), e-learning platforms (54.3%), webinar (53.2%), open educational resources (47.9%), e-book (51.1%) and multibook (38.3%), contextual help in a given application (34.0%), interactive learning applications (31.9%), online learning games (29,8%), virtual classes (23.4%) and videoblogs (22.3%) (Figure 7). As “other” forms, participants mention tutorials on YouTube, Khan Academy, Facebook groups, search engines, language learning applications.

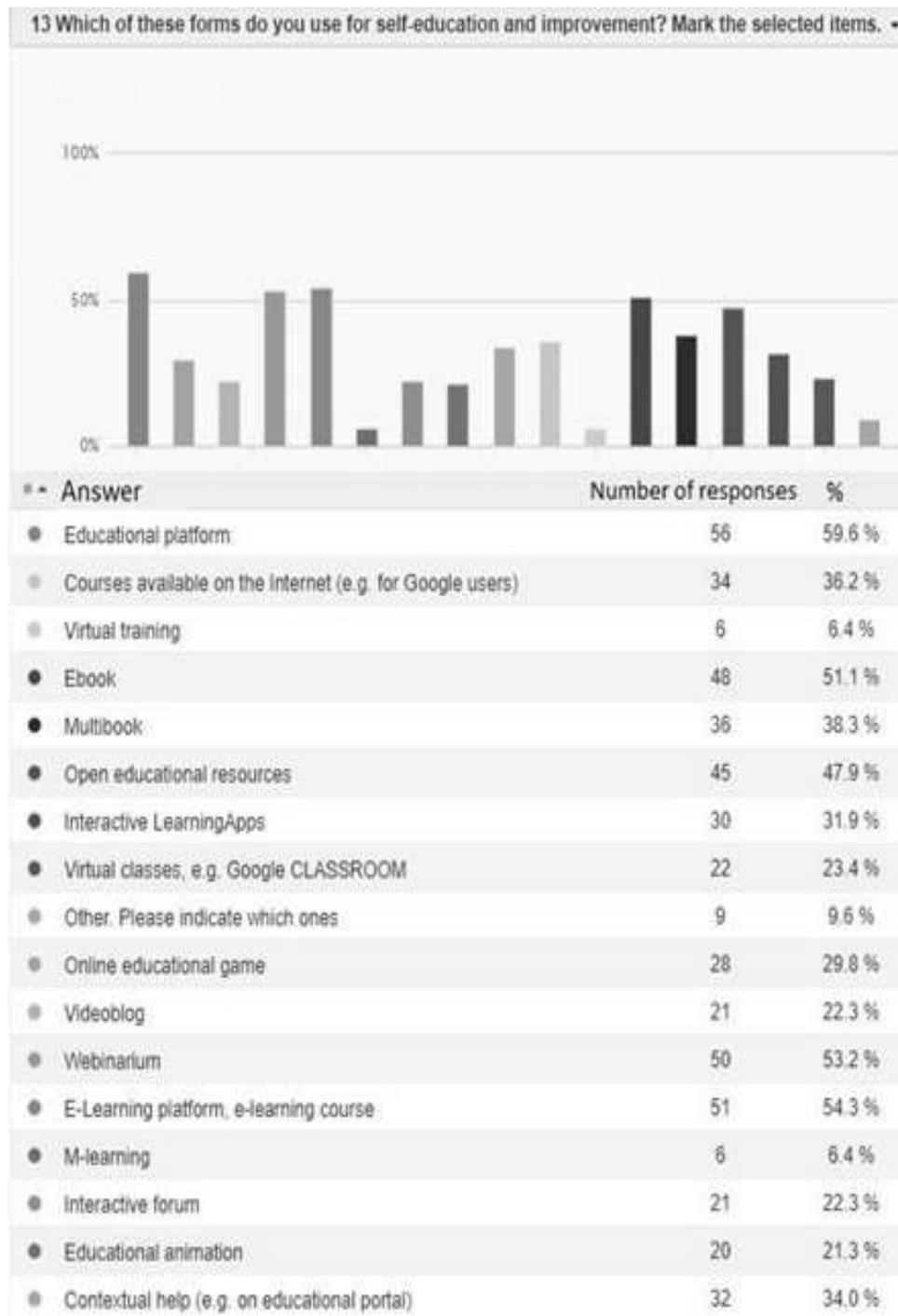


Figure 7. Forms of NT used by respondents in the process of self-education and improvement. Own design.

- [A2Q1] - participants answered that in order to develop their professional competences they use selected platforms, portals, applications (Figure 8), most often these are: getkahoot.com (57.8%), learningapps.org (54.7%), padlet.com (39.1%), blogger.com (18.8%), edu.gloggster.com (15.6%) (Figure 8). From other, not mentioned in the list, participants mentioned quizlet and a quizizz.

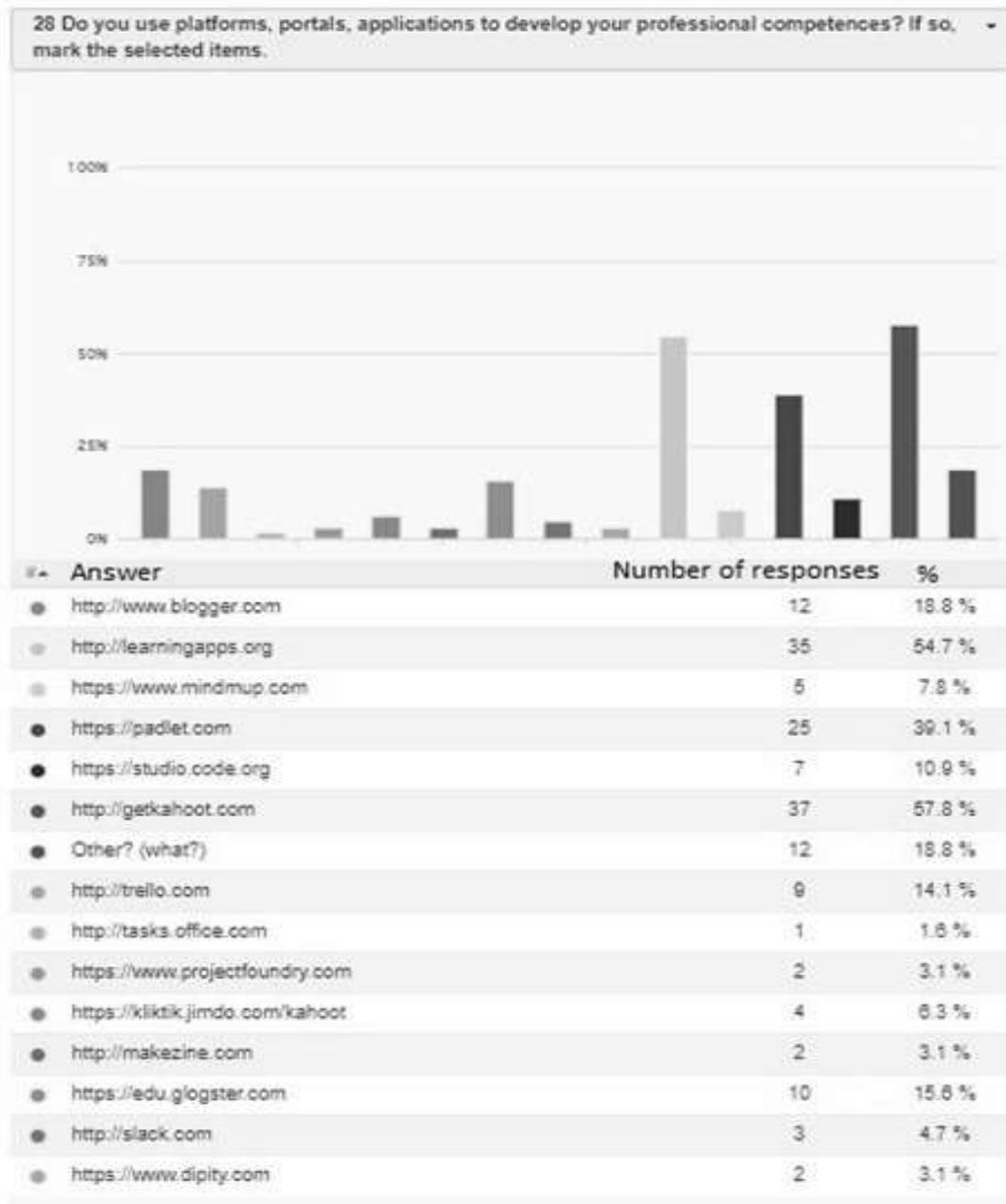


Figure 8. Platforms, portals, applications used by teachers to develop professional competences. Own design.

- [A3Q1] - survey participants answered that in order to acquire knowledge and improve their skills in the field of NT they most often use trainings organised by the employer (66,3%), e-training available on the Internet (58.9%), trainings organised by institutions, external companies (54.7%), on-line seminar or on-line conference (37.9%), organised as stationary

thematic conferences (25.3%), trainings being an additional element when purchasing hardware, applications, software (15.8%).

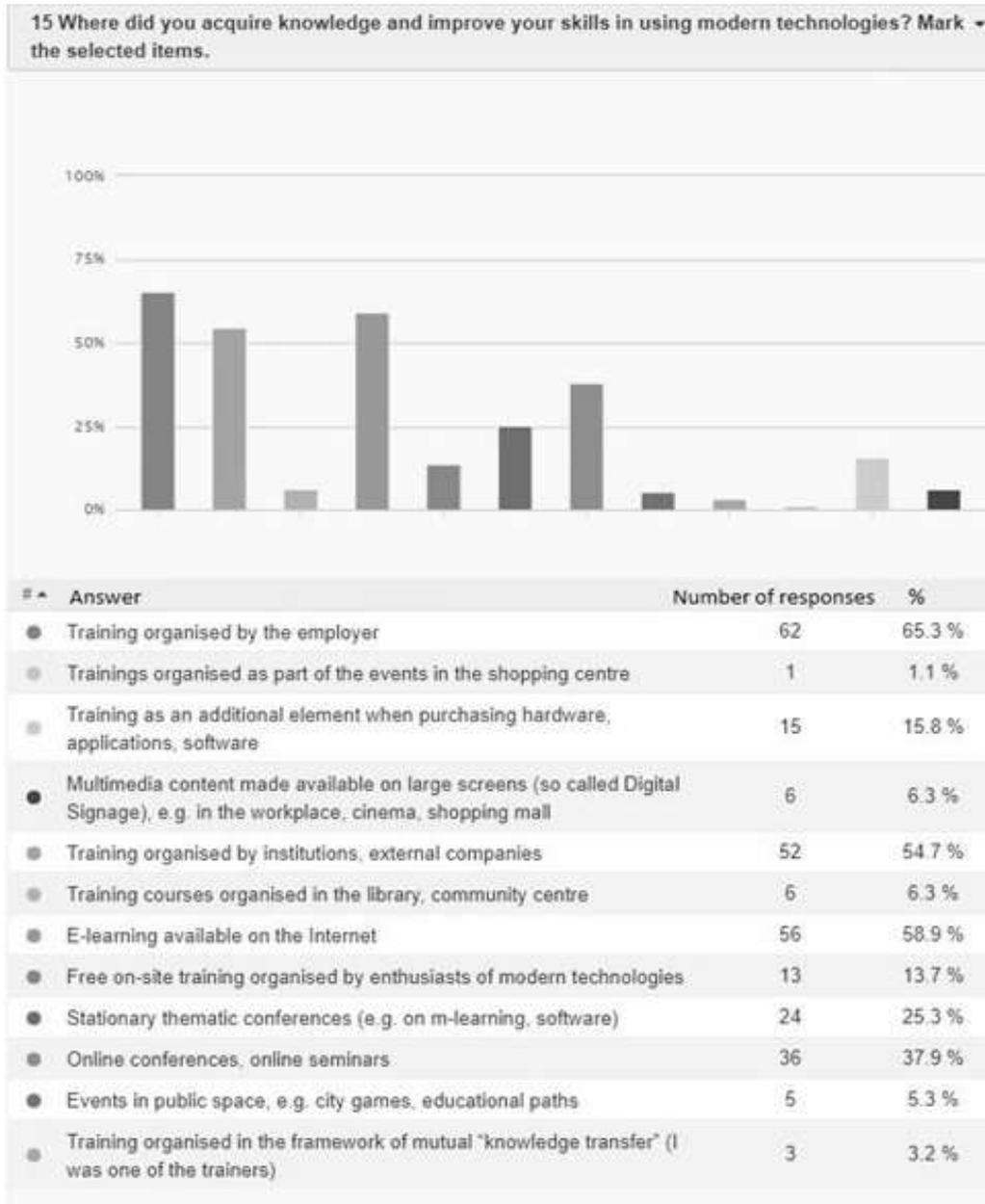


Figure 9. Types of training to acquire knowledge or skills on NT – the participants' responses. Own design.

- [A5Q1] - 46.3% of the participants declared that they use new technologies in learning according to their needs, and 42.1% of the respondents think they do it so often that it is natural for them (Figure 10).

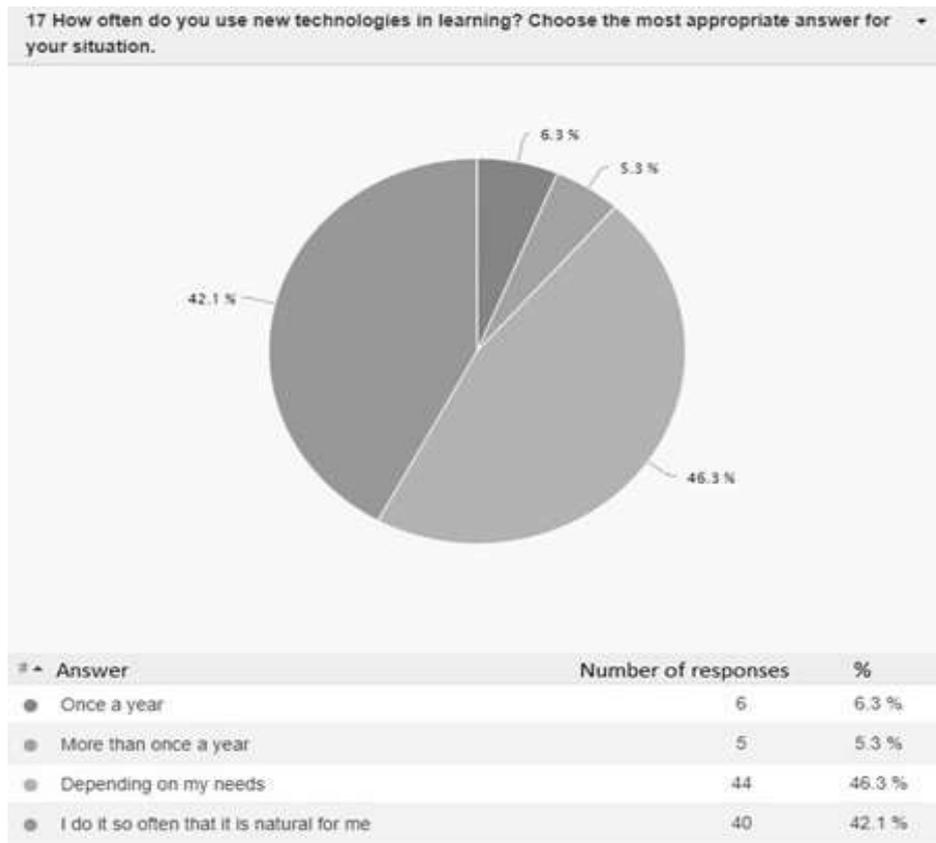


Figure 10. Frequency of use of new technologies in learning – the respondents' responses. Own design.

Specific research question [Q2.] 2. To what extent are new technologies useful for teachers to gain new professional qualifications?

The research allowed us to determine to what extent NTs are useful for teachers in gaining new professional qualifications:

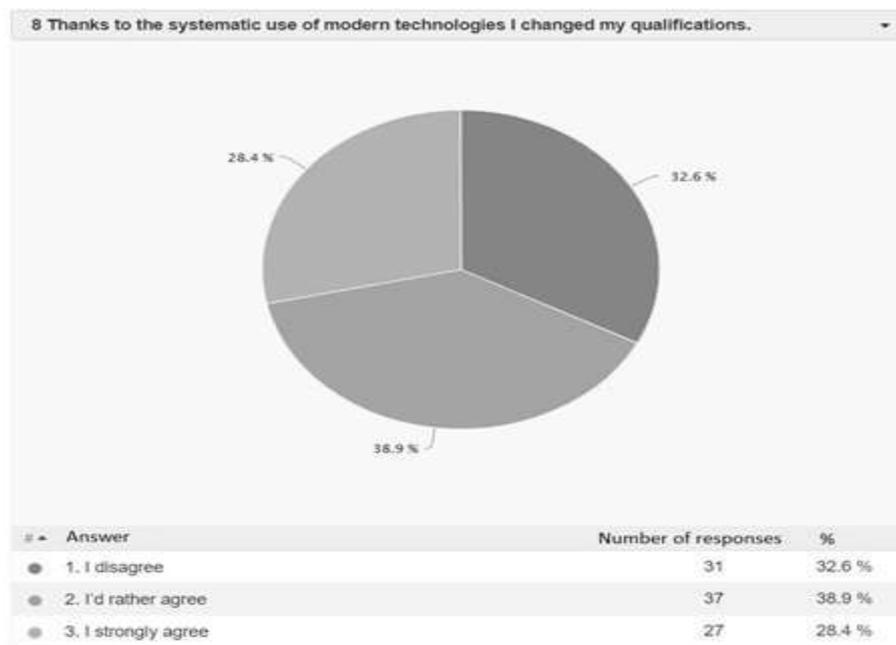


Figure 11. The impact of new technologies on teacher retraining. Own design.

- [AQ2] - 28.4% of the survey participants strongly believe that they have changed their qualifications through systematic use of new technologies;
- [A2Q2] - more than 50% of the respondents strongly believe that apart from studying, they have learned a lot from new technologies.

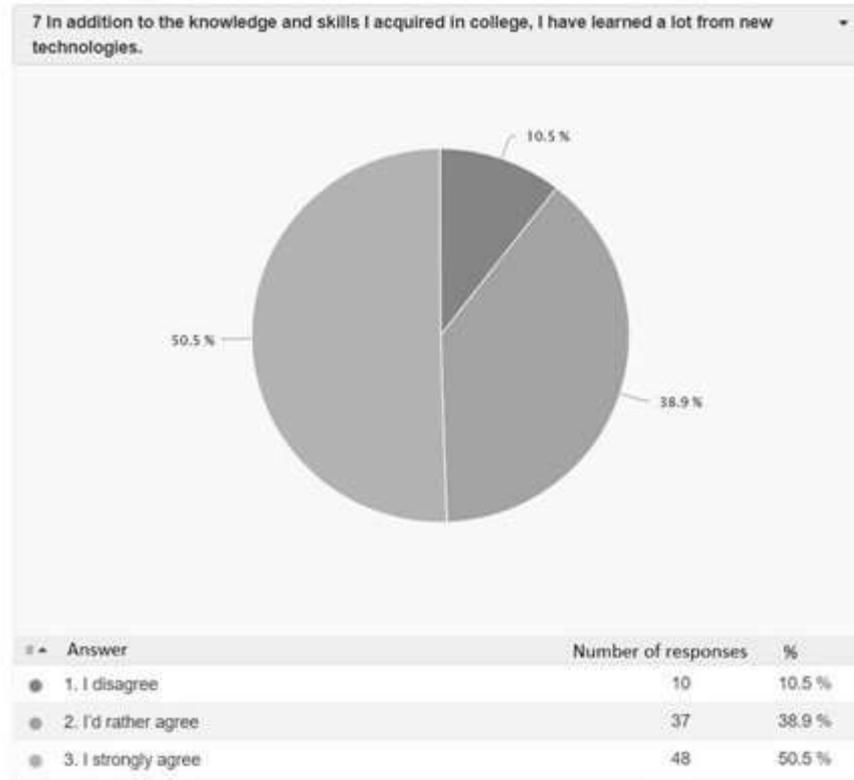


Figure 12. New technologies and studies – the respondents' opinions. (Own design).

Next detailed research questions:

[Q3] – 3. What knowledge do teachers acquire through new technologies?

[Q4] – 4. What skills are teachers improving with new technologies?

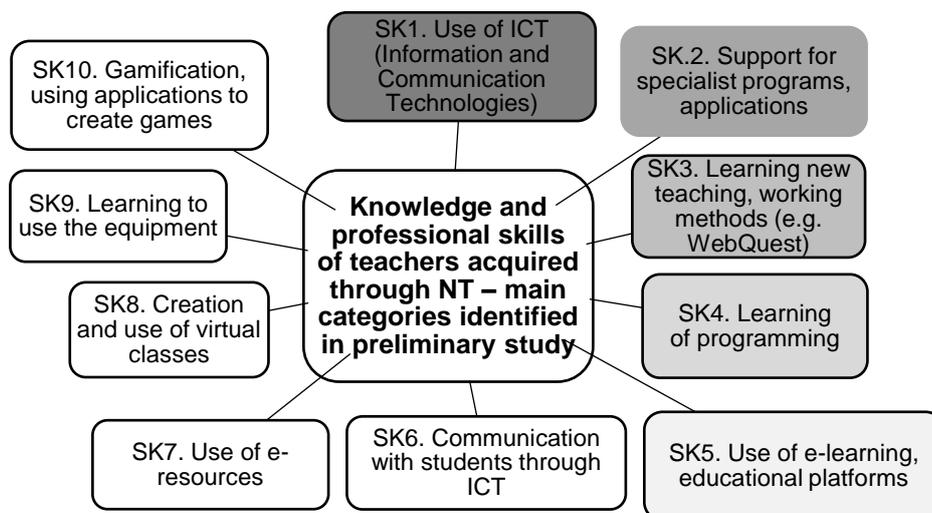


Figure 13. Knowledge and professional skills of teachers acquired through NT – the main categories identified on the basis of the preliminary research. Own design.

In their open responses, participants of the survey indicated specific knowledge and skills that they acquired or improved using new technologies. On the basis of the analysis of the content of the answers, I have distinguished ten basic categories of knowledge and skills (symbol SK – skill), (Figure 13).

The survey also shows that 41,1% of participants strongly believe that the use of new technologies has changed their approach to learning, and over 47.4% rather agree with that statement.

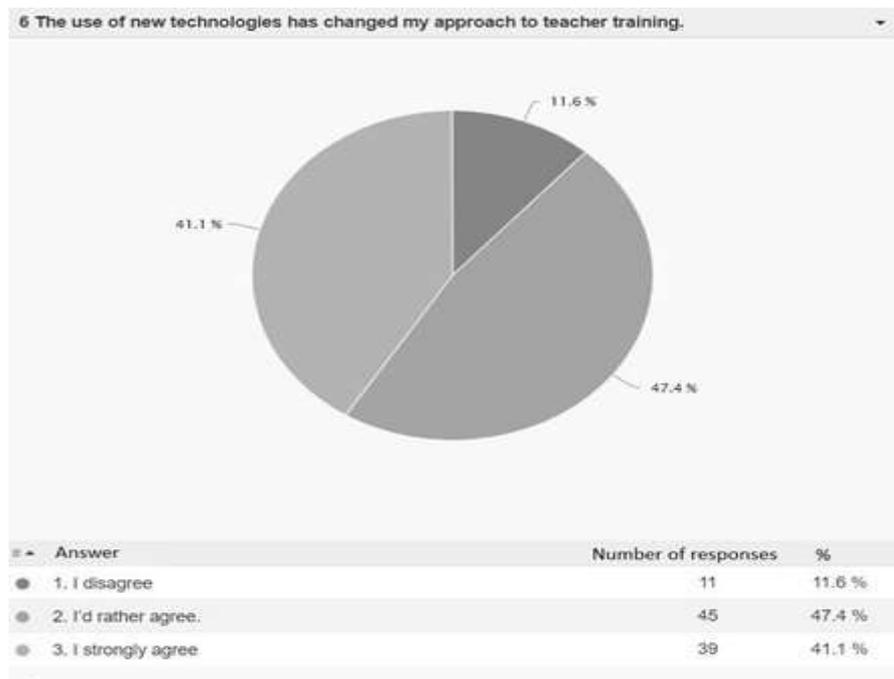


Figure 14. Using NT and changing the approach to teacher training. Own design.

- [A3Q4] - 31.6% of the respondents stated that the use of new technologies in teacher training requires specific user skills.

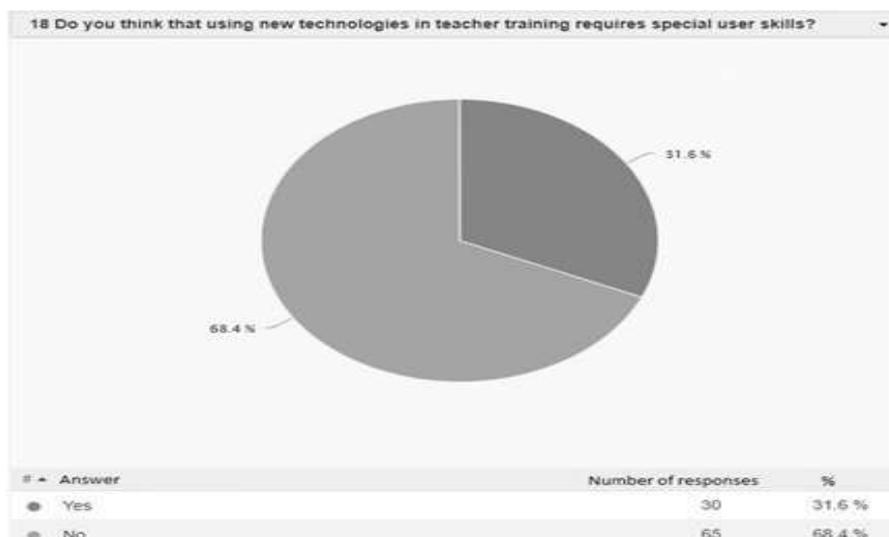


Figure 15. Using NT and required skills – teachers' opinions. Own design.

Those surveyed (31.6% – who answered YES) indicate the necessary skills to use NT. I have distinguished them in three categories:

- Category I – TSK (*technical skills*) – computational thinking, knowledge of how to operate devices and understanding how they work, knowledge of programmes, applications, ability to search for information, intuition in using a computer, technical skills, internet, basic ability to handle text and files;
- Category II – DSK (*didactic skills*) – understanding of student's needs, selection of appropriate NT tools for didactic purposes, lesson objectives;
- Category III – PSK (*personal skills*) – logical thinking, analytical thinking, ability to search for information, “love” to work with ICT, openness, creativity, strategy, motivation, flexibility, perseverance, “no nervousness”, knowledge of English, other skills acquired during training.

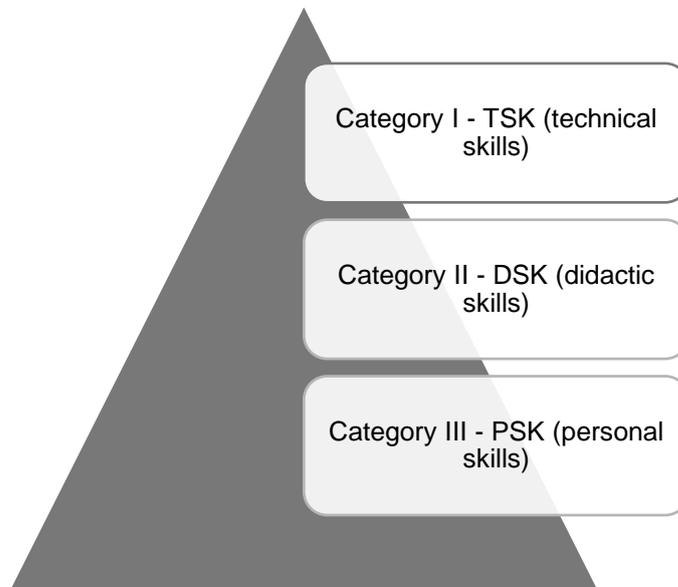


Figure 16. Skill categories indicated by respondents as necessary to use NT. Own design.

In correlation with the three main categories identified, also remain the participants' opinions on competences important for the use of NT. The most important competences were technical knowledge of electronic systems or applications (56.8%), the ability to systematise content (52.6%), the ability to analyse and abstract (50.5%) (Figure 17).

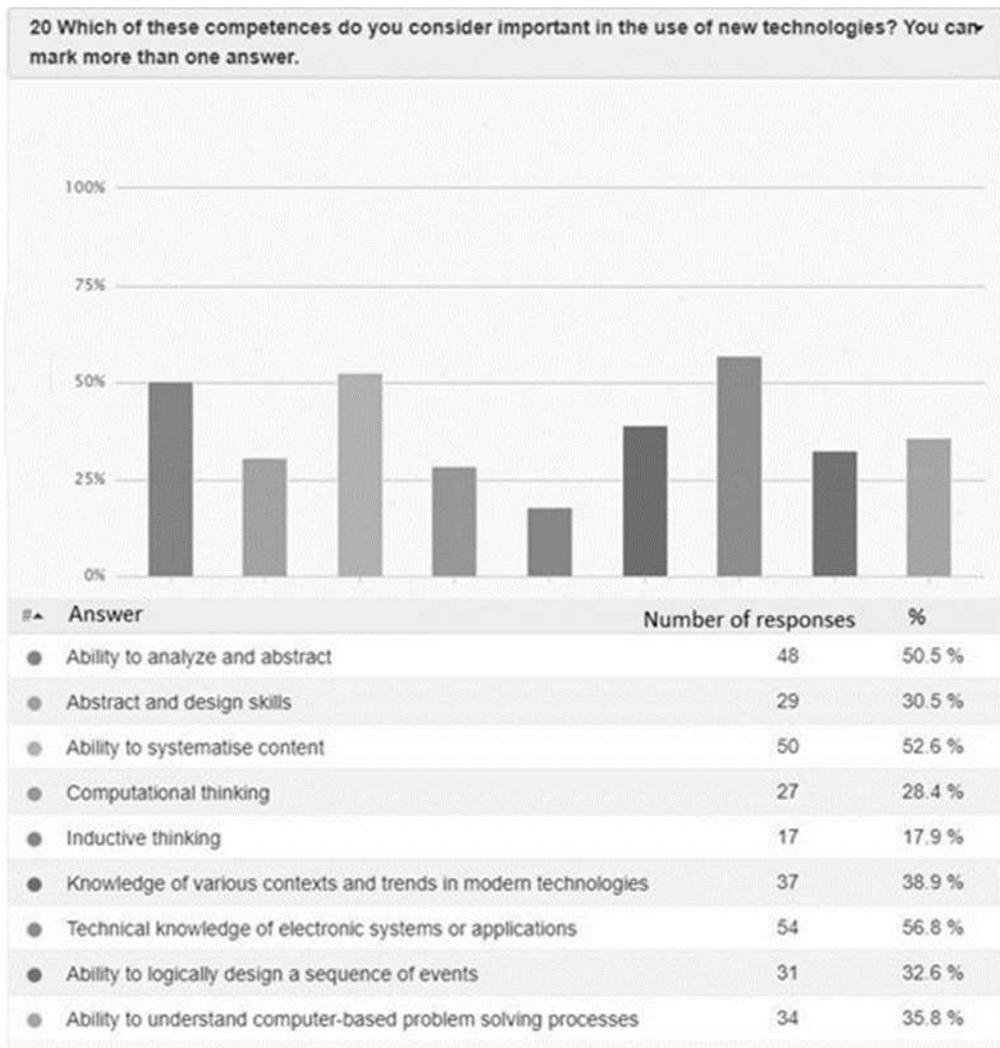


Figure 17. Types of competences necessary for the use of NT – teachers' opinions. Own design.

Discussion

The relationships between various preliminary research findings indicate that new technologies have a significant role to play in the professional development of teachers against the background of their training. This is apparent to the extent that teachers use NT to improve their professional competence (Figure 7, Figure 8) or to change their qualifications (Figure 11), what forms of improvement they use (Figure 7) and with what frequency (Figure 10). The results of the research also correlate with the extent to which NTs are useful for teachers in gaining new professional qualifications (Figure 13). In their open answers, the participants indicated specific knowledge and skills they acquired or improved using NT. The key categories turned out to be: use of ICT, operation of specialised programmes, applications, and as an interesting trend for further exploration – learning new teaching and working methods.

Moreover, more than 41% of those surveyed stated that using NT has changed their approach to learning. This aspect would need to be explored in further research: how this approach has changed, what are the conditions for this change, and what links it may have with teacher self-

efficacy (Nikou and Economides, 2019). The results of the preliminary research indicate a rather unexpected pattern – among 31.9% of teachers confirming that specific skills are necessary to use

NT, they highlighted personal skills such as 'passion' for ICT, openness, creativity, strategy, motivation, flexibility, perseverance, "no nervousness".

Referring to the current state of the art, my preliminary studies show that access to NT alone does not ensure effective online teacher professional development (Powell & Bodur, 2019). The preliminary study shows that teachers benefit from training courses (Figure 9), mainly organised by the employer (66% of the respondents) and from online training (59.6% of the respondents) to acquire knowledge and improve their NT skills. In learning outcomes teachers value access to innovations as well as new ideas and their practical application (vanOostveen, Desjardins & Bullock, 2019). Participants of my preliminary research indicate similar values as skills necessary to use NT: personal skills (PSK, Fig. 16), didactic skills (DSK, Fig. 16). The preliminary research also shows that teachers slightly indicate a sense of frustration and chaos when using NT (Philipsen, Tondeur, McKenney et al., 2019).

Conclusions

The scope of my work 'New technologies in teacher training: a preliminary study' concerns the role of new technologies in teachers' professional development. The analysis of the data from the preliminary research provided the premises for teachers' active involvement in professional development in the environment of new technologies and their ability to design teacher training strategies for this purpose. The research showed that more than half of the participants assessed NT as an effective environment to support their professional development by improving technical, didactic and personal skills. However, the results of the initial survey have some limitations due to the method used, the specific research sample and the context obtained. The results provided the premise that the teacher training strategies for professional development are multi-layered, multi-faceted. A paradigm shift is therefore necessary.

Future research

Further analysis of the results of the research, and above all the conclusions from the analysis, will allow me to explore the indicated issues in greater depth and, in the future, to construct an appropriate qualitative research project for my doctoral thesis. In addition, a critical analysis of the research achievements and the preliminary research that is the subject of this article will allow me to theorise, categorise and problematise research tools accordingly. They will also allow me to precisely define the methodology of my own research, especially at the stage of data collection and analysis. Exploring, describing, explaining, interpreting, understanding regularities, phenomena, rules, conceptual maps, typologies related to new technologies requires reference to a selected adult learning theory, for example Peter Jarvis' theory of existential learning (Jarvis, 2006; Jarvis, 2012).

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The education and vocational training as part of different generation lifestyle

Andrey E. Zuev

Introduction

The concept of style is developed within the framework of the activity approach. At the same time, the style is considered as an integral phenomenon of interaction between the activity requirements and human individuality. A lifestyle is a stable characteristic of the hierarchy of life goals and the ways that people prefer to achieve them. The style of people can be said as about the way of her/his interaction with the surrounding world. But human interaction with the world is realised in its activity, the most important form of which is professional activity. As labour and professional activity is an essential part of life in general, professional style is part of her/his lifestyle (as in other things, the current style has an effect on other patterns of behaviour. In turn, the lifestyle is a derivative manifestation of the way of life. It folds up in a certain lifestyle as a result socio-ethical development of the whole person.

We consider the person's professional style as a permanent, rather stable, holistic mental formation, including conscious and unconscious mechanisms of human adaptation (both in its active and passive forms) to the professional environment. The manifestation of style depends both on the internal characteristics of a professional person, the individual resource of her/his professional development (Druzhilov, 2004), and on the external environment (organisation of components of activity and interaction of subjects). We consider professional style both as a cause and as a consequence of individual professional development. The stability of styles is relative: the possibility of the development of styles and their mutual transitions is not excluded. The basic styles of professional activity reflect the basic strategies of human adaptation to the requirements of the professional environment. The styles manifest itself in professional activity, and in non-professional behaviour and communication.

The vector of a person's life success consists of the addition of professional achievements and of personal success vectors (Libin, 2000) The strategy of a person's life path is determined by her/his professional and personal behaviour. The factors of professional success, satisfaction with the results of activities and components of the professional environment are the key features of the individual 'professional style' (including the style of professional activity, behaviour style, communication style, etc.) are as well as the preferred values and motives of professional activity.

The changes in one or more components of a lifestyle may indicate at least two circumstances. On the one hand it can mean the manifestation of professional maladaptation of a person. On the other hand, it may be the manifestation of an individual professional style, characterising the result of professional adaptation in general. For example, with an objective decline in performance related to age, a person may show high rates of social or customer-oriented components that contribute to overall efficiency. Consequently, s/he continues to be professionally adapted.

In this part of the chapter the main goal was to give a conceptual vision of the lifestyle depending on life and professional priorities. We did not set out to give a detailed description of the styles and associated professional or other characters. Now we can move on to the issues of education and their impact on the formation of lifestyle features.

Education and the formation of lifestyles

For a longtime the common and vocational education was an essential and integral component of a lifestyle in the former USSR. A similar position has been established by the state and in the conditions of a homogeneous society has been extended to all social groups. It was supported both as objective requirements of society development, and the state actions, including measures of non-economic character.

The period of the collapse of the USSR and the formation of Russia as an independent state fell at the end of the twentieth - the beginning of the twenty-first century and continues to this day. During this period, one of the key problems of qualified specialists training was forecasting, which would eliminate the difficulties encountered, quickly and reflect the rapidly changing requirements of manufacturing to the personal and professional qualities of specialists. The forecasting allowed to develop the structure of the socio-psychological model of a specialist of a wide profile and high qualification, its parameters, to determine the qualities that specialists should have. The structure of a predictive model of the specialist had the following appearance: characteristics of the sectors of the economy and prospects of its development; requirements to the level of ideological and political, moral and ideological training of the specialist; the requirements for its training. This model allowed: to find out the structure of personal lifestyle connected with professional performance - qualities, abilities, character traits, features of the development of different forms of thinking, the amount of knowledge, skills and abilities required in the workplace. It should help to present clearly the goals, identify ways, main types, forms, means, methods of training and education of comprehensively developed professionals with full psychological and practical training.

This approach allowed a vocational education to be built on the following principles: designing of the individual professional on the basis of current and future social demands; consideration of the multifactorial educational impact of past and present experience of the students; the activity, the formation of a specialist in practical activities, being able to include in the structure of personality that on the verbal level only is known; the peculiarities of the region; and considering the specifications of trainers. During this period, the grouping of professions was carried out on the basis of a common labor content. The creation of standard and unified educational and programme documentation on the basis of common content on the topics of subjects was the basis of related professions and specialties grouping. Taking this approach as a basis for the above-mentioned grouping, out of 6.5 thousand professions, several dozen professional groups were created, the learning of which requires the same general technical subjects. Grouping of professions was carried out both in the sectorial category for technological professions and in the intersectional category for professions similar in various sectors of the national economy and production. The integration of related knowledge within the disciplines has led to the creation of integrated courses.

Training programmes

Methods of developing training were developed for each subject of training (Darkenwald & Merriam, 2000). There was a plan for the order for training of workers, tools, equipment. The work was carried out in two directions: on existing plans and programmes; on developing fundamentally new curricula and programmes, as well as experimental testing, taking into account the specifics of the studied professions and a differentiated approach to the training of students.

In the 80-90s new scientific principles of vocational training programmes were developed and justified (Jarvis, 2010). These principles allow the following aspects to be reflected in the training programmes:

- problems and prospects of knowledge in the projected professional qualification structure;
- increase of the theoretical level of the taught disciplines and vocational training;
- polytechnic principle in the age of technological progress, when specialists need to provide knowledge for future decision-making in new circumstances;
- continuity of labour and vocational training, interconnection of the general and vocational education sectors;
- the latest forms and methods of development of technical and professional thinking.

Thus, these principles expressed the total requirement of modern production at that time - to ensure maximum growth of human creativity, recognition of the function of vocational education as a leading, the development of students' abilities necessary for them to succeed in further work in various fields. This, in turn, made it mandatory to implement the general cultural aspects of the content of training aimed at the formation of a broad labour culture and adaptation to the prevailing production conditions.

The content of professional knowledge as a complex of the social, natural and technical sciences synthesises the main provisions, schemes and conclusions of these sciences. At the same time, scientific and technical knowledge is a new type of knowledge that includes specific concepts, approaches. They express the unity of natural, social and technical aspects of reality, characteristic of a level of development of society at which the interaction of nature, society and technical factors begins to acquire fundamental importance. Scientific and technical knowledge in a broad sense as a form of reflection of the interaction of society with nature through a system of material means, artificially created by people, focused on certain areas of production activity. This was most clearly reflected in the emergence and development of modern complex ('non-classical') scientific and technical disciplines: ergonomics, computer science, systems engineering, environmental technology, etc. If classical scientific and technical disciplines are subject-oriented, complex disciplines are problem-oriented to the practical solution of a certain complex scientific and technical problems. In fact, they are 'sciences in activity', understood in a broad sense, so taking into account in determining the content of professional education of modern scientific and technical knowledge allows, in principle, to bring together the traditional approaches from scientific knowledge and from practical, industrial activity. This integration of approaches to the content of vocational education, in turn, contributes to the relationship, convergence of humanitarian and vocational training of students.

The dominance of the modern stage of the civilizational and educational processes is in establishing direct or indirect control by the society for the functioning of certain socially significant institutions and the course of certain processes (Zuev, 2004). In particular, the process of intergenerational information exchange is becoming a phenomenon. All the more it is important to maintain the stability of the social structure as this structure is more complex. The problem of inclusion in education and production is the most important subject of state policy, especially in the period of the predominance of inherently transitive social processes caused by practical activities to implement the idea of post-totalitarian social modernisation.

The political dimension of the problem cannot be overlooked. Educated people, including those who have received professional and postgraduate education - potentially - represent the most politically active part of society. The level of political and social stability of the society also depends on the direction of this activity. It is well understood that people dissatisfied with their socio-economic status are a generator (or at least a catalyst) of social instability, which can hardly be considered acceptable variant of development.

Summary

Summarising, we distinguish at least three different approaches to the formation and development of vocational education. These approaches can coexist within the same time period of development. But at the same time each of them is able to occupy a dominant position in specific historical conditions.

	Attitude to professional education in society	Leading forms of vocational education	Material support of vocational education	Generation, which is more characteristic of the approach
Approach 1	Compulsory vocational education is established by the state and maintained in the minds of students by society	Classical classroom education lasting 5-6 years. As a rule, it turns out 1-2 times at the beginning of independent life	Free, basically, education in public educational institutions at various levels	Age individuals
Approach 2	Vocational education is not necessary and is not considered compulsory by individuals	Short-term and targeted courses of a mobile nature. The value of attestation documents exceeds the value of the acquired knowledge	Tuition is paid by the students themselves; the creation and management of educational institutions can be engaged in any entity	Middle generation growing up in times of crisis or significant changes
Approach 3	The need for vocational education is realised primarily by the students themselves	Classical teaching methods are combined with distance, online and on-the-job training. Education is obtained throughout the period of active economic life	Education is partially paid by employers who are involved in the formation of the educational process and its maintenance	Modern young generation

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Operational assistants in public schools of non-higher education: A training perspective

Olga Sousa

Introduction

In contemporary society, diverse roles are increasingly being demanded of practitioners of ungrouped schools/school clusters that presume dynamics of all actors in continuous training for teacher and initial and continuous non-teacher training, in order to respond to challenges and problems of education. Through joint efforts of the entities responsible for the training of non-teaching staff, to present a training plan, we analyse, in this chapter the themes of continuous education presented by the Centres of Training of Schools Association¹ (CFAE) between 2016 and 2018 of a district in central Portugal, aimed at Operational Assistants (OA) that integrate, besides the Technical Assistants (TA) and Senior Technicians (Psychologists, Speech Therapists, among others), non-teaching staff in school clusters/ungrouped schools.

Continuous training and promoting entities

In the educational context, the continuous education of non-teachers refers, in a broad spectrum of activities, to the Centres of Training of Schools Association, despite the existence of other entities that promote training.² The countless challenges the CFAE face because of decrees³ bring new training dynamics to the school's human resources in order to contribute to the quality of education, to promote student success and to improve the professional development of teachers and non-teachers, which includes operational assistants. In this regard, and in the context of the cooperation of the Directorate-General for Education (DGAE) with the CFAE, according to article 2 of Regulatory Decree No. 25/2012, the following text appears:

The mission of DGAE is to ensure the implementation of policies for the strategic management and development of the human resources in education allocated to public educational structures located in the national continental territory, without prejudice to the competences attributed to local authorities and to school management and administration, and, also, of the national educational structures that are abroad in order to strongly promote our language and culture.

This central administration body, the CFAE and the organisational units of its influence are positioned as essential partners to present a training mechanism that catalyses the interests, needs and aspirations of non-teachers, identifies the areas of training to plan the modalities of training, to implement and to evaluate the activities developed. However, the implementation of Law No. 50/2018, transfers competences beginning in 2019 to all local and inter-municipal authorities, metropolitan areas and parishes of mainland Portugal in the field of public provision of education⁴, that can be gradual until the 1st of January 2021. In accordance with article 11, point 2, paragraph e), it is the responsibility of local authority bodies with regard to the competences of the governing bodies of school clusters and ungrouped schools to:

e) Recruit, select and manage non-teaching staff in operational assistant and technical assistant careers.

In addition to this and other competences regarding the transfer of human resources, article 8 point 3 states:

Human resources transferred from direct and indirect State administration to local and inter-municipal authorities maintain the right to mobility or to be candidates for competitive recruitment procedures for any central and local government bodies and services.

However, the proactive dimension of initial and continuous training of Operational Assistants seems compromised because there is a possibility that these professionals develop formative pathways that may not have implications on the duties of operational assistants in non-higher education public schools, given the possibility of moving to other entities other than school clusters/ungrouped schools, that require different duties and specificities. With the publication of Decree-Law No. 21/2019⁵, the new framework for the transfer of competences to local and inter-municipal authorities in the field of education is apprehended. Thus, in the article 45 of the decree mentioned above, regarding the training actions for non-teaching staff, it reads as follows:

The technical-pedagogical appreciation and the certification of the training actions are concurrently the responsibility of the competent government department and the National Association of Portuguese Municipalities.

The legal changes arising from this legislation lead to reflections and questions regarding the initial and continuous training of Operational Assistants who work in school clusters and ungrouped schools. In this context, Decree-Law No. 21/2019, presupposes the publication of regulations and the inclusion in the training plans of municipalities/inter-municipal communities a training offer for Operational Assistants working in school clusters/ungrouped schools, in parallel with the training offer of CFAE, DGAE or other entities.

Continuous training: (In) visibilities

In Portugal, according to Missive no. 30/2013 of 29th of January, the Directorate for Human Resources Management and Training Services (DSGRHF) of the Directorate-General for School Administration (DGAE) is responsible for:

- g) Promoting and ensuring the management of training activities for teaching and non-teaching staff in schools;
- i) identifying the need of initial, continuous and specified training of teaching and non-teaching staff in schools, developing guiding programmes for this training and accredit training actions (art. 4).

Hence, DGAE is the entity responsible for accrediting training actions for non-teaching staff, including operational assistants who work in public schools of non-higher education. For training actions to be accredited, training entities must be certified by the Scientific-Pedagogical Council for

Continuous Education⁶ (CCPFC) or by the Directorate-General for Employment and Labour Relations⁷ (DGERT). In this accreditation process, training providers request DGAE to accredit training actions and apply for training status, through the Interactive Human Resources Management System for Education platform, SIGRHE. Once the registration of training providers on this platform is completed, the request for accreditation of the training action for non-teaching staff proceeds.

According to the decree-law that defines the framework for transferring competences to municipal bodies and to intercity entities in the field of education⁸ and regarding the transfer of human resources, such as Operational Assistants and Technical Assistants, the new competences of the municipal bodies include recruitment, selection and career management, as cited in point 2, paragraph e) of the article 11 of the Law no. 50/2018, mentioned above.

In respect of the sharing of responsibilities between central and local authorities and with regard to training actions in this transition of competences, Decree-Law No. 21/2019 clarifies that:

The technical-pedagogical appraisal and the certification of the training actions are, at the same time, the responsibility of the government department with competence in the matter and the National Association of Portuguese Municipalities (article 45).

In this sense, it seems pertinent to us to understand if, in addition to the training promoted by several training entities, such as the Centres of Training of Schools Association, the municipalities already have training plans that include training actions for operational assistants that exercise functions in school clusters and ungrouped schools and have the training cycle model as a reference. In order to do so, we chose a district of the central region of the country, the localities where there are Centres of Training of Schools Association and the municipalities of these localities. By researching in different platforms, from websites to municipalities' newsletters and telephone contact with the human relations and training departments, it is clear that the municipalities are in the planning and organisation phase of internal training for these professionals.

In connection with the training cycle, we draw on Meignant (1999) on the steps to follow for effective training, presented in Figure 1.

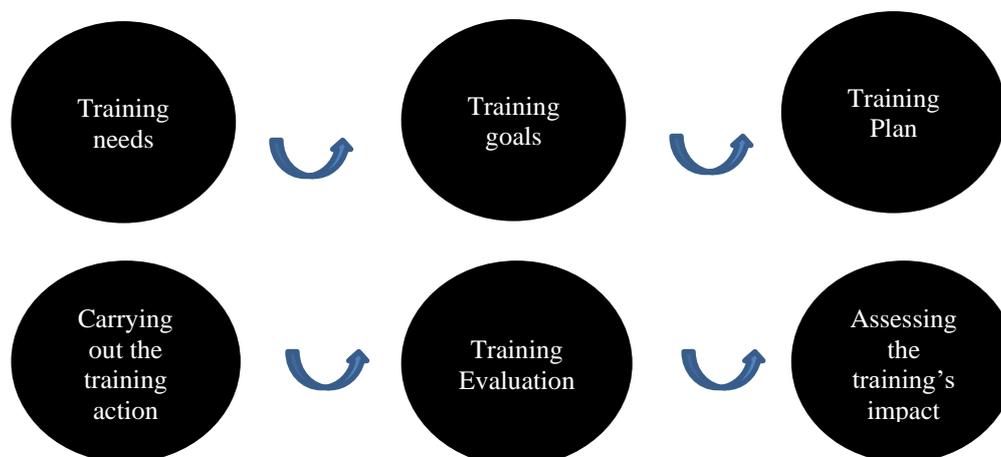


Figure 1. Training cycle proposed by Meignant (1999).

Nevertheless, Cunha et al. (2010) presents a four-stage training cycle:

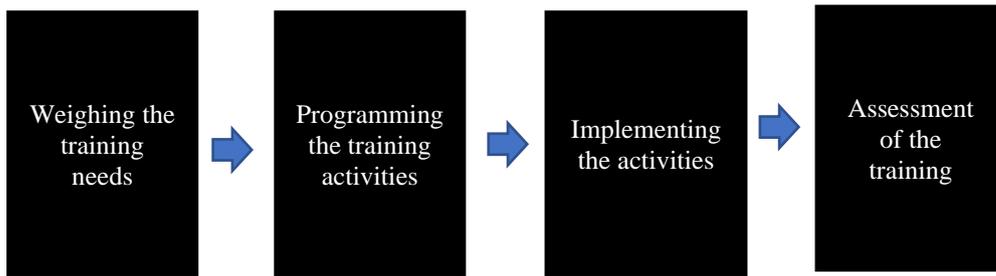


Figure 2. Training cycle proposed by Cunha et al. (2010).

Regardless of which training cycle is followed, being it one of the mentioned above, or any other, it is crucial that it results in a set of interconnected and coherent stages, designed for a training cycle capable of stimulating professionalism that promotes change and transformation in the professionals to whom the training actions are aimed. Bearing this in mind, it is necessary to design training offers that are based on the real needs of the people to whom they are aimed, in order to promote their intrinsic involvement in learning.

Training offer for operational assistants: A Look at CFAE from a district of central Portugal

Based on the reading of internal regulations and training plans of the schools and the training centres of a district in the central region of Portugal, between 2016 and 2018, the training offer for Operational Assistants and by imperatives of the CFAE training plan to non-teachers is the focus of this investigation.

The documentary analysis was the method adopted in this time interval in which we sought to know and analyse the training themes for the operational assistants working in school clusters or ungrouped schools that are aggregated to the CFAE of a district in the central region of the country. Tables 1, 2 and 3 summarize the training offers existing at the Centres of Training of Schools Association of a district in central Portugal.

According to the data obtained, we noted that the theme First Aid started to be a significant part of continuous education in the training course modality in 2016, followed by the short-term action modality also on the same theme, intended for Operational Assistants and other non-teachers. Over the years of analysis (2016-2018) of continuous training for Operational Assistants, it is noteworthy that it is scattered, with diverse themes and quantitatively little significant, particularly in 2017 and 2018. This small amount of training offers may be due to financial difficulties and constraints to present funding for trainers. However, the existence of continuous training extended to other professional categories included in non-teaching staff, although scarce, is striking.

Table 1. CFAE training offer for a district of central Portugal in 2016

Modality	Name of the action	Recipients
Training course	School First Aid	OA and TA
Training course	First aid in childhood and adolescence	Non-Teaching Staff
Training Course	Service and quality of services	Non-Teaching Staff
Module	Prevention of suicidal behaviour	OA and TA
Short-Term Action	Stress management in schools – Promoting resilience in Operational Assistance Performance	Non-Teaching Staff
Short-Term Action	Communication and inclusion	Teachers, technicians, parents and carers, AO
Training course	Interpersonal Relationships	OA and TA
Short-Term Action	School First Aid	OA and TA
Short-Term Action	Child hygiene, health and safety	Non-Teaching Staff
Short-Term Action	Informatics	Non-Teaching Staff
Short-Term Action	First Aid	Non-Teaching Staff
Short-Term Action	Service- communication techniques	Non-Teaching Staff
Short-Term Action	Communicating – between us and with others	Non-Teaching Staff
Thematic Meetings	Ethics and Deontology in the Civil Service, Special Educational Needs, Communication and Conflict Management	OA
Short-Term Action	Training Cycle – Educational Monitoring at School	Non-Teaching Staff
Short-Term Action	IV Colloquium-Responding to the challenges of inclusive school	Non-Teaching Staff
Thematic Meetings	Ethics and Deontology in the Civil Service, Special Educational Needs, Communication and Conflict Management	OA
Short-Term Action	Decree-Law No. 54 / 2018- Explained	Non-Teaching Staff
Thematic Meetings	Service Techniques, Communication and Conflict Management, Equality in Unequal Gender and Inclusive School	OA

Table 2. CFAE training offer for a district of central Portugal in 2017

Modality	Name of the Action	Recipients
Training Course	First Aid in Childhood and Adolescence	OA/TA
Short-Term Action	The importance of Operational Assistants in accompanying students with special educational needs	OA
Short-Term Action	Cancer Prevention – Comprehending to intervene	OA

Table 3. CFAE training offer for a district of central Portugal in 2018

Modality	Name of the Action	Recipients
Short-Term Action	Platform e-360	NTS
Training Course	Training Cycle – Educational Monitoring at School	OA
Training Course	VII Meeting for citizenship and social environmental responsibility	Senior Technicians, AT, OA
Training Course	School application of 360- integrated system of student process management system from pre-school to upper secondary education	NTS

According to the data obtained, we noted that the theme First Aid started to be a significant part of continuous education in the training course modality in 2016, followed by the short-term action

modality also on the same theme, intended for Operational Assistants and other non-teachers. Over the years of analysis (2016-2018) of continuous training for Operational Assistants, it is noteworthy that it is scattered, with diverse themes and quantitatively little significant, particularly in 2017 and 2018. This small amount of training offers may be due to financial difficulties and constraints to present funding for trainers. However, the existence of continuous training extended to other professional categories included in non-teaching staff, although scarce, is striking.

Conclusion

The delivery and reach of educational policies continuous training for Operational Assistants requires collaborative networking by all stakeholders in the training process: central government bodies, CFAE, and ungrouped schools/school clusters. Despite the joint efforts of these entities to present a non-teaching training plan, and in particular for Operational Assistants, we believe that a continuous training plan should be provided that allows access to short-term needs. Furthermore, it is important to develop activities whereby themes arise from the needs of their practice, dilated throughout time and that may cause reflection, change and evaluation to prepare these professionals for emerging changes and challenges in the national and transnational context.

Through the analysis of the training themes presented by the CFAE of a district in central Portugal it was possible for us to know and recognise the need for the training plans of the entities with responsibility for non-teaching training, and particularly for the training of Operational Assistants, to include modalities of initial and specific continuous training for Operational Assistants in addition to the modalities of training which may be intended for both Operational Assistants and Technical Assistants and modalities and training which may be intended for all non-teaching staff.

Finally, it is important to highlight that the training modalities analysed are based around the main goals such as promoting autonomy, of the transforming professional practice that promotes the (re) construction of the operational identity of the Operational Assistants.

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Legislation

Decree-Law no. 127/2015 of 7th July, *Diário da República*, 1st Series, no. 130.

Decree-Law no. 54 /2018, of 6th July, *Diário da República*, 1st Series, no. 129.

Decree-Law no. 55, de 2018, of 6th July, *Diário da República*, 1st Series, no. 129

Decree-Law no. 21/2019, of 30th January, *Diário da República*, 1st Series, no. 21.

Law no. 50 /2018, of 16 August, *Diário da República*, 1st Series, no. 157.

Ordinance no. 30/ 2013 of 29th January, *Diário da República*, 1st Series, no. 20.

Regulatory Decree no. 25 /2012, of 17th February, *Diário da República*, 1st Series, no. 35.

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¹ The CFAE are training entities that are integrated in schools (article no. 4 of Decree-Law no. 127/2015).

² For example, Trade Union Associations, General and Regional Directorates of the Ministry of Education or services from other ministries and municipalities; Private.

³ Decree-Law no. 54/2018; Decree-Law no. 55/2018

⁴ The public education network covers pre-school, primary, secondary and vocational education.

⁵ Article no. 42 Staff Maps : 1 — The staff maps of municipal councils foresee the jobs of non-teaching staff of school clusters and ungrouped schools of the Ministry of Education's public school network located in their respective territories, which are necessary for their functioning; 2 — The municipal councils recruit operational assistants to work in school clusters and ungrouped schools in the public schools network of the Education Ministry, located in their respective territories, under the terms provided for in the General Law on Public Functions.

⁶ <http://www.ccpfc.uminho.pt/>

⁷ <https://www.dgert.gov.pt/>

⁸ Decree-Law no. 21/2019.

Professional identity of adult educators in recognition of prior learning

Catarina Paulos

Introduction

The aim of this paper is to discuss the professional identity of adult educators who have worked in Recognition of Prior Learning (RPL). In Portugal, the field of adult education has been marked by discontinuities and political divestment, which causes interruptions and precariousness in work practices (Alves et al., 2016; Lima, 2008; Rothes, 2009). In this sense, given the specificities of professional activities in the field of adult education, it is important to analyse the image and representations that adult educators who have worked in RPL have built about themselves and their work.

Professional identity expresses the way in which work is experienced and how the world of work and employment is viewed, resulting from the transaction between a biographical process and a relational one (Dubar, 1997). In this sense, the representations that people have about themselves and the identifications that are received from others contribute to the formation of professional identity. Professional identity has been studied in several professional activities and professions (Abreu, 2001; Gravé, 2009a, 2009b; Hedjerassi & Bazin, 2013; Tavares, 2007). Nonetheless, the study of adult educators' professional identity in Portugal has not awakened the interest of researchers in the same way as other research fields. In this paper, the analysis of professional identity of adult educators who have worked in RPL is based on the Dubar approach (1994a, 1997), which contemplates identity as a biographical process and a relational one. In this sense, professional identity of adult educators is analysed looking for common elements, but also distinctive ones, in terms of representations and images they have built about themselves, others and work, with the intention to create typological configurations. The data used are from a PhD research in Adult Training. The study developed is qualitative and the empirical data consists of thirty-two biographical interviews (Pineau & Le Grand, 1996) of adult educators working in RPL. As a data analysis technique, thematic content analysis was used (Bardin, 1995).

Professional identity

According to Dubar (1994a), identity is a mark of belonging to a collective, a group or a category that allows individuals to be identified by others, but also to identify themselves by confronting others. Identity results from several socialisation processes and is simultaneously stable and mutable, individual and collective, subjective and objective, biographical and relational. Therefore, identity is conceptualised as a biographical process and a relational one (Dubar, 1997). In the first case - identity as a biographical process - identity expresses the kind of person an individual wants to be; that is, the identity for himself/herself. In the second case - identity as a relational process - identity defines the type of person that one individual is, that is, the identity attributed by the social actors with whom he/she interacts. In this sense, an individual is identified and is led to accept or refuse the identifications that are received from others and from institutions, and there is a modeling from the image and definitions that others have of him/her (identity for others).

The formation of identity contributes to the role played by individuals throughout their biographical path, the knowledge acquired, beliefs, values and feelings experienced that shape life in society (Johnston, 2012). Identity is formed from interactions that are established with social, cultural and relational contexts, and is shaped by experiences lived throughout life.

Among the several dimensions that are part of a person's life course, profession remains indispensable for structuring identity (Boutinet, 2001). Canário (2005) mentions that what people are is largely determined by their professional activities. In this sense, work is one of the essential sources of identity formation. Workplaces are contexts that foster the establishment of relational interactions and, as such, fulfil the conditions that lead to the production of identifications in human relationships at work (Sainsaulieu, 2001). According to Méda (1999), work emerges as the true place of socialisation, formation of individual and collective identity. The formation of identity is a dynamic process and results from the confrontation between the individual dimension and the collective one of professional action. The formation of professional identity merges and overlaps with a broad and multiform process of socialisation that covers all professional life (Canário, 2005).

Professional identity is built through the confrontation of the individual with the labour market, in a time characterised by uncertainty and precariousness. In this sense, it is a socially recognised way for individuals to identify each other in the field of work and employment (Dubar, 1994b). Professional identity is a social identity that results from a dialectical process between individual and collective identity and contributes to the representations we have about ourselves - identity to ourselves - and the identifications we receive from others, what we do with them, whether we accept them or if we distance ourselves - identity to each other.

Dubar (1998) designates, as *identitarian forms*, professional identities centred on the relation between the world of training and the world of work and employment. In this sense, social logics that result from self-representation and recognition obtained from others give rise to *identitarian forms*. These express different social logics, different ways of talking about the work that is being done, the professional path and the projects for the future (Alves, 2009).

Identitarian forms are the result of the relationship between identifications attributed by others and self-claimed identifications, constituting social forms of identification of individuals in relation to others throughout the lifetime (Dubar, 2006). They are visions of the socio-professional world and translate how individuals define themselves and are recognized by others (Alves, 2009).

Adult educators: Fragmented professional identity

In general, the speeches of the adult educators interviewed show us a professional identity whose formation process resulted from school and professional socialisations. In this sense, the professional identity of some adult educators began to be built during the socialisation processes that took place during their basic training. In other cases, professional identity results from socialisation processes that occurred during the performance of their work as adult educators in RPL, from training processes that took place in formal training contexts, but especially in non-formal and informal training contexts. The incorporation of professional knowledge and secondary socialisation processes, that take place when an individual integrates formal and informal social groups and which happens in work contexts, contributes to the formation of professional identity (Gentili, 2005). However, in the present study, there is a group of adult educators for whom

professional identity appears to be undefined, and both basic training and professional contexts seem to play a minor role in its formation.

The data show us that adult educators have a fragmented professional identity in psychologists, teachers, educators and nomads. The professional identity we designate as psychologists encompasses adult educators who have a degree in Psychology and when they think about themselves professionally, they define as psychologists. Among all the adult educators interviewed, seven fit into this professional identity category. Psychologists' professional identity results from processes of school and professional socialization. When these professionals reflect about their future, they see themselves working in the field of Psychology, area of their initial training, continuous training and previous professional experiences. In this sense, this professional identity is built based on socialisation processes that took place during basic training. The period of time during which basic training takes place is a very important moment of socialisation which makes school institutions an extremely important instance in the process of professional identity formation (Canário, 2005). In this sense, Dubar (2003) states that basic training is essential to the formation of professional identities since it promotes the incorporation of knowledge that simultaneously structures the relationship with work and the professional path. It should also be considered that adult educators have learned to do this professional activity through a predominantly experiential training process, with experience-based training, processes being less valued than academic training. However, these professionals did not have specialised technical knowledge in RPL, in terms of the specificities of this educational practice, its methodologies and instruments. As such, these adult educators had to learn how to do their work in the workplace, through experience, by trial and error and by self-training, constituting training processes little valued by themselves, which influences the professional identity formation negatively.

The professional identity we designate as teachers encompasses adult educators who define themselves as teachers, even though they are performing the activity of adult educators in RPL. These adult educators have as basic training a degree in teaching and a previous professional path as teachers or trainers, activities for which a qualifying degree in teaching is required. In these circumstances there are five adult educators interviewed. This professional identity is built on the basis of socialisation processes that occurred during initial training as well as within their job in teaching. Teachers who belong to the school staff rely on the future, since they know that if they stop working as adult educators, they can return to teaching in their recruitment groups. Younger teachers are looking for stability, and working as adult educators constitutes a strategy to achieve progression in their teaching career.

A group of interviewees with degrees in Educational Sciences, Sociology, Psychology, Anthropology and Teaching is defined as adult educators, trainers, mentors, facilitators and guides. Eight interviewees integrate this professional identity. The identity perceived by these adult educators is part of our conception of an adult educator as an educational agent that assumes a posture of dialogue and support, which promotes participation and development of the potential of adults valuing the learning produced in all life contexts. The interviewees we call educators, despite having diverse basic training and heterogeneous professional paths, they used denominations that fit with the concept of adult educator we have adopted. Regarding the work performed, they see themselves as 'someone who encourages, motivates' (Joaquim), 'a friendly shoulder, but who gives

ears when I have to give' (Carlota), 'almost a guide, we are mentors' (Luisa) and 'mentor, among the skills that people have, I have to guide them' (Sílvia).

The fact that these interviewees use different designations to define themselves in professional terms, although all of them are part of the concept adopted by us as an adult educator, is due to the variable geometry of the adult education field, as referenced by Canário (2008). In the adult educator category, there is a great diversity of people; they are formal agents of adult education who perform a multitude of activities in this area. In this sense, this author explains that the function of an adult educator corresponds to a multiplicity of assignments. They also have diversified previous professional paths. However, it is the work performed and the secondary socialisation experiences that took place in the professional context of adult education in general, and in RPL in particular, that contributed to the construction of this professional identity. The work that is performed influences the formation of the professional identity, as the human being becomes what he/she does (Tardif & Lessard, 2009). In this sense, Abreu (2001) states that professional identities are built during professional practice, in a work context, not having a static and definitive character, being in a constant evolutionary process, evolving throughout life and being built through more or less conscious choices that will give them new directions and meanings. It is a case to highlight that work occupies a central place in the process of identity formation since it is in and through work that an individual acquires financial and symbolic recognition, gives meaning to their lives and accesses autonomy and citizenship (Dubar, 2003).

The work experiences of these interviewees took place essentially outside the area of basic training and in a record of precariousness and over qualification for the tasks performed. These adult educators are not designed to work in the field of their basic training in the future, perhaps because they have never had a consistent opportunity in the field. In this sense, they have chosen to join another professional field in an attempt to avoid unemployment and stay in the labour market, which despite offering little security, has nonetheless created jobs consistently between 2001 and 2012. During this timeframe, thousands of qualified jobs were created in the adult education field, providing employment for graduates in different basic training.

Some interviewees do not claim an identity linked to their basic training or define themselves as adult educators. Interviewees who fall into this category are designated as nomads. Nomads professional identity refers to a way of working where, unlike the three professional identity categorizations we identified earlier - psychologists, teachers and educators - there is no identification with the basic training or with the work being done in the field of adult education. In this professional identity, the interviewees see their professional activity as another job that, while it lasts, provides them financial support, constituting another project in a professional path that is being built according to the projects or experiences that emerge. However, this job has a duration that they do not know, since it depends on the continuity of the adult education public policies. Their job is not necessarily a source of personal and professional satisfaction, and continued intervention in RPL is not a common desire. Ten interviewees fit into this professional identity category. These adult educators have a common element among themselves, which is the detachment with which they work in RPL, do not establish links with this activity, understanding it as transitory. They looked at the present and the future with pragmatism, so if the adult education centres were closed, a likely scenario by the time the interviews were done, they would look for another job. The absence of a

sense of belonging to the world of work can be explained by the fluidity and precariousness of the current labour market, which leads to professional paths based on projects, depending on the opportunities that happen (Bauman, 2005a).

Concerning professional paths, there was the appropriation of the idea that work is ephemeral, based on a short-term period (Robin, 2009). In this sense, workers tend not to expect too much from their jobs, accepting them as they are, without asking too many questions and treating them as an opportunity (Bauman, 2005b). Due to permanent change, these workers are always on the move, shifting from one professional activity to another, not developing a sense of belonging, becoming strangers to organizational cultures (Robin, 2009). For these people, the jobs they have been accumulating are only chapters of their life projects, making little contribution to the development of a consolidated self-definition and there are no guarantees of long-term security (Bauman, 2005b).

In Portugal, in the field of adult education, a short-term logic has been predominant, characterised by projects and actions with a limited duration (Alves et al., 2016). However, RPL and adult education and training courses are offers that have nevertheless lasted over time and enabled many young people who have graduated in teaching and social and human sciences to get a place in the labour market. Despite the instability that has been characterising this sector of activity, in recent decades it has been a refuge for many thousands of teachers and other graduated professionals, who have integrated these practices in order to avoid unemployment, and in some cases to nurture the dream of having a job in the area of their basic training. The adult educators interviewed were aware that their jobs were precarious. However, the insecurity felt in the contractual relationship was undoubtedly accentuated by the changes in the adult education public policies adopted since 2011, which were having as an immediate consequence the closure of the adult education centres named New Opportunities Centres. Given that all interviews were conducted during the first half of 2012, the adult educators interviewed were at the centre of the ongoing turmoil of changes, with serious risks of losing their job and becoming unemployed.

Final remarks

According to Canário (2004), although institutions where basic training takes place play a central role in the professional identity formation, it corresponds to a dynamic process that combines and articulates a biographical path with a diversity of professional contexts. Thus, professional identity is permanently under reconstruction, and is a process that results from the articulation between different contexts, namely educational, professional and social. Both the processes of interaction that adult educators establish with peers and other social actors, and processes of social comparison that take place whenever individuals are inserted into a collective, contribute to professional identity formation. The logics of professional identity formation are related to the way individuals live in the present, integrate the experiences that had occurred in the past and perspective of the future, constituting aspects that help to structure the identifications claimed by themselves and the identifications attributed by others. Psychologists' professional identity and teachers' professional identity result from processes of school and professional socialisation. Educators' professional identity is structured from the professional activity that these professionals have performed in the field of adult education. In this sense, these adult educators identify

themselves with the work they are doing, despite having diversified initial training and heterogeneous professional paths.

Changes in work organisation and labour relations are an obstacle to the affirmation and professional fulfillment of individuals, and influence the professional identity formation (Bauman, 2001). According to Loureiro (2012), educational agents are in a process of complex identity formation. Nomads professional identity is characterised by detachment, not only concerning initial training, but also linked to their professional activities. This arises from the way these professionals internalise the uncertainties of the labour market and are influenced by them, viewing their professional activity as one more job or project. Nomads professional identity results from the complexity of current working conditions, characterized by the flexibility of the social contract and work routines and precarious jobs (Bauman, 2005a; Castells, 2002).

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What transformative links exist between research, work and training? The example of a Bachelor's and Master's degree program in the field of training

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Introduction

This co-authored chapter revisits, and puts into perspective, the results of a study undertaken over the past 10 years at the University of Rennes 2, France. It focuses on the potentially transformative links between research, training and professional activities within the context of professional training in 'the field of training' at the university and the observable links in what we refer to as 'training development'.

First, we will present the theoretical perspectives we used to observe and analyse this method of training. Second, we will present the research methodology which we closely linked to the educational design of the 'Training-Action-Research' programme. Based on the analysis of field data obtained from multiple cohorts (students' written productions, group work, interviews with tutors in work situations, the professional development committee, etc.), we discuss the conditions under which a space for dialogue and mediation can produce professional skills that meet the needs of the profession (social expectations) but also support the development of a reflective position by all the actors involved (learners, academics, professionals).

Theoretical perspectives for training development in the field of adult education within the university setting

To reflect jointly about work, training and research and to make intelligible the dynamics of individual and collective learning, the dynamics of professional development and the more global dynamics of the social transformation of reality, we posit that social reality, much like the market economy, is a socio-historical construct rather than an intangible feature of human nature. Thus arises the following questions: What social construction of practices and professions are the actors of university training, the learners, the researchers and the socio-economic actors in the field, involved in? How and why?

To problematise and account for the transformative dynamics at work in the programmes according to the different levels of actors identified (politicians, academics, training practitioners, learners), who are involved in the training and professional development programmes, over the past 10 years, we have been analysing a research-action approach, coupled with a pedagogical model of training in and through research at the University of Rennes. The specificity of this approach is that it allows us to reflect jointly, in terms of research and training, on common concepts of experience, training development, critical reflexivity and support.

The specific feature of the support that this training provides is that it is necessarily plural and associates individual and collective learning objectives, as well as goals-seeking organizational and social transformation (which contribute to the construction of the training field and of professions). Reflecting upon and implementing a transformative training development approach within the specific context of adult training at the university means understanding the approach in all its

complexity, notably the 'communication' challenges it faces. This is the assertion that the approach requires all actors involved to possess a certain ethic of discussion, based on both the development of a reflexive and critical capacity (the capacity of the actors to question themselves and question a situation) and a capacity to look at issues from a different perspective. According to Habermas, all these activities lie at the heart of all mutual comprehension processes. Indeed, mutual comprehension is the condition required for all communicational rationality; it is an axiological rationality based on a discussion of a plural, instrumental and emancipatory rationality (Bertrand et al., 2014). This spoken complexity is coupled with the need for a creative dimension which enables actors to reflect upon, and simultaneously experience, the indispensable interactions between the micro-, meso- and macro-levels of a training programme (i.e., pedagogical, training or evaluation) across different time-frames.

Highly developed programmes accommodate these three levels of reality, which are too often disjointed and which often have antagonistic interests, and incorporates different levels of interaction and the different issues. In academia, training development is at the service of a socio-pedagogical project rooted in an institution with its own values, a specific work organization and socially heterogeneous worlds. In this context, defending a project based on supporting 'transformative learning' (Mezirow, 1991, 2009), and seeking the development of learners, teams and organizations, is far from easy: such a project also requires actors (learners, tutors, researchers) to act within complex environments, to develop a specific posture and a 'professional ethos' (Jorro, 2007), to develop both a singular identity and efficient modes of socialisation and, last but not least, to create meaning in and for action (Eneau & Bertrand-Lameul, 2012, 2014). This approach thus implies that the conception of an interpersonal relationship is based not only on competition and on the position one occupies in the workplace, but also on reciprocity, parity and mutuality, implying a contract-based approach (Eneau, 2005, 2008).

This conception is necessary, albeit insufficient. The system formed by the actors, concerning the training and communication activities that connect them, at all levels, is characterised by paradoxical issues: the attempt to adapt, control and rationalise approaches – and the associated significant risks – was borrowed from Habermas by the actors of transformative learning. Put differently, these actors borrowed the system of instituting practices marked primarily by a maneuvering action, at the expense of a more reflexive and more critical communicative act (Donaldson, 2009; Mezirow, 2001). In the context of university education, we know that, when the instrumental mechanisms of the objective world alone drive action, (counting the number of students who access sustainable employment, measuring the success rate in examinations, etc.), the risk is that the support mechanisms implemented, at all levels, develop like a social world 'colonised' by arrangements. These arrangements are themselves directed by 'banking mechanisms' (in reference to Freire) and they hinder all distanced and conscious actions and thus, ultimately, all 'critical learning' (Brookfield, 2005).

Conversely, from a transformative perspective, training development and support proposes to start from the experiences of learners, trainers and other actors and to compare these experiences in an attempt to co-construct and co-produce meaning within a perspective of individual and collective change. In other words, this perspective proposes to associate self-directed learning, co-

training and mixed-training dimensions in order to seek transformation (Mezirow, 2001; Mezirow & Taylor, 2009).

However, the collaboration between the different social worlds of training, work and research is not a simple matter. One must therefore question the tension between the different forms of 'self', others and the environment and, based on the action of each learner and the actors of the training proposed (on-the-job situations, trainings taken, the research approach, etc.), reflect on personal and professional positions and the construction of an identity rooted in both personal and collective experiences. Ultimately, it is a question of engaging in an ethical reflection based on distancing and the mobilisation of critical knowledge – from the perspective borrowed from criticism (Brookfield) and the North American transformative learning concept (Mezirow) –, and pursuing its expected emancipatory effects (according to Freire). Seeking the construction of epistemic knowledge, the transformative perspective of this support is therefore based on dialogue and intersubjectivity in order to relate, identify and describe the contexts in which action takes place. This approach seeks to deconstruct the normative meaning of these contexts and to perceive better the inferences, roles, logics and, above all, the modes of interpretation underlying action.

To this end, a truly transformative training-development programme is not only about making the learners and actors involved more autonomous in their ability to act as professionals and to act independently from an instrumental and situational perspective (mastery of the environment's tools, codes and expectations). Above all, such a programme also seeks to make those involved more autonomous from an epistemological perspective. This means making them capable of questioning the merits of actions taken, of issuing informed judgments and, ultimately, of influencing the environment in which they act in terms of values, ethics and even ideologies (Eneau, 2005). In turn, this process, which primarily targets learners, potentially involves transformations for all players involved in the training system. Viewing and supporting this approach as a dynamic process thus involves more than action (work), training (learning) and research (the production of knowledge) and results from a necessarily interactionist and pragmatic approach. Perceived as a meeting between the instituted and the instituting, the approach also seeks to raise the subjects' awareness of how 'patterns of meaning' are constructed by the environment, by individuals' pasts and by culture (Mezirow, 2001).

Training-Action-Research as a research methodology, pedagogical design and a dialogic space offering support

To reflect on and implement training development, we draw on a Training-Action-Research (TAR) approach which is complex, constructivist and transformative with regard to both its scientific and pedagogical dimensions. Training development with a transformative aspect takes the form of a university project (political orientation) and an educational project (model). It is founded on critical reflexivity. The model on which it is based has been developed at the University of Rennes 2 since 2009 by the team involved in the SIFA Master's programme. The initial model drew on the studies undertaken by Charlier (2005) and was then gradually adapted (Eneau & Bertrand-Lameul, 2012, 2014). We seek neither to comply with, nor to free ourselves entirely from, a normative institutional framework (university programmes). Nor do we seek to take into account only the requests for professionalisation or employability which may be demanded by work environments or by the learners themselves, especially when they are expected to learn how to create or manage complex

mechanisms and respond to requirements in contexts of permanent change. On the contrary, the training approach developed in these training programmes, for different partners, consists of creating conditions for 'dialogue and mediation' as spaces of joint regulation in which consciences are expressed, deployed, come together and are transformed and thereby transform uses and practices.

The example of the SIFA Master's degree: Evolutionary professionalisation in adult training

At the University of Rennes 2, the SIFA Master's degree programme receives 20 to 25 learners per year (approximately 50 people if we combine the first and second year of the Master's programme), the majority of whom are professionals resuming their studies in order to validate their experience and obtain academic certification. The programme thus has instrumental objectives, i.e., job access and protection via the acquisition of competences and the obtention of certification. Above all, it seeks to support learners in their personal and professional development. It thus guides the construction of one's professional identity and position, offering students a dialogic and transformative space (Eneau et al., 2012).

This is sandwich-course training. Different training departments are devoted to the construction of the professional project and to the analysis of practices. They rely on tools such as portfolios where co-development (collective) and reflexive writings (individual) play a major role. These tools mediate between the student's project, the university's project and the training centre or professional field. For this 'dialogue', different moments of collective exchange are organized in the context of exchanges between the trainer (for the university), tutors (for companies or facilities that host trainees) and students, in an approach based on a 'contract-based pedagogy' (Eneau, 2005; Labelle, 1996).

Spaces and moments of "dialogue and mediation"

Training departments in general, and the analysis of practices in particular, co-facilitated by the trainer and a researcher, are spaces where lived experiences are explored and explained and where discussion is used as a space for dialogic training. This space-time feature of training allows us to undertake a reflective analysis of the experience of professional settings, as well as students' previous experiences and 'reference frameworks' (Brookfield, 2005; Mezirow, 1991) in all their uniqueness and diversity. The training is thus part of an approach *in* and *through* research, by a reflection *in* and *on* action. The approach is intended to act as a forum for discussion which questions the logics of training and the situated action and research and seeks to produce knowledge that is both experiential and generalisable.

While learners are the people most directly concerned with the effects of transformative learning, pedagogical teams (trainers, researchers) and the various partners (places where professions are exercised, fields of professionalisation, sites which receive trainees, on-site discussions between tutors, learners and the trainer in charge of coaching) all experience similar processes.

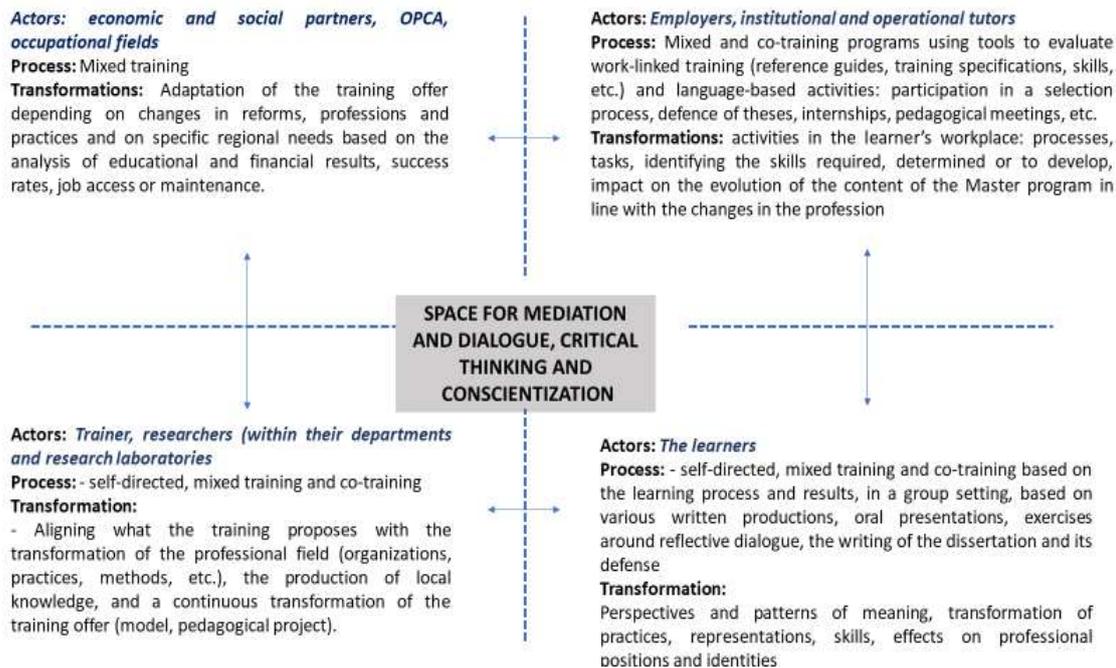


Figure 1. Process and sense of transformation at work in the dialogue and mediation space

Indeed, according to Mezirow's concept, all transformative learning implies involvement and possible changes in training environments, not only for the participants and those offering support within the framework of formal training (assessment of training, for instance), but also for the various actors engaged in the course of the action (for instance, through exchanging views and the involvement implied, the construction of portfolios, or the undertaking of empirical studies which contribute to professional papers or theses in particular). Similarly, the pedagogical teams (through 'professional development committees', for instance) also become subject to the effects of this support which is based on educational reciprocity from the various actors involved in the training (learners, academics, professionals, etc.). In such transformative educational projects, the places of work, internships or training are thus explored, analysed, and evaluated by learners.

Methodological characteristics of training *in* and *through* research: From the co-constructed object to the implemented object

The mediation and dialogue spaces in the TAR seek to make these spaces heuristic, i.e., potentially knowledge-producing, with the triad relationship and its tensions at the heart of the three poles (Pineau, 1995). The order of the terms chosen (training, action, research) reveals the primary objective that connects these three phases. When an approach – such as the SIFA Master's programme in which our analysis was implemented – results in a study, or produces knowledge, that is useful to the researcher, when it allows learners to develop an academic research project that is business-related and based on an object whose 'existential' origin it identifies, then, as Barbier (1996) argues, the three phases of the construction of the object are close to those that Bourdieu, Passeron and Chamboredon have defined in sociology: the object is conquered, constructed and constated. They are translated into TAR by 'an approached, co-constructed and completed object'.

In the case of training *in* and *through* a research programme based on practice and action (Eneau et al., 2012), the training objectives are naturally perceived as the main starting point. However, the five functions of classical research are at work, both for students and for the pedagogical team: 1) problematisation; 2) the assessment and exploration of a field through the production of data on acts and practices; 3) conceptualisation; 4) formalising by writing a research report or brief; 5) heuristic production that results from the metabolisation of the practice or action involved in the production of knowledge. In a rather mixed manner, these are technical (mastery of processes, procedures, methods, techniques, tools), cultural and social (development of professional socialisations as the ability to understand and act in different social worlds, supporting the subject in the development of abilities to work in an interprofessional group, for instance in a group project). This knowledge is also linked to the subject (self-knowledge, knowledge about the obstacles that prevent him/her from doing, being, thinking and ‘becoming’ and the potentialities that question and help to overcome these obstacles).

In conclusion: Relevance and limitations of transformative training development programmes

Broadly speaking, the approach described and analysed here supports the transformation of social practices of professional training. From a systemic perspective, the different levels of interaction allow for a critical and ‘transformative’ discussion of common objects in the fields of teaching, research and professional practices (positions, activities, specific skills related to the professions involved in the training). This approach seeks individual transformation in terms of learning and development (distancing and critical skills, identity construction, development of a professional ethos, etc.), as well as collective transformations in terms of the training system and the modalities of action (dialogic capacities, the valorisation of professional experience, the expected effects of changes in work-related practices and activities, etc.).

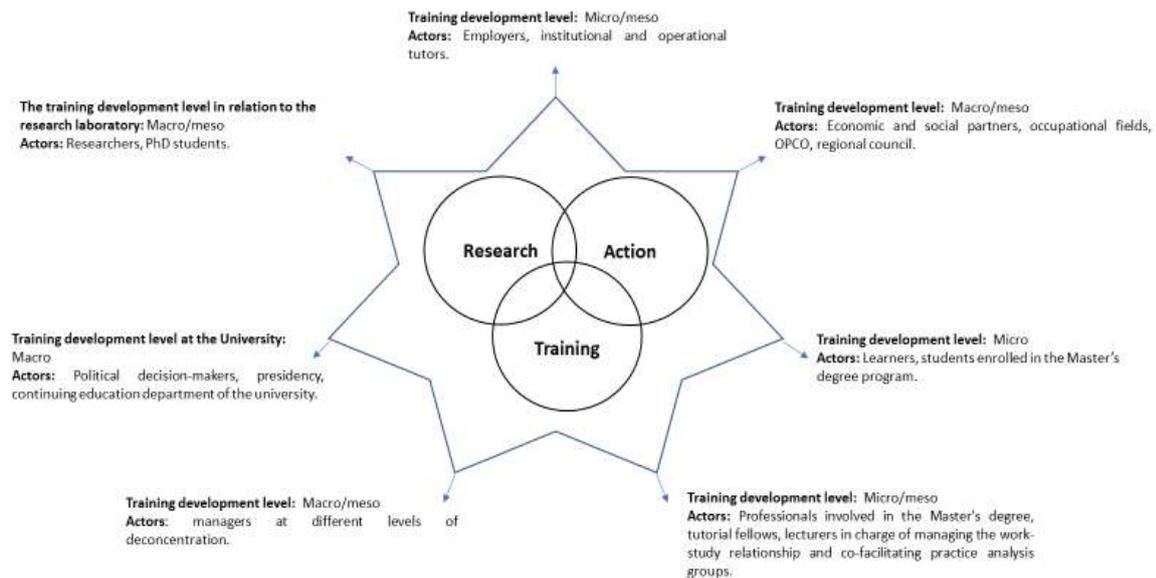


Figure 2. Communication system for training development

The conduct of students during individual and collective activities at the university, the production of the reflective work that the training programme requires and the individual production of written materials (the dissertation that validates the Master's programme in the second year) are considered as places and opportunities where an 'experiential dialogism' develops (Bertrand, 2007). Put differently, there is a combination of experiences, which is often paradoxical, of technical mastery, intellectual development, reflexivity and mutual understanding. The situations of exchange during the meetings held at the university are an ongoing source of information on the evolution of students' reflective abilities and on the 'distortions of meaning' experienced (Mezirow, [1991] 2001). The individual productions of learners (papers written after an internship, end-of-year dissertations) and collective productions (papers written during training) notably enable us to analyse how the research that the learners undertake results from an individual and collective construction that is reflexive and transformative and involves distancing oneself from the lived, stated and theorised experience.

Clearly, the support proposed seeks to strengthen the reflexive capacities of learners and, as far as possible, those of trainers, facilitators and actors in the field. The objective is to co-construct, based on lived experiences, a 'building-experience activity' (Zeitler, 2013) that allows participants to enter into a dialogic questioning through which the justification of professional practices (including those of researchers) is initially deconstructed. Moreover, this activity is based on a process that seeks to transform experience and considers that experience can be a space for both the legitimation and transformation of action through a distanced and critical analysis that produces new interpretive categories. Learning, in this sense, can therefore be described as co-interpretive and a space for mutual understanding; indeed, it renews learners' relationships with their experiences, i.e., in this case, with their own 'co-development process' (Zeitler, 2013).

A second aspect aims to enable learners and the various actors involved (prescribers, employers, funders) to discover maieutic virtues in order to rebuild – as a result of the work undertaken on their experiences – a reciprocal legitimacy, based this time on new representations of the roles and positions of the actors involved in the dialogue. This reworking of the sense of individual and collective experience is therefore involved in the 'experimentation' undertaken, in the sense of Labelle (2008), and seeks to shift from the lived experience to the formative experience in a transition that certainly requires skills, but also – and especially – needs a deeper transformation of identity. The degree of transformation may also be observed through the identification, during training, of indicators to identify the emergence of reflexive practitioner-researchers. During and after the training programme, the professional development of learners (selected and successful developments in the professional and personal fields) changes employment (functional, hierarchical), the quality of the work and the audience to whom the work is addressed (work-related academic dissertations, group work, etc.), revealing the effects of a truly transformative approach. Evaluation reports during, and at the end of, the course also reveal the transformation of the practices of the teaching team, i.e., the required, potential or ongoing transformations.

Exploring the conditions of transformation in organizations that host students (work organizations, professional practices, etc.), and within more political and institutional spaces, remains a vast undertaking which we must further build upon.

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Practices and Policies in vocational training: The trainers' perceptions

Andreia Borges & Ana Maria Seixas

Introduction

In this research we seek to understand how trainers reconcile normative-legal guidelines on vocational training with teaching practices through their perceptions of public policies on adult education and training and the impact these policies have on their work. Barret underlines the importance of the role of public policies in education, recognising UNESCO's stance when he states that 'solid coherent policies and plans are the bedrock on which to build sustainable education systems, achieve educational development goals and contribute effectively to lifelong learning' (Barret, 2018, p. 85). The uncertain socio-economic context in which we live, constantly undergoing transformation and connected to the disappearance of traditional jobs for life, accentuates the emerging challenges for adult education agents. (Avis, 2017; Caspar, 2007). Our society is characterised by great inequalities and high unemployment rates despite increases in the number of highly qualified members, posing a challenge for vocational training: the demystification of qualifications as a solution for unemployment (Avis, 2017). In this context, our reflections on the trends in vocational training seek to address these present-day challenges, as emphasised by several authors.

Trends in vocational training

Following the Second World War, the path of adult education was guided by the ideals of lifelong education promoting social change and human emancipation, an approach upheld by UNESCO. Since then, we have witnessed significant setbacks in this field through the neglect of the humanistic-critical and transformative approach in a predominantly capitalist society which directs education towards the management of human resources, with a view to encouraging the economic development of the global market (Lima, 2007).

International organisations, such as the European Union and OECD, reinforce economics-orientated political discourses associated with a functional, economic and pragmatic logic (Guimarães, 2016; Lima, 2007). The epistemological approach of education is highly dependent on the production models of existing social policies. The international discourses, particularly by OECD, have tended, over time, to favour an economic and pragmatic position directed towards 'adaptability, employability and production of competitive advantages in the global market (...) with corresponding reinforcement of individual responsibilities for the acquisition of knowledge and skills to compete' (Lima, 2007, p. 14).

The difficulty in articulating supranational regulations with national policies is clearly evident in the field of adult education in Portugal, with public policies characterised by discontinuity and inconsistency (Guimarães, 2016; Lima, 2007). Canário (2013) points out that Portugal has failed to recognise this field as being a genuine priority for education policy in recent decades. In 2013, Barros stated that Portugal continued to register one of the lowest rates of adult participation in learning processes, a situation which shows little sign of diminishing according to data from 2017,

with only 9.8% of the adult population between the ages of 25 and 64 in adult education processes (CNE, 2018). ANQEP currently manages the National Qualifications Catalogue (CNQ) in Portugal, providing training benchmarks which enable the adult population to access RVCC double accreditation processes, EFA and CET courses, module-based courses and courses for the completion of upper secondary education (Lopes, 2017).

Lopes goes on to highlight the fact that essential funding for EFA is characterised by an 'almost complete reliance on European funds' (2017, p. 325). Investment in adult education has to be a collective responsibility via collaboration between stakeholders, namely municipalities and local institutions, pursuing the establishment of a stable model, one best able to satisfy the specific needs of locals and socio-cultural groups (Ramos, 2007). The author also mentions that within the context of the current socio-political dominance of the functionalist paradigm, vocational training has become more empowered, given the importance of qualifications for social integration into the labour market. For a professional (re)integration, training must seek to develop the technical skills required in a real work context, to provide curriculum flexibility, to enable an official certification of qualifications and also to promote the objective of integration into the labour market. (Ramos, 2007). Pursuing a logic of demand for higher qualifications, training has opted to 'focus on a logic based on the production of academic and professional certifications. For this reason, difficulties in articulating with associative, community or local development initiatives have been exposed' (Lima, 2012, p. 98).

Three prevailing trends can be listed in the field of adult training: globalisation, technology and demographic changes, the latter specifically relating to the ageing population (Barros, 2013; Carvalho & Coelho, 2009; Sitzmann & Weinhardt, 2019). Moura (2004) poses other challenges to vocational training, namely that many companies are insensitive towards the needs of training, and as such recommends a close interconnection between training centres and companies so that a survey of needs can be undertaken to provide training with effective responses.

The challenges of the training profession

Regulatory Decree No. 66/94, which governs trainer activity, defines the role as that of a professional who 'establishes an educational relationship with the trainees, encouraging knowledge and skills acquisition, as well as the development of attitudes and forms of behaviour appropriate to professional performance'. (Article 2). In the most recent document, which defines the legal framework of EFA and UFCD courses (Ordinance no 283/2011, Article 40), it is made clear that the responsibility for developing training and designing the necessary technical and pedagogical materials, as well as the assessment tools, rests with these professionals.

Martins (2018) has identified two opposing systems in the representation of trainers:

1) Trainers by profession, the 'missionaries', 2) Trainers with a side-line occupation, the 'mercenaries'. This distinction makes it possible to acknowledge, on the one hand, the professionals who develop adult training as the core activity in their career, with a high level of involvement and investment in adult education, and, on the other hand, those professionals who perceive training as a side-line occupation, with a low level of involvement. The author relates these differing positions to the precariousness of the social class, given that few trainers have full-time contracts of employment while others use their training role as a means for increasing remuneration since

they are involved in another professional activity 'as an expert in a specific area of training'. (Martins, 2018, p. 90). An IEFP journal (2010) identifies most of these professionals as being self-employed with low-paid service contracts, triggering a need to complement training activities with another job. The results of a survey conducted by Martins (2016) on the reinterpreting of adult education policies on the part of trainers, show tensions and contradictions between policies and practices experienced by the actors in their appropriation. In characterising the professional group, IEFP (2010) states that it is mostly represented by highly qualified younger elements (averaging less than 40 years of age), with social sciences and humanities, IT and business sciences being the more favoured areas of training. The data from the study by Martins (2016) backed up these characteristics, with the author claiming that these professionals had been integrated into the labour market, practising within their basic training area, prior to embarking on the career of trainer. Trainers gave as the reason for enrolling interest in the activity, alongside recognition of the need to update their knowledge (IEFP, 2010).

The IEFP report (2010) also shows that trainers, on the whole, are satisfied with their activity, due to diversity, autonomy at work and labour flexibility, i.e., time management benefits. However, the report also reveals factors for dissatisfaction, such as difficulties in building a career, unstable remuneration, as well as the absence of a work environment characterising the profession of a trainer.

The challenges facing the profession include issues related to the design and management of training, a comprehensive survey of real training needs, a mobilisation of more adequate educational approaches to various training contexts and even continuous updating of training content. Martins (2016) concludes with a reflection on the logic relating to implementation compared with that of a collective construction based on public action. He claims that 'the State still defines the bulk of policies, often without listening to the people in the field, deciding unilaterally on the means of producing policies'. (Martins, 2016, p. 91). This top-down perspective, based on economic, financial and instrumental rationality, fails to recognise the difficulties in the field as well as failing to appreciate the realities faced by the actors who practise adult education policies, culminating in an inability to adjust to practical realities. The author defends a participatory logic involving those who are taking part in public action through a bottom up perspective, thereby adapting public policies in response to the challenges posed within the trainer profession.

Research methodology

In order to undertake this research project, we established a guiding general objective for the study: to understand trainers' perceptions about the normative-legal guidelines along with the corresponding practices in vocational training. We opted for a qualitative and descriptive investigation in order to 'analyse the meaning that the actors give to their practices and the events with which they are confronted: their value systems, their normative references, their interpretations' (Quivy & Campenhoudt, 1998, cited in Amado & Ferreira, 2014, p. 207).

In selecting the semi-structured interview as a data collection technique, we produced interview guidelines in which we defined a preliminary plan anticipating the essential elements we sought to obtain. The interview guidelines were structured into six thematic sections, according to the

predefined specific objectives, representing a logical and sequential order of presentation and development:

1. Presentation and legitimisation of the interview
2. Interviewee identification
3. Trainer profile and professional identity
4. Vocational training practices
5. Public policies and vocational training
6. Overview and reflection on the interview

After agreeing on a date and time to interview each participant, according to their availability, the data was collected via an audio recorder with the prior consent of the participants. After collecting the data, it was necessary to carry out a thorough transcription of the interviews, an essential task for the next step: content analysis.

Participants

The average age of those interviewed was 49, with the participants averaging 17 years as a trainer. The participant with the longest professional experience had completed 28 years of service, compared with that of the least experienced being just 5 years. All the participants have high level qualifications and only one interviewee has no other professional activities concomitant with the profession of trainer. The latter feature is in line with the research presented by Martins (2016), in which he claims that trainers are professionals who develop other activities in the labour market, aside from training.

It is important to stress that in the research project under consideration here, the representativeness of our sample is not guaranteed, since it is constituted by a theoretical, intentional and non-random sample. Creswell presents the theoretical sample as a process in which, 'the investigator selects a sample of individuals to study based on their contribution to the development of the theory. Often, this process begins with a homogeneous sample of individuals who are similar' (Creswell, 2007, p. 290).

The selection of participants was affected by the availability of the trainers at the training centre, which explains the non-representativeness of the general population of trainers. However, within the available context, we sought to ensure that our participants represented diversity in terms of areas of training, the number of years of service as a trainer and the age profile.

Analysis and discussion

The content analysis enabled us to present seven distinct categories:

- A:** Perceptions on the professional development of the trainer
- B:** Perceptions on the profession of trainer
- C:** Perceptions on the reasons why trainees attend vocational training
- D:** Perceptions on the National Qualifications Catalogue
- E:** Perceptions on educational management in training
- F:** Perceptions on public policies on vocational training
- G:** Perceptions on research in vocational training

With regard to professional identity, trainers highlighted the interpersonal relationships as a key element, reflecting the fact that it is a profession which focuses on people. As trainers, they believe social skills become more pronounced, with specific reference to communication skills as stated by Jobert (2007). Trainers registered a positive level of satisfaction with their profession, with the most rewarding aspects of their work being the relationships established with others, the benefits trainees gain from learning and the recognition given to their work.

According to our interviewees, long-term training provides the most rewarding interpersonal relationships, since there is a bond which is established over time. The educational strategies listed by trainers also enhance social interaction, stating that this close contact is essential in fostering motivation in trainees and effectiveness within training. It should be noted, however, that for some, developing interpersonal relationships can bring about certain constraints when evaluating the training, due to its subjectivity. Some trainers also highlighted satisfaction with autonomy and flexibility at the professional level, a fact also referred to in the IEFP report (2010).

That having been said, regarding the professional characterisation of trainers, the interviewees expressed dissatisfaction with their working conditions, namely wages and a lack of social recognition in relation to their status. Jobert (2007) and Martins (2018) also identify the precariousness of the profession in view of the requirements imposed. The low remuneration levels associated with trainers is also brought to light in an IEFP report (2010).

As for the educational management process, one conclusion of our study is the consensus view that diagnosing the needs of trainees and companies is of central importance. The survey respondents perceived a diagnosis of needs as a practice facilitating educational management, enabling an evaluation of the previous experiences of trainees and a more effective educational differentiation by satisfying individual specificities. The respondents also pointed out that a prior analysis of needs enables the adjusting of course content to the interests of the trainees. Jobert (2007) similarly emphasises the importance of a needs analysis in order to optimise recognition of the previous experiences of trainees.

When asked about important issues for future research projects, most participants consistently mentioned an investment in studies analysing needs in vocational training in order to respond in an effective manner to the interests of people and the labour market. The study by Martins (2016) also highlights a demand for greater investment in the diagnosis of training needs as well as the consulting of trainers in the field with a view to reducing the discrepancy between public training policies and the reality on the ground.

As far as public policies in vocational training are concerned, diverse perceptions were noted. A general dissatisfaction was registered, with the prevailing impression being that of widespread disorganisation. Several trainers criticised the latent objectives in training, namely the activity becoming an end-in-itself, with several reports relating to trainees attending successive courses with the aim of obtaining continuous financial remuneration through subsidised support. Some trainers also criticised the objective of reducing unemployment rates, stating that this requirement, imposed by IEFP, is one of the main reasons why trainees decide to attend training courses as opposed to them displaying any genuine interest in learning.

In relation to the National Qualifications Catalogue (CNQ), trainers also had different viewpoints. Specifically, there was a predominantly negative perception regarding the predefined timelines for

training, with respondents making the case that it should be adjusted to specific contents and to each group of trainees according to the assessed needs. Several concerns relating to the contents provided were evident, not least obsolescence in view of the present realities of the labour market, as well as the overlapping and repetition of course contents with respect to different training modules.

However, all the respondents claimed that it is important to have national guidelines with defined objectives and course contents, standardised throughout the whole of the funded training system, thus facilitating the educational management of trainers. The information obtained through the interviews underlines the need to bring about changes in the way the CNQ is organised. The trainers' insights on contributions to research in vocational training also reflect the need to make changes in training and update CNQ references, which concur with the conclusions of the study presented by Martins (2016). The impact of training, essential in assessing the quality of training (Meignant, 2003), was also raised during discussion, with trainers saying that there is a lack of real evidence relating to this. As such, investment in studies on the effectiveness of the training provided is necessary. The importance of conducting impact assessments on adult education policies is also pointed out in other contexts (Barret, 2018).

Final reflections

Adult education in Portugal is characterised by great socio-political discontinuity, subordinated as it is to economic development and human resources management (Lima, 2007). Lima believes it to be imperative to resume a critical and humanist perspective of adult education, thereby promoting autonomy, freedom, human rights, solidarity and social justice. The authors referred to throughout this research allow us to identify some emerging challenges within the context of vocational training, namely the fast pace of globalisation, the phenomenon of multiculturalism, constant technological innovation, the ageing of the population and the resulting increase in the age of the working population, all of which require new balances between the formal and non-formal system through flexible and adaptable practices able to meet the forthcoming demands of a constantly changing and developing contemporary society.

The trend towards the prominence of training for the qualification of competing human resources, as well as the previously listed social challenges, lead us to reflect on a need for policy approaches in vocational training which aim to achieve the full development of trainees, thus seeking to combine the professional aspect with the social and personal.

The diversity of the collated views about professional training practices, reflecting the complexities of reality, highlight a need for further studies on this issue. Moreover, the shortage of surveys focusing on trainers underlines the need to conduct more extensive research analysing the views not only of the trainers but also of the other agents involved in vocational training, both qualitatively and quantitatively, so as to provide a data triangulation and thus obtain more conclusive results which can bring about changes in public policies, bearing in mind the experience of actors in the field and promoting the bottom up perspective outlined by Martins (2016).

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Glass slippers and symbols of hope – Rebuilding further education teachers’ agency

Carol Thompson

Introduction

Picasso is attributed with the quote ‘all children are artists, the problem is staying an artist when you grow up.’ (in Thompson, 2018) Perhaps a reference to the ways in which education and life experience impact on creative abilities? A similar sentiment is expressed by Robinson (2017) who suggests that our education system does not prepare for workplaces where creative abilities would be of value: ‘Current systems of education were not designed to meet the challenges we now face. They were developed to meet the needs of a former age.’ (Robinson, 2017, p. 40). Robinson suggests that schools are modelled in the image of industrialisation - a product model, educating children in ‘batches’ based on their age- group and fuelled by a desire to evidence success through achievement data. But what of the Further Education Sector (FE)? This phase of English education is recognised for its diversity and applauded for its ability to transform lives (Duckworth & Smith, 2018). Does it offer a creative curriculum and the scope for each learner to develop the skills that they need for the modern workplace?

The FE sector has undergone a transformation in the last 20 years, usually attributed to the Incorporation of Colleges, following the Further and Higher Education Act in 1992. Since that time, changes to structure, funding and management have all played a part in the drive towards a more commercialised approach. There have been clear moves from ideals of social justice and ‘second-chance’ education to financial stability which has meant that colleges face challenges ‘...which will limit their ability to meet individual, employer and community need.’ (AoC, 2014, p. 1) In addition, greater accountability and a more bureaucratic approach has inevitably had an impact on the ways that FE teachers enact their roles (Thompson, 2018).

For many of the teachers currently working in FE, Incorporation is simply an historical fact – they did not experience it and so are unlikely to make comparisons or to recognise the limitations in freedom incurred by the subsequent inculcation of accepted forms of practice. Since this event, increased value has been placed on being identified as a ‘good teacher’ by whoever has the power to allocate this label and ‘good teaching’ is defined by a set of criteria which in turn lead to a specific approach to classroom practice not always suited to the sector. Furthermore, standards-driven Teacher Education espoused to be ‘evidence-based’ has helped to popularise ideas about what does and does not work in the classroom - as outlined by Bennett ‘values become facts which are taught and propagated in educational training establishments...’ (2013, p. 2) and this continues after graduation when even more things that a teacher ‘should’ do are embedded into schools and colleges through policy: ‘Teachers are blown hither and thither on the tides of policy churn, eroded by the ebb and flow, diminished, sapped and de-professionalised. And below even them are the children who suffer the most, as their teachers struggle to keep up with the labyrinthine hoops through which they are expected to jump.’ (Bennett, 2013)

All of this has led to a somewhat technicist approach to teaching (Hodkinson, 1998) and has created a scenario in which certain teaching strategies have been legitimised on the basis of research 'evidence' with subsequent beliefs about what good teaching is becoming embedded through external and internal policy. In a sector where financial constraints are a continual threat and job stability is shaky, it is probable that teachers are unlikely to question accepted norms of practice and subsequently will be reluctant to bring individual creativities to the role.

In the story of Cinderella, the Glass Slipper provides a symbol of hope and transformation. By exploring specific 'enablers' and 'constraints' to teaching practice within FE, it is hoped that common myths will be exposed, common sense may be reinstated, and teachers can once again take individual and creative approaches to their work.

The project was in two phases, the first aimed to explore factors which enabled or constrained approaches to teaching. This involved the use of semi-structured interviews based on a framework of interview questions. In order to gain a range of perspectives, interviews were held with Leaders, Managers and Teachers, providing the opportunity to compare responses between each of the groups. The sample consisted of 13 teachers, 4 managers and 9 leaders from a range of organisations including FE Colleges, land-based colleges and Prison Education. In order to provide anonymity to participants, transcripts were coded using pseudonyms.

The second phase of the research involved 3 focus groups, each based at a different FE College. Participants were self-selecting and involved Teachers, Trainees and Curriculum Leads. The purpose of the focus groups was to present and discuss the findings from the first phase.

Literature review

Creativity in teaching and learning is not a new idea, indeed, the use of creative approaches is recognised as a way of improving standards (Ofsted, 2010). Robinson has advocated the need for more creativity within schools and Higher Education (Robinson et al., 1999; Robinson, 2017) and reports such as 'Success for All' (DfES, 2002) acknowledge the impact of teaching approaches on learning effectiveness. A simple online search for 'creative teaching and learning' reveals over 260,000 hits, which suggests that this is an area of interest for many! Yet, standardised approaches continue to rise within FE and risk suffocating teacher innovation.

Creativity is a powerful term, often associated with a 'special few' but according to Robinson (2017) this is a misconception. He stresses that in order to progress as a society we need to think differently about creativity and run our schools, companies and communities in ways which embrace a wider view of what is considered creative. Samples (1976) suggests that society has a strong focus on rationality and making reference to Einstein, believes that by ignoring that which is not considered rational we may be limiting our potential: 'Einstein called the intuitive or metaphoric mind a sacred gift. He added that the rational mind was a faithful servant. It is paradoxical that in the context of modern life we have begun to worship the servant and defile the divine.' (1976, p. 26)

Robinson believes that there are three key aspects of creativity; imagination which brings to mind things that are not currently part of our experience; creativity - the process through which we develop original ideas and innovation through which we put new ideas into practice (1976, p. 26). Rogers 'diffusion of innovation' theory suggests that this is not necessarily about designing entirely

new approaches but about using resources and strategies in more innovative ways, something which every teacher has the capacity to do. (Rogers, 2003) This can be seen in Koestler's theory of about how human creativity transpires, Koestler (1964) using the term 'bisociation' to refer to the combination of an object or idea from two fields not normally considered to be related, an example of this can be found in Kung-Fu punctuation whereby punctuation is taught through the use of Kung Fu moves (Thompson & Spenceley, 2019).

Within the amorphous world of FE, creativity may not be defined in clear terms but what is likely to be defined is what is (and is not) viewed as creative within a given setting, so in order to be creative something must be recognised as such. This raises questions about who has the power to attach the 'creative' label to a given activity and whether or not those 'in power' are suitably qualified to make such judgements.

Leadership and culture

The changes following the Further and Higher Education Act 1992 established a model of educational leadership which was heavily influenced by commercial practice and subsequently led to more emphasis on the measurement of quantitative outcomes. This resulted in the growth of technical-rational methods and presented difficulties in demonstrating the more transformative elements of FE opportunities. (Glatter, 1999)

The view that post-Incorporation FE takes on a more managerial approach is not unusual (Bush 2003) although this is not necessarily acknowledged by Leaders or Managers who are likely to describe their roles as having more in common with personal values or traits. However, it could be argued that in the current climate, personal values are challenged by the multitude of external demands leaders must contend with. When the 'danger' of a bad Ofsted report (Ofsted is the Government body responsible for monitoring standards in education) may have significant consequences for individuals there is a very real potential that their leadership vision may be shaped by external rather than internal values.

Given the multitude of things that must be juggled to satisfy the requirements of numerous bodies, the Leader's role is complex, but according to Schein: 'The only thing of real importance that leaders do is to create and manage culture' (in Buscher & Harris 1999, p. 306) and in a society which values innovation, the need to create a culture which not only allows but inspires creativity is essential.

Enablers and constraints

It is inevitable that the existence of specific guidelines about how education institutions will be judged will lead to a narrower definition of 'good' teaching and learning. The creation of a powerful inspection regime in conjunction with the production of standards, form control mechanisms which require increased quality assurance processes to monitor compliance. But who says the standards are right? And even if they are... for how long? Coffield argues that the current system of inspection, whilst having some merit, is overall 'unreliable, invalid and at times unjust' (2017, p. 69).

Politis (2010) suggests that creativity is enabled when there is shared commitment, adequate resources, intellectual challenge and high levels of autonomy, supported by supervisors who encourage employees to take risks. Davis et al. outline a range of similar factors and conclude that within education, collaborative, flexible working should be facilitated stressing the importance

of '...liberating innovative relationships.' (2012, p. 179) They also emphasise the significance of flexible hierarchies and informal structures developing within social spaces rather than designated teams. The relevance of relationship in general is acknowledged, in particular the constitution of power, suggesting that more creative approaches are likely to occur in settings where staff are able to challenge without fear of sanctions.

In contrast, Sternberg and Kaufman have written that 'constraints do not necessarily harm creative potential - indeed they are built into the construct of creativity itself.' (2010, p. 481). Likewise, McIntyre (2012) claims that creative individuals may also be provided with possibilities as a result of factors experienced as constraints, suggesting that freedom to be creative may be less to do with the absence of constraints and more to do with how we work within them.

Findings and discussion

For respondents identified as teachers or managers, the most significant influence on how they conducted their work came from their immediate line manager. Important factors were, relationships based on trust, freedom to innovate and a line manager who was considered to be supportive. These findings have some similarities to the literature (Politis, 2010, Davis et al., 2012) and highlight the importance of professional agency. In some examples, agency was achieved, not necessarily through 'legitimate' consent but by virtue of location (not working at the main site) or teaching a specialised subject which others had limited knowledge of. In these cases, it was possible to 'fly under the radar' as far as conforming to standardised practice.

The most significant constraint for teachers and for managers, (70% of responses) was the impact of 'Laborious, time consuming or tick-box processes' viewed by many as being indicative of a lack of trust:

Bureaucracy occurs when trust goes out of the window. I think you see that in a lot of organisations ...there is a breakdown in trust because it is difficult for a big organisation like a college to have a handle on what's going on in every classroom.' (Pete)

Another constraint was what teachers saw as a focus on assessment, particularly when this related to achieving learner outcomes with references being made to the additional workload required to 'get learners through': '... Nobody fails here. (Lydia)

Within 30% of the interviews, respondents articulated fears in relation to job security. This was clearly evident when discussing whether or not they would be prepared to 'take a risk' in the classroom:

Fear is a big factor, particularly if you take an institution which has gone through a bad Ofsted, the fear is everywhere ...the leadership is changing its mind all the time and not particularly clear about what the expectations are ... it does feel that things go in and out of vogue, so you'll find that British Values are really important one minute then that's 'yeah do it but not so important' then you refocus on maths and English and then 'oh no we are focussing on this...' (Pete)

The overall power of Ofsted was prominent in most of the teacher's interviews, as was the need to conform to what the organisation deemed 'good practice'. In most cases, one informed the other, with teaching usually being modelled on Ofsted guidelines but with limited evidence of how these practices improved quality. (Greatbatch & Tate, 2018) This in turn provided the basis for tutors to adopt a 'safe' stance by taking a pragmatic approach to the job. Pete was mindful of what he perceived as constant surveillance of teacher's practice which he likened to being in a fishbowl:

I know this from talking to colleagues... If you feel like someone can come in at any point you are less likely to take risks in the classroom to do things that might not work because you are always on the watch out. (Pete)

For managers the most significant factor in how they constructed their work related to not being micro-managed and being able to organise their own time (75%) but in common with teachers, Managers felt constrained by systems and paperwork, in particular the need to report on data. In all cases, managers took a pragmatic approach but were also somewhat cynical:

We had spreadsheets ... this course attracts this amount of money... it was all tied to money, which you can understand to a certain degree because you can't have a course that's flagging and costing a fortune but there are ways of doing it that I believe could be better. (Abby)

Compliance to systems and processes was a strong feature in the manager interviews, who had similar views to teachers in relation to its impact:

In a nutshell, I think that creativity is stifled by compliance, no doubt about it but it is trying to find that happy medium and I haven't found it yet (Abby)

For leaders the most significant enabler was a sense of agency in relation to decision making. Given their positions in the hierarchy, this is not surprising but for most participants, agency was expressed as an internal trait, rather than something attached to their designation within the organisation.

In common with respondents in other categories, Leaders cited a number of constraints within their roles. Of these the most significant was external policy and the constant churn of new initiatives (66% of responses), followed by insufficient funding (55%). Leaders also found the audit and judgement culture frustrating (33%).

For me education is a ridiculously messy human pursuit and I marvel at how the government tries to control it and make it manageable. I think we're trying to monetise something that's messy and immeasurable. That's obviously very tricky. (Derek)

In contrast to the other groups, leaders made reference to the constraints created by other members of staff, including 'Getting buy-in from staff' (33%). In addition, there were a range of factors which leaders considered to be important in terms of constraining innovative teaching. These included 'Staff being passive and not challenging, rushing to fix problems rather than looking

for a range of solutions and lack of research used to forge improvements.' Two of the principals interviewed said they actively encouraged teachers to approach the senior management team with ideas about how things could be improved.

I often get asked things like 'wouldn't it be a good idea if teachers had a period off where they could all meet' ... my view is... if that's a good idea why is it not happening? I can't make that happen ...there seems to be almost a feeling that people can't do things when they can ... (James)

Leaders also demonstrated some awareness of the reasons why staff might be reluctant to challenge the status quo, citing surveillance and the links to performance management, as being a potential block. At the same time as acknowledging the negative aspects of these approaches, there was a general reluctance to implement changes without evidence that such change might also bring a positive impact. The colleges who had opted to amend processes, for example removing the grading or performance management components of lesson observations, did state their reasons for doing so were based on research evidence.

There was some recognition of the impact of teachers' workload:

I see the current workload in Further Education as being at the upper human limit... I genuinely believe it's beyond what's possible for somebody to do a really sparking job and if we are serious as a country around getting teachers to do the best for the next generation then we need to reduce the workload if it moves it is the teacher's responsibility ... and it can't be right. (Adil)

An important finding was the contrast between teachers' beliefs about their own agency and how leaders viewed this. Some leaders, considered their influence over what happened in the classroom to be minimal and it was the teachers who were in control:

The people who have the most agency are the Lecturers. After my 32 years in the sector what I'm aware of is that those personal relationships have a greater impact on the success of the learner outcome than a dozen decisions that I make in this office. (Trevor)

There was also some awareness of factors which influenced teachers' views on their own agency and several leaders acknowledged the effect of internal policies and processes, particularly those linked to performance management.

There is always that blame culture in education ... if your results are bad chances are you might lose your job so it's quite dangerous being experimental. (James)

Although several leaders felt they had no *direct* influence on teaching, most articulated an awareness of the connections between leadership, culture and classroom practice yet, none had clear ideas about how they might create an environment in which teachers could be more innovative. Despite this they were very aware of the significance of the teaching role:

I genuinely believe that the only people who make a difference are the Teachers. Everyone else in the system needs to align their work towards what it is they are doing with their learners because they impact those learners for life. (Adil)

Symbols of hope

The findings of this research were shared with three focus groups in order to gain current perspectives about the data and potential recommendations for change. Some key themes emerged from these discussions and highlighted that, despite the constraints, some teachers did feel supported to take creative approaches to their work. The connecting factor for these participants was how they perceived their professional agency, not as an actor-situation transaction, in which agency is linked to the function someone plays in an organisation, (Biesta et al., 2014) but as something inherent. As a consequence, they were less influenced by 'rules' or 'processes'. This was similar to the leaders who adopted the viewpoint of agency as something more akin to personal autonomy. Agency therefore was more closely linked to perception than to actual constraints. In the first phase of the research, the majority of teachers viewed their roles in terms of their job descriptions (and were subsequently constrained by those limitations), however, the consistent view of leaders was that the group with the most agency, and therefore the most opportunity to innovate, were the teachers. This finding suggests that within one of these groups there is a misconception, not only about what constitutes agency but about who has it. Overall, teachers were viewed as being somewhat passive in their attempts to claim professional agency, yet agency was viewed as having positive associations with creativity, motivation and well-being.

Final thoughts

The aim of this project was to investigate factors which empowered or constrained FE teachers in relation to innovation within teaching and learning. The hope was that specific 'enablers' and 'constraints' would be discovered and that these might provide a basis from which to adapt practice. This hope was simplistic. Whilst claiming professional agency was viewed by the focus groups as a noteworthy factor, the findings suggest that this step alone would not create a significant shift in practice. If we were to tell teachers what their professional agency was and how they might claim it, we would simply be adding another set of guidelines to be adhered to!

Whilst some general enablers and constraints to creativity have been discovered, these are both context and perception bound, therefore any adjustments made must be done so in relation to these dynamics. In addition, the specific factors outlined relate to more cultural, whole-organisation influences and as such cannot simply be addressed within the classroom. Change, therefore, is not the responsibility of the few, it is in the hands of many and to be effective needs to be approached from this perspective.

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Recognition of prior learning: Approaches between Brazil and Portugal

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Introduction

This chapter reflects on adult education in Brazil and Portugal, and more specifically about the Recognition of Prior Learning of employed people in the context of the Certific Net in Brazil, and the Qualifica Programme in Portugal. Throughout this chapter, we will use the short form Certific to address the Certific Net, as it is usual in Brazil. Methodologically, it is a qualitative research that relies on the analysis of documents and participant observation for gathering information and describing the processes.

As far as Certific is concerned, the documents which were analysed, with the exception of the legal documents issued by the Brazilian Government, were the ones produced by the Instituto Federal de Santa Catarina (IFSC). As for the Qualifica Programme, the Portuguese legislation currently in force was analysed as well as the documents produced by ANQEP, the National Agency for Qualification and Vocational Education and Training. This is a public institution that operates nationally. It coordinates several public policies of training and upskilling programmes for young people and adults, under the Ministry of Education and the Ministry of Labour and Social Solidarity, in coordination with the Ministry of Economy.

The Certific framework adopted by IFSC is in the scope of an emancipatory education. According to Freire (2006), it requires the acknowledgement that both teachers and students have knowledge accumulated and, at the same time, they are aware that they are unfinished beings having the ontological need of being more. In Portugal, adult education is more focused on a pragmatic and humanist education with some emancipatory features, although there are other theories. The document *Methodological Guide for Lifelong Guidance* (ANQEP, 2017) refers to the development of the adult's self-concept based on Rogers (1961), among other authors. The use of methodologies such as life stories and portfolios for validation and certification of informal and non-formal learning allows the adult to develop and deepen his/her critical thinking through a transformative approach (Mezirow, 2009). The acknowledgement of prior learning and of the adult's references, context to identify his/her knowledge and competences to expand them are also features that can be found in Freire (2013). Within this scope, formal, informal and non-formal lifelong learning is valued to reinforce self-awareness, define/rebuild the adult's personal and professional project keeping in mind the European policies as well.

The recognition of prior learning in Brazil: The Certific Net

The certification of prior learning, both academic and professional, in Brazil was boosted by the law of *Diretrizes e Bases da Educação Nacional* (LDB/1996), law no. 9.394/96, and referred to in article 41 - The knowledge acquired in professional and technological education, including at work, may be evaluated, recognised and certified to continue or complete the studies. However, the achievement of the professional certification through the recognition of prior learning is very recent

in Brazil. The first Certific experiences were in 2010 and only met 13% of the target set initially at 10.000 workers (Hickenbick et al., 2019).

Due to these results, Certific underwent restructuring that was regulated by the Ordinance MEC no. 8, 2nd May 2014. According to article 1, sole paragraph, it defines Certific as a '[...] public policy instrument of the Vocational and Technological Education directed to workers that seek the formal recognition of knowledge, expertise and professional skills acquired in formal and non-formal learning processes and in one's life and work, through processes of professional certification'.

And Article 4 of the above Ordinance states, as restructuring of the Certific the following preparatory step prior to the processes of professional certification: a) the surveying and coordination of demand; b) internal community awareness for the processes of professional certification; c) formulation and approval of internal rules of professional certification; d) accreditation with Certific Net; e) the drawing-up and approval of the professional certification pedagogical project and authorisation; the multiprofessional evaluation team training; g) the external community's awareness; h) publicity of the professional certification processes and respective vacancies.

The recognition of prior learning in Portugal: The Qualifica programme

In Portugal, the process of recognition and validation of prior learning and certification of personal and professional competences as well as the curricular equivalencies and its respective accreditation are based on the Decree-Law no. 74/91, 9th February. Over the years, some actions were implemented until 2016 when the Qualifica Programme was created. These actions can be summarised by the establishment of the following entities: Task Force for the Development of Adult Education and Training (1988); National Agency of Adult Education and Training (1989); Directorate-General of Vocational Training (2002); The National Agency for Qualifications (2007); Centres for the Recognition, Validation and Certification of Skills (2001); New Opportunities Centres (2007); Centres for Qualification and Vocational Education (2013) and finally Qualifica Centres (2016).

The Qualifica Programme has three major points, one of them are the answers and diverse tools, that combine adult education and the skill-oriented professional training with the recognition, validation and certification of competences (Ordinance no. 232/2016, 29th August, p. 3006).

Qualifica Centres operationalise the Qualifica Programme that aims at revitalising adult education and training as a central pillar of the qualifications system, by ensuring the continuity of the lifelong learning policies and the continuous improvement of the quality of the processes and the learning outcomes as a political priority in the national context as stated in the above Ordinance. The recognition of prior learning, besides raising the candidates' levels of qualification also enhances them to build new life projects and education/training pathways (Alcoforado, 2014).

The Qualifica Programme places an emphasis upon qualification. Decree-Law no. 14/2017 sets the National Credit System for Vocational Education and Training, making it possible to allocate credit points to the qualifications of the National Catalogue of Qualifications and capitalise training and develop customised training pathways in line with the ECVET system. It is mandatory that the adult is referred to certified training that meets each individual's needs. Unlike

previous programmes, the RVCC process requires a minimum of 50 hours of training and the certification is linked to an examination.

Intervention stages in Certific (Brazil)

Certific in IFSC is regulated by the Resolution/CEDE no. 46, 26th November 2015 and is a two-stage procedure. The first one consists of the Assessment and Recognition of professional prior learning and the second one of the Complementation Training.

The framework document for the Youth and Adult Education at IFSC (Resolution/CEPE no. 186/2017) defines that the first stage consists of five steps: identification and search of the demand; empowerment of the evaluators multidisciplinary team through courses given by experienced professionals; the drawing-up of the Professional Certification Pedagogical Project (PPCP) and the Notice for vacancies offer.

As far as Enrolment is concerned - the institution is presented to the workers, the evaluation team (with a minimum of two trainers of the professional area that is going to be certified plus one person of the pedagogical team) and Certific (its objectives, steps and the timetable). At this stage a collective interview takes place where the professional knowledge is explained so that the candidates become aware of the competences, skills and knowledge concerning the professional framework to be certified based in the course reference. The PCPP is built based on the reference course. During the collective interview, a group dynamic takes place so that the worker can share with her/ his colleagues what is good and what is bad in their profession, so that the candidates can acknowledge themselves as professionals, while being working class.

The next stage is the personal interview: its objective is to define the candidate's socio-economic and professional background and it usually takes about forty minutes. The interviews should be conducted by the teacher of the technical area of the profile to be certified with the participation of the pedagogic nucleus. The Practical Assessment of the Professional Experiential Knowledge takes place in order to perform the practical assessment. The team should group the professional experiential knowledge of the reference course in thematic axes (recorded appropriately on the PPCP) and plan the activities that can enable the evaluation of the competences and skills required in each of the axis.

The last step is the delivery of documents and referrals. The workers receive the Descriptive Memorandum that contain the respective opinions and the Attestation indicating the skills and competences that the candidate was able to validate. The candidates who successfully achieves sixty per cent or more of their experiential knowledge, which was assessed and recognised, will get a Certificate or Diploma, accordingly with the level of the certification process.

The second stage is the Complementary Training - that the worker may be required to undertake if the team in charge of the assessment identifies skills which are lacking during the process and which may occur in Professional Training Courses (FIC). These are short term courses with no fixed workload which depend on the built project. They are especially offered to the candidates enrolled in the process. The activities are proposed to be developed by the candidate, designed specifically to overcome the gaps detected in the process; in Curricular Components of FIC or Technical courses that are offered by the institution; through Guided Study.

Intervention stages in professional RVCC (Programa Qualifica in Portugal)

The intervention stages at the Qualifica Centres are regulated by Ordinance no. 232/2016, 29th August. Figure 1 outlines the description of these stages.

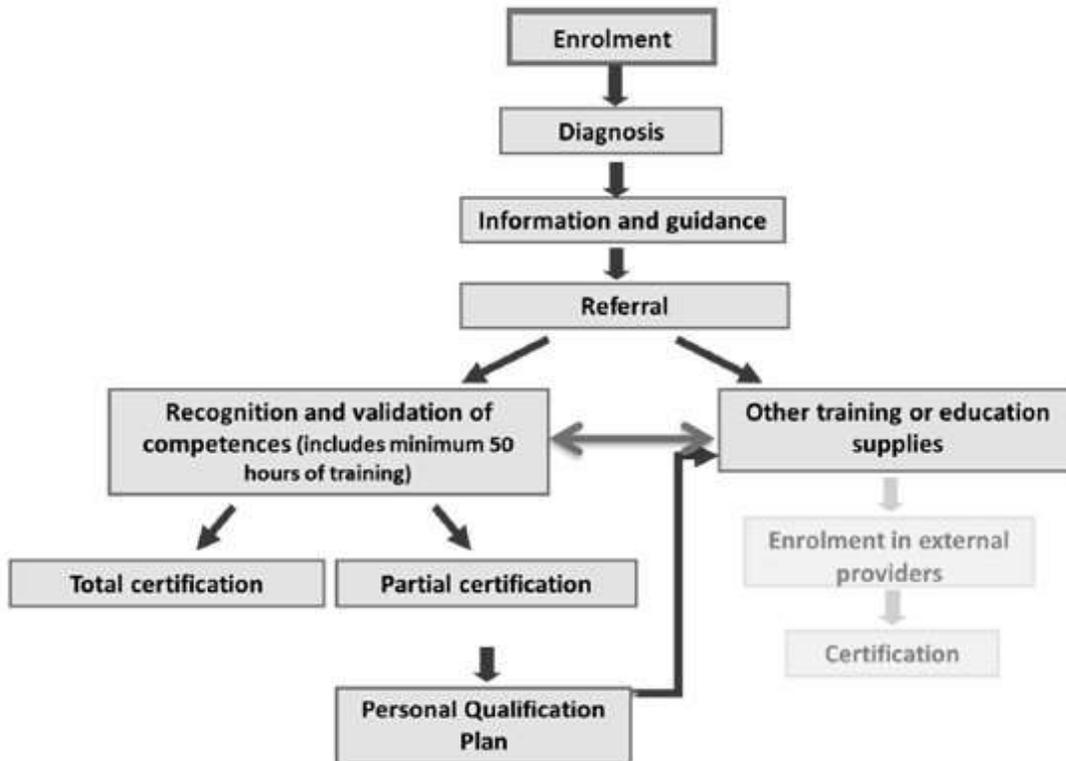


Figure 1 - Intervention stages in *Qualifica* Centres (Source: ANQEP)

Each of these stages is briefly described as follows:

- a) Enrolment (usually it takes one session of one to four hours which can be individual or in group) - the candidate is informed about the mission and objectives of the Qualifica Centres/Programme. Then, he/she is enrolled in SIGO where all the procedures of all the intervention steps will be registered. The Qualifica Passport is issued, and the next sessions timetable is negotiated.
- b) Diagnosis (between one and six sessions that can last for one or two hours, per session, in group or individually) - The technician of guidance, recognition and validation of competences (TGRVC) reviews the candidate's profile, especially through his/her curriculum analysis, prior learning and life experience, valuing his/her needs, motivations and expectations and assesses his/her skills (through diagnostic tests, individual or group interviews, for example). This stage promotes the candidate's self-concept and enhances interacting effectively. The *Methodological Guide for Lifelong Guidance* supports this step. This information is inserted in the candidate's Vocational Development Portfolio in which all the candidate's documents are gathered and his/her results of the guidance activities.

- c) Information and guidance - It takes between one and eight individual or group sessions (one or two hours per session). The candidate (adult/NEET) is supported in the definition of a career project, in the decision-making process according to his/her profile, enabling the pursuit of further studies or entering the labour market. It involves information about the National Qualifications System (NQS), its structures and tools. It aims at promoting the candidate's self-awareness and knowledge. The Vocational Development Portfolio continues to be built and the Individual Career Project (ICP) is also prepared by the candidate. The ICP is composed by the chosen career project, the rationale, the strategy for its implementation, the main challenges and the timetable to fulfil the ICP.
- d) Referral (This intervention stage implies one individual session that takes between one and two hours) - The candidate is guided to a tailored learning offer which can be an education and training pathway or a RVCC process that can be academic and/or professional, in line with both the NQS and the ICP. Then the Individual Referral Plan is formalised. If the candidate is referred to a RVCC process (academic and/or professional), he/she continues at the Qualifica centre, otherwise he/she will be referred to a different institution.
- e) Recognition and validation of competences (includes minimum 50-hours training). In this intervention stage we only refer to the professional RVCC (RVCC Pro) process as it is the scope of this chapter. This process is based on the NCQ Key-competences standard. The Competences Recognition is based on the professional RVCC standard analysis; on the elaboration of the portfolio, on the competences balance, technical interview and on the application of assessment tools (such as practical exercises and observation at the workplace) by the TGRVC and a trainer/s from that specific professional field. The Competences Validation results from the self-evaluation and evaluation of the Portfolio Team who assess the acquired competences within the NCQ standard. The skills that the candidate demonstrates are identified as well as those needed to be acquired through learning.
- f) Professional Competences Certification - The candidate is assessed by a jury that is composed of two trainers with technical qualification in the education and training area of the standard that is being assessed and they must have at least five years' professional experience in that field; the trainer that accompanied the candidate's validation process; a representative of the trade union in the activity sector and a representative of employers' organisations; through a practical demonstration of the competences held within the professional competences standard, combined with the portfolio analysis and the assessment tools applied during the recognition and validation of competences stage; preferably in the workplace, where he/she demonstrates competences related to the competences previously validated. As a result, the

candidate can be fully certified or partially certified. In this case, the remaining training required is registered in the candidate's Personal Qualification Plan and the Qualifica Centre informs him/her where the required training is available. The certificate is awarded by the Ministry of Education and, for all due purposes, it is equivalent to that obtained in mainstream education.

Some reflections on Certific and RVCC Pro

Considering the stage prior to the offer of both processes, some reflections emerge from this work. It is essential to identify the skills that are in demand, since the worker will not come on her/his own as s/he does not feel that s/he belongs to the school that, for centuries, has received students to teach and not workers to have their prior learning recognised.

Fischer and Franzoi (2009, p. 41) use the term 'foreigner' to refer to the worker that arrives at school referring that these workers have mixed feelings about the school that expelled them very early and, in many cases, repeatedly. They have a mixed feeling of fascination and fear because they do not recognise it as a right they have '[...]. The regular school, with its traditional ways of pedagogical organization, creates difficulties of access and of remaining in school, because it disregards the fact that these workers need to conciliate the time at school with the one at work. School addresses them, within or out of it, as foreigners'.

Due to this specificity, it is particularly important to identify the needed skills. As far as Certific is concerned, it is essential to decide with the workers, when the PPCP is built, the timetable which is the most suitable for them to participate in the process. In the context of RVCC Pro, this requirement is already considered at stage 3. The timetable is always negotiated with the candidates. It should be noted that the Certific offer is always collective, never individual. That is, only when there is a group of workers (the number is decided by the institution in order to enable the process), can the offer be made, and this one can take place at the request of a social entity or by demand.

On the other hand, the RVCC Pro offer, can be both individual (in case the Centro Qualifica has already trainers in the specific area) or collective with preference being given to a group of workers because when it is necessary the candidates' referral to certified modular training, for instance, a group is required. Otherwise, the offer cannot be accomplished.

It is also important to point out that the team leading the recognition of the prior learning process, in both countries, sometimes, also feel 'foreigners'. Although the educational dimension is present in both Certific and RVCC Pro, it is not the main one, and the recognition of prior learning and acquired competences, a core dimension in the process, is hardly included in graduation courses/initial teacher training or training trainer's courses and it should be ensured as OECD (1918, p. 37) recommends 'ensure adequate training of adult-learning staff'. For this reason, empowering these professionals and raising their awareness so that they realise that this process is not meant for students but for workers, is of crucial relevance for the offer success.

The raising of the external community awareness is also an important factor as the workers, besides having their prior learning socially recognised through a certificate issued by a benchmark organisation, the school, they need this certificate to be recognised and valued, also in the labour market so that their employment conditions and socio-economic situation can be improved.

Final remarks

As a result of the analysis of the processes of the recognition of prior learning and acquired competences considering the Brazilian and the Portuguese realities, it can be realised that there are some differences such as the methodology used in each of the processes. However, there is evidence of a certain similarity as it is the case of a partial validation/certification of the prior learning/acquired competences required. In this situation, in both countries the worker is referred to the remaining training needed. The difference is that in Brazil, the candidate will be able to take further training at the same validation centre. In Portugal, the candidate receives a partial certificate containing the units of competency validated and a PPQ where the required training is described or the professional activities that can be performed at the workplace. After completion, the candidate returns to the Qualifica Centre for reassessment.

As far as the training dimension is concerned, although it is present in both processes, in Portugal it stands out because the candidates must undertake a minimum 50 hours mandatory training, although the formative dimension is present all along the process. In Brazil, it isn't mandatory that the training should be included in the PPCP. The formative dimension is implicit in the process, since the stance followed implies that all the intervention stages are dialogical, including the moment of the candidate's practical assessment.

A quite clear difference between Certific and RVCC Pro is that, in the first process it is mandatory to build the PPCP, while in the second there is a standard to be followed. Certific, before its restructuring, also had standard certification profiles; the restructuring team realised that the standard limited the profiles elaboration, what reduced the profiles that could be certified. Moreover, it was difficult to answer the specificities of the group to which the project was targeted. PPCP allows it because it is built with the collaboration of the workers previously identified. On the other hand, in Portugal the Reference Framework, the National Catalogue of Qualifications, the National Qualifications System and the National Credit System for VET are in line with the European Credit system for Vocational Education and Training (ECVET) what allows the flexibility of qualification pathways, not only in Portugal but also abroad.

Another difference concerns the process that can be individual in Portugal, although it is always preferable in group, and not in Brazil. On the one hand, the candidate does not have to wait for a group to be formed, what enhances the process; on the other hand, the candidates do not have the chance to acknowledge themselves as part of a working group, what facilitates the dialogue and the awareness of their worthiness and how much they can fight collectively.

Reflecting on the processes discussed in this paper, we realise that the follow-up process needs to be improved in Portugal and implemented in Brazil. In Portugal, there is a follow-up after four weeks and six months after the processes are finished but it implies contacting each of the adults individually which consumes a lot of time and it is not always possible to contact them when they change their contacts. In Brazil, it is important to implement a follow-up process of the adults who finished their processes and check the following issues: Did the participation in the process contribute for a better life? Does the labour market recognise the certification? What changes are required in the process in order to improve it?

And last but not least, we would also like to point out, the following common features in both countries: the lack of continuous actions to implement and improve the policy of recognition of prior

learning and acquired competences; the need for continuous training courses to empower the staff involved in the process; the absence of public policies that motivate employers and employees to raise their levels of qualification; the tensions that emerge when the processes of recognition of prior learning and acquired skills are implemented because of the contradictions that reflect the perspectives of the different groups in society: those who claim a complete education and the ones who state that the process should be solely driven by the labour market needs.

Legislation

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Access, permanence and success of adults in processes of recognition, validation and certification of skills: Results of a case study in a *Centro Qualifica* in Northern Portugal

Anabela Cardoso Pinheiro

Introduction

In the last fifteen years, research dedicated to the general theme of adult education and training have grown in number and academic relevance, as can be seen in the Portuguese case (Capucha, 2013, 2015; Carneiro, 2011; Gomes, 2012; Rothes et al., 2019). Despite the penalizing intermittences, this is research that seeks to meet the challenge of conferring analytical intelligibility and empirical detail to the study and understanding of an educational field that has been the subject of continuous transformations and of numerous, and sometimes divergent, political and programmatic orientations. (Pinheiro & Queirós, 2017). Starting on (preliminary) results of a study with a group of adults involved in a RVCC process in a *Centro Qualifica* (CQ) in the northern region of Portugal, this text seeks to study and contribute to produce knowledge about the expectations and motivations that impel and guide adults in choosing, attending and succeeding in this type of adult education and training, characterised by using the adults' life experiences (Ávila & Aníbal (2019 [forthcoming])). Undoubtedly, among other factors, the success of this educational practice correlates with the identification of the adults' motivations. The goal here is, in this sense, to scrutinise goals and motivations associated with this model of educational participation, which gave national expression to a logic of educational work with adults based on the recognition and appreciation of acquired knowledge and skills, and to gather relevant indications on how such adults relate to it. The case study that was conducted provided the possibility of intruding into the training room context, where the meaningful properties of the events are preserved (Yin, 2003).

Participation in appreciation processes of acquired experience

The release, at the beginning of the century, of an RVCC system in Portugal coincided with the process of consolidation, on an international scale, of a paradigm of action in adult education and training oriented for social recognition through formal validation and certification of the competences acquired by adults throughout their life trajectories (formal, non-formal and informal contexts), in the various spheres of materialization of their social participation. This paradigm is based on two fundamental assumptions: on the one hand, that there are learning processes that 'occur outside school as a result of action and experience'; on the other hand, that these experiential learning processes 'give rise to acquired knowledge that must be formalized and socially recognized as a way to ensure greater social justice and better use of human resources (Cavaco, 2007, p. 135). The competences that result from experiential learning are constituted, incorporated, updated and developed in a multiplicity of situations and life contexts, obeying a 'distinct construction and diffusion logic' of the 'disciplinary and transmissive logic' that tends to characterise formal educational contexts and their models and pedagogical practices (Cavaco, 2007, p. 135). By supporting the creation and continuous improvement of a portfolio, the working groups seek to materialise the above briefly presented vision, identifying and recognising together with the adults,

the skills they have acquired and developed throughout their lives, and establishing links and correspondences between those skills and the existing technical references, sometimes at the basic level, sometimes at the secondary level. This involves adults in a process of reflection, self-analysis, self-knowledge and self-assessment that enables the validation of the skills in question, considered here as 'a legitimate source of knowledge, which can (and should) be formalized and validated' (Pires, 2007, pp. 7-8) and the certification and subsequent attainment of a title that conceives a formal qualification level, socially accepted and recognised. The interaction between certification and motivation, a mechanism considered as necessary and essential for learning (Aguilar, n.d.; Carré, 2001; Rogers, 2004), may, to a certain extent, allow the understanding of the degree of involvement of adults, to contribute to the understanding of their behaviour regarding persistence and / or withdrawal (Aguilar, n.d.). Thus, when the subjects are involved, the reasons and motivational factors - fundamental assumptions in the learning process - may mirror the dynamic perspective of action (Fontaine, 1990). Thus, this leads the subject to act, to initiate, to lead, proceed and finish an action. In this line of thinking and especially, because an adult learns when she/he is motivated, it is increasingly necessary to determine the origin of the motivation.

Expectations and motivations of adults participating in education

Given what has just been stressed, the concept of motivation appears as an indispensable reference. Carré (2001) notes this very well, underlining how the notion is in these fields, 'invariably invoked' as it constitutes a real pillar in the access, permanence and educational success of adults. Also in this sense, Michel (quoted by Carré, 2001, p. 19) reinforces the idea that 'motivation is a very broad theme that refers to the personal project and the way it changes throughout life experiences, particularly professional experiences (2001 p. 25). For this author, 'motivation is thus a dynamic, a movement that leads to action and guides the energy of individuals.' In a witty way, Rogers (2004, p. 17) even says that 'an adult who is determined to learn something is a frightening force' and recalls that 'to learn you need to be motivated' and that, on the other hand, it is crucial to find strategies to maintain levels of motivation throughout the training process (finding and maintaining motivation'; Rogers, 2004, p. 16). The aforementioned Carré (2001) argues, moreover, that the motivation of adults in a learning context goes beyond the pedagogical field and intercepts the socioeconomic context. There is a causal relation and strong influence between adult motivation and learning, so the two aspects should not be examined in isolation (Ausubel et al., 1980). Motivation (or lack of it) stems from personal factors (such as needs, fears or interests) as well as external or environmental factors (such as social pressure or incentives of various kinds), and may, therefore, talk about the segmentation between intrinsic motivations and extrinsic motivations (Aguilar, n.d.; Rogers, 2004). The intrinsic motivation is 'the tendency to seek and overcome challenges as we pursue personal interests and exercise skills, and rewards are not necessary to pursue the activity as it is rewarding in itself' (Aguilar, n.d.). According to Rogers (2004), intrinsic motivation is more difficult to determine because it is unnatural and directly observable. The extrinsic motivation is, according to the same author, more easily observed. Aguilar notes that extrinsic motivation will be 'motivation based on reward, or an attempt to avoid punishment, that is, when we engage in a certain activity for a reason that has little to do with it (2004, p. 1). Starting from the theoretical model and the proposal that Phillipe Carré developed in several investigations

about the origin of the motivations inherent to the frequency of formation by the adult population, it is possible to highlight ten factors or types of motivation (2001, pp. 47-52). At the level of intrinsic motivation, three main reasons are identified: the epistemic, related to 'this passion to learn or to know'; the affective social, oriented towards the purpose of benefiting from social contacts'; and the hedonic, 'for pleasure, allied to the practical conditions of development and the environment of formation'. The remaining seven reasons are of an extrinsic order: the economic one (the reasons for participation here are explicitly material); the prescribed (the formation is advised by hierarchical superiors, influence of the affective relations or in extreme circumstances, because the law obliges); the derivative (avoiding situations or activities that are considered unpleasant, that is, the learner considers that it is better to be training than anything else), the professional operating (acquiring skills perceived as necessary to perform specific activities within the scope of the work); personal operational (acquiring skills perceived as necessary for the performance of specific activities but not within the scope of work (leisure, family life, responsibilities, associations, etc.); identity (acquiring skills and / or the symbolic recognition necessary for a transformation (or preservation) of their identity characteristics), and the vocational one (acquiring skills and / or the symbolic recognition necessary to obtain a job, its preservation, evolution or transformation). In this text, I will look at expectations linked to the participation of adults in RVCC processes, considering, in particular, the motivations underlying this participation, as they arise when considered and verbalised in the first person, and reflecting essentially extrinsic factors (namely, the operational professional and, above all, vocational, to use Carré's terminology).

Methodology and results

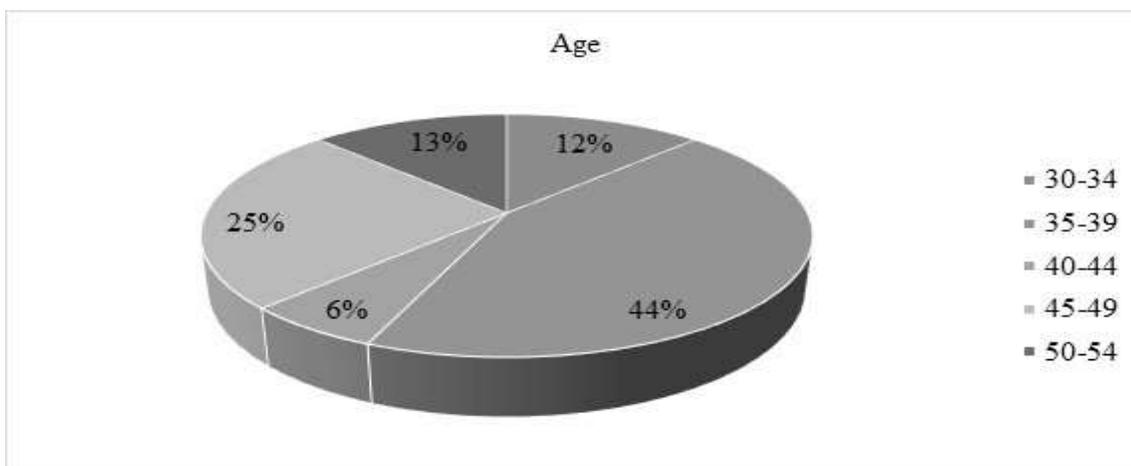
Context of research and participants

This text recruits empirical and analytical elements produced within a ground investigation based on a case study organised around a mixed methodological approach. It involved the application of both qualitative and quantitative methods and techniques, including the collection and processing of socio-graphic information from secondary sources. Through these documents, it was possible to analyse elements of curricular character and elements of evaluation of the respective life path and professional experience and to weigh the motivations, needs and expectations of each adult, in a pre-process phase of RVCC. This information was compiled in a grid with detailed information for each participant. Additionally, semi-structured interviews were conducted with professionals and adults, and contacts with the latter were also mobilised for this preliminary assessment of the data obtained. The option for a mixed approach from a methodological point of view also provided for the application of a small questionnaire survey at the final stage of the process, with the objective of evaluating the perspectives regarding the path taken and the degree of satisfaction with it, as well as changes observed from initial expectations. In the case of dropouts, the application aimed to identify the factors that made it impossible to stay. Thus, it was possible to have longitudinal access to the perception of changes experienced by adults during and after educational participation, as well as the group experience, the meanings associated with the barriers to educational participation experienced by themselves and the critical success factors in the field of access, permanence and successful completion of their routes. Direct observation of the individual and collective sessions up to the time of the Certification Jury also offered the possibility of access

to relevant information, namely about relationships, behaviour and, above all, about the dynamics of the formative context. This direct and systematic observation work is based on observation grids designed specifically for this purpose. To frame and deepen the knowledge about this reality, information was also mobilised resulting from research and analysis of legislation and other relevant documentation. The observed group is composed of sixteen adults, and the school RVCC process - including the complementary training sessions which took place between January 2018 and March 2019.

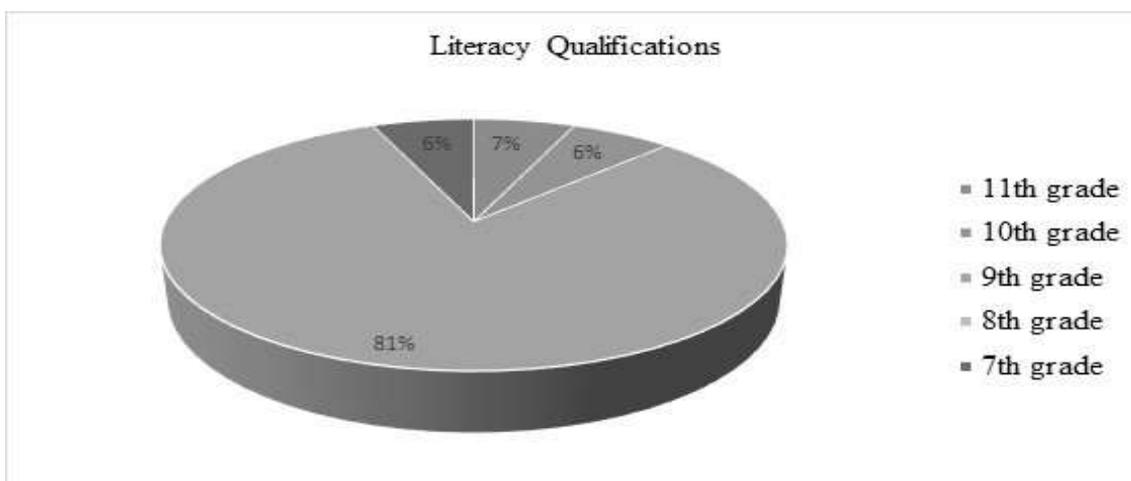
Brief sociographic characterisation of the adult group

This research focuses on the study of a group of 16 individuals, 8 women and 8 men, aged between 32 and 53 years. Most participants are between 35 and 40 years old.



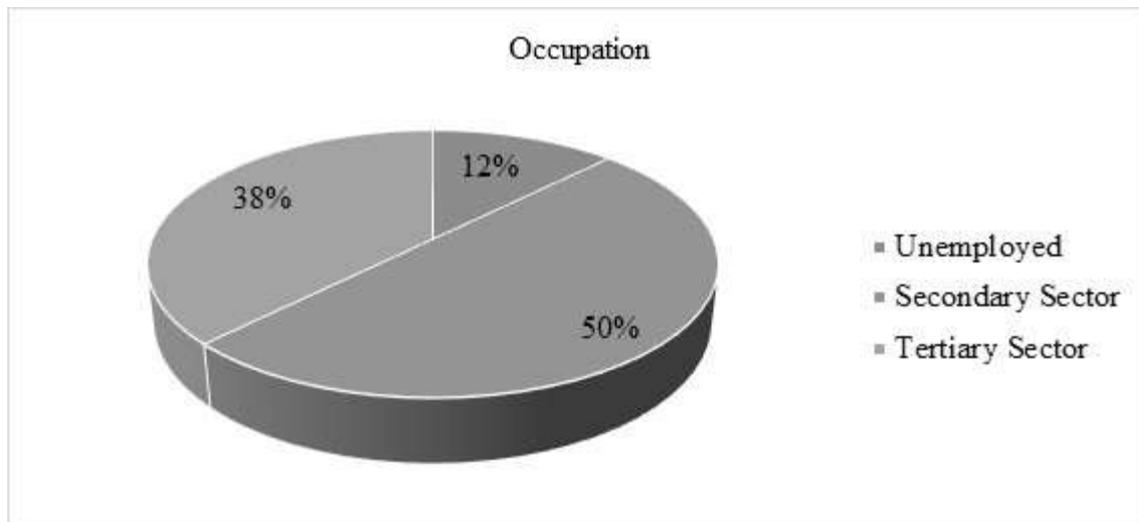
Graphic 1. Characterisation of participants by age

Regarding literacy qualifications, the vast majority of the group (81%) has the equivalent of the 3rd cycle of basic education (9th grade).



Graphic 2. Characterisation of participants by education

Regarding the employment situation, 88% of the employees are employed; the remaining 12% of the elements are in the unemployed category. In the group of employees, 50% work in the private sector, in secondary sector activities and 38% in tertiary sector activities



Graphic 3. Characterisation of participants regarding their professional condition

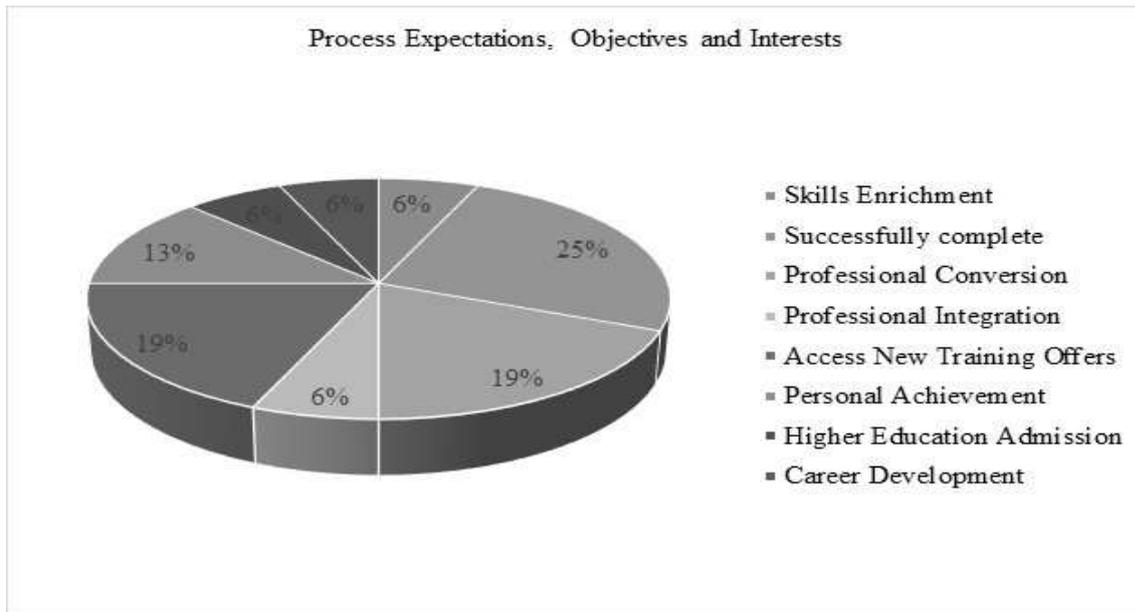
Some preliminary results on group motivations and expectations regarding the participations in the RVCC Process

Focusing now, in a necessarily brief and preliminary manner, on the responses of the individuals in the adult group observed, regarding the expectations, objectives and interests explicitly presented as having favoured their adherence to a secondary level RVCC process. We find that, 25% of the participants did so with the clear intention - precisely to complete this process successfully. Equally evident are the indications concerning vocational motivations, that is, for purposes of strengthening employability. Professional retraining stands out and emerges as a conscious bet by stakeholders (19%). Concerns about immediate or future career advancement are also mentioned (6% of participants), as well as betting and investing to protect against future difficulties in returning to the labour market in case of unemployment (6% of participants). Here, the basic idea is to recognise the insufficiency of formal qualifications and the consequent desire to increase the level of education / qualification, allowing the subsequent access to other educational offerings (underlined by 19% of participants), the expressed desire for admission. in higher education (6%) and validation and skills enhancement (emphasised by 6% of participants) capable of fostering job mobility:

I need the twelfth year to access other functions within the company and take another career path"; "I depend on this to take an advanced programming course and perform other functions"; Not having the twelfth year is a hindrance in looking for a job. I felt it when I was unemployed. If I can make it, I can make progress.

Motivations of this nature, and expectations that participation in this process may enable the achievement of this type of purpose, were expressed by a clear majority of members of the observed group.

Of some relevance, albeit inferior - there were mentions of this type by 19% of individuals - eminently personal or identity references arise, that is, oriented towards the question of recognition or status that certification can provide on an individual level. family or social and, therefore, reflecting socio-affective motivations: 'I want to feel fulfilled, because it was something I left undone and I want to show that I am capable'; 'I want to set a good example for my children and encourage them'.



Graphic 4. Categorization of expectations and motivations verbalized by adults

Regarding the factors that contribute to the success of the process, overall results are presented and evidenced through the content analysis of the interviews conducted with adults. The responses emphasise a domain of intrinsic motivation, eventually highlighting a locus of internal control, with emphasis on persistence:

Will. The emotional side. I think the main part is motivation, which is for a gain confidence, earn will.; It is my commitment. It is up to each one.; The tools are all given to us to do this. It really depends on one's will and life.

Other factors of permanence mentioned and related to oneself, are directed to the availability of time:

If I comply with the timings. I can reconcile, that is, my professional, family life and then conciliate with the timings.; At this point, the important thing for this to go well was that I had a little more time; Probably finding more time compatibility.; I have a hard time, but it's time; No, I haven't had much. This is a reality.

It is also noteworthy that participants mentioned obstacles/difficulties experienced throughout the process related to the development of autobiography, a factor inherent in the RVCC process and the possibility of exposure of private life:

I have difficulty in writing the text, in its format; Mostly, writing is not my thing and I have some difficulties in developing certain subjects'; Ah, my main difficulty is to talk about my life. It is talking about myself. And that yes, it forces me to look back; It's the organisation of the portfolio itself.

Parallel to these difficulties, participants also mentioned the importance of the team's support to speed up the RVCC process, which is fundamental for its success:

Being present, because if that person is present, it will also encourage us to be; It's the contact. I think it's the most important thing, the contact, yes. Interaction, yes, that is important.; More communication; Dialogue. We work all day, we feel tired, unmotivated with our job and then when we come here it is important to hear some motivation words, to be comforted and encouraged.

From the point of view of the technicians working with the observed group, the perspectives and expectations expressed by most of their members are those that, throughout their experience as professionals in RVCC processes, have been repeatedly collected: although this is a heterogeneous group, as far as their experiences and life histories are concerned, this group, like many others, places a high value on formal certification and the meaning it has for professional stabilisation and qualification. This does not invalidate that these concerns articulate with others.

According to the technicians interviewed the mobilisation of adults to develop qualification pathways is often achieved by reconciling intrinsic and extrinsic stimuli:

Those who seek us with a kind of intrinsic motivation end up taking the process to the end, because, okay, I, may even want to have the twelfth grade because the company right now is pushing me to have it, and that's extrinsic motivation, but if, allied to this, I even think it is a good opportunity for me, then I have both factors.

Looking at the critical factors of permanence and success in the RVCC process, the technicians tend to emphasise the importance of intrinsic, personal/identity (socio-affective) motivations that will be truly guiding and the true basis for persistence and success:

There are people who come to us with a goal of personal fulfilment. To feel more fulfilled on a personal level, they want to finish, for example, the twelfth grade; it has nothing to do with career progression, but with a sense of self-appreciation.

Brief discussion of results and final reflections

The RVCC process represents the scenario of the present investigation and by looking at its configuration and potential meanings it was considered significant to make a deeper analysis of the motivations and expectations that adult participants present in their experience of participation in this specific model of educational participation. From the results obtained, and here very briefly and preliminarily presented, it may be advanced, as a necessarily provisional conclusion, that adults generally participate in RVCC processes significantly imbued with vocational motivations. This may signify an adherence on their part to a mainly instrumental understanding of educational

participation in adulthood and, in particular, of RVCC processes. To a large extent, it appears that most adults have sought participation in the secondary-level RVCC process precisely in order to see immediate or long-term improvement in their employment status, progress in their current business or progress in the future, following the completion of more advanced levels of training. On the other hand - and this is no small matter - it is interesting to note that some of these individuals have the expectation of improving their future professional situation based on the possibility of obtaining new levels of qualification, through the accomplishment of more and more training and through it, the development of competences that constitute today crucial data in the socio-professional trajectory of any individual. Despite the maintenance of some stereotypical views and prejudices associated with participation in RVCC processes, it is equally interesting to note that there is still a group of adults who emphasise intrinsic motivations for that participation (the idea of 'learning to learn' and to achieve a sense of accomplishment and fairness in the past without achieving relevant levels of academic certification). The lack of support or motivation to pursue studies in the normal school and early entry into the labour market are the main reasons why these adults left the formal education system; For some of the group members, the principle of the pursuit of equal opportunity and social justice, even if deferred over time, is emphasised by participating in the RVCC process. Given such results, and among other relevant issues to consider, the challenge of *Qualifica* Centres and their technicians stands out to manage very different expectations within the group and, at the same time, to deal with the instrumental vision that at some point, it may eventually impose itself and dominate the perspective and participation in RVCC processes. The reconciliation between recognising the importance of the professional impact of these processes and valuing a perspective that spells out personal, family and social advantages is certainly a very difficult compromise, but one that is decisive for the effective appreciation of RVCC processes.

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Public adult education policy: Participants' insights on the recognition of prior learning

Angelina Maria Gonçalves Teixeira Macedo

Introduction

Adult education and training have been on the Portuguese policy agenda, mostly since the 1990's, in line with the European concerns and policies. The Portuguese National Agency for Education and Training of Adults (ANEFA – Agência Nacional para a Educação e Formação de Adultos), realising the importance of lifelong learning as a key to promote human capital and being competitive and innovative in a globalised and fast-changing society, created in 2000 the first Centres for the Recognition, Validation and Certification of Competences (RVCC).

In 2005, in the context of New Opportunities Initiative, they were replaced by the New Opportunities Centres (NOC) which were extinguished eight years later. The centres for qualification and vocational education (CQEP) replaced the previous NOC and since 2016 CQEP have been replaced by Qualifica Centres.

Despite all these initiatives, Portugal still registers a significant percentage of population without or with a low academic and/or professional qualification which contributes not only to a slower development of the country but also to these people's devaluation. In 2016, more than 50% of the Portuguese population, aged between 25 and 64 years old, only attained the lower secondary level or below as the highest level attained (OECD, 2016). The Qualifica Programme was created in 2016 to address these shortcomings; one of its aims is that about 50% of adults attained upper secondary education, and 15% of adults are involved in lifelong learning activities until 2020. These centres are supervised by the National Agency for Qualification and Vocational Education and Training (ANQEP – Agência Nacional para a Qualificação e o Ensino Profissional) that is a public institution which coordinates several public training and upskilling programmes policies for young people and adults, under the Ministry of Education and Labour and Social Solidarity, in coordination with the Ministry of Economy.

Lifelong learning and the Qualifica programme

The concept of lifelong learning emerges from the Fifth International Conference on Adult Education – CONFINTEA V – a UNESCO-led conference, which took place in Hamburg, 1977. It “marked the triumph of the concept of ‘adult learning’ as the new paradigm, as against ‘adult education’ (Ouane, 2009, p. 308). UNESCO also considered “the humanistic approach to learning to be fundamental for twenty-first century” (Ouane, 2009, p. 308). Nevertheless, Jarvis (2009) stated “Although “lifelong learning is now a common taken-for-granted concept”, “adult education” has historical precedence and continues to be the term in greatest use” (p. 9). The author explained this “historical precedence” by stating that “the idea that adults should be given educational opportunities was emerging with Dewey claiming that schooling was designed to help continued human growth and development thereafter” (p. 9).

In this context of lifelong learning, the Qualifica programme differs from the previous because it is mandatory a minimum 50-hours training. Qualifica Passport is an online tool where all the candidate's qualifications and skills are registered. This tool also suggests pathways to improve the candidate's level of education, considering his/hers previous training and the skills already acquired. As it can be updated, it is a particularly useful tool for lifelong guidance throughout the adult's active life.

The recognition of prior learning

One of the possible paths to improve one's level of academic and/or professional education is through the recognition of prior learning. In Portugal, this process is called the RVCC (Recognition, Validation and Certification of Competences) process and it values the professional and personal experience of the candidates. It is based on some fundamental principles such as the fact that each person learns from experience having acquired competences that can be recognised and valued through formal mechanisms and to value and recognise their experiential learning in informal or non-formal settings (Canário, 2006; Pires, 2007, as cited in Nico, 2009). Alcoforado (2008) also states that people learn in different settings throughout their lives and this experiential learning should be formally valued and recognised in order to improve their education levels.

The Qualifica Centres are aimed at helping adults to raise their academic and/or professional levels, so they inform, guide and refer them to the most adequate offer which can be RVCC academic and/or professional processes or education and training pathways. The intervention stages at Qualifica Centres are regulated by Ordinance no. 232/2016, 29th August. The first stage – Enrolment – aims at providing information about the Qualifica Programme, its objectives and vision. The technicians of guidance, recognition and validation of competences (TGRVC) provide all the information and counselling. The candidate is enrolled on the SIGO (SIGO – Online Information and Management System for Education and Training Provision) platform which is a national platform where the candidate's information is recorded as well as the procedures at each stage. Also, the Qualifica Passport is issued, and the next sessions are agreed between both parties. It usually is one session of one to four hours which can be individual or in group.

In the next stage, Diagnosis, the TGRVC analyses the candidate's profile, his/her needs, expectations and motivations, level of education, training and acquired skills. The use of a diagnostic test, interviews (individual or in group) for example, provide the TGRVC with the required information. At this stage, activities to enhance the adult's self-concept and an effective interaction are implemented. This stage is supported by the *Methodological Guide for Lifelong Guidance* from ANQEP.

The candidate's Vocational Development Portfolio is built with all the candidate's evidence as well as the results of the guidance activities. This stage usually takes between one and six sessions that can last for one or two hours, per session, in group or individually.

The information and guidance stage is developed in between one and eight individual or group sessions (one or two hours per session) and it aims at supporting the adult in choosing a career project, and a training pathway. The candidates are presented with information about the National Qualifications System (NQS) and competency standards according to the qualification and the type of evidence required. During this stage, the adult's self-awareness and knowledge are promoted.

The adult continues to build his/her Vocational Development Portfolio and defines his/her Individual Career Project (ICP) which contains the career project, and the frame for its implementation.

The following intervention step is the referral in which the candidate is guided to the most suitable offer by a RVCC process (academic and/or professional), an education and training pathway according to the previous stages. It usually takes one individual session of one or two hours and the Individual Referral Plan is concluded. The recognition and validation of competences is the following stage which comprises a minimum of 50-hours training. We will describe the academic RVCC process as it was the one endured by the participants interviewed.

The academic RVCC processes are supported by key-competences standards for basic and upper secondary levels. The key-competences standard for basic education (corresponding to three levels: 4, 6 and 9 schooling years) is composed of four key-competence areas: Language and Communication; Mathematics for Life; Citizenship and Employability, and Information and Communication Technologies. Each of these key-competence areas comprises of four Competence Units with Evidence Criteria that provide examples of achievements/actions that help to recognise the competences held by the candidate.

Upper-secondary education key-competence standards are formed by three key-competence areas: Culture, Language and Communication; Society, Technology and Science and Citizenship and Professionalism. These competence areas comprise twenty-two Competence Units and the candidate must evidence the required competences in the following domains: private, professional, institutional and macro structural which are the different contexts in which people interact and the competences are mobilised.

In this stage, the candidate builds his/her portfolio which contains his/her biographical information, certificates or qualifications, life experience so that the competences can be validated against the standard. The candidates undergo a minimum of 50-hour training to overcome the shortcomings detected by the teachers. This training is provided by the Qualifica Centre or by a certified training provider. Figure 1 presents a schema of the process described above.

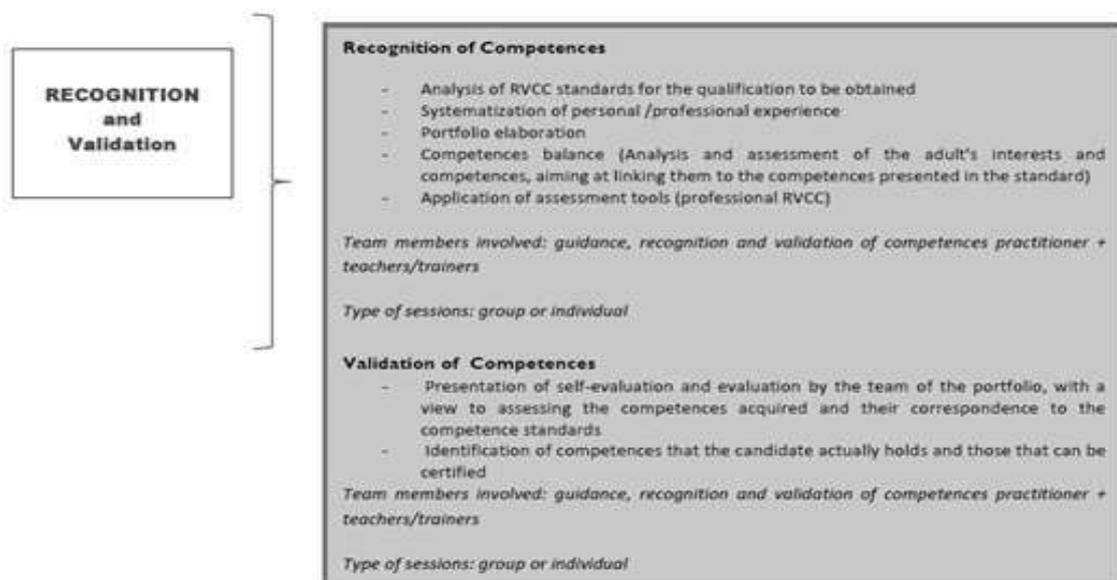


Figure 1. Recognition and validation stage (Source: ANQEP).

During this process, the candidate identifies his/her prior learning, acquired in formal, informal or non-formal setting, through the methodology of the competences balance and the autobiographical narrative, enabling a reflexive view leading to a self-training and self-knowledge process. When this process is concluded, the Qualifica Centre coordinator convenes a meeting with the Technical and Pedagogical team to analyse the candidate's evidence and validate the competences.

Certification of competences

After the validation stage, the candidate must present before a certification jury in order to certify his/her competences. The academic certification requires a jury formed by a teacher from each of the key-competence areas who were not involved in the candidate's RVCC process and the TGRVC who supported the candidate's process. The candidate's competences are certified according to an examination (oral presentation), portfolio analysis and the assessment tools. The jury can either certify all the standard competence units and the candidate obtains a full certification; or certify some of the competence units. In this case, the candidate will obtain a partial certification and his/her Personal Qualification Plan is formalised containing the required training to complete the qualification and where it is available.

Participants' insights on the certification impact through a RVCC process: On the professional, social, and personal levels

Before the individual interviews, the participants were informed about this study which aimed at monitoring the quality of the process implemented by this Qualifica Centre and level of the participants' satisfaction. The ethical issues were considered: their free will to answer or not the questions as well as their anonymity and confidentiality. The adults interviewed are named R1 (respondent 1), R2 and R3 in order to assure their anonymity and they are two men and a woman aged between 27 and 45 years old. All of them had attained basic education (9th school year) and were certified with the upper secondary level through an academic RVCC process. All of them were in the labour market and faced this transition because they wanted to improve their professional situation. Without upper secondary education, they could not apply for the jobs they wanted to. The strategies they took on were searching for information about the Qualifica Centre (I1 and I2) and I3 attended an information session performed by the TGRVC of the Qualifica Centre and the following day this adult went to Qualifica Centre to get enrolled.

They assessed the changes that this transition would bring to their lives. For instance, one of them lived in another town and commuted to work with his wife every day. So, she would have to wait for him in order to return home. Besides, they had a son that would have to stay home alone in the evening when his father had to attend the evening sessions. Being aware of this change, they made some adjustments concerning work timetables and daily routines and started their RVCC processes.

All of them defined themselves as persistent individuals. They had the support of the family (I2 and I3), of the wife (I3), of the boyfriend (I2), of the girlfriend (I1), of the son (I3), of his girlfriend's family (I3) but not of his own family, of a friend (I1), of the boss (I1), as he worked in shifts.

To deal with the challenges, I1 referred that when he had feedback about the first version of his portfolio, and he had to reformulate it as he had whole passages from the Internet without

referencing the authors, he thought about what he was going to do, and he decided to take it seriously because he was not used to giving up. I2 mentioned that it was difficult to write her life story because it was hard to put it into the right words. As strategies to overcome this challenge, she decided to read other life stories, have more information, discuss it with her colleagues and get support from them as well. All of them also referred as particularly important the continuous guidance, support and feedback from the TGOVC and teachers.

When these interviews were conducted, shortly after their certifications, there were no changes in their professional situation (I1 and I3). But I2 changed her job and said she was incredibly happy. She not only changed for another institution but also changed her functions and got a better wage. She felt whole and fulfilled as every day she discovered something new, it was a continuous learning process concerning the job to be done, the people that interacted with her; she stated it was extremely rewarding. I3 informed that he was waiting for the opening of the competition for recruitment to apply to a different job with better working conditions and a better wage. In relation to the personal level, I1 stated it was very rewarding the feeling of being successful, of having improved his limits and his personal fulfilment. Also, I2 mentioned feeling well and personally fulfilled.

We can conclude that this transition had a positive impact on the participants' self-concept, self-esteem and self-knowledge as research as shown such as Nico (2009) states the very relevant impact on certified adults as it could be noticed an increased self-esteem and self-confidence, what enhances autonomy and responsibility. When questioned if they would recommend the RVCC process to his relatives and friends, all of them responded positively:

- I1 said Yes, it was better to invest in oneself and being aware of what the person knows. It is through each detail and each line that we write that we realise what we have learnt.
- I2 answered yes, because we can fulfil a dream that we left behind and improve our living conditions, have new job opportunities, as it is never late to restart what we were not able to conclude in the past. In short, it is important for self-improvement, to acquire knowledge, meet new people and the social interaction.
- I3 replied yes and said he had already recommended this process and some of the people were already taking this process, for instance, his brother-in-law because he thinks that it provides real added value.

As far as lifelong learning is concerned, all of them manifested their intention of pursuing further studies:

- I1 stated that he wanted to go into higher education and get a professional Heavy Goods Vehicle licence.
- I2 said she would like to improve her ICT knowledge (Excel).
- I3 would like to improve his ICT and English (as a Second Language) knowledge.

These adults became aware of the need to keep improving themselves both personally and professionally as Chickering and Schlossberg (1995) stated:

Career success and a good life depend on continuous learning and self-development. Coming to college, moving in and moving through- taking courses, investing in other activities and organizations, getting a job, establishing new relationships, building relationships with faculty friend and dealing with difficult ones, coping with a frustrating institutional bureaucracy - all these stimulate significant learning. Such experiences, positive and negative, are what keep us alive and growing. Leading a rich full life often depends on your capacity to put yourself in new, challenging situations and then to learn from them (p. 251).

Final remarks

This is a process based on a humanist view which values the person underlining the adult's valuing as a central focus of the process. It is from the diagnosis and initial analysis about the candidates' expectations, needs, availability, prior knowledge and future projects that is made the proposal of a pathway such as the RVCC process to validate and recognise the acquired knowledge throughout their lives as well as the required training through meaningful learning to overcome gaps, improve and increase their competences. This way, as Simplicio states (2012) the recognition of prior learning refers to the complementarity between experience and learning underlying the process leading to greater awareness and reflection of life experience, essential for its transformation into learning. We learn from experience if we question it and reflect about it, thus making possible new ideas about ourselves and about the surrounding world enabling the principle of continuity so that we can rely on past experiences to create more knowledge.

There are some constraints that must be considered so that the candidates will not give up the RVCC process such as the fact that they have left school, sometimes decades ago, they usually have jobs and family responsibilities. Jorge and Ferreira (2007) state that at the initial intervention stages it is important to analyse the personal factors and the context that can make this transition easier or harder as well as their adaptation, learning, success and development. If the technical and pedagogical team have all these issues in mind, they will be able to better support the candidates to assess themselves and enhance their success. This team also intervenes to help the candidate cope with the changes during the RVCC process enhancing their self-knowledge and self-regulation so that the candidate's adaptation is the smoother as possible and increase his/her satisfaction and well-being. Keeping that in mind, some activities were implemented such as the reading club and group work which have contributed for social interaction and a closer relationship between all actors involved in the RVCC process.

It is also important that lifelong learning contributes to the human being's well-being and satisfaction so that he/she can be an active, reflexive and proactive citizen as stated by Morais and Oliveira (2015). The adult should question the world where he/she lives developing a practical knowledge that should also be emancipatory and transformative which is in line with Mezirow (2000). In view of the above, it may be concluded that the RVCC process had a significant impact on these participants' self-esteem and motivation as they managed to raise their level of education (grade 12 equivalence); had access to new tools that improved and increased their competences enhancing the professional and personal transformation and changing their life paths having

created the will to continue their lifelong learning as it provided a sound basis for further training and their career planning.

Legislation

Ordinance no. 232/2016 of 29th August. Diário da República no. 165/16 – 1st Series. Lisboa: Ministério da Educação e Trabalho, Solidariedade e Segurança Social.

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Career development as the prerequisite for the prestige of the male teachers' profession

Rasa Didžiulienė & Rita Mičiulienė

Introduction

The division of labour between women and men, and the division of activities by gender have led to the perception that pupil education in Lithuania is perceived as a traditional activity of women. On the contrary, in Western Europe, there is no such asymmetry between gender and education, while in Lithuania there is a direct correlation between the level of educational institution and the percentage of male teachers. According to the statistical data, in 2018, there were 1,42% males working in primary education institutions, about 11% – in secondary education and about 14% – in upper-secondary educational institutions (gymnasiums) (Lithuanian Education in Figures, 2018). Issues on the career of male educators are not only the subject of sociology or education research, but also are at the heart of the gender studies. Leadership in masculinity research in Lithuania is associated with Tereshkin's (2007, 2009). Although, the career development of educators is analysed from various aspects, the career phenomenon has been studied less frequently from a gender perspective (Matonytė, 2002; Novelskaitė & Purvaneckienė, 2009; Riska, 2011; Sonnert & Holton, 1996).

Gender issues and the ranking of the prestige of the profession are closely related. According to Ballantine and Spade (2011), teaching, like many of the other female dominated occupations, is rated in the middle within the public polls. In Lithuania, the prestige of the teaching profession has been declining for several decades. As a result, teachers experience inferior feelings and aspiration and their authority is further diminished. But, as Smak and Walczak (2017) noticed in their study, the public perception of the profession is different than the image of the profession among teachers themselves. Therefore, the following questions arise that guide this analysis: how male teachers understand the prestige of their profession as well as their roles within the school? What is the relationship between the prestige of the teaching profession and the career development of male teachers? Thus, the aim of the research was to investigate the career development factors that are important for the teaching profession prestige.

Theoretical background

Teachers are entrusted with the task of ensuring children's intellectual growth and preparation of each new generation to meet the challenge of the future. One might expect that such important work would enjoy high status and considerable respect and reward within any society. In everyday discourse, terms such as prestige, status, esteem, and respect are used almost interchangeably. Prestige is defined as 'influence, reputation or popular esteem derived from characteristics, achievements, associations', while status, for the purposes of this paper, is defined as 'position or standing in society; rank; profession; relative importance' in the New Shorter Oxford English Dictionary (1993). The prestige of a profession is related to, but not composed of, income, authority, respect, status, profession attractiveness, etc. Goodwill is primarily conditioned by people's perception of the social hierarchy. The prestige of a profession can be defined by people's

perception of authority, public respect for the profession, reputation of the profession in the society, its position in the hierarchy relative to other professions (Hoyle 2001, p. 139).

Currently, some researchers are increasingly convinced that the prestige of a profession is determined by work autonomy, orientation to business and services, career potential and qualifications, level of influence and resources, the public's well-deserved profession, physical work environment and the required level of formal and scientific knowledge (Svensson, 2006; Zhou, 2005). Thus, career prospects and the personal significance of the profession are regarded as important factors of the profession's prestige (Paulauskas et al., 2010). Career sets new requirements for the person seeking it: one needs to be prepared to change decisions, to adjust, to know the environment in which operates, to actively participate in the professional activity, to easily innovate (Education Development Centre, 2018, p. 12). Referring to G. Gedviliene et al. (2010, p.16), two main factors for the qualification development can be determined: the requirements of the environment and the person's inner motivation, self-determination, conscious awareness to purposefully pursue a career. Teachers' careers are understood as a sequence of various socially significant teacher roles, related to self-expression and individual professional development and reflecting a vision and style of personal life (Teacher Career Development Model, 2016). The European Commission report (TALIS, 2013) recommends that national and regional education policy makers consider the teaching profession as a whole - from initial teacher education to lifelong learning" (Teacher Career Development Model, 2016).

School is an important instance of socialisation, and a teacher is the central socialising figure in a school. Ideally, in today's school, students should see relatively equal gender parity ratio, as well as the role models of male and female social roles. Teacher's activity space is changing, as well as nature and boundaries of the teacher's traditional roles are changing too. Nowadays it is not enough to be a good teacher of one subject, it is also necessary to possess a multidisciplinary approach and wide erudition in various fields. A teacher must not only be a communicator and organiser. Hargreaves (1999), Fulan (1998), Stoll and Fink (1998) defined new roles of the modern teacher: innovator, consultant, manager of teaching processes, promoter, researcher, catalyst, change facilitator, social educator and collaborative colleague. Thus, understanding teachers' roles is key to understanding the educational system.

Bourdieu (1990) stated that 'objects of knowledge are constructed, not written down'. Interacting with the pupil, the male teacher constructs his professional behaviour, language, posture, thus developing a teacher's knowledge of the activity. The modern teacher, if s/he is a good teacher – 'without frames', s/he goes beyond them. Its brand of modernity and professionalism is uniqueness. S/he should not target and obey her/his restrictive lists of competences and should not be afraid to go beyond the documents restricting her/his pedagogical activities (Duoblienė, 2017). The professional identity of a successful educator man is manifested through innovative solutions, atypical thinking and positive attitudes towards his work, environment and people around him (co-workers, students, their parents, etc.).

Methodology

Participants - 108 male teachers from 13 Lithuanian schools located in Kaunas county agreed to participate in the survey. Their age range was from 25 to 62 years old and their professional

teaching experience ranged from 2 to 30 years. All of them were subject teachers at primary schools (grades 5-8) and gymnasiums (grades 9-12) and they taught mathematics, physics, biology, chemistry, history, Lithuanian and English languages.

Data collection and analysis. A quantitative research method (survey) was used to collect empirical data. The survey included both qualitative and quantitative questions that will be discussed in this paper. Relevant literature was reviewed before the items in the questionnaire were created. The items were developed seeking to capture various aspects of a teacher profession's prestige: teachers' social position within society, prestige issues related to male activity as well as their roles in school. Male teachers' professional development was assessed by items such as career opportunities and availability of professional development. Respondents were asked to evaluate the extent to which they agreed with the factors influencing the prestige of the male teaching profession on a three-point scale ranging from 1 (strongly influences) to 3 (almost no influences). The open-ended question was presented in the questionnaire. It addressed respondents' own perception: what does it mean - male teacher prestige to them. The data were analysed with descriptive analysis using the Statistical Package for the Social Sciences (SPSS 24) for Windows.

Organisation of the survey. The survey was carried out in April 2019 using standardised paper-based questionnaire approach. The survey questionnaires were disseminated to male teachers in enclosed envelopes within the schools that took part in the survey.

Results and discussion

First, the respondents had to rank the most important factors determining the prestige of teacher profession in general. The hierarchy of such determinants is presented in Figure 1.



Figure 1. The distribution of male teachers' opinions (%) on the factors related to the prestige of the teaching profession

In the respondents' opinion, predominant socio-economic and personal factors that determine the prestige of the teaching profession in society are: income (23%), professional competence (21%) and public respect for the profession (18%). Very similar results were obtained in the study of teachers' attitude towards professional prestige in 2010 (Paulauskas et al., 2010). Although, the importance of income was emphasised (72,8%) in this study, the worthiness of male teachers' work to the society (22%) was valued more highly. Nevertheless, Smak and Walczak (2017) elucidated

that the hierarchy of prestige does not correspond to the hierarchy of earnings, but for the Lithuanian teachers' income remains as the main determinant of prestige, and this perception has not changed over the decade.

The respondents' positions towards males' situation in teaching profession are presented in Figure 2.

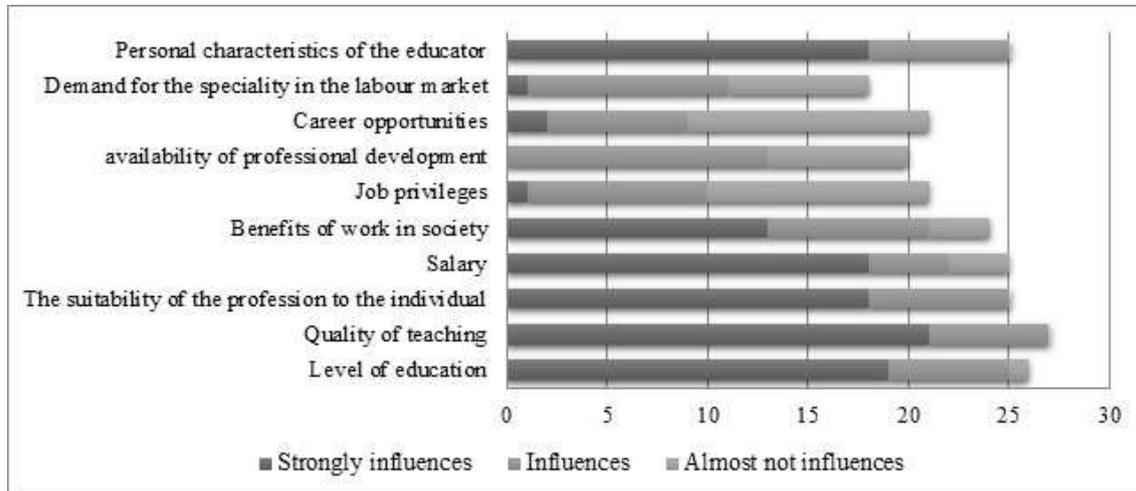


Figure 2. The distribution of respondents' opinions (%) about the factors influencing the prestige of the male teaching profession

While evaluating the determinants of their own prestige, male teachers emphasise personal qualities: quality of teaching (21%), level of education of a teacher (19%), personal characteristics of the educator (18%) and the suitability of profession to the individual (18%). Salary is ranked only in the third place together with personal quality factors. It should be stressed that male teachers differently rank income while assessing general and their own situation. In the latter case, they emphasise personal qualities instead of salary.

In this study, in the opinion of male teachers, career opportunities (2% strongly influences) and availability of professional development (12% influences) do not make great influence on male teacher's profession prestige. The discrepancy arises between the valuation of teaching quality and professional development availability: these two factors, which should complement each other, find themselves on opposite poles of valuation. On the other hand, this can be understood as a lack of emphasis on invisible activities that contribute to good teaching quality. On the contrary, during the survey of Lithuanian teachers in 2010, it was found that the career advancement opportunities as well as professional growth and development factors, were significant determinants of occupational prestige after socioeconomic rewards (Paulauskas et al., 2010).

Another aspect of this study focused on male teachers' roles (fig. 3). Most respondents believed that they play the role of a manager in the teaching process (25%), or act as a promoter (22%) and collaborative colleague (20%). Other roles were less important for male teachers.

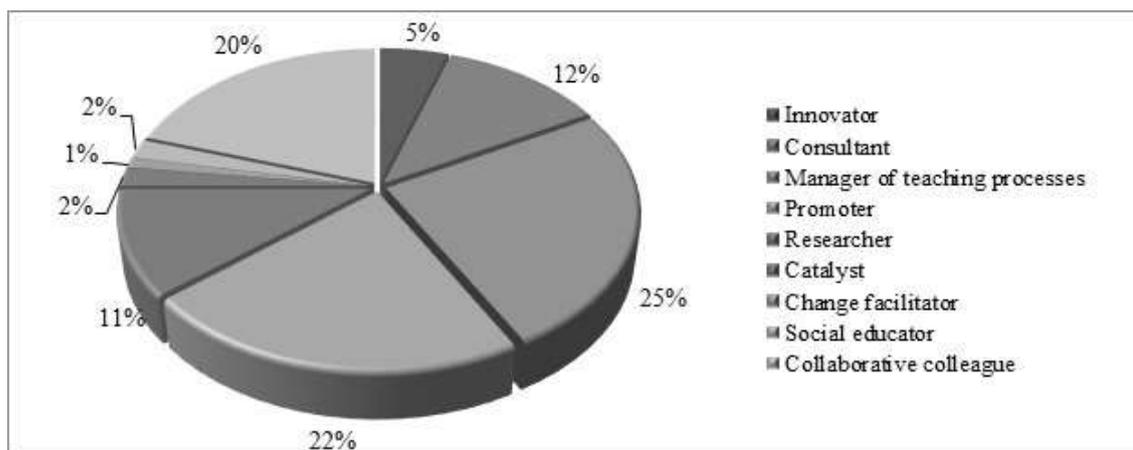


Figure 3. Distribution of respondents' views on the roles that male teachers often play.

The answers to the open-ended question revealed the problem of male teachers' prestige: it is related to salary and to women domination. There is a financial issue and the problem of prestige, - noticed one of the respondents. Most of males knew that when choosing to teach, they enter into the field with 'a striking gender imbalance': 'As a man with hopes of becoming a teacher, I am embarking on a career that is overwhelmingly dominated by women'. Therefore, the problem of relationship arises. First of all, the relationships with women teachers. As well known, areas dominated by women have not been highly valued at all times. So, it is the same now: *we as a society are exacerbating the issue because we see teaching as a female profession*. Activity in the 'feminine' field implies other relationships as well:

The thing is, I am a man, and I was wondering if there was any difference in the way a man should be treated by the administration, other teachers, parents and even students, since male teachers are often rare, and teaching is often seen as a "woman's job.

Most of our respondents believe that '[...] in an educational process communication, dialogue and respect must prevail, regardless of gender parity ratio.' So, male teachers undertake the collaborative behaviour especially in relation to women and they use a variety of strategies in this process:

- Maybe dialogue is the great secret of how to remain a Male Teacher in that chaos through creativity and wisdom.
- One strategy I take in my own professional life is to emphasize the positive. The majority of women I encounter in the hallways and classrooms of schools either go out of their way to encourage me to continue my career as an educator despite prevailing stereotypes, or are entirely indifferent to my gender and simply treat me in the normal respectful manner one expects from a colleague.
- Male teachers are getting lost in the abundance of new instructions, reforms and restrictions. In the past, people lived slower, had less, but were sure who they were and

where they were going. They did not run away from the problem, but solved it so they could go further together.

Foucault (2004) noted that soft power can be defined as the relationship between individuals. Individuals are able to challenge, resist and change the established power relationship. The respondents see the possibility for change:

- [...] that needs to change. We try to attract men to roles traditionally assigned to women: for example, to teach.
- To the extent that men and women can provide divergent yet complementary perspectives, it is beneficial that we have at least some gender diversity in all fields. Personal choice always must be of prime importance. It is a conclusion rooted in my empirical experience in a female-dominated field.

Analysis of answers to the open-ended question unfolded also another aspect of male teacher profession prestige. Male teachers emphasise the importance of the education level at which they work: the higher the level, the more valued they feel. As a respondent remarked in his answer: 'I believe that persons who teach at higher levels of education enjoy greater prestige than those teaching in other types of schools'. This suggests that male teachers are not a homogeneous group.

The respondents stressed personal choice as of the prime importance, both in choosing a profession and in building relationships at work. Within this context, the following questions arise: what were the motives behind to come to the female dominated field of activity? Such curiosity is promoted by the fact that teaching as a social benefit to society is not considered to be important for male teachers of this study. Furthermore, it would be interesting to explore the models of relationship at school by gender aspect. In addition, questions that require deeper insights and studies emerge: What are the processes of men entering the female dominated professions? What processes take place in the division of labour? All these and other questions should be addressed in future studies.

Conclusions

The respondents of this survey make a distinction between the general evaluation of prestige of teaching profession and male teachers' prestige in teaching. In the first case the socio-economic (income and public respect) and personal (professional competence) factors predominate; while in the second case – personal qualities (such as quality of teaching, personal characteristics, level of education and the suitability to the profession) are emphasised. Such data suggest that, in the opinion of educators, the prestige of a profession in society today is mainly influenced by economic rewards and somewhat personal usefulness, while the societal significance factor did not seem to be relevant to the prestige of the profession.

Another discrepancy was found in evaluating the career development possibilities: teaching quality has a high rank, while career opportunities and professional development availability – much lower. Consequently, career aspirations, as a prerequisite for teaching profession prestige, are less important for male teachers.

The research results revealed quite similar understanding of male teacher prestige. Almost all respondents stress that they are working in the field dominated by women, and this fact diminishes

the prestige of the field. The strategy that they take to frame the working relationships is based on the collaborative behaviour. This observation opens the door to future research on the models of relationship with colleagues' women, with the administration, students, their parents, etc.

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Becoming competent in competence

Micaela Castiglioni

Introduction

It is well known that European policy in the area of adult education, especially since the Lisbon European Council meeting of 2000, is to invest in continuing education, whose conceptual, methodological, and procedural framework includes lifelong learning - or learning that continues over the entire life span. Since 2001, following a meeting of the European Commission in Brussels (European Commission, *Making a European Area of Lifelong Learning a Reality*, Brussels, 21/11/2001 COM (2001) 678), the notion of lifelong learning has been supplemented by that of lifewide learning, defined as the opportunities for learning and development offered by the multiple life contexts and varied range of experiences in which adults take part: situations which have not necessarily been intentionally set up and which are not necessarily institutional or professional in nature (De Carlo, 2014, p. 19).

Adult education in our post-modern and post-democratic era is both synchronic and diachronic, involving both time and space factors: the time and the space in which the personal and professional lives of adults unfold. This is especially true for the women and men of our contemporary era (De Carlo, 2014).

Clearly, if adults are to independently identify which of their multiple experiences have made the most significant contribution to their personal and professional growth by allowing them to acquire and/or enhance various kinds of skills, they need training designed to boost their self-reflective and meta-reflective abilities and hence their critical awareness of the trajectory experienced to date and that yet to be experienced/re-planned.

In light of this background, I focus here on the concept of competence, which is so frequently used and, in my opinion, dangerously abused, in the Italian educational and professional development context. Indeed, the term competence is subject to a series of distortions and manipulations designed to hasten adults' adaptation to the current economic-political and socio-cultural scenario, with significant implications for their personal and professional life paths. This gives rise to new forms of exclusion on top of the existing and more familiar forms.

Becoming competent in competence

Viewing learning as lifelong and lifewide leads to the major emphasis now being placed, in adult education policies and strategies, on the concept of competence and all that it entails, including the question of how competences may be certified. As we know, the certification of competence is a key issue for a range of institutions and community services including universities: an issue that partly concerns the teaching/learning of knowledge (De Carlo, 2014).

Given that space constraints prevent me from exploring in depth how the concepts of lifelong learning and competence may be subject to manipulation and distortion, I focus, albeit briefly, on how the second of these notions might be thematised. In so doing, I follow De Carlo (2014), whose perspective I share, and aspects of whose work are salient to my topic here. Competence does not consist of purely disciplinary or technical knowledge. It is not merely a question of cognitive skills

to be acquired once and for all. It does not correspond to the definitive and decisive mastery of a specific ability.

Being competent as adults does not imply acquiring and storing knowledge and/or skills brick by brick - to use a learning metaphor (De Carlo, 2014): this would be ineffective and even risky, given that the continuous and sudden changes characterising the contemporary era requires adults to be highly flexible in their behaviours at various levels and across multiple contexts. Competence is something less reductive, something deeper and more all-encompassing, which all adults are constantly developing, throughout their lifetimes, via cognitive, emotional and relational investment in their multiple life contexts, including those which are not purely and intentionally educational or aimed at professional development (De Carlo, 2014).

Constructing a network of competence requires the adoption of an interconnective logic that progresses on the basis of links and connections that we may identify within the present, or between present and past (as interpreted from our current standpoint), or that we may hypothesise/predict in relation to our expected/planned future experience. Building competence following a procedural and progressive approach, implies, we might say, knowing how to think top-down, bringing to bear a gaze that is broad, complex, ductile, critical and generative. Such a perspective translates into key questions that adults need to ask themselves in relation to their own personal/professional development and that involve their knowing-being, knowing-thinking/feeling and acting.

The adult is invited to ask him or herself: What knowledge do I possess?; How/where/when did I construct it?; From where and/or from whom have I drawn it?; In what situations has it been useful, or useless?; Might I use it again, now or in the future, and if so, in what way?; Do I need to revisit or let go of this knowledge, at least in this situation?; What do I know how to do?; Is my approach to being, acting, relating to others effective?; Could I change it?; In what way? In what contexts, in relation to whom?; Are my emotions, my lived experience, a resource that I can draw on, or on the contrary, are they an impediment to me in my personal/professional life?; etc.

On examining these questions, we immediately realise that adults constantly renew their competence within a process dominated by their life story and how it has taken shape. Our ultimate question to ourselves might be: How did I / may I become the adult that I am / am not / could be / would like to be. The answer will be: as a function of experiences that we have lived or not lived, planned or encountered randomly, contexts we have experienced or not experienced, emotions we have experienced, denied, revisited, etc.

'Competence is the ability to dynamically, consciously and responsibly mobilise and combine' (De Carlo, 2014, p. 85; Lokhoff et al., 2010) in-context features of the multiple dimensions of action [cognitive/meta-cognitive; attitudinal; emotional/motivational; narrative-communicative-relational; social; lifelong (experiential); lifewide (pervasive)], in order to perform a task or set of tasks in a given context [...]. Thus, competence is not something that we possess, to be used when appropriate, but a way of thinking and acting that we develop by constantly committing to learning how best to organize the "material" (knowledge, experience, skills, emotions) at our disposal, and/or that we acquire with a view to understanding problem issues (at the practical-operational level and beyond) and developing constructive hypotheses about how we might solve them, through our own efforts or in collaboration with others' (De Carlo, 2014, pp. 85-86).

In the final analysis, we might say that from a procedural point of view, competence is what each of us, is, knows, thinks, and does, and that developing our competence makes us more coherent - as individual adults and professionals - with ourselves, others, and the organisational system we work in.

I understood coherency in this context as the possibility to rediscover the meaning (De Carlo, 2014) of what is, is known, is thought, is done. This is no small gain, in an era such as our own that puts both the adult and the adult/practitioner severely to the test.

For an old and new model of (self)training: The socio-emotional dimension of competence

Adult education policies and epistemological models of adult education and development require comprehensive, complex and deeply critical reassessment: this will mean revisiting programmes and practices in both third level education (all degree courses, De Carlo, 2014) and continuous professional development contexts. It is therefore increasingly urgent to develop an educational dispositive that recognises and legitimates reflexive and self-reflexive action at two levels: the level of current and/or past experience, and the more personal and profound level of our educational - or even life - story, which, when translated into a narrative of education and development that we have reflected upon and are open to reinterpreting, can generate fresh cognitive and socio-emotional learning, making a crucial contribution to our overall learning and to the construction of our personal and professional identity.

'Lifelong learning and lifelong wide strongly impact on the phenomenology of life and existence, drawing on models from within the eidetic paradigm' (De Carlo, 2014, p. 102). Again: 'University and in-service training', following the logic of lifelong learning and lifelong wide, must invest in the emotional, social and cognitive processes of students and practitioners who are already in the caring professions with a view to refreshing and enhancing the intelligence of individuals who already belong to or are about to enter the workplace' (De Carlo, 2014, p. 47).

At this point, it is a natural progression to introduce the concepts of self-education and soft skills, or transferable competences, which from my epistemological perspective may also be defined as social-emotional and meta-existential skills. The last-mentioned competences often remain silent, but this does not make them any less powerful, especially when we are involved in providing care, a type of work that engages all the layers of our personal repertoire, including subjective and autobiographical knowledge, strategies, attitudes, etc., that are often emotive and emotional in nature.

Finally, we cannot ignore the self-formation processes that are generated and should be encouraged within formal planned professional development programmes, provided that, following Biasin, we understand self-training as the opportunity to have an experience that '[...] combines the acquisition of knowledge, the construction of meaning, and the transformation of self, and that unfolds within social practices and life as a whole' (2009, p. 70).

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Adults' education in industry 4.0.: Evaluation and self-evaluation in digital transformation in order to promote spaces of resistance and transformation

Emanuela Guarcello

Introduction

The coming of Industry 4.0 is an expression of a radical transformation both economic and human which has found its driving force in the disruptiveness of digital innovations. These innovations have disrupted the working world and the society contributing to the creation of the interactive, changeable and constantly connected context we live in nowadays. The coming of Industry 4.0 marks a clear discontinuity with the past, with particular regard to two interconnected aspects. On the one side, Industry 4.0 creates a perpetually accessible space, which makes available digital resources characterised by the continuity, speed and a multiplicity of possible alternatives. Therefore, the space in which a person lives loses palpability of a context to stand on, to map and transform itself in a dimension full of objects and connections but without a centre. On the other side, Industry 4.0 recreates an adult who is called to recognise and to manage this endlessness, speed and plurality of alternatives that digital presents.

Therefore, the management to which the adult is called, loses most of its points of reference in an external authority which drives it. Indeed, a person, in carrying out this management, makes a Copernican revolution taking one's self-evaluation capacity to the centre. One must be able to become the central core of a self-evaluation and of an evaluation of the world, to judge each time if and how much the relationship with digital is changing oneself and one's own universe, in what direction and how one can intervene to affect digital without suffocating its innovative aspects but at the same time by preserving human priority and dignity. Starting from this point, the reflection is turned to deepen the «character skills» which are fundamental in the double process of evaluation and self-evaluation in order to promote the critical and reflective thought required both for the transformation and the self-determination of oneself and for the undertaking of responsibility and the exercise of the ethical engagement toward Industry 4.0 community.

Digital transformation in “productive” processes: Redefinition of working

Starting from the 80s the “paradigm of standardisation” proper of Fordism has undergone a radical change (Kuhn et al., 1983, p. 85) which has contributed, following Kuhn's interpretation of paradigmatic dynamics, to a ‘revolutionary transformation of vision’ (Kuhn, 2012, p. 113) not only of work but also of a person's entire life. Starting from the working context, a person's existence has been shaken and subverted by technological changes so *disruptive* to mark a discontinuity from the past and so *deep* to revolutionise the pre-existent paradigms. These changes, because of their disruptiveness and depth, have determined the beginning of a revolution which has the name of Fourth Industrial Revolution -Industry 4.0- and which has been defined through the *paradigm of flexibility and innovation* connected in particular to the digitalisation of operative activities and to the remote control of production and of the flow of material (World Economic Forum, 2016).

This digital revolution in the world of production is marked by a deep redefinition of the way of working (Costa 2018; McAfee & Brynjolfsson 2014, 2017; Seghezzi, 2016, 2018). As a matter of fact it is a revolution connected to deep technological transformations which have led to the use of innovative devices such as Big Data (storing, elaborating and transmitting data), Industrial Internet of Things (updating of operative routine through the communication among objects), Cloud Manufacturing (data management technology on a 'cloud' accessible through the Internet where the whole production process is gathered), Advanced Automation (intelligent and ergonomic robots), Additive Manufacturing (industrial use of 3D printing technology), Wearables and vocal Interface (devices which increase human skills).

These new digital technologies imply radical redefinitions toward the working processes and the role of the professional who relates oneself with them (McKinsey Global Institute, 2017, 2018, 2019). The first redefinition is represented by the power of *centralisation and preservation of data* connected to big data, open data, Internet of Things, machine-to-machine, cloud computing technologies (Costa, 2017b). The second redefinition is represented by the process of *attribution of values to data* (analytics) through calculation procedures, of connectivity and the use of the data themselves. The third redefinition is represented by the *interaction man-machine* which, through touch interfaces, increased reality and immediacy of data gathering /upgrading, allows hyper speed of the professional's times of choice on the base of the machine output and demands a human capacity of control of the machine entire cycle of data. For example, the Big Data systems in the care field allow a wide production process and digitising of huge data numbers of organising and environmental kind. The point of arrival of all the informative systems based on the de-materialised medium will be given by the possibility to compare in real time, without any bureaucratic barriers, that datum with Big Data, the estimated answer, to a diagnostic question with all the possible answers to that problem; a datum of suffering with all data of the same suffering (Moruzzi, 2017, p. 83).

Big Data are aimed at drawing up the appearance and the diffusion of epidemics, at improving the care process, as well as promoting the citizens' health and formation. However, the same studies in the health field point out the dark side, the ambivalent character and the implied risks in its use (Ardissone, 2018). Indeed, these data put a person in front of managerial contradictoriness: on the one hand, the acceleration and the great efficiency of health care and diseases control; on the other hand, the problematic nature of the use of these data to foretell health behaviours and to point out action strategies on patients, with the risk of a relief of responsibilities of professionals and patients.

Evaluation and self-evaluation in digital transformation: Redefinition of identity

The peculiar aspects of contradictoriness and problematic nature of the 'fourth industrial revolution' involve in the redefinition process not only the *way of working* but also and most of all the *identity* both of the worker and the person (Bauman, 1998, 2005), immersed in a society transformed by digital. In this respect, John Dewey's statement on relationship between industry and human life is always valid: 'Industry is not outside of human life, but within it. [...] Every occupation leaves its impress on individual character and modifies the outlook on life of those who carry it on' (Dewey, 1984, pp. 76-77).

One of the main aspects of contradictoriness of society transformed by digital is made up by *digital ubiquity* (Iansiti & Makhani, 2014). The digital ubiquity concept expresses the digital capacity to create and develop endless informative flows 'generated by interactions which develop among the thousand output processes existing in a common global space' (Cipriani et al., 2018, p. 221). It is a space which implies for the person both the problematic nature and the potentiality of moving within an interactive context, changeable and constantly connected without time and space limits.

'The new normality», peculiar of this interactive context, «finds a good synthesis in the *Vuca* acronym' (Garbellano, 2019, p. 19), formed by the words Volatility, Uncertainty, Complexity and Ambiguity. V.U.C.A. expresses and synthesises the particular relationship which, in society and the work transformed by digital, human identity maintains the *change*: a relation marked by speed and unrest (Volatility), by risk and unpredictability (Uncertainty), by uncertainty and interconnection (Complexity), by contradictoriness and vagueness (Ambiguity). This relationship with change engages a person in a work of recursive and complex definition of one's own identity limits which requires exercise and control of a specific capacity: the evaluation and self-evaluation capacity.

The worker is constantly asked to explore the unknown, aware of the fact that the aims can be reached with diversified paths and where the devised solutions for the actions are not necessarily univocal, but they come out from the interaction with others [...]. The heuristic dimension of qualified acting manifests itself in a multilevel digital process (space and time) which has its strength in the worker's *evaluation* and constant check between both a set of fixed parameters and those taken during the interaction, between impulses and changeable occasions of the real world. This process [is] focused on analysis capacity, choice and action which occur in a space [...] which emerges constantly (Costa, 2017a, p. 222).

It is an endless accessible space which offers digitalised resources that are unlimited, fast and multiple. Therefore, a person has to carry out a constant evaluation to define the possible choices and to select time by time the fittest one to act. Moreover, the technological transformations do not only require an evaluative capacity with regard to *selection* (to decide among given alternatives), but also an evaluative capacity with regard to *management* (to decide among possible methodologies and processes for these alternatives) and an evaluative capacity with regard to *direction* (to decide on the base of which to steer alternatives, methodologies or processes).

Digitalising implies a process that, while placing a person in a space of potentiality, calls her/him to a task of responsibility: evaluating the digital and self-evaluating in digital (Bertagna 2011; Demichelis 2008; Gorz 2003). A person has to *evaluate digital* to judge, each time, which digital management may protect and promote human dignity. A person has to *evaluate her/himself in digital* to judge, each time, whether and how much the relationship with the digital is changing him and to which direction. A person must be able to evaluate her/himself and therefore to recognise the risks and the excess of a digital use and implementation which, in a post humanistic perspective, might make her/ him trans-human (Bostrom, 2005, 2008; Marchesini, 2009). Therefore, on the one hand, a person has the task of taking a position about digital and its transformations; on the other hand, she/he has the task of judging who he can be and become in the digital transformation.

Skills aiming at organising and supporting evaluation capacity: Character skills in digital

Evaluation and self-evaluation capacity in digital is not innate or instinctual. It is just a capacity which has to be educated in order to *awaken* it despite pressures to uniformity and homologation, in order to *promote* it accepting the risk of clashing with the existing so we can open a passage to a change and in order to *defend* it against the attacks of functionalism and socio-economic efficiency. Educating the person of Industry 4.0 to the capacity of evaluation and self-evaluation in digital implies a work of discovery and refinement of those skills which, in a world transformed by digital, can structure and so support this capacity.

The subject of skills is one of the main themes within the reflections concerning Industry 4.0. Digital transformation requires and, at the same time, promotes discovery skills, such as questioning, observing, networking, experimenting and associating (Costa 2018; Dyer et al., 2019). These are skills which increase a person's entrepreneurial competence (Bacigalupo et al., 2016) required to fully leave Industry 4.0 society: 'Acquire (and let sb acquire) transversal competence is today the key to success in professions' (Prunesti, 2019, p. 45). Therefore, these are skills which allow a person to adapt oneself, to integrate and to develop in digital but not to evaluate digital, dissociating oneself from it. Distancing oneself digital does not necessarily imply to refuse it, but to *ponder* it in order to *evaluate* and to *decide* one's own position in digital, so as not to let oneself be used by the technological machine but to run it in favour of personkind's advantage.

From this perspective, James Heckman's reflections concerning *character skills* (2016a) can offer an interesting grant to work on the overcoming of a skills vision, restricted within a mainly too technical, functionalist and conformed focus. Heckman's studies on character skills start from the debate among the cognitive classic skills and the non-cognitive recent ones (Gutman & Schoon, 2013). The non-cognitive skills, even if not definable in a univocal and definitive way because of their complexity, do not have to be traced back to acquired techniques, to exercisable behaviours, to necessary ability for an efficient socioeconomic running. Instead, the non-cognitive skills have to be traced back to the 'deep traits of the personality', to the «aspects linked to wishes» and to the «socio-emotional dimensions' (Vittadini 2016, p. 13).

The American Society of Psychology has explained boundaries and profiles of these traits defining them 'The Big Five' and detailing them through the O.C.E.A.N. acronym: Openness to experience, Conscientiousness, Extraversion, Agreeableness, Neuroticism (Borghans, 2008). The Big Five are conceived as general coordinates within which it is possible to state specific character skills, such as perseverance, self-control, trust, promptness, self-esteem, self-efficacy, resilience, availability, humbleness, tolerance of other people points of view, productive engagement in society (Costa & McCrae, 1992).

Heckman believes that these skills do not have to be defined soft skills, life skills or personality skills, but character skills (Kautz et al., 2014) to underline the fact that they are not arranged among them in a logical, linear-sequential and summative order but in an *ecological* one. The character skills «are not a list of qualities without any connection among them. Instead, they are peculiar manifestations of a person's complex and fundamental aspect, that is his/her *character* (Vittadini, 2016, p.14), what defines one as a person and determines and expresses one's capacity to *evaluate* and *decide* how to live within a group or a community, what common values to recognise and to share, how and what aims to practice one's own will for and to take social responsibilities.

Education to skills in Industry 4.0: Promoting change spaces through judgment and discrimination

Being manifestation of character (personality), the character skills are characterised by *unitariness* - in their differences they express the person's whole character, by *historicity* - they manifest capacities built starting from the personal past experiences and that therefore reveal both their own originality and their own continuity in time, by *educability* - they are not inborn and unmodifiable aspects, but they are skills which are possible to promote within the educative process. On account of their educability, the character skills are therefore both *involved* in change -so improvable-, and *conditions* for change -so necessary to go on toward a new redefinition of the self.

This involvement of the character skills justifies their placing, together with the Big Five, which make up the coordinates, as a conceptual frame of education to skills in Industry 4.0 (OCSE 2017). In the recent proposal of systematisation *OECD Learning Compass 2030* (OECD 2018, 2019) education to skills has been represented through the learning compass image. The metaphor of the compass represents an educational proposal where the cardinal points are composed by knowledge (north), skills (south), values (east) and attitudes (west). Starting from these cardinal points the educational process should be orientated to the promotion of three transformative competencies: creating new value, taking responsibility, reconciling tensions and dilemmas.

They are three transformative competencies that, even though they present different contents and boundaries, remind and promote the same meta-capacity in an implicit way: evaluating and self-evaluating in digital. As a matter of fact, they are competencies that do not deal with reproduction of behaviours, acquisition of techniques or adaptation to a contest. They are just competencies which deal with the reflection on one's own acting (Alessandrini, 2019). It is a reflection aimed at exercising a capacity of *critical judgment* and so of *discrimination* (distinction) among values and between value and disvalue (creating new value), among explanations and consequences of our actions (taking responsibility), among contradictions of reality (reconciling dilemmas).

Within this frame, education to skills in Industry 4.0 must be turned to create spaces in which an adult can experience evaluation of oneself and of the world. These educational spaces are aimed at *awakening, promoting and protecting* the capacity of judging and discriminating, namely at drawing up lines of differentiation and so at identifying points of decision (Castiglioni & Mariotti, 1990). It is not a question of judging and discriminating anyhow and in whatever direction but of judging and discriminating *educationally oriented* to value, responsibility and to the comprehension of contradictions. The person of Industry 4.0 has to take again control of judging and discriminating, learning not to demonise them in favour of a levelling political apathy (Hughes, 1993), but at the same time not to exploit them in the name of phobic or opportunistic differentiations. 'The main element in this process is the reawakened subject, put back again at the centre of himself/herself' (Cambi, 2008, p. 41).

Judging and discriminating, if educationally oriented to value, responsibility and comprehension of contradictions, cannot operate isolating, disrupting or marginalising. They can only *act by linking*. Linking their life with a *sense* direction, with an examined, judged and chosen project. Linking their

own project with an order of *values* which can transcend and guide it. Linking values with one's own commitment in an *action* that, critically observed and discussed, may open oneself to a further transformation of the self. Linking one's own transformation with the world perfectibility, through the evaluation of how the personal testimony can contribute, each time, to promote the *change of personkind*.

Conclusion

If evaluating and self-evaluating in digital can represent a key capacity to resist *in* and, sometimes, *to* digital and to a change in direction of one's own improvement, educating must work at the definition of boundaries, of contents and operative ways of formative proposals which allow the exercise of this capacity. It is a definition which recalls the task of thinking and experimenting the *practice of break* able to question one's own experience in digital 'with *studium*, with the break of thought, with criticism and judgment, with the endless appeal to must-be freedom and with responsibility which follows in front of a human being, with ethical prudence' (Bertagna, 2017, p. 76).

Among the possible practice of break, the *practice of pretext* (Nosari & Guarcello, 2019) can offer an interesting test space for an education to adults engaged in promoting evaluation capacity in Industry 4.0. The practice of pretext, set in the joint between fiction and drama, proposes itself as a chance of collective learning, promoted starting from the reflection on a short text that puts on a dialectic exchange between two or more people, played in sliding levels between thesis and antithesis, on a question lived as a problem by the adult. It is a text which constitutes a pretext for hiding reflection occasions, for generating a heuristic interaction which can light different points of view and therefore for asking for some questions which can exercise, in a creative way, evaluation capacity which appears as a critical crux and at the same time as core competence in Industry 4.0.

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