

ESREA Network on Between Global and Local: Adult Learning and Development

LOCAL CHANGE, SOCIAL ACTIONS AND ADULT LEARNING: CHALLENGES AND RESPONSES

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PROCEEDINGS

Painting from Ian Martin

**ESREA Network on Between Global and Local:
Adult Learning and Development**

**Local Change, Social Actions and Adult
Learning:
Challenges and Responses**

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Lisbon, 26, 27 and 28 of June 2014

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Foreword

The relationship between adult education and development, with development considered in its different understandings, has always been central in research and policy debates. In a strict sense, this relationship has focused on economic growth and the relevance of adult education for the promotion of human capital; however in a wider sense, this relationship has emphasized the different features of development, whether social, cultural, political, civic, ecological, etc., and the enlarged scope of intervention that adult education initiatives and projects may involve.

Within this relationship, the UNESCO has played a relevant role implementing several kinds of events, such as the International Conferences of Adult Education, but also the OECD and the European Union have played an important role, even if the understanding of development and adult education of these organizations is mainly centred in social and economic development. Owing to the work achieved by such supra and international organizations, public policies in adult education in many countries have been influenced by, and have reflected, such impacts in local projects and initiatives. Within these projects and initiatives, in some occasions reproduction of main guidelines was at stake in many others it was reinterpretation of orientations, which were favoured referring to the needs and problems felt by the citizens.

When approaching the relationships between adult education and development, the role of local actors (whether individual or institutional actors) and networks may reveal the possibilities and the problems that local governments and governance may present, especially when the promotion of participative democracy and emancipation is at stake. Therefore, the discussion of the social purpose of adult education and of (individual) empowerment within development projects and initiatives is relevant especially when bottom-up decision-making processes are concerned. Then, the debate upon how practices and policy orientations produced locally may influence national and global policies is a concern for those who are engaged in adult education and development within the larger frame of top-down decision-making more common in many countries and regions of the world.

With the aim of approaching such issues, the European Society for Research on the Education of Adults (ESREA) network Global and Local: Adult Learning and Development Conference held at the Institute of Education of the University of Lisbon (Portugal) on 26th, 27th and 28th June 2014 included the following themes:

- i)** the meanings of adult education and development – from the economic to a wider understanding of development: what is the role of adult education in the promotion of local emancipatory practices and projects?
- ii)** the role of local networks and actors and the articulation with international and national settings – are local governments and governance paradoxical contradictory trends forces in emancipatory and democratic adult education?
- iii)** participation of adults in local education and development activities and projects: is the social purpose of adult education limited by a discourse of ‘empowerment’ when emancipation is most needed?
- iv)** Bottom-up and top-down decision making processes: how can local decision concerning adult education and development influence national and global policy orientations?

This publication assembles almost 50 papers presented at Conference. It includes also two keynote papers and abstracts of presentations given by them. Therefore, this publication might give a good impression of issues approached during the Conference, namely on the way authors, many of them from Portugal, but also from Brazil and Spain, did understand the thematic suggested and the research they were achieving. Due to the diversity of issues approached, we believe this is an inspiring publication for readers interested in such thematic. For this reason, we want to say thank you to all contributors.

On behalf of the Scientific Committee

Paula Guimarães

Lisbon, 21st june 2014

Keynotes Papers and Abstracts

Adult Education: looking for new ways

Rui Canário

University of Lisbon, Institute of Education

The twentieth century marked a clear triumph of education and training for children, youth and adults on a planetary level. Yet, this claim for education, particularly visible from the end of World War II, is also marked by a paradox at the macro level:

On the one hand, the ability to produce wealth increased exponentially; on the other hand, this ability, translated into policies of development and economic growth, was accompanied by an "explosion" of social inequalities (Azoulay, 2002). This is a phenomenon undergoing a process of naturalization, which in Hobsbawm's words led us to get "used to the inhuman" and learn "to tolerate the intolerable" (2008, p.21). According to Hobsbawm, particularly disturbing is the existence of a remarkable "progress of torture" in the richest countries of the democratic West. Although historically abolished by the French Revolution, torture was systematically used during the second half of the twentieth century. This shows how thin the line is between civilization and barbarism. In the conflict between civilization and barbarism adult education has an important role to play: contributing to "learning our way out" in the words of Finger and Asún (2003).

Social change and recomposition of Adult Education

The postwar exponential growth of education and training (known as "education boom" of the sixties) has been accompanied by a symmetric "boom" in education provisions geared to low-literacy populations. These provisions are marked by the dominance of Human Capital Theory, which views education and training as an investment resulting in individual and collective benefits, as part of a process of economic development and capital accumulation.

The accelerated expansion of adult education in the postwar period represented not only a linear growth of something already in existence, but the construction of a field of educational practices, diverse in terms of institutions, actors and purposes.

Adult education can be described as a set of four poles which articulate and interact with each other: *alphabetization* (or second chance education), *vocational education*, *local development* and *socio-cultural animation*.

At stake is a field of practices internationally driven by UNESCO and implemented within each nation-state according to its historical, social and cultural specificities. At first, the center of interest of adult education was war-torn Europe, and then it moved to the Third World countries whose poverty sharply contrasted with the rapid economic growth of industrialized North. Despite the complexity of its diversity, this field of adult education became autonomous and gained its own identity in contrast with traditional school practices. A new comprehensive and integrated approach was built, based on the movement of "*éducation permanente*", which was institutionally assumed by UNESCO and embodied in a classic text published in the early 70s: "Learning to be" (Faure, 1972).

As a result of the confluence of "top down" policies and grassroots policies and practices built from emerging social initiatives, this field of adult education has historically materialized as a field that combines three mutually reinforcing dimensions: policy-making, technical "expertise" and militancy. Through *éducation permanente*, adult education established itself as a worldview, aiming to transform the world. The idea of *éducation permanente* allowed us to reconcile economic growth of capitalist nature with the defense of cultural democratization and social promotion in a lifespan approach. At the heart of this educational approach is the person and the process of "becoming a person", as in the title of a very influential work at the time - "on becoming a person" -, which fueled the development of so-called non-directive teaching procedures (Rogers, 2009).

The period of the "Thirty Glorious Years" (1945-1975) corresponds to the affirmation stage of the field, its golden age. The last quarter of the twentieth century marks an increasing erosion of the ideals of *éducation permanente*, on behalf of the concept of Lifelong Learning (LLL), which emphasizes the instrumental subordination of education to the dominant economic rationale. Today, in the XXI century, the field of adult education has changed and fragmented, since its four pillars partially collapsed: the frame of reference of the idea of *progress*, the *developmentalist* ideology, the *Nation State* as the framework for production and implementation of education policies, and the myth of a revolution of social time supposed to herald a *society of leisure*.

Adult education and "disillusions" of Progress

The idea of progress is central to the construction of modernity, understood as a process of constant improvement of living conditions through application of technical and scientific knowledge. This idea was the basis for the belief in a linear relationship between the growth of educational provision and production of better and fairer forms of life. The movement of *éducation permanente* is also linked to the philosophical heritage of the Enlightenment and the establishment of a direct relationship between education and the triumph of Reason.

The classic work of Raymond Aron (1968) on "Progress and Disillusion" marks the end of a period of euphoria and announces a process of increasing disappointment leading to realize that we live in societies which are "sick of progress" (Ferro, 1999). The perception of our societies as "risk societies" (Beck, 2001) is the emergence of a future marked by uncertainty and not by a naive confidence in a necessarily better future.

The historical construction of modern industrial societies, i.e. of capitalist societies (both market capitalism and state capitalism), has as its core the transformation of everything into commodities (including human labor) with a view to capital accumulation - a process based on the exploitation of wage labor through the appropriation of surplus value. The triumph of Reason and Progress, which characterized the Enlightenment, is the main referent of a developmentalist ideology, founded on a blind belief in the potential of science and technology, increasing levels of production of goods, and, ideally, a continuous increase of welfare for the whole of humanity.

Adult Education and Development Crisis

The first oil shock in the early seventies marks the end of a cycle of development, understood as a process of economic growth based on intensive use of cheap energy. Yet, the end of cheap energy confronts us with the limits of growth, to the extent that available resources are finite. The developmentalist ideology not only faces a problem of inputs - finitude of natural

resources -, but also a problem of outputs, translated into devastating environmental consequences that endanger the existence of natural resources essential to life, as air quality and water. These negative effects ("counterproductive" effects in Ivan Illich's words) are inherent to the economic development model prevailing in industrial societies and affect both the "Western" world and the so-called "socialist" field.

The coincidence of the first "oil shock" with the crises of productivity and governance of capitalist societies (at west and east) signals the end of an era based on the "delusion of progress" and the attempt to create "affluent societies" (Galbraith, 1963), a model supposed to bridge the gap between "developed" and peripheral "underdeveloped" countries. Euphoria gradually slid to disappointment and criticism of the economic rationale underlying the concept of development, denounced as a "myth" by authorized voices like the Brazilian economist Celso Furtado (1996). However, this "disease of progress", which has waste and alienation of consumer societies (Baudrillard, 1970) as clear symptoms, has not led to slow economic growth and development. Greater capacity to produce wealth led to more unemployment and more glaring inequalities.

Adult Education and erosion of the nation state

The gradual erosion of the sovereignty of the nation-state and the systematic withdrawal from the "welfare state" are concurrent with a progressive increase in the ability to produce wealth through increased productivity based on new forms of work organization and incorporation of scientific and technical knowledge in production processes. The operational capacity of nation states has been strongly limited and weakened, both due to the emergence of powerful competitors in the global arena (multinational economic groups) and to the shift of regulatory functions from national to supranational level. Serious problems emerge in this context in terms of deficits in legitimacy. On the other hand, reconciling economic prosperity, social cohesion and political freedom emerges as insoluble problem in the first world (Habermas, 2000).

The productivity growth associated with the weakening of social movements and trade unions resulted in an increase of the exploitation of labor (the most productive workers being obviously the most exploited) accompanied by a progressive increase in inequality, at all levels. After the "virtuous" cycle of Fordism, characteristic of the "Thirty Glorious Years", a new cycle began, in which economic growth is concurrent with structural unemployment and reversal of labor movements.

Reference to this development ideal model is common to central and peripheral countries (these latter striving to fight their "delay") and is also common to market capitalism (the American sphere of influence) and state capitalism (the Russian sphere of influence). In the postwar period and in an atmosphere of balance of terror, competition among great potencies moved largely from direct military confrontation to the field of economic competition.

Instead of conflicting systems, the various forms of capitalism converge in essence, economic competition being resolved by the implosion of State capitalisms for their failure to modernize technically and make a quantum leap in mass consumption (Bernardo, 1990). Moreover, both fields share the same ideology dominated by the ideas of "progress", "development" and "economic growth".

Adult Education and the myth of the "Leisure Society"

The fourth pillar of the emergence of the field of adult education was the announced "leisure society" where socio-cultural animation would gain strong leadership. The importance of socio-cultural animation in education policies, both in quantitative and strategic terms, led to the birth of the expression "Animator State" (Donzelot, 1994) to describe a factual situation thus put by Gillet (1995, p. 25): "from firms to unionism, from social movements to local communities and the state, animation worms its way into, slips in, becomes widespread both in practices and in speeches".

Building up a permanent tension between a pole of *social adaptation* and a pole of *instituting change*, increasing informal education related to the occupation of "free time" is simultaneous with an observable trend of reduction of working time. Such reduction results from a combination of reduction of daily and weekly working hours, increased vacation time, and delayed entry into the labor market as a consequence of longer school careers and earlier retirement. Dumazedier (1988) notes with enthusiasm what he himself describes as an authentic "cultural revolution of free time", corresponding to a "historical inversion" of the relationship between work time and leisure time, according to a well-known expression of Marcuse. As noted by Dumazedier (1988, pp. 28/29): "The most striking fact is that, for the first time in the history of technological societies, the average weekly hours of free time surpassed those of working time for the male and female population over 18 years". This trend was supposed to establish the "right to be lazy", making irrelevant the issue of the occupation of "free time", since it would no longer be negatively defined as "no work" time to become the essential time of individual and collective life. This optimistic perspective did not come true. What we have seen in the industrialized world since the 70s is a structural growth of mass unemployment, growing precariousness of labor, and the increase and intensification of working hours and patterns.

Adult education at the turn of the millennium

At the turn of the millennium, an extremely optimistic view emerges in Western Europe with regard to investment in education and training, understood as instrumental to objectives of economic nature translated into the trilogy *productivity*, *competitiveness* and *employability* (Guimarães, 2011).

Productivity is the result of new forms of work organization and incorporation of technical innovations in production processes, which has been accompanied by an increase in work intensity and the consequent phenomena of suffering. *Competitiveness* implies a decrease in the cost of labor, at the expense of direct reductions in wages, lengthening the duration of work time and increasing the number of work days. By linking access to employment to a set of individual skills and knowledge, *employability* is a concept that gives the individual worker the burden of responsibility for access to employment in a context dominated by structural mass unemployment and the casualization of labor rights and bonds.

The ideological background for this investment in education and training is both the theory of human capital and a concept of development which is confined to economic growth, thus making us hostage to a powerful mental structure - the *developmentalist ideology*.

Licínio Lima and Paula Guimarães (2011.40) developed an analytical reference for the clarification of public policies for adults, in which they distinguish three models:

- The democratic and emancipatory model;
- The modernization model through state control;

- The model of human resource management.

These three models must be understood as ideal types in the Weberian sense. They are present in hybrid forms, in different degrees, and articulated in a complex way. The last two models have a dominant presence in the context of what we might call a "developmentalist ideology". Forged in the rich zone of the northern hemisphere, this ideology has been exported to the countries of the Third World which thus glimpse the possibility to shorten the distances that separate them from "developed" countries. Traces of the emancipatory model appear associated with *self-management* processes and *self-directed training* in a brief and localized way.

Adult Education: vocational drift

The 80s and 90s witnessed a growing trend towards functionally subordinating adult education policies and practices to the dominant economic rationale based on the production and accumulation of wealth. Such functional subordination leads education and training to be structured and operate according to market principles, though formally in the form of public services. Adult education is no longer seen as a *right*. It becomes a *duty* whereby every individual is primarily responsible for his/her own insertion in the labor market. This responsibility of individuals for their own success or failure invites each person to behave as an "entrepreneur of him/herself". As Claude Dubar critically wrote "Each one should relate to himself as a businessman with his/her product, try to 'sell him/herself' and negotiate the 'capital' he has become" (2000, 23).

This vocational drift is based on the training ideology embodied in the Memorandum on Lifelong Learning, published by the European Commission in the mid-90s, which constitutes a break with the prospect of *Éducation Permanente*, only understandable in the framework of a wider set of transformations.

From an *economic* point of view, the most striking feature of these transformations is the acceleration of the processes of supranational integration, a process of "globalization" that integrates the construction of the European Union. Finance-led capital became increasingly autonomous and infinitely mobile while the center of power shifted to large economic groups acting on a global scale and to supranational regulatory bodies such as the World Bank, IMF, OECD and the European Commission. In *political* terms, national political regimes based on representative democracy have been hollowed out, which means a setback and devaluation of political participation with consequences in terms of legitimacy. Moreover, there is a trend towards the loss of sovereignty of Southern European countries, which is becoming clearer in the context of the global financial "crisis" affecting the European space.

Changes in the economy also affected the *labor* world deeply. Transition from full employment to structural unemployment, accompanied by precarious work and the loss of rights of the working classes, set up a crisis of work in Europe that is simultaneously a crisis of society. *Employability, productivity and competitiveness* emerge as a trilogy of keywords that summarize the new ideology of vocational training, configuring the transition from the logic of democratic and emancipatory education to the logic of mere management of wage labor (human resource management model).

A fundamental shift in *vocational education* was the transition from a qualification model to a competency model. According to Carré and Caspar (1999, 7) there was an authentic cultural change that in less than 30 years has enabled the transition from the "social and humanistic view of *éducation permanente*" to the "realistic and economic view of skill development". In

the 60s and 70s the qualification model referred to requirements of *social promotion*; in the 90s there was a shift to the competency model, which refers to requirements of *employability*. The evolution of a qualification model (supported by collective professional identities) to a competency model (in which the employee becomes a self entrepreneur) tends to increase the work-related distress, as it is experienced in an alienated way. Simultaneously, vocational education policies began to consider vocational education as a palliative tool to mitigate the social effects of a labor market characterized by structural mass unemployment and the increasing casualization of labor relations. This means that adult education policies have been limited to a managerial human resources policy, thus becoming inconsistent with purposes of emancipatory nature, although they remain in terms of rhetoric.

Possible futures

In times of triumphant capitalism on a global and planetary scale, internationally mobile capital dictates its laws on a workforce that is extremely fragmented and sees regulatory capacity decreased at the national level through democratic and representative mechanisms. The hegemony of finance-led capital transferred the regulation mechanisms of the economy to a transnational level. Changing this reality requires the return of the political dimension, understood as the right of the working class to self-determination.

The logic of finance-led capitalism has been undergoing a process of naturalization, therefore being considered today as the only possible. It won everywhere and became "the undisputed principle of economic organization of societies" (Peyrelevade, 2008). Passive acceptance of this state of affairs results in conformity with the historical present, in a perspective of "end of history" that would deprive us of future(s).

It is in contrast with what appears as a kind of historical determinism that makes sense to speak of "desire for the future," refusing to become hostages of the historical present which deprives us of the ability to contribute to the production of future. The development of history is not predetermined, rather corresponds to a plurality of possible futures that result from individual and collective action. Humans are able to build their own paths from a range of open opportunities, by building forms of social emancipation of labor capable of developing the full potential of the human being.

Adult education - understood as a permanent and diffuse process in all social life - has a central role to play in finding and building collective "ways out" resulting from social movements based on values other than competition and profit as supporters of our collective life. At stake is the self-directed construction of new forms of articulation between living, working and learning.

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A Self-Directed Learning Economic Literacy (or how I learned Economics thanks to 6 anecdotes and one riddle)

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Abstract. The communication intends to reflect an individual learning process regarding some crucial factors that have moulded today's economy and society at large – leading to the current trend of impoverishment for all but a tiny group of profiteers from the present crisis. At given moments in my life, particularly when involved in the promotion of rural development in the hills of the Algarve (the southernmost region of Portugal), some “learning situations” arose that provided me with new insights on economic realities. Here, I have decided to select the following: the gradual loss of autonomy of people, as they leave independent ways of working and relatively self-sustained communities in order to settle in urban contexts as wage-earners; the huge price individuals, groups and societies have to pay when they adopt an economy mainly based on money (therefore, on competition) and not on cooperation and, as a rule, local exchanges of goods and services; the vast, often hidden, human, social and environmental costs of adopting a one-way process of growth entirely based on “more” rather than “better”; the enormous and irretrievable difference between “use value” and “exchange value”, or between Finance and Real Economy, and the catastrophic situation that Humankind faces whenever Finance Capital conquers societies and economies; the impact of the principle “too large to fail” and how risk became disconnected from profit when financial surpluses are taken by private hands while losses are covered by the taxpayers as a whole; money as an overpowering tool and, at the same time, a frail and elusive factor exclusively rooted on trust; the tragic deadlock, and probably extinction, that awaits a society that aims at nothing else than optimising individual and material gain.

Each of the above propositions is clarified, for learning purposes, by a short story as these anecdotes were in fact significant in the process of self-learning that I have undertaken in the last 30 years in matters of Political Economy.

Keywords: political economy, money, financial hegemony

Political or a-political economy?

After I reached my seventies it seemed the time had arrived to look back and take stock of a few segments of my life, namely regarding the evolution of perceptions and lessons within the areas that have mainly attracted my attention. One of these is, without a doubt, Political Economy. I suppose I should say “political economy” in a very low voice, because nowadays this expression is considered rather subversive by the dominant powers. How could one dare to associate the two concepts when one of the dogmas of the current economic catechism is precisely the fact that the Economy should be entirely free from Politics, even from any human control and solely left to the “invisible hand of the market”? Obviously, this “market” is just one of the numerous euphemisms generated by the dominant ideology. It functions as a screen that hides the cartels organised by a small group of institutions and individuals that hold the power of the globalised finance. A question then arises: if the politicians can no longer decide over economic and financial matters, which are essential dimensions of our societies – and of the daily life of everybody – should they not become redundant? Apparently the answer is no, because some government functions remain that are necessary to guarantee the ideal conditions for the activities of the leading economic and financial powers:

mostly, to ensure social order, by means of police, armed forces, courts, but also to promote the transfer of income from the vast majority of people to the dominant elite, through the interplay of public debt, tax iniquity and selective subsidies. Contemporary societies live in a particularly critical time when the peace among nations, the global well-being or the protection of the environment are at great risk due to the accelerated process that impoverishes the many (the 99% mentioned by the Spanish “Indignados” or the American “Occupy Wall Street”) and concentrates wealth in the hands of the very few.

These are, in short, the conclusions I have reached when trying to understand the “Crisis” we are now suffering – in Portugal and in most of the world. And I have built up these convictions through a life experience that combined periods of civic involvement, mostly in associations and local development projects, with reading newspapers, magazines and books on political and economic issues. For the purposes of the present communication, I will now try to concentrate on some short stories that in my eyes enlightened puzzling situations that I have faced (and in that questioning I was certainly not alone); and, at the end, I will add a riddle imported from Game Theory.

The erosion of autonomy

At the end of the 19th century, a famous governor of the British Empire, Sir Stamford Raffles, in his first journey to Singapore, landed in one of the Indonesian islands. Here, the indigenous people lived in a very autonomous way, thanks to a frugal life and to the abundance of palm trees that provided all they needed, like food and materials for housing, clothing or transport. Then, he exclaimed: “These people are un-governable!” In fact, there was nothing the government could give them that they wanted or required. And the governor decided to hack down all those “damned palm trees” in order to make the local population dependent and, therefore, governable.

When, in 1985, I started the activities of local development in the rural villages of inland Algarve, this was exactly the perception I got with regard to the existing policies and measures. They had, indeed, deeply damaging effects on family-farming and small-scale production and acted on those traditionally self-sustained communities in a similar way to the chopping of the Indonesian palm trees. As a matter of fact, in the last 200 years, industrial societies have evolved through the destruction of the more autonomous communities and occupations, such as the peasantry, handicrafts and self-employment as a whole. That destruction led to the situation we face today where the large majority is entirely submitted to an employer and to a monthly salary; an increasingly urbanised population, without capital and lacking the attitude and skills to independently guarantee its own subsistence. A majority that has become entirely dependent in regards to income and entirely dependent with regard to consumption.

The evolution of the current economic regime, totalitarian in its essence, brought about the loss of that capacity people previously possessed for taking care of themselves and, concurrently, to ensure that eco-systems would not be exploited beyond their natural limits. Our present alienation has its origin mainly in the fact that we no longer produce most of what we consume and also that many of the services that used to be exchanged on a basis of solidarity have now been transformed into merchandise to be sold and bought.

The hidden costs of money-dependent societies

The owner of a shop selling luxury articles in New York went on a holiday to Central America, where he visited a remote village up in the mountains. There, a native showed him a beautiful traditional hat that he bought for 1 dollar. Once back, he displayed the hat in the shop-window and was immediately flooded by customers who wanted to buy it. He returned to

the same village and ordered 5,000 similar hats. The villagers did not react at first, they gathered together for several hours and, finally, they informed the “gringo” that, yes, they could make those 5,000 hats but they would cost him 10 dollars apiece. “What! When I bought just one, it cost me 1 dollar and now when I make this big order you want to charge me such an exorbitant amount?”. “That’s right, señor, in order to respond to your big order, the whole village will have to work full-time on the hats; we will have to abandon our farming, our animals, our other productions, we will have to find and pay people willing to look after our children and our older relatives... As a result, our daily living will cost us ten times more”. And the American trader left the village totally frustrated, as what he saw confirmed his conviction that the natives of Central America did not understand Economics, and particularly, economies of scale.

In the training courses catering for self-employment, organised in the Algarvian villages, the prime objective was to help local women, with no experience of working outside their homes, to become producers-managers. One of the hardest problems was indeed that of setting prices for their handmade artefacts. These were rather similar to those traditionally produced at home, out of their own raw-materials, during the long winter evenings when agricultural work was interrupted and time was “free”. “How much will we ask for this wool blanket made in the hand-operated loom?” “Well, it didn’t cost much, the wool came from my sheep, the loom belonged to my grandmother and we made it when there was nothing else to do...” However, when the rural economy declines and the artefact is no longer a sub-product of the multifarious activities of a family-farming unit in order to become the core outcome of a new enterprise, based on full-time skilled work, then the reality is altogether different. Most of the raw-materials will have to be acquired (and even those which are produced at home do not come “free of charge”), time has to be incorporated into the end-product as well as the depreciation costs for all equipment, current expenses, etc. In the modern economy, globalised and centred on money, the costs of items once produced within a rural community will now have to be multiplied by an “n” factor. And the same occurs as a consequence of the so-called “rural exodus”, when millions leave their villages to settle in urban areas all over the world.

In these transition processes from societies which are still very close to hand-to-mouth production and direct barter of goods and services towards a new context where house, food, clothes, personal services, etc. have to be acquired with money, it is obvious that the number and volume of deals in currency grow exponentially. And this is exactly what the Gross Domestic Product means. Noticing that the GDP increases significantly thanks to the desertification of the countryside, governments – which are keen to attract foreign investors and to modernise the national economy - do not see any reason to maintain the relatively self-sustained (but scarcely productive) rural economies. “Big is Best!” and, therefore, the small-scale and self-production practices have to disappear altogether as relics of an undesired past. These political options, however, have high costs (social, environmental and also economic and political) that are generally overlooked.

There was once a man, of a certain age, who lived under the heavy load of material worries. He was always short of money for everything he wanted to buy. He didn’t lack the basics, as what he earned was sufficient to cover his essential needs, but he wanted more, always more, bigger, glossier. So, one day, he found in a supermarket a unique and strange piece (and that is already quite exceptional in any supermarket...) It was a wooden statuette (another miracle, because most of the time only plastic items can be found in supermarkets) and, although a little expensive, he could not resist and went home with that exotic and mysterious figure. When he switched off the light to go to sleep, the whole room filled with a blinding

sparkle and the idol seemed radioactive, glowing small rainbows. The man, struck by fear and reverence, knelt before the figure, which started talking to him: "Once again the supermarket X does what it announces; your purchases of today had a prize and I am your genie able and willing to respond to your three wishes". The good man saw that the time to fulfil all his longings had arrived, as he was so poor, so poor, because all he dreamed of was money. So, he immediately asked for one million dollars. Within moments, there was a knock at the door. The agent of an insurance company came to hand him a million dollar cheque relating to a life insurance contracted by his son who had migrated to Australia and had just been killed in a work accident. The pain was then much stronger than the greed and the second wish was immediately voiced: "I want my son back here right now!" Another knock at the door and entered the ghost of his son to blame him for his cupidity. Finally, the third and last wish was to make the ghost go away.

In Portugal, as in many societies, particularly after admission to the European Economic Community in 1986, numerous wishes of a quick and easy wealth were expressed, wishes for an unbridled consumption, for the avoidance of heavier or less prestigious occupations. From a society where frugality and prudence were the rule, where consumption was in tune with production or at least with the accumulated savings, within one or two generations we acquired a "culture of indebtedness" (in both private and public sectors). In this new context, it is possible to immediately purchase anything we want as long as the monthly income covers all the payments to the lending bank. The problem arises when that regular income is reduced or interrupted or when the interest rate increases significantly (due to speculation or usury). The situation overnight becomes unsustainable and pushes all those caught by the "debt trap" (individuals, businesses, banks, municipalities or governments) into serious situations of insolvency. These situations are not only due to the incompetence or carelessness of those who fall into the credit-trap, they are also strongly stimulated by private publicity and by public measures. Given the decline in the profit rate within the productive economy, huge transfers of funds were recently made to reinforce the financial economy, the one which produces money out of money, thus losing any connection to the real economy and to human needs.

Financial Economy versus Real Economy

One day, a businessman, let's call him "A", contacted another trader, "B" and proposed to sell him 1,000 pairs of trousers for 1,000 euros. "OK, I buy them right away" Later, "B" met "C" and handed him the same set for 2,000 euros. "C" then met D" who purchased the trousers for 3,000. And so on and so forth, until the whole package was acquired - at 15 euros each - by someone, possibly trader "R", who immediately ran back to the last seller and furiously exclaimed "You are a shameless thief, you sold me 1,000 pairs of trousers for 15,000 euros and they only have one leg!". Very calmly, the businessman answered: "My dear fellow, you don't understand a thing about this trade. These trousers are not for wearing, they are made to sell and buy, sell and buy..."

This short tale makes crystal-clear the vast difference between, on the one hand, the real economy, where the "use value" of produced goods and services dominates, aiming at the fulfilment of human needs (genuine or suggested by publicity) and, on the other, the financial economy, where only the "exchange value" matters, under the perspective of ceaselessly multiplying profits and amassing fortunes. At least, until the bubble bursts, a fact that always brings about disastrous bankruptcies and extreme social upheavals. Not so much for those who have provoked them but for the people at large, as it is now happening around us on a worldwide scale.

From the Ponzi Pyramid, during the 1920's in the United States, to the Portuguese Dona Branca, in the 1980's, all financial frauds are based on above-average profits by the first participants and huge losses by those who enter the scheme much too late. Besides, the speculative bubbles (like successive transactions of one-legged trousers) are built on purchases that are only motivated by the perspective of high and fast profits when reselling, whatever the goods or services being bought and sold (which are becoming increasingly meaningless and immaterial, like the more recent derivatives which are but bets on future events with a potential economic impact). While the trend is positive ("bull market"), everyone wins and no-one questions how is it possible to yield such high amounts. However, at a given moment, the outputs fall abruptly, because the number of incomers to the scheme (those who funded the payments to the early participants when buying their entrance to the pyramid) decrease or because the value of the traded item declined sharply (like housing in the United States that created the famous "subprime crisis" in 2007).

As happened after 2007 in the United States and later in all other countries where the bank crisis spread, when the financial institutions at risk are too big they are not allowed to fail. They are rescued by governments at the expense of all taxpayers, pushing so-called sovereign debts to excessively high peaks. We have now reached a situation when the risk is no longer the reason behind profits. Risk has even been deleted from the largest financial operations and from the running of the dominant corporations. If profits are generated, they will be privatised; when losses incur, these will become nationalised... This is a sort of private-public partnership that always brings gains to a few private hands and makes losses for the rest of society.

This situation bears resemblance to a folk tale regarding a priest and a peasant who went halves to buy a cow. When the cow was hungry, the priest told the peasant "Come on, feed the poor animal, it is the front half, your half, which claims for food!" But when the cow produced manure or was ready to be milked, the priest would gather those products, because they came out of the rear half, his half.

It seems, in our times, that the older frauds that led to massive bankruptcies, suicides and imprisonments have now been laundered and can be carried out in the open and in all legality, by bank establishments, investment funds, notation agencies, pension funds, etc. In order to multiply money that multiplies profits and makes more money all that is necessary is the power to increasingly generate money. In the old times making money was a royal privilege and later a prerogative of a democratic and sovereign State, but nowadays this essential function for any society and economy is in the hands of private banks and of all institutions entitled to create debts by lending. In fact, money is generated any time a credit is opened, thus allowing the individual, the enterprise or the public agency to use that loan in order to pay for goods and services. There is no doubt that money underwent an extraordinary evolution in recent decades, since the time when it was a tool that facilitated exchanges until today when it makes and destroys governments, economies and societies. Why? Because money was allowed to run free, thanks to limitless deregulations, a practice against which Adam Smith (so venerated by the champions of neoliberalism who certainly never read him) had strongly warned us. In fact, he advocated a free hand of the markets for everything but money, as money, as he put it "once left unbridled will only favour the greedy, the usurers and the dishonest..."

The elusive nature of money

A young woman arrived at a small town and looked for a hostel. At the counter she informed the receptionist that she intended to stay in town for some days but, before confirming the

booking, she would try to find a friend who had offered to host her. In order to back a provisional booking she left a 100 euros note before leaving the hostel. After some time, an electrician, who had done some work for the hostel owner, came to collect his payment. So, the receptionist settled the debt, which amounted to 100 euros, with the note the young woman had left. The man, once back in the street, met the seamstress who had mended his daughter's clothes and used the same note as payment. Then, the woman went to the flower shop and bought a big bouquet for a wedding she had been invited to. Later in the afternoon the florist entered the hostel and handed the 100 euros note back to the receptionist to pay for the sojourn of his son who had recently stayed there. An hour later the young woman returned to the hostel and told the receptionist she had found her friend and would not require the room after all. The booking was cancelled and the same note was given back to her. All those present were flabbergasted when she tore the note, saying "you shouldn't have bothered, this is a false note anyway".

This story expresses, at the same time, the importance and the irrelevance of money as we know it. It is indispensable in daily life: that 100 euros note allowed several transactions to be definitely settled. But it is also rather trivial because anything can be adopted as a tool to facilitate exchanges, even a false note. What is essential is the trust felt by those who make use of it. That is why money has taken the form of shells, salt, beads, metal rings, etc. and now coins, paper strips or, mostly and increasingly, immaterial electronic entries.

Several countries find themselves today condemned to a "programmed lack of money", a situation which generates a decline of all economic activities and, consequently, very high unemployment. On one side, there are labour force and production equipment that could provide essential services and goods and, on the other, there are numerous human needs to be fulfilled. A potential supply waiting to be materialised, a potential demand waiting to be satisfied. And this happens only because a bridge is missing to link both sides and being that bridge is the essential function of money. However, once it becomes monopolised by people and institutions whose sole finality is to multiply profits, and due to the fact that the highest monetary yields originate in the areas of financial speculation, less and less in the productive economy, money is increasingly shifted from the real economy to the "casino economy". Nonetheless there are numerous instances in human history that show that it is possible to make real economy work and to carry out useful and satisfying deals among people and organisations while staying away from the globalised and oppressive finance. If money is needed for my weekly shopping at the local market and that money was taken away in order to reinforce speculative transactions in, for instance, the Singapore Stock Exchange, then there is an urgent need to issue local money as a complement to the official, globalised currency. This is a feasible response to the present financial crisis that will allow, and even increase, the exchange of goods and services to be locally produced and consumed.

During sudden and acute crises, like in Argentina in 2002 (when 50% of the population fell below the poverty line) or in Greece today, social creativity tends to generate initiatives where real economy overtakes finance. Not long ago, Theodoros Mavridis, an unemployed electrician in the harbour town of Volos, made the news as he had just bought fresh eggs, local brandy, fruit, olives, olive oil, jam, soap and a few more articles without spending one euro. How come? He had previously done a few hours' work in his speciality for some of the 800 members of the local online network for no-money exchanges. As a payment for his services, Theodoros saw his personal account in that network credited by a certain sum of "tems" (the denomination given to the counting unit) that he subsequently transferred to the associates who had given him those products. There are many more networks of a similar nature not only in Greece but all around the world and about 4,000 examples of local money

have been recently identified. As Maria Choupis (one of the founder-members of the Volos network) stated “you are not poor for having no money, you are only poor if you have nothing that other people may need”.

The deadlock of self-interested competition

An economy centred round money and, forcibly, interest-exacting, is necessarily based on optimising self-interests by means of constant and ruthless competition, a situation that will lead Mankind to its self-destruction and even puts at risk the survival of the Biosphere as a whole. The following riddle reveals how inconsequential it is to try incessantly pursuing and maximising one’s own gains at the expenses of the others.

Game Theory has proven, amongst others, that the search for the individual highest profit combined with a perfect rationality will not automatically lead to the best solution, sometimes not even to any kind of solution, in a blatant contradiction to those ideologies advocating that the pursuance of individual interests by all will tend towards the promotion of the public interest. Let us analyse the Coalition Game in the following example:

Anthony, Bruce and Charles have received a prize of 1,000 euros that they should divide amongst themselves. The decision on how the division was done would have to be taken by a majority vote and alliances were permitted. So, A and B got together in order to decide that C be expelled from the deal. C anticipated this movement and offered B 60% to convince him to vote with him and leave A without any money (for C it was better to receive 400 euros than nothing at all). However, A approached B and proposed to give him 700 euros out of the total amount if he would join a coalition with him and against C. The latter then promised B 800 euros with the opposite purpose, that of together expelling A. At a given time, both A and C realised that B was going to receive practically the total sum they were given and, consequently, decided to join forces and knock B out of the game. But then B reacted and... An endless and fruitless pursuit of purely selfish interests.

The lesson in this game is that, in several instances, decisions made in accordance with the maximum personal benefit only lead to disaster or to dead-end situations. In fact, the most important conflicts that the human species has to face cannot be represented as zero-sum games as they belong to the category of “dramas”. And, in dramas, there is no rational argument to be addressed to one or the other actors. In these cases, only one reason addressed to all players and at the same time (a moral imperative?) can be sufficiently strong to overcome the conflict. Only a collective rationale, only an underpinning social rule would be able to stop the trap of successive chicanery and to convince our three players to keep 330 euros each and give the remaining 10 euros to some worthy cause or even to donate the entire 1,000 euros to a project of public interest.

Despite the totalitarian nature that is inherent to the hegemonic economy, other economies have existed (all along the centuries) and do exist in modern societies, which are perfectly viable and, undoubtedly, increasingly necessary and desirable. Inspired by a humanistic philosophy – that maintains that everything related to the social sphere can never be subjected to immutable and inexorable “laws” (as the champions of economic science claim) – there are numberless citizens’ organisations and popular movements in search of local and concrete answers to the daily problems caused or exacerbated by the dominant macroeconomic trends. And they represent today the New Frontier that adult education shall occupy in order to become a decisive force in the transformation of Today and in the making of a common and better Tomorrow.

Local Associations for Education and Development: Democratic Governance and the Managerialist Canon

Licínio C. Lima

University of Minho, Institute of Education

Local associations, non-governmental organisations, popular collectives, private social welfare institutions and other types of civil society organisations, sometimes included under the umbrella and ambiguous concept of the “third sector” are much referred as adult education, learning and qualification institutions, which are crucial in the “learning society”. They have also been presented as real alternatives to the intervention of the nation-state due to the capacity of becoming self managed through patterns of democratic governance and active participation in the decision making processes. Much more than rational-legal instruments or bureaucratic organisations, local associations may assume an educational character also in organizational and governance terms. They may provide educational experiences not only through the achievement of formal goals and the use of pedagogical processes but also through organisation as a practice of freedom, mobilization, autonomy and participation as pedagogic processes in search of emancipation and social transformation.

However, according to research data collected in the North of Portugal local associations for education and development have been under a process of rationalization and of intense formalization induced by the managerialist canon and by the reform of the state according to the principles of “New Public Management”.

Once interpreted as “organized anarchies”, “loosely coupled systems”, “political systems” or “democratic/collegial” organisations in terms of analytical metaphors, local associations may also be interpreted through “tightly coupled”, formal, rational or bureaucratic images of organization even when discourses about the entrepreneurial, innovative and flexible organisation are dominant. This originates a complex process of political, organizational and educational hybridization which is neither easy to interpret theoretically nor has minor impacts concerning the democratic and participatory potential of local education actors and networks for development.

Political education in Scotland: problems and possibilities in reconnecting adult education and community development for democracy

Jim Crowther

University of Edinburgh

Abstract. In this presentation I want to introduce and discuss two contradictory processes underway in the UK that have significant implications for adult learning and democratic change. The first relates to the de-coupling of adult education and community development as a professional practice with an interest in democracy and social justice. This particular interest in social change and development has had an interesting history in the UK but since the 1970s it has been systematically undermined by a number of interrelated developments that probably have a much broader resonance. So what can be done to counteract this trend? What practical strategies can professional practitioners with an interest in the politics of their work adopt? On the other hand, in Scotland in particular there is a growing interest in various forms of political education in the context of the forthcoming referendum for independence from the UK. This is an unusual situation because the potential 'break up' of the British state has stimulated a renewed interest in learning politics as well as the politics of learning. But are adult education and community development practitioners able to respond to this renewed public interest in education for democracy? What contribution is being made and what are the problems and possibilities generated? What can be learned from this process?

Adults Learning Outside Formal Education: new pathways to social change

Jocey Quinn

University of Plymouth

In this keynote Jocey Quinn argues that learning outside formal education is the best response to a postmodern, postcolonial world, offering less linear ways of understanding and addressing social problems. Rather than depending on formal institutions like universities to find solutions, new hybrid collaborations across communities, activism and new media address both local and global issues. They place new forms of learning and knowledge construction at the heart of their work. The talk will draw on her research across a range of contexts, to explore how far and in what ways such work promotes social change. It will also consider whether universities can respond to transform their own practices.

Conference Papers and Abstracts

Interrogating the Social Purpose of recent RPL Policy in Portugal – challenges and debates

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Abstract. With a past traditional role of an inconsistent policy agenda for Adult Education in Portugal, the recent innovative provision on experiential learning opportunities, in which recognition of prior learning (RPL) has played a major role, came to scene when the Lisbon Agenda refreshed the sector and significantly enlarged its public visibility. This paper¹ discusses some results of an ethnographic research project whose primary aim was to highlight some of the contradictions in the local achievements attained by these new educational public policies in Portugal. The three analytical policy models proposed by Lima & Guimarães (2011) were used as a theoretical framework to discuss the social purpose and aims of sustainability of the RPL political agenda. With this theoretical base, the study has examined the various educational rationalities involved – both in what concerns political-administrative orientations and organizational and administrative dimension – as well as the impact of RPL on the local promotion of competencies related with emancipatory practices like critical thinking, imagining future scenarios and making decisions in a collaborative way.

A qualitative critical paradigm research was chosen as methodological approach to data discussion. Critical ethnography was the research method selected and applied in two different field research moments and places. The main reason for adopting this was the depth of understanding that this method enables us with (Atkinson & Hammersley, 1994) and its value to allow a deconstruction of “administrative-political truths” (Barros, 2013a; Barros & Choti, 2014). The main research techniques applied were: open interviews and continuous participant observation, which was carried out in 2005. In-depth phenomenological interviews were applied afterwards, in 2011. A documental policy analysis was also carried out using Bacchi (2000) proposal for critical discourse analyses.

The data sources confirm that participatory teaching and learning methods have succeeded in empowering adult learners, but are less impressive in stimulating the development of emancipatory social actions and local change. From the stand point of educational actors in the field, data discussion has also allowed to find a structural weakness in the new Portuguese public policies on the agenda of adult’s experiential learning, which has to do with the fragility of the ‘programme logic’ in funding the RPL provision. And in the end, with the fragile role of the public adult education projects in achieving long term results that are compatible with local interests and needs. These structural weaknesses have revealed themselves to be particularly significant to the discussion of the social purpose and sustainable policy development in Adult Education and Learning, because since 2012 the RPL System set in the New Opportunities Centres has been dismantled. We conclude the paper with some challenges and debates to these findings and reference to the possibilities we envision may develop more sustainable provision of learning opportunities with emancipatory social purpose for all.

Keywords: Adult Education and Learning, Policy Agenda, Social Purpose of RPL.

Introduction

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In Europe, after the Lisbon Agenda and the adoption of the lifelong learning paradigm (Holford, 2008; Barros, 2012a), policies and practices for the recognition of prior learning (RPL) have been developed as predominant in the adult learning and education (ALE) policy agenda. Recognition of lifelong learning has been known by different names in the various countries in which it has been adopted, depending on whether it focuses on the principles or the procedures it includes (Pires, 2005). In Portugal it was systematically introduced as public provision in 1999 and was called RVCC - recognition, validation and certification of competences.

This paper addresses different ways of seeing the social purpose and aims of sustainability on the RPL agenda as viewed from the point of view of adult educators and learners involved in the experiential learning process. With this analytical basis the study examined the political-administrative orientations and the organizational and administrative dimension, as well as the impact of RPL policy on the promotion of competences like critical thinking, imagining future scenarios and lifestyles, and making decisions in a collaborative way. The general problem studied is also connected with the need to creatively address the new complexity of ALE governance today, and the need to critically examine education policy development in light of recent environmental, economic and social crises. This study documents some important changes within a specific context that are influenced by the Europeanisation of the neoliberal principles in ALE. This is relevant to international scholars who may read this paper. The main contribution derives from a critical discussion of phenomenological interpretations stemming from the empirical data collected.

We try to identify some hybridisations that emerged from looking at the research results through the lens of the theoretical models adopted. The relevance of this research lies in the specific choice of two RPL centres to address the field in two different periods (2005 and 2011) of recent Portuguese history of ALE. Several fundamental questions could then be raised, such as: Would this six years' time difference, with changes in national boards for the sector, make the local RPL practices different as well? Might this mean that these adult educators would follow distinct rationales in their practices and methodologies for RPL? Do the adult educators involved in these RPL processes have significantly reinterpreted political-administrative orientations to follow concerns about producing a change of lifestyle in terms of adult learners' critical and collective awareness? Have these innovative Portuguese RPL practices been pursuing the goal of contributing to understand better the problems felt by the citizens? If these issues arose, how were they managed in light of mainstream political-administrative orientations and increasingly insecure educational working contexts for labour? These are some of the research questions and hypotheses that are addressed in this paper.

The main results suggest there is considerable difficulty in contradicting the neoliberal rules of the game, and the growth of unsustainable working scenarios, in the hegemonic framework of the new public policy agenda where the dominant rationale embraces such priorities as the promotion of employability, competitiveness and economic modernisation. Even so, the rationales observed in the Portuguese RPL context of policy design and practices' implementation are diverse, and it is clear from the contradictory local organisational dimensions that co-exist with different policy administrative guidelines, that they have been playing a role in the national landscape of ALE and illustrate the contemporary complexity of the phenomenon of RPL.

This paper comprises four parts. The first describes the methodological approach, which combines ethnography and phenomenology. The data collection techniques are described. The second section outlines the conceptual framework used. The three models used to capture ways of seeing public social policy for ALE proposed by Lima and Guimarães (2011) were revisited as heuristic devices and compared with the Portuguese local/national context of RPL

practices in two distinct periods. The third section discusses the research findings and the main outcomes of the Portuguese example of RPL, examined from the insiders' viewpoints. Some of the hybridisations in the RPL political-administrative orientations and social purpose, and their implications for a sustainability agenda, are highlighted. The final section consists of a critical reflection on the political trajectory of Portuguese ALE and RPL, which seems to have achieved a critical existence point with the dismantling administrative operation that occurred in 2012. This paper takes the view that this phenomenon should not prevent us from preparing new policy directions and making recommendations for the rebirth of Portuguese RPL, implemented as a more sustainable provision with emancipatory social purpose.

Methodology

This study addresses the fieldwork with a qualitative approach. A critical ethnographic-based research design was the method chosen (Atkinson & Hammersley, 1994; Marcus, 1994). Unstructured interviews supplemented by continuous participant observation and field notes were used in 2005. In-depth phenomenological interviews were applied afterwards, in 2011. The main reason for adopting this ethno-phenomenological methodology (Van Manen, 1990; Moustakas, 1994) was the depth of understanding that it provides; it is particularly effective at bringing out the experiences and perceptions of individuals from their own perspectives and interpretations (Hycner, 1985), and therefore at challenging structural or normative assumptions. Documental political analysis was also undertaken.

A New Opportunities Centre of a Non-Governmental Organization in a rural area in southern Portugal was selected for data collection in 2005. Another New Opportunities Centre of a secondary school, also in a rural area in southern Portugal, was selected for data collection in 2011. This time-separated fieldwork model was chosen to see how adult educators acted in the context of changing political-administrative orientations for a 'new educational order', established both nationally (under the Portuguese ALE policies) and supranationally (through European Union funding programmes for the forms of provision under development). This study also aimed to pursue the exploitation, deliberate or otherwise, of its own relative sphere of action in a local context whose potential lies in the possibility of reinterpret orientations, eventually contradicting today's mainstream neoliberal policy guidelines (Arnove, Franz, and Torres, 2013), to promote the idea of sustainability as a core value for the social purpose of educational action, as recommended by UNESCO.

Critical analysis combining content analysis (Grawitz, 1986; Vala, 1986) with critical discourse analysis (Olssen, Cods and O'Neill, 2004) was used for interpreting open interviews, in-depth phenomenological interviews and field notes. The combination of these different techniques (Bacchi, 2000) involved categorical thematic analysis and the search for simple frequency that crosscut all the empirically collected data. The structural analysis of occurrences allowed the identification of associations between specific themes. The content of written policy texts about RPL was analysed through the use of a semi-inductive procedure suggested by Maroy (1997), comprising three steps: immersion in data to facilitate its reduction; codification and systematic comparison in order to organise it; and the interpretation of data according to a 'seesaw option' in interpretation².

² According to Maroy's reasoning (1997: 136), the work achieved in this first stage was a 'seesaw', including classification, actual manipulation and analytical separation of data in order to interpret and give meaning to the information collected. The purpose was to have a specific and clear line for discussion. The idea was to build

It is important to emphasise that this research project assumes that the reality is complex and heterogeneous, so an effort was made to look for commitments as well as discontinuities and omissions in practitioners' representations and interpretations.

Theoretical tools used by this research analysis

International literature on the changing nature of policy and the state today was reviewed to enable a satisfactory interpretation of some dimensions of the phenomenon of RPL policy from a phenomenological standpoint. After identifying the main theoretical contributions in the field of educational policy research analysis we selected the three models presented by Lima and Guimarães (2011) to analyse the social policies of ALE. As RPL Policy has been key to the contemporary Portuguese agenda of ALE social policies we used these models as heuristic devices to better understand this political scenario and its implications from a sustainability social purpose point of view.

The three models were of particular interest to the data discussion. This is mainly a schema consisting of three characterisations of public policy models for ALE: i) *the democratic-emancipatory model*, in which democratic participation and critical education are very important to ALE actions, in particular popular and community education; ii) *the modernisation and state control model*, based on public provision, the intervention of the welfare state and generally dominated by educational guidelines; iii) *the human resources management model*, in search of economic modernisation and the production of skilled labour, led by vocationalist guidelines and focusing on the production of human capital. As the authors put it,

These models are not mutually exclusive; they can coexist. So cross-fertilisation or hybridisation is possible: rather than presenting rigid artificial possibilities of analysis, we may expect these models to be regarded as heuristic devices for understanding public policies of ALE (Lima and Guimarães, 2011: 40).

In this study, and using these models as research devices, a key goal was to search backgrounds to explore ideal types of designing and implementing Portuguese RPL policy. This is a major concern for the critical discussion of the meanings of core strains and contradictions discovered empirically, especially regarding two of the four categories developed by the authors' models, namely, the *political-administrative orientations* and the *organisational and administrative dimensions*. This is a substantial contribution that academia can make to a mis-recognised body of practices involved with connecting socio-educational work and ALE pedagogies to the social purpose of policy agenda and UNESCO recommendations on sustainability.

The democratic-emancipatory model

One of the most significant aspects of this model in terms of the political-administrative orientations is the accent for the decentralised control of education policy and administration. This allows a high degree of autonomy enjoyed by the organisations that stimulate ALE

categories and develop an analysis structure that could be used afterwards. This work would lead to the development of a first series of discussion proposals to be validated afterwards.

actions, among which are those linked to civil society. As the authors put it, this model stresses bottom-up dynamics: activities are conceived locally and are self-managed, displaying an intervention that grants protagonism to educational associations. This option permits the adoption of public policies whose object is to integrate basic groups and other non-state organisations, involving the creation of laws for this purpose and the allocation of resources and means to government departments or services and a wide range of other bodies.

Regarding the organisational and administrative aspects of this model, attention is drawn to meet priorities of basic education for democratic citizenship programmes and covers a wide range of initiatives: some involve claim processes and others are concerned with cultural projects, local improvement schemes, etc. And there is a local effort at self-organisation in the large majority of these initiatives, with considerable independence and creativity. Collaborative efforts are therefore utilised in an attempt to establish a radical or participatory democracy and foster social transformation (cf. Lima and Guimarães, 2011: 42-48).

In Portugal, just the popular education activities that were developed in the wake of the 1974 revolution (April 25th) can completely elucidated this aspect, in particular the bottom-up dynamics work done between popular associations and the Ministry of Education through the General Directorate of Permanent Education. Since then (after PNAEBA, Plano Nacional de Alfabetização e Educação de Base de Adultos, of 1979) a multi-faceted view of development (social, economic, cultural and political) and participation (social, political and civic) could be identified as main orientation again by the time of the political implementation of the new adult learning and education strategy launched in 1999. This in fact proved to be the most widespread background, embraced as ideal type in recent policy documents and study reports supporting the organizational and administrative dimensions of Portuguese RPL innovative design to be implemented (cf. Melo *et al*, 1998; 2001). The state appeared as a determining agent for planning and intervention, although open to challenge with respect to bureaucratic state control and under pressure to undertake democratic and participatory reinvention, particularly through social movements.

Concerns with social needs of learning give the social purpose for RPL local devices. The characteristics of the context are relevant to what should be discussed and what should be learned, seeking the full development of the abilities of each individual. Characterised by flexibility in the organisation and administration of spaces, times, content, methods, etc., these devices aim to create audiences that are participatory, managers of social action, committed and pledged to social change. One facet of the model has interlinkable purposes and it tries to motivate adults towards new learning and knowledge and foster new forms of participation and social and political intervention. There is a concern here to connect the individual facet of the act of learning to the collective facet of what is learned. This was highlighted in the guidelines of the central policy document at the time, *Programa S@ber+*, where it was stated that a main public policy guideline should,

Promote participation as a value and implication strategy, for subjects of training as for the society at a large, aiming to develop commitment in ALE processes, (Melo *et al*, 2001: 15).

It was interesting to find out that these political administrative orientations embraced in the political foundation documents were not the dominant way of guiding RPL organisational and administrative dimensions and have not been the main ingredient in the Portuguese policy agenda for ALE since then.

The modernisation and state control model

This model is based on political-administrative orientations that have an essential dimension in the centralised control of policy and the administration of education carried out by the state, through specific departments. It is a model that tends to underestimate the action of bodies linked to civil society, promoting ways of increase state control. Here, state intervention would involve different levels (mostly state ones) of management and administration of supply, stopping the market from establishing initiatives based on rules of supply and demand and excluding civil society from inventing alternative ways of educating. As the authors put it, long term education policies, strategy, planning and financing are ideas which combine in this model in an effort to coordinate the social, economic and cultural aspects. Education is seen as an opportunity aimed at the collective, at society, and can restrict individuals from a more profound intervention.

The promotion of formal education courses for young people and adults, many of whom dropped out of formal education are sustained by administrative procedures and markedly bureaucratic management, seeking efficiency and efficacy. Initiatives close to formalisation and school-type education for adults are preferred. This entails complex issues of failure, difficulties of coordination with out-of-school education and, especially, with the rationale of popular education and local associations. This model is based on a centralised paradigm of political-administrative orientations production.

ALE in this model is largely reduced to the tasks of ‘reading, writing and arithmetic’, to learning of an academic, educational hegemonic nature and to school-type vocational training. This amounts to the ‘fragmentation and insularisation’ of adult education, leading to popular education initiatives (Mayo, 1999) and those prompted by socio-educational associations, promoted by the third sector (and others), remaining at the margins of public policies for this sector (cf. Lima and Guimarães, 2011: 48-56).

In our field research we found some traces of organisational and administrative dimensions understood in terms of the efficacy and efficiency of public and private management, increasing productivity, internationalisation and competitiveness in the economy by ALE intervention through RPL agenda supporting individual acquisition of certified skills. This reproduction of main guidelines has been developed in a context that values the relation between ALE and employment policies that have imposed an instrumental conception on educational actions and administration. These organisational aspects have been influenced by policies with an active principle of corporate rationalisation and modernisation, demanded by political and economic decision-takers.

The human resources management model

Public policies influenced by this model embrace some new logics of retreat in what concerns state usual bureaucratic tasks. For example, now committed to “building bridges” through partnerships and contracts with civil society are much valued into government action. A strategic role of managing the autonomy and choice of the various agents and actors involved in providing education emerge, and the state has become a fundamental agent for monitoring and controlling the conditions that facilitate the provision of new conditions for accessing ALE offerings. From this angle some of these aspects are expected to mean the creation of a more efficient market in learning with respect to providing education. As the authors underline the withdrawal of the state is usually justified by the internationalisation of the

economy, global competition, growing social state responsibilities and diminishing public resources.

This model values the participation of individuals in ALE, with individuals acquiring new responsibilities. Among these are “learning to adapt oneself” to the changes being faced, and “being able to choose and decide” about the best options for the social and economic transformations taking place. This is where we find a discourse of empowerment to assign social purpose for RPL policies and practices, in an appeal for greater productivity, competitiveness and flexibility. Furthermore, specific education policies are privileged and aimed at certain social groups. As a result programmes have been established to deal with the various forms of social exclusion (cf. Lima and Guimarães, 2011: 56-64).

In Portugal the new opportunities initiative policy (adopted since 2005 until 2012), can be related to this model. It tends toward modernisation so as to respond positively to the so-called challenges of European integration, demanding the state and public administration to make a greater structural effort and devise active policies for convergence. It was asked to adopt measures that were short term conceived, that chose as a main purpose individual responsibility over social responsibility and collective destiny. The local organisational and administrative impacts of these pillars of the proposed policies were visible, particularly in the local empirical context studied in 2011. We could see a current emphasis on application and on flexible and practice-based learning programmes. This represented a local attempt to develop forms of RPL that were more in accordance with the contemporary political-administrative orientations and socio-economic demands. The adoption of pragmatic measures of the RPL processes was then the rule. In the end, the main concern was not to foster competences like critical thinking, imagining future scenarios and lifestyles, or making decisions in a collaborative way, with others and with nature.

Discussion: examining social purpose in recent Portuguese RPL policy

As we have found out empirically, practitioners appeared to agree with the idea that knowledge cannot be neutral and educational governance cannot be just technical (reasoning close to the democratic-emancipatory social policy model), but paradoxically is put in terms that reinforce the status quo (an educational conceptualisation and rationality closer to the modernisation and state control social policy model). We also saw a disregard for the idea (seen as romantic) that education and activism could help to change the growing social exclusion that is a feature of the late modernity development pattern, prompting suggestions for ‘reversing policy-making options’ (Livingstone, 2012). This hermeneutic phenomenology research showed us that a more pragmatic feeling prevailed in adult educators’ daily work; they mostly showed ethical concerns about working with adults’ biographical materials, but not political engagement with the radical transformation of today’s social injustices, unsustainable lifestyles or their own unstable job conditions (Barros, 2011b; 2013b).

And from this angle the very idea of sustainability and social emancipation as a core value at the heart of the democratic-emancipatory model for social policies of ALE, and the general mission of these RPL designed devices by ANEFA’s working teams in 1999 (ANEFA, Agência Nacional de Educação e Formação de Adultos, 1999-2002), has not been consistently observed in mainstream policy-making contexts since then³. The data from the two actual educational contexts studied for this research (in 2005 and 2011) concerning the

³ The national bodies responsible for ALE since ANEFA (wound up in 2002) were the General Directorate for Vocational Training (DGFV), (2002-2005) and the National Qualification Agency, ANQ, (2005-2012).

organisational and administrative dimensions of RPL practices showed no significant differences in terms of rationality. In accordance with some hybridisation between the modernisation and state control model and the human resources management model, in many circumstances RPL devices seem mainly to be used to officially recognise that learning happens outside formal education organisations and to offer individuals flexibility to accumulate recognised and certified pieces of learning over their lifetime. Therefore, even if there is a potential for change, the raising of adults' motivation to join adult education initiatives, or the redistributive and equal opportunity issues are not serious concerns of policies that focus on individual choice and individual freedom.

More than create local forums to discuss connexions or synergies between local networks of different ALE organisations and make decisions in a collaborative way, frequently the educators saw their role as actors of a competitive network of RPL disconnected local centres which are compared in ranking performance logic. This emphasised their perception of individualised responsibility to contribute with this canonical pattern: modernising their methodological practices in ALE and adopting efficacy as a major standard. In both studied organisations involved with RPL process, their administrative dimension encouraged efficiency of management, increasing administrative productivity and competitiveness to conform to EU backed projects.

Thus several tensions were identified in the relationship among adult educators, organisation promoting the mentioned process and the national state-departments orientations in charge of the adoption of lifelong learning policies. Data collected in 2005 showed that there was a consensus about the general benefits for adults taking part in the RPL. As mentioned by the RPL centre director,

“The process has had a positive influence upon people... those that have finished it tend to come back to take part in other activities. For instance the number of people using the library has increased” [RO(E)5/2005].

In spite of this perception, the need for outcomes with regards to the number of adults certified became progressively more important, and was clearly predominant in 2011. This quantitative concern suggests the implicit acceptance of financial and management application logics (owing to the control of the responsible state-departments). These were measurable outcomes. And in this sense, the humanistic ethos that the RPL could have was replaced by the organisational ability, strategic decision-making and efficient planning in search of a quick identification of key-competences, following a rationale for competitiveness against the statistical performance of other RPL centres. As an educator argued,

“It is absolutely necessary to certify so that the RPL centre might be open and we could keep our jobs...” [RE(C)1/2011].

This made these educators learn how to deal pragmatically with their educational work. The research showed they understood their job in ALE in ways that should improve the competences of adults, according to a competition model where pedagogical work is co-opted in activities that must succeed in identifying the maximum competences in the minimum time. Thus the RPL balance of competences must be efficient in assessing the ‘useful knowledge’

adults have acquired through life (which have a market utility value). This was almost always the case, even though, on some occasions during 2005 fieldwork, adult educators made some critical questioning:

“How to accomplish outcomes and keep the quality of the process? This is the main question” [RO (D) 6/2005].

“The RPL process is becoming faster... but I do think we are searching for quality of the product, instead of searching for quality of the process” [RO (S) 12/2005].

“We look at the RPL more and more as a product... few adults got a clearer perception of their lives, the competences they hold after concluding this process. Why? Because we adult educators are concerned with outcomes...” [RO (D) 7/2005].

Comments like these support the view that adult educators do not have a pedagogical justification for the multiple simplifications introduced in the balance of competences (skills assessment), the methodological process used as a basis for recognising prior learning in Portugal. The research findings showed that these simplifications were withdrawing this process from critical education practices.

We also found, in both empirical research contexts (in 2005 and 2011), discussions as to the benefits of increased self-esteem as a major result of the RPL process in particular, which suggest that the social purpose of RPL policies has been limited by a well succeeded internalisation of an empowerment discourse instead of an emancipation one. The data sources confirm that the participatory teaching and learning methods followed in a similar rationale by these adult educators succeeded in motivating and empowering adults, especially women, when RPL engaged them in thinking about contexts that are personally relevant to their social role as mothers (seen as invisible educators). The results allow us to indicate a major strength of this approach to learning: its potential when it involves creating opportunities for debriefing and consolidating ideas and skills through feedback, reflection, and the application of the ideas and skills to new situations. If more time and engagement were available this could be more closely related to education for sustainable futures, as UNESCO urges. As different adult educators have said,

“we see that our adults’ self-esteem grows as a result of our work, they become more confident in themselves...” [RE (C) 6/2005].

“after a candidate’s self-esteem has been increased we can more easily work on empowering them to adopt more earth friendly daily behaviours...” [E(G6)12/2011].

Between 2005 and 2011 the most important social purpose in the Portuguese political scene was recognising prior learning for certification of (notably increasing) unemployed adult populations. This rationale of RPL practice had the primary mission of control, even though it enabled a reclassification of individuals when they eventually embarked on formal learning or training courses. As the data show, this has a major political impact on existing power relations: on the whole, they have been preserved and reproduced. Thus, we can see this as being more about legitimating an alternative form of exclusion (albeit not consciously in the

educational contexts of practices) than about spreading new opportunities for upward social mobility through ALE.

Significant traces of the human resources management model could also be recognised in the contexts studied, for example, when the practitioners prefer to assign goals that are more modest, and faster to achieve, to RPL practices. They highlight this as a major setback in their (increasingly insecure) educational working context, where there is no time for pedagogical activities, since it is mostly spent on planning the necessary steps to assure a quick identification of key-competences and an appropriate number (to keep the job) of certified adult learners through RPL practices. In both 2005 and 2011, the need for more time was very much stressed by adult educators, especially so that prior learning could be validated and recognised as part of a process that could actually offer ample opportunities for candidates to extend lifelong qualifications and to develop emancipatory social purposes from inside the local education activities.

The data show that, in Portugal, anyone who wants to validate their competences, particularly if they have knowledge that needs to be socially recognised and certified, relies on such competence validation to become a ‘competent person’ (Andersson and Fejes, 2005). Competence is seen, by adult educators, as the ability to do something, an ability that is developed as a result of specific, relevant individual experiences. This means knowledge is acquired; it is no longer exclusively produced in the formal education system since it can be learned elsewhere. The assessment of what has been learned shifts to the assessment of the life trajectory, including what they have learned in the past. So experience counts as competence and this is a major strength of the RPL noted by both adult learners and educators, and it can be seen as the hard core of RPL within auto-sustainability,

“one of the most interesting outcomes of this process is that we look at our life trajectory in a new way... it’s unbelievable how I myself undervalued important things that I never knew that I knew!” [E(G4)25/2011].

“even though it’s a daily challenge for us educators the truth is it is very rewarding to work with the life experience of the people coming to us in this Centre ... in fact, I don’t know how much I’ve learned with these adults in the process ... therein lies the added value of RPL, in this mutuality of possible learning...” [E(G2)17/2011].

Even if many policy discourses have suggested that learning has a broad meaning, the fact is that on the Portuguese agenda of prior learning recognition it was not learning *per se* that was the focus, but the macro-statistical results of the process. Owing to this, evaluation and measurement of competences and qualifications became central in Portuguese ALE policies, ALE discourses, ALE agendas and ALE practices in the first ten years of the 21st century (Barros, 2012b). To ensure these mainstream rationales for the validation/accreditation of valid (institutional, marketable and socially valuable) knowledge acquired by people during their lives, particularly outside school, formal rapid assessment processes emerged. This confined the potential of RPL by creating a short-term programmed public form of ALE provision; which was tentatively financed by the state. The Promotion of partnerships between state and other institutional actors emerged as the main characteristic of the recent Portuguese scenario on ALE, with creation of state management and administration structures having some independence, though with limited scope for educational intervention (minimalist structures, for induction, mediation).

Research has shown that, from the point of view of educational actors in the field, there were two structural weaknesses in Portugal's new public policies on the adult experiential learning agenda: i) the fragility of the prevailing 'programme rationale' of funding the RPL centres with, nowadays very visible, implications for the sustainability and continuity of adult education's public offer provision; ii) the vulnerable status of professionals working in the national ALE public system (where ALE constructed scenarios have the importance and durability of a 'political campaign rationale'). This has implications for the quality and local achievements of these educational activities. These structural weaknesses have turned out to be particularly significant to facilitate the adoption of managerialist procedures for induction and management of human resources.

Final remarks

This paper has discussed some results of an ethno-phenomenology study. The data allows us to emphasise that the top-down decisions made on RPL policies have restricted the local potential of RPL as a transformative practice. We found that RPL is sustainable from the inside and has genuine potential to foster the critical empowerment of the adults involved, provide that the educators are granted autonomy and the power to influence the definition of political priorities to be achieved. If power were exercised from the bottom up, these practitioners would choose to focus the action on pedagogy and processes, not on outcomes and, thus, reinterpretation of political-administrative orientations will be more often at shake. From the point of view of adult learners and educators involved in the experiential processes, the RPL is sustainable from the inside if the educational policy agenda expands some of the local achievements, for example, the significant new demand and participation of poorly-educated adults in ALE activities and the increase in their self-esteem which, in some cases, enabled them to outline plans to continue their studies.

This analysis was undertaken from within the general framework of a new type of adult education and training strategy and the 'new educational order', originating in Europe in late modernity. The three analytical policy models proposed by Lima & Guimarães (2011) were used to examine the political aims and interrogate the social purpose of recent RPL policy, looking to its achievements of sustainability as viewed from the point of view of adult learners and adult educators involved in the experiential learning process. Using this theoretical basis the study discovered the hybridisation between the various educational rationales involved. The ethno-phenomenological approach meant that the analysis could also discuss the meanings of central strains and contradictions discovered empirically.

Under Portuguese policies on lifelong learning between 1999 and 2011, recognition of prior learning (notwithstanding changes in national boards) has been considered a significant process for extending participation to adult education, while creating a workforce with formally recognised transferable skills. Even though not enough, it was important in the delicate Portuguese educational context where qualification and literacy rates of the adult population still are very weak. However, in many circumstances recognition of prior learning seems mainly designed to recognise that learning happens outside formal education organisations and to offer individuals flexibility to accumulate recognised pieces of learning over their lifetime. With the new opportunities initiative policy (2005-2012) an effort was made to substantially expand the RPL practices, using European social funds and appealing to active adults (employed and unemployed) as the target-group most in need of securing self-qualification. In that process a leading role was ascribed to the market, civil society and the individual (demand-side). This transferred new responsibilities to the individuals involved:

mostly adult learners and adult educators. But this does not mean that responsibility has shifted towards a broader alliance with powerless groups and their social interests. Therefore, even if there is a potential for change, neither raising adults' motivation to join adult education initiatives, nor the redistributive and equal opportunity issues concerned, are serious issues for neoliberal policies that focus on individual choice and individual freedom, as this study shows.

Overall, contemporary Portuguese RPL practices seem to be trapped within policy contexts characterised by unquestioned modernist theories of knowledge and experience that favour the existing power relations and increase the dualisation of society. The general appeal to non-state organisation (third sector and market) involvement on ALE organisational and administrative dimensions has not transferred power to these non-state actors, which still could not directly influence political decision. This means that there was not a social purpose of create substantive autonomy. This partly explains why it has been possible to dismantle (since 2012) the RPL system established in the New Opportunities Centres without any prompting serious criticism or public protest. In the context of this research angle the main question today seems to be: would it matter if Portuguese RPL as a distinctive adult educational offer disappeared?

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The Intergenerational Educational Programs: A new Sphere of Lifelong Education

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Abstract. This work presents lifelong education as a key conceptual framework in adult education and intergenerational learning as an instrument that can be used to assist lifelong education reaching its goals. Intergenerational education was recognized as a new approach to lifelong education programs on International Roundtable "Developing Creative and Inclusive Strategies and Partnerships for Fostering a Lifelong Learning Culture, held from 27 to 29 November 2000 (UNESCO, 2001). In this roundtable the necessity for fostering intergenerational education was particularly recognized: "There are different environments where people learn in life. We generally do not learn from each other in an intergenerational context" (UNESCO, p. 39). This kind of education is recreated through the intergenerational programs that emphasize the pedagogical, has as the spinal cord of the teaching-learning process the diversity and intergenerational differences and is developed in specific contexts such as schools, communities, workplaces, etc. In this communication we intend to deep these and other questions about the intergenerational education and to present intergenerational educational programs as a new sphere of lifelong education.

Keywords: Adult Education, Lifelong Education; intergenerational education; intergenerational programs

Introduction

One of the first international attempts to influence educational policies in respects to the perusal of lifelong education is the Faure Report (UNESCO, 1972). UNESCO proposed the adoption of lifelong education as the main concept for educational policies in developed and developing countries. Twenty-four years later, the vision of the Faure report was re-articulated through the Delors Report (UNESCO, 1996). Although the Faure Report adopted the basic concept of "learning to be", the Delors Report presented four pillars of learning: to be, to know, to do, and to live together. Currently, lifelong education is still being questioned as an educational principle that needs to be contextualised within this era of globalisation, for the 21st century. Regardless of the complexity of this construct, there is no doubt that lifelong learning is a key concept within adult education.

Under the European Employment Strategy, the Lisbon European Council of March 2000 defined lifelong learning as all learning activities that establish a goal which, is undertaken on an ongoing basis, in order to improve knowledge, skills and, competencies. On the one hand, this vision makes it clear that lifelong learning, aside from being a component of education and training, should provide opportunities for the participation in continuous learning, regardless of the context. It is evident that, it should cover all types of teaching and learning: formal education, non-formal education, and informal education. On the other hand, it indicates that learning can take place in all dimensions of our lives and at any stage, i.e, the

acquisition of knowledge occurs in school, within the family, during leisure time, in community life, everyday professional life, and at all ages.

In this paper we present intergenerational education as a new tool that aids lifelong learning achieve its goals, and as a viable response to two specific objectives presented in the document of the European Communities Commission's "Memorandum on lifelong learning" published in October 2000 (CEC, 2000), which are: to develop effective teaching and learning methods for the continuation of lifelong and life-wide learning and to provide lifelong learning opportunities as close to learners in their own communities as possible.

In that same year, intergenerational education was recognised as a new approach to lifelong education programmes at the International Round Table "Developing Creative and Inclusive Strategies and Partnerships for Fostering a Lifelong Learning Culture", held from the 27th to the 29th of November 2000 (UNESCO, 2001). Explicitly, for the first time, the need to promote intergenerational education was confirmed: "There are different environments in which people learn in life. We generally do not learn from each other in an intergenerational context" (UNESCO, 2001:39). The UNESCO's Institute for Education created the programme "Promoting Inter-generational Learning Policies, Action Research and Networking", spurring the development of intergenerational education.

This type of education is not new, since older generations have always educated the younger and/or vice versa. However, due to the social, cultural, economic, historical, and, technological changes that have been taking place in today's world, these generations are becoming increasingly estranged from one other. Thus, missing the learning opportunity that is fundamental for the development of people and society. In response to this and other problems, intergenerational education takes on a new roll and is recreated throughout intergenerational programmes.

Both intergenerational education and intergenerational programme constructs are complex and there is still no consensus as to their definition, that is, it has not yet been decided what is the most correct and complete definition for it, and which term is the most appropriate to objectively adopt. In this paper we have chosen the definition of intergenerational programmes adopted by the International Consortium for Intergenerational Programmes, at the First International Conference held between the 2nd of April until the 4th, 2002 in England: "Intergenerational Programmes form a system, an approach and practice in which all generations, irrespective of age, race, location and socio-economic status bind themselves together in the process of generating, promoting and utilising ideas, knowledge, skills, attitudes, and values in an interactive way for the improvement of self and community" (Oduaran, quoted by Hattan-Yeo; 2002:19).

We define intergenerational education as "processes and procedures that are supported and legitimized emphasizing cooperation and interaction among two or more generations [...] seeking to share experiences, knowledge, skills, attitudes and, values in pursuit of their self-esteem and personal self-achievement. The goal is to change and be changed while learning with others" (Sáez, 2002:104).

1. The Relevance and Timeliness of Intergenerational Educational Programmes

To understand what intergenerational educational programmes are, we first need to look at some intergenerational programmes (which we will designate from now on as I.P.). These programs emerged in the late 1960s in the United States of America, in response to the geographical separation of young and senior members of families from neighbourhoods at risk. In the early 1980s they began to be employed to address social problems related to cultural, social, and economic needs in Canada. From the 1990s up until today, all over the

world and in Europe, these programs were used as tools for community development. (Newman and Sánchez, 2007)

In educational terms, IPs are situated within the scope of non-formal and informal education. Philip Coombs and Manzoor Ahmed define non-formal education as “any organized systematic, educational activity carried out outside the formal system to provide selected types of learning to particular subgroups in the population, adults as well as children” (1974: 8). The main purpose of IPs is to open pathways to knowledge about the world, revolving around individuals and their social relationships. In these programmes there is an intentionality of action, by means of participating, learning, transmitting and exchanging knowledge, and the time. Dedication to careful planning is a major contributor to the success of the program.

It is essential for its development to start by understanding what its needs are, what it is in response to and, the possibilities/opportunities available to provide this answer, creating *a posteriori* objective. These may include, for example, care for the elderly and children, the strengthening of educational systems, the enrichment of retired people, the development of a sense of belonging, the improvement of relationships between grandparents and grandchildren, the preservation of cultural traditions, to minimise the isolation of older people, the promotion of awareness and concerns for the environment or, the improvement of community support systems.

Thus, IPs are developed according to the needs of specific groups and to meet certain necessities, such as people's participation being optional and based on their interests and motivations. The planning of activities should be developed in conjunction with the participants, taking into account their pathways. Its rules being defined in conjunction with the group, the great educator is the "other", the one with whom we interact, the role of the technician being one of guidance, support and monitoring. These interventions take place in various locations, such as schools, community organisations, hospitals, community services centres, etc.

These programs allow people to benefit from the opportunity to share and reaffirm their vital experience and, the meaning of their lives. Thus, they will in turn benefit from relationships of mutual support that allow them to provide and receive care at different times of their lives. In these programmes, people exchange information and discuss social and cultural values. Participants will develop skills that generate changes in themselves, in their organisations and in the communities in which they live.

Research has shown that Intergenerational Programmes benefit the people and the community involved. As evidence, we present some of the findings from the study carried out by Judy MacCallum and her team, who analyzed 120 Australian intergenerational programmes in 2006. The Benefits for the elderly included: opportunities for learning; the minimisation of isolation; renewed appreciation for personal experiences; reintegration into family and community life; enhancement of self-esteem and motivation; the sharing of experiences; recognition for their contribution to the community; learning more about younger people; the development of skills, including social skills and new technologies; the transmission of traditions, culture and language; etc.

Benefits for younger people include: the enhancement of their self worth, self-esteem and self-confidence; the access to adult support during times of difficulty; the refinement of their sense of social responsibility; a more positive perception of older people; to equip themselves with practical skills; the improvement of academic results; the improvement of reading skills; a lowered involvement with violence and drug; learning about history and origins and, about

other people's stories; support in building their own labour career; alternative leisure activities to tackle problems, particularly drugs, violence, and antisocial behaviour.

Finally, the benefits for the community include: the reconstruction of social networks; the development of a sense of community; the building of a more inclusive society; the breaking down of barriers and stereotypes; the building and strengthening of culture; offering models for civic behaviour; building, maintaining and revitalising community opportunities and public infrastructures. Included in this is the production of public art; care for the environment; volunteers to provide community services and to encourage people to work with other community groups to name a few.

In literature, it is more common to find studies based on the benefits received by younger generations than to find studies based on the benefits bestowed upon communities and the elderly. Due to the fact that the adult generation is the least studied and least implicated in the IPs. This is easily explained since IPs were initially aimed at generations on both ends of the vital cycle. The International Consortium for Intergenerational Programs (ICIP), in April 1999, considered involving multiple generations (including at least two non-adjacent generations without family ties) as a fundamental characteristic for these programs. Similarly, Hatton-Yeo e Osako (2000) state that these programs can involve multiple generations and should include a minimum of two non-contiguous generations from different families.

However, more and more authors highlight the importance of the middle generations' role as enablers and beneficiaries of the intergenerational practice. (Granville and Ellis, 1999, Newman & Sánchez 2007; Sánchez, et al 2008; Sánchez, Kaplan, Sáez, 2010). On the one hand, adults are normally the caretakers for the two generations (children and parents), they need support to perform their functions. On the other hand, adults have increasingly more periods of inactivity throughout their careers, in which they can benefit from opportunities to learn, to network with people from other generations and their own, to reintegrate within their family and community life and to feel needed, active, and participative. Thus, we begin to understand that using these practices with non-adjacent generations is to underutilise an IPs' potential.

Despite the predominance of the intergenerational programs' positive results in literature, some negative results also occur. An intergenerational program is more than just placing members of different generations to participate in the same activity. Although the co-presence of two different generations in the same space may be crucial for these programs, it is insufficient. According to Hayes, change, interaction and, behaviour of mutual assistance among children and the elderly requires time, careful planning and, professional implementation (2003). Along these same lines, Butts (2007) states that intergenerational interaction that is not designed or implemented properly can produce a negative appreciation for the other age group. These programs present risks and possible negative impacts that should be avoided and taken into account when organising an IP. Reviewing the literature, several authors (Granville and Ellis, 1999; Hatton-Yeo y Osako, 2000; Kuehne 2003, 2005; Bressler, Henkin and Adler, 2005; Newman and Sánchez 2007; Sánchez, et al 2008; Springate, Atkinson and Martin, 2008; Martin, Springate and Atkinson, 2010) assign a series of factors to an IPs' success that we have grouped and summarised as follows:

- a) On the one hand, the IPs should address the needs of the community and the local context and, on the other hand, the needs and interests of the participants.
- b) Everyone involved should give, take and benefit from an IP and these should impact their lives.

- c) In order for this to happen, they should have continuity in time; they should be well defined, planned and managed and, involve participants in the planning and design of the activities.
- d) They should be financially sustainable and work within a network for the support of different sectors.
- e) Professionals should have specialised training.
- f) Finally, they should be evaluated during the implementation of the program, from the beginning until the end, allowing for a constant readjustment of practice in order to be successful.

Thus far, two taxonomic criteria for IPs were identified, service and education, which are both commonly related to service and education, and are differentiated by their main objectives. Henceforth, the main objective for the service of an IP is to provide services to the generations, whereas the intergeneration educational programs' priority is to promote intergenerational educational exchange. The latter's focus on proper educational criteria and the teaching-learning process is based on diversity and intergenerational differences.

Therefore, intergenerational education allows us to put into practice the four pillars upon which lifelong education is based on (Delors, 1996):

- a) It teaches how to live together: I.E. it happens by contact with others, in a cooperative and participative environment among everyone involved, teaching about diversity, preserving traditions, collective identity, favoring solidarity and, avoiding violence and conflicts.
- b) It teaches how to know: I.E. provides the means by which to acquire knowledge and to understand the world, to develop professional and communicative skills through discovering with others. Through this process, information, news and, ideas are spread, feelings and customs are transmitted.
- c) It teaches how to do: I.E. develops individual skills, through active, collaborative, experimental learning, team work, voluntary work, confronting and solving conflicts and, empathic communication. It also inspires individual know-how that will influence the natural and social environment, hence improving it.
- d) It teaches how to be: I.E. aims for those in contact with others to get to know themselves better and become accomplished, develop their intelligence, responsibility, critical and, independent thinking, creativity, art, culture, etc.

The following are a few examples of Intergenerational Educational Programs, conducted in several countries:

1. The *“Elderly people now online program: School in the afternoon project”*, developed in Bulgaria.

In this program, children teach the elderly (grandparents) how to use *Skype*, after school. Children acquire knowledge and computer skills in school, which they then teach to the elderly. The elderly acquire skills and abilities on how to communicate via *Skype*, they build a positive attitude towards new technology and innovations and, continuously build upon their knowledge and skills. Children practice computer skills, experience teaching and, develop their communication skills.

2. The “*Prejudice Reduction Program/PRP*”, United States of America

This program aims at eliminating racial, ethnic and gender prejudice as well as the age difference in children. The elderly provide services to children in varied and multiple activities, such as: the preparation for an oral story between the elderly volunteers and students who address themes like the experience of growing up in the segregated south, the participation in civil rights movements, surviving the Holocaust, etc.; the creation of reading workshops, activities which stress prejudice and self-esteem, tell stories, read poetry out loud and, create puppet shows.

3. The “*Generate Cooking Project*” program, United States of America

A program in which young people and the elderly develop culinary skills together and learn how to prepare healthy dishes. In addition to these objectives, it seeks to break down the barriers between generations, to promote better understanding amongst generations and encourage older people to transmit their skills and experience to the younger.

4. The “*Two Generations*” program, United States of America.

This program was developed in response to antisocial behaviour, and involved a group of young and elderly people who discussed issues related to the town and stereotypes, and photographed problematic areas. From these meetings, activities to improve the environment arose, including the mowing of lawns, the cleaning of the river, the planting of trees and, the placing of tables and benches along the riverbank. At the end of the program, townsfolk continued to develop these activities on their own.

5. The “*United at Work*” program, Portugal.

This is an Intergenerational Entrepreneurship program promoted by the Social Innovation Bank of the Santa Casa da Misericórdia de Lisboa. Its main objective is to contribute to the joint integration of young people and seniors into active lives through entrepreneurship, using co-creation and interaction amongst the generations.

2. Conclusion

Much about this subject remains to be explained and explored; however, our main goal is to draw attention to the relevance and timeliness of Intergenerational Educational Programs and to demonstrate how these programs can be used, and how important they are to the promotion of lifelong learning and Adult Education.

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Adult education viewed through their providers: where is the emancipation?

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Abstract. In this paper, I explore the relationships between adult education and emancipation from the adult educators' perspective. I'm focusing on data from a PhD research in education, specialization in adult education.

Over the last decades there have been changes in the way how adult education has been discussed. During the 1960s and 1970s, education was viewed as a mean to self-development of individuals, as a mean for "learning to be" (Faure et al., 1972); however in recent times education has been conceptualized as "an individual task rather than a collective project" (Biesta, 2006, p. 169). Since the 1990s lifelong learning became the dominant approach, conceptualizing adult education as a tool for the competitiveness and the economic growth in European Union. Education has been reordered around policies and practices that consolidate a liberal-productive model and an utilitarian-instrumental model of organizing educational relationships, processes and institutions (Antunes, 2008).

This paper focuses on the way adult educators see adult education and how they see themselves as adult educators. It was used the qualitative methodology focused on conducting biographical interviews to thirty-two recognition of prior learning (RPL) professionals. The analysis of the discourse of adult educators show that they were essentially focused on the development of the work processes of recognition of prior learning and also making adults more qualified and more competitive. The emancipatory character of adult education is absent from their discourses.

Keywords: Adult education, adult educators, emancipation

1. Adult Education Political Framework

Over the last decades there have been changes in the way how adult education has been discussed. During the 1960s, the educational system suffered a strong criticism. In those times, traditional education was viewed as elitist, theoretical, abstract and far away from people's experience. Education was also faced as leading to the perpetuation of social inequalities, defending that the labor class shouldn't have the possibility of upward social mobility. In those times, the social political context was punctuated by social movements with transformative aims, originating from factories and schools which influenced, from the early 1970s, the practice of education and training. This constituted the genesis of the movement of lifelong education (*éducation permanente*) at a institutional level (Canário, 2003).

In 1972, UNESCO published a report about education in which education was seen as a process of "learning to be" (Faure et al., 1972), which represented a turning point in thoughts about education. According to Finger (2008), for UNESCO, education should develop mentalities, culture and arts, like "if we put a certain cultural varnish on the technological and scientific progress" (p. 18).

Considering this perspective, the educational process should accompany people throughout their life cycle, in which an individual is the subject of the training (Canário, 2008), therefore education was viewed as a tool for the integral development of the human being and vital to the individual and social emancipation. Finger and Asún (2003) stressed the following points as main philosophical ideas of lifelong education: a) education happens during the life span;

b) education is everywhere; c) life is the main source for learning; d) education is for everybody; e) lifelong education is a flexible and dynamic approach of education; f) the learning process is more important than the subjects studied; g) lifelong learning main aim is to improve the people life quality; and h) lifelong education is a very needed (social) movement.

The lifelong education movement was converging with other critical thought approaches (Canário, 2008), particularly the Illich view that universal education through schooling is not feasible and will not be if we try to reach it by the elaborate institutional alternatives on the model of the current school system bias (Illich, 1985). Also, Freire (1987) criticized the banking education, opposing it with a liberating education perspective, a boost to help "read" and interpret the world, arguing that people are educated in communion, mediated by the world.

However, adult education had evolved with the changes that have occurred in society and also in the political and economic context (Finger, 2008). Since the 1990s lifelong learning became the dominant approach, conceptualizing adult education as a tool for the competitiveness and the economic growth in European Union.

In the last decades, the educational and training policies formulated at a national level are in line with the priorities and targets set by the European Union. National educational policies are the result of the articulation between the priorities of EU policies and the creation of models of interpretation of problems and common action norms, assisting to the Europeanization and the construction of a European global referential for the national educational policies (Antunes, 2008).

In the early 1970s the first initiatives in the field of education at a community level were conceived (Antunes, 2008). In the middle of the 1980s, with the European Single Act, there was an intensification of this intervention, with the creation of Community Action Programs (1986-1992). At this time, there were processes of institutionalization and consolidation of education as an area of cooperation, action and community policy intervention and the member states built guidelines and common actions standards to their national education policies.

In 1992, the European Union Treaty represented a big step on this path with the inclusion of the article 126 about the legitimacy of the competence and the action of the European Union in the field of education. Two White Papers were published in the 1990s, one titled "Growth, competitiveness, employment. The challenges and ways forward into the 21st century" (Commission of the European Communities, 1993) and the other "Teaching and learning: Towards the learning society" (Commission of the European Communities, 1995). Both documents highlighted the core role of education and training in the context of the priorities and policies of the European Union concerning the increasing focus on promoting competitiveness of the European economy. As a matter of fact, the issues concerning human resources played a central place in the European integration process, given the role assigned them in the competitiveness of the European Union economy.

Education has been reordered around policies and practices that consolidate a liberal-productive model and an utilitarian-instrumental model of organizing educational relationships, processes and institutions (Antunes, 2008). Lifelong learning became the basic principle of the discourse about education and training policies in the European Union. In October 2000, the European Commission published the Memorandum on Lifelong Learning, despite that the concept of lifelong learning had already appeared when European Union declared 1996 the European Year of Lifelong Learning. The lifelong learning concept

introduced some changes in the way of the conceptualization of adult education. One result of this approach was the acknowledgement of different types of knowledge and several learning contexts, such as formal, non-formal and informal. Other consequence was the change of the focus from inputs to outputs, which means from knowledge to competence (Freynet, 2008), concept that has gained a core importance in the contemporary society.

Accordingly, during the last two decades, learning has become a word very popular in educational research, policy and practice, witnessing change from adult education to adult learning in the frame of lifelong learning (Biesta, 2012). The lifelong learning approach introduced some changes in the way of the conceptualization of adult education, highlighting the role of the individual in taking advantages of the educational offer and in the building of a life path that improves the employability.

According to Biesta (2012), education has three domains: qualification, socialization and subjectification. Through education individuals learn and become able to do activities/tasks, they get qualified in some area of activity (domain of qualification) and they also get integrated becoming part of existing social, political and professional settings (domain of socialization). Also through education, individuals can be independent, subjects of action and responsibility (domain of subjectification). While qualification and socialization can promote the empowerment of individuals, subjectification is linked toward emancipation, towards a critical thinking about ways of doing and being.

The lifelong learning approach highlights the role of the individual in taking advantages of the educational offer and in the building of a life path that improves the employability. This approach spills the idea that an individual is the manager of his/her competences and his/her employment depends on the capacity to adjust those competences to the labour market, which can be understood as an “instrument of adaptation rather than emancipation” (Biesta, 2012, p. 8). One of the guidelines of the lifelong learning strategy is the recognition and validation of competences from non formal and informal settings, process that has been implemented in several European countries, including Portugal.

2. Adult education viewed through their providers

2.1. Methodological path

In a theoretical point of view, this research use elements from several knowledge fields, mainly adult education and sociology of education. The main goal of this paper is to understand how adult educators view adult education. This paper aims to answer the following questions: What do adult educators do in processes of recognition of prior learning? How do they see themselves as adult educators? What are for them the main aims of adult education?

From an epistemological point of view, the study is descriptive by undertaking a “narrative or description of facts, situations, processes or phenomena” (Afonso, 2005, p. 43) reported by adult educators about their life trajectories in the field of adult education. The research is also based on a comprehensive perspective, which aims to describe, interpret and analyze critically (Gonçalves, 2010) the professional activity of adult educators responsible for the recognition, validation and certification of competences processes. The comprehensive perspective is useful to explain contexts characterized by deep changes in social practices (Guerra, 2006). From a methodological point of view, the qualitative approach was used because it is considered that this is the type of research which provides a “comprehensive understanding of the question” investigated, which can be obtained “speaking directly to people (...) allowing

them to tell the stories uncontaminated by our expectations or by what we previously read in literature” (Creswell, 2007, p. 40).

The method used for collecting data was the biographical interview (Pineau & Le Grand, 2002) since this kind of interview allows to understand the relationship that individuals have with the social and historical world through their biographical activity and studying the meanings that they give to their experiences (Delory-Momberger, 2012). The empirical data of this study consist of thirty-two biographical interviews of recognition of prior learning (RPL) professionals. Audio recordings of the interviews were done with the subjects’ consent. A thematic content analysis (Bardin, 1995) was the technique used to analysis the information from the interviews.

2.2. Adult educators views about adult education

The analysis of the discourse of biographical interviews of adult educators involved in processes of recognition of prior learning reveals that they were essentially focused on the development of the tasks defined in that process. Following this understanding, an interviewee said the following:

“...We have the first part of the framework of the process with the adults, explaining the process of recognition, validation and certification of competences to the adults. Usually we call these adults in groups for a first explanation, and then starts all the work which is the recognition of their experiences, in the sense of to the experiences that the adult had, how he lived all his life, both formal and non-formal competences, analyzing the personal life path, analyzing the professional career, training and social paths that the person had throughout his life; take all of this and adjust to the framework we have to follow, then turn this into credits. That’s how the adults are assessed through a reflexive portfolio of learning.” (RPL professional).

As it was referred by an interviewee, adult educators viewed themselves as responsible for the process, which means for the competences certification of the adults with low level of schooling: “in this process he [RPL professional] is the essential person to the adult so that the candidate gets out of here successfully”. (RPL professional).

When adults didn’t have all the competences needed, they were guided to training programs aiming to develop the absent competences. Following this understanding, an interviewee mentioned the following:

“People arrive here, many of them thinking that in two or three months they have the diploma in their hands, no, they do not, no, it is not that way. It is necessary to provide some merit, give some rigor, to provide some quality to this kind of work, and also to manage the expectations of the people and determine how far a person can get, until the person reaches his potential to go; and those who doesn’t reach it should be referred for training and acquire the competencies that are missing.” (RPL professional).

In these cases, training has as main goal to provide knowledge about subjects that adults don’t have, and because of it, they don’t certificate all the competences needed to get a diploma.

Adult educators looked to adult education as a mean to prepare people for the labor market, making them more competitive, as it was referred by an interviewee:

“At the present time, we are living in a world of certificates and the idea that the more training we get, the more competitive we are and more tools we have to defend ourselves; also implied in this thought is the more training, more competence.” (RPL professional).

This view is very common in our society, spread from several actors such as politicians, employment agents, teachers and trainers. It is also the perspective emanated by the European Union documents about education in general and particularly in adult education.

3. Final Remarks

Adult education is viewed by their providers as a tool to acquire knowledge and develop competences that adults don't have and they need to acquire to improve their employability skills. Adult educators are concerned that adults can finish their educational processes successfully and all their tasks are focused on the achievement of this goal.

It can be noted the emphasis on standardized work processes in detriment of ethical and political dimensions that characterize the critical educational policies (Guimarães, 2010). Therefore, adult educators looked to adult education as a mean to prepare people for the labor market, making them more qualified and more competitive. Considering the Biesta' education approach (Biesta, 2012), the discourse of adult educators only included the qualification domain, remaining the two other not visible.

In sum, adult education was seen as a way of developing and promoting skills and competences, following a human resource management perspective. It is noted the absence of an adult education vision as a mean to raise autonomy and social consciousness and a tool for the conscientization (Freire, 1987).

Maybe initial and continuing training of adult educators can contribute to the way how they look to adult education. It is important to add a transformative dimension of adult education into the training curricula of adult educators during their qualification processes. Spreading and divulging a critical perspective of adult education, highlighting its role in fomenting responsibility and social intervention could be a strategy to enable adult educators to look adults as promoters of change in society.

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From Adult Education to Emancipation: Adult education and emancipation at crossroads of tensions and reconfigurations

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Abstract. This paper presents the results of a wider research focused on adult literacy practices. In this paper we will focus the adults that are enrolled in the Recognition of Prior Learning (RPL) processes, promoted by a New Opportunities Centres (NOC), located in a civil society organisation in the Algarve (Southern Portugal). Our aim was to understand and analyse literacy practices of these adults. Based on a qualitative research, we interviewed four adults and one member of the pedagogical team, to understand the role of RPL in different contexts of adult's lives. Although the RPL processes have been extinct, we intend to highlight the role of RPL processes in adult's lives. Our conclusions will try to give some answers, such as: what was the role played by RPL processes in adults' lives? What are the people's benefits from this experience? Have RPL processes positive or negative influences in their lives? And, finally, these processes have 'really' contributed to promoting emancipation processes in their personal and social life? Finally it is important to highlight that our results are consistent with some investigation in the field of adult education in Portugal.

Keywords: Adult Education; Emancipation; Recognition of Prior Learning.

Introduction

The present educational, social and economic situation in Portugal calls the need of reflecting on the role of adult education in society. In fact, the last years, the field of adult education has gone across periods of transition and contradictions. Sometimes, adult education has been misunderstood and also marginalized by educational policies focus on lifelong learning as consider almost a magic concept for resolving the life, the work and, including, the people's happiness. In this sense, it is important to reflect about their different meanings and practises. Since 2001, Recognition of Prior Learning (RPL from now on) processes have been developed in Portugal. The main goal was to recognize competences acquired by adults, with low levels of education and qualification throughout their lifespan. It was intended, thus, to raise the curiosity and pleasure to learn of Portuguese adults. Taking into account the logic of competences, RPL processes intends that adults reflect about their non-formal and informal learnings or experiences. However, since 2006, the RPL have a 'turning point' only focus on a major aim: to increase the educational level of the population providing, thus, qualifications and diplomas. According to Pires (2007), that identification and recognition of competences refers to awareness of adult about their constructive transformation processes, consequently: to strengthen autonomy and emancipation in adult learners. In this sense, this idea arise questions such as: what are the meanings of emancipation? Can adult education be considered as an instrument promoting emancipation? To answer these questions, we will explore, in our paper, the meaning of an adult education as a tool to build criticism as defined by Raymond Williams.

1. Adult Education: meanings and practices

To define Adult Education (AE from now on) could be a difficult task. Usually, it is considered a very diffuse concept that holds different meanings and practices: Does adult education even exist? (McCullough, cited in Jarvis, 1989).

In this wide range of activities and theories we would like to stress some aspects that can explain what we classify as AE. When we talk about Adult education, we are referring to a kind of education addressed adult people – in a society that considers them as adults. This variety of education is linked with Popular Education and could be characterized by: i) rooted in real interest of people; ii) committed to social change; iii) collective and not individual; iv) connecting education and social action. In this sense, AE is an education closely related with daily life. So, life includes:

relatives, partners and friend's relationships; parents and children; holidays and work; desires and illusions; happiness and sadness; good decisions or bad decisions; emotions and feelings; a sunset in Almogrove (Portugal) or a dawn in a plane coming back home; the dirty and delicate work of living. Lifelong Learning's concepts and practices seem to have forgotten that the entire life of women and men are the substance of what adult education is made of (Lucio-Villegas, 2009, p. xiv).

Additionally, we denominate AE an education with a specific methodology that merges peoples' real and daily life with curricula. In a freirean way it can be said that AE is related to the possibility *to read and say the world* at the same time that people read and say words. People become more aware about their own situation starting from generative words as a basis of AE (Freire, 1985). As Hill (2010) stresses when talking about indigenism pedagogy, we need to ask ourselves the following questions:

Who is learning what? From whom? By what approach? For what purpose? Under what circumstances? And with what consequences? [...] would further these interrogatives by additionally asking at whose expense? (Hill, 2010, p. 185).

The responses to these questions help us to set a certain model of AE.

Finally, we name AE a category of education that links popular culture and classic culture in the sense drawn on by Raymond Williams when he talked about criticism.

Criticism as a definition of conscious response [...] Including, as often necessarily, positive or negative responses, a definite practice, an active and complex relations with its whole situation and context (1989, p. 86).

If we look to the history, adult education is characterized for being an attempt to answer the wishes of people for a better life, a better education and the recognizance of their own culture. This first idea of an adult education related to the education of common people is basic in our own idea of it. Adult education arises from both needs and people's desires. Perhaps the most representative author in this direction is Paulo Freire. According to Freire (1985) education is an event where people are creating knowledge. Education cannot be conceived without dialogue between each individual involved in the process of learning. The freirean approach is

related to participation. Adult education must be a participatory education. This radical affirmation is also based on the works of psychologists as Vygotski and others. According to Vygotski (1979) our conceptual skills, our ways to produce diverse thoughts are first social and then individual. As Luria (1987) demonstrates in his research the edification of our possibilities to think about our world is related to the context, the circumstances of our life, etc.

Connections between dialogue and personal and collective development are in the notion of the Zone of Proximal Development. This key concept is originally referred to children. Some psychologists are using it and research on it paying attention to adults participating in adult education processes (e.g., Wertsch, 1991). Dialogue can only take place in a collective level and its major aim is improve the learning of people from their own experience.

Deriving for it, experience is an important issue. As Olesen point out:

On the one hand we wanted to ensure that the courses functioned as a practical illustration of the fact that it is possible to turn a course into *production of experience*. We went to great lengths to include and exploit the experiences of the participants, to build on this and make them visible (1989, p. 105, italics in the original).

The experience, and the expression of it, is decisive in this case because it is an important element to define the role of the adult. "What mobilized the desire and the ability to learn was the simple fact that the teaching was a real part of the reality that is outside of the courses as such" (Olesen, 1989, p. 115).

Generally speaking, these three key ideas - dialogue, cooperative work, as in the Zone of Proximal Development, and experience - help us to define our own concept of adult education beyond the restrictions of lifelong learning's practices based on qualifications and diplomas.

1.1. RPL processes in Portugal

In 2001 it was created a national system on Recognition of Prior Learning (RPL) in Portugal. The central assumption of the RPL was that adults learn through different non-formal and informal contexts and experiences. They were, roughly, adults who had left school a long time ago and never went back, for several reasons: economic reasons; gender inequalities; traditional gender roles, generally in rural areas; low self-esteem and lastly bad experiences with the formal educational system. The RPL was planned as a "gateway" to a minority of adult Portuguese, which owns lower levels of education, but with an authentic self-training in different quadrants of a diverse and reflective life. In this sense, RPL aimed to arouse the curiosity and pleasure of learning of adults (Melo, 2011).

Thus, experiential knowledge together with biographical methods was fundamental in RPL processes. In this context, adults were asked to make a 'balance' of their past learning regarding a set of different contexts where life happened, including professional and social learning. Therefore, adults build, with the help and feedback from the pedagogical team, a Reflexive Learning Portfolio (PRA) that is supposed to show the competences, knowledge and experiences they have. And the RPL processes come to an end in a session where adults present their work to a jury⁴ answer questions and doubts, among others. In this sense, this

⁴ That includes a Director of centre, professional of RPL, trainers and an external element to the centre.

experiential learning could be certified with a school diploma or a professional qualification (Guimarães, 2011).

In 2005, it was elected a new government that announces a new programme named “New Opportunities”. This programme is focused in qualifications of Portuguese population. This aims was qualify 1 million Portuguese people until 2010 (Nico, 2011). In our opinion, the RPL processes suffered a change. At the beginning, the central question was to recognise competences of adults; meanwhile, the system is now massified. Until 2006 there was a network of around 90 centres that recognized prior learning using adult education philosophy, principles and methodologies. From 2005 on there was an abrupt increase of RPL centres in Portugal (Guimarães, 2011). Most of the new centres were opened in regular formal schools. There was an important policy shift concerning RPL in Portugal. In the past, RPL was seen as a part of a wider adult education sub-system. Recognition of prior learning was a need, due to the fact that there existed, in Portugal, a huge number of adults that despite the fact of having low levels of literacy, performed professional functions of some complexity and responsibility. In other words, there was a close correspondence between people’s competences and their educational level.

Since 2006, however, the system of recognition of prior learning becomes explicitly used to reach one main aim: to increase the educational level of the population and to ‘provide qualifications’. Thus, according to Amorim and Fragoso (2010), we also believe that RPL system is a system that produces diplomas. In other words, the RPL is used to qualify adults. For Fragoso and Guimarães (2010), the “New Opportunities” programme characterizes the entrance of lifelong learning into the field of adult education in Portugal. So, RPL is no longer a practice of adult education to be logic of lifelong learning which intends to training adults to labour market. In fact, the mass of RPL address the issue of human resources qualification through a political logic. On the one hand, it extends to the entire population, and on the other hand, an excessive opening may cause disfigurement of the process and put at risk the social credibility. There have been many changes in RPL, particularly the goals that affected the stability of teams, the methodological tools of RPL, the quality of portfolios, among others. In March of 2013, the centres closed definitely and have been replaced by the Centres for Education and Professional Qualification (CQEP).

2. Research and methodology

In the paper we present a part of a wider research focused on adult literacy practices. Its main goal was: to understand and analyse literacy practices of adults that are enrolled in the RPL processes, promoted by a New Opportunities Centres (NOC) located in a civil society organisation in the Algarve (In Loco). Based on a qualitative research (Bogdan & Biklen, 1994), we used a biographical method. While research methodology, the biographical approaches consist of an intensive data collection of biographical character about one or more persons, by conducting several interviews (Nóvoa, 2002). In this sense, we interviewed four adults and one member of the pedagogical team, to understand the role of RPL in different contexts of adult’s lives. These four adults have narrated their experiences, allowing us a better understanding of the role of RPL processes in their lives. And we also interviewed an adult educator who accompanied these adults during the processes, namely guide some collective and individual work sessions, help adults to build a portfolio, among others.

Although the RPL processes have been extinct, we intend to highlight the role of RPL processes in adult’s lives. We also expect to answer, in the paper, questions such as: what was the role played by RPL processes in adults’ lives? What are the people’s benefits from this

experience? Have RPL processes positive or negative influences in their lives? And, finally, these processes have ‘really’ contributed to promoting emancipation processes in their personal and social life?

3. RPL in adults’ lives: findings and discussion

First of all, it is important we provide some very brief biographical information about our research subjects. John (37 years old) is married, has a 9th grade and is seller of security doors; Helena (42 years old) is divorced, has a 10th grade and is receptionist of a car repair shop; Mario (41 years old), also divorced, completed the 9th grade and works in airport as assistant scale; Sophie (29 years old), married, has a 12th incomplete and is seller of the clothes store. Finally, Louise (36 years old), married, has a degree⁵ in Sociology and is adult educator/professional of RPL.

3.1. Motivations to enrol in RPL processes

In general, to enrol in RPL processes is an aim which is common to these four adults. Concerning to motives that lead these adults to make that choice are diverse, such as the secondary certification, the acquisition of new knowledge, to increase employability and planning to change their jobs. For the adults, to complete their compulsory education is one of their dreams. And subsequently expand or enhance their professional life. Study developed by ESDIME (2007) point out the increase in educational qualifications as one of the main motivations of adults for entry in RPL.

3.2. Benefits from RPL processes

Concerning to benefits (positives or negatives) from the RPL experience, adults mentioned several benefits. First, they stressed the school certification (12th grade), the pleasure of “listen” and the like to “learn” as positives benefits of RPL. In fact, John highlight the RPL sessions as moments of learning which people share and explain their points of view about many issues. The “tips” given by RPL professional during the sessions is another positive point. For John, these tips were essential to realise the works. He also stresses the “freedom to seek, to see this and see that”. So, RPL is an educational and training process that will be important in his life.

Mario believes that RPL “will help the people who had no chance of cultivating some experiences as school and went to work early, to maintain a home to help their family, among others.” So, for him the RPL is a dream comes true for the reason that RPL is a valid process in our society. Louise argues that RPL contributes to self-esteem of adults because they grow, value themselves and fell very good with their lives. In our opinion the self-confidence and self-esteem are normal because adults felt aware of their knowledge and competences.

⁵ In Portugal, the Basic Law of the Educational System (Law 46/86, October 14) establish the general framework of the educational system. In this sense, the school education develops on three levels: basic education; secondary education and higher education. Being universal, compulsory and available free, the basic education comprises three sequential cycles; in particular the first cycle consists of four years; the second cycle at two years; and the third cycle of three years. The secondary education consists of a cycle of three academic years, including the 10th, 11th and 12th grade. This education includes education to further education courses and working life. Finally, the higher education includes university and polytechnic education. This level of education confers degrees, master and doctoral as academic grades.

Therefore, these felling influences their relationships with family, friends and colleagues of work. Adults mentioned the satisfaction in relive past moments and the creation of ties with colleagues are very important in the process because they share life experiences and some ideas. According to Helen, the colleagues “help much. Look, I did this, I did that. How did you this work?” Taking in to account this healthy relationship between adults in RPL, Louise says that this relationships is very good because there is no competition. In her opinion, RPL creates connections between adults and this means “team spirit”. In our opinion, this sharing of experiences contributes clearly to their personal development and active participation in society. Through RPL, adults complete their educational path and obtained social recognition of their acquired skills.

Every adult focuses on the construction of their life story (Portfolio) as a positive and interesting experience. However, this process requires an autobiographical reflection of adults’ learners, since it is necessary to identify and recognize the competences that were acquired throughout life and in different contexts. In this line of thinking, Fragoso (2005, p. 4) mentions that “biographical approaches have enormous power to change on the social actors themselves (...) evoke the past, repossess it, retrieve it, is like having the power to reconstruct the memory.” So, adults acquire the ability to recover and rebuild their own history, to know a new place in the world and to assign value to your life path.

Generally speaking, Louise states that Referential of key-competences was not appropriate in view of adults’ reality. In her opinion, the document did not include adult literacy in their daily practices as music, painting and other areas. Another negative aspect of RPL was in her opinion the goals. She believes that the goals are very high and difficult to achieve. Thus, she has afraid about the credibility and quality of RPL. This opinion shows coherence with some investigations in this field (Fragoso, 2007; Carneiro, 2010).

3.3. Role of RPL in adults’ lives

Although adults have not felt the need to increase their education, they mentioned the need to obtain the secondary certification (12th grade) in order to have more opportunities in labour market. For Helen, the RPL influenced her manner of being and living:

“It is enriching always learned a lot, is a way to be active. Now, I started to develop more and think, it is really interesting because the person starts to think about their own life, there are long time ago that I did not thought about life. This is really cute.”

So, we verified the desire to learn more, ie, the pleasure of learning throughout life. For example, Mario emphasizes the realization of the dream of acquire more qualifications. For him, the RPL is a personal development because contributes to lifelong learning.

Another point to highlight is that RPL contributes for personal and professional satisfaction of adults. For Louise, the RPL have influence in skills of adults, specifically writing skills. In the case of John and Mario, Louise believes that they developed these skills because is visible a great development.

3.4. Changes in adults’ lives

Most of adults identify personal changes resulting from the RPL, with the exception of John. He explains that cannot identify changes at personal level because he stills the same person. However, Louise highlight that John was more demanding with school life of their children, especially when reading and writing. The study developed by Salgado et al. (2011) confirms that the RPL allowed some parents to feel more able to, then, help their children in their schooling.

Helen admits to being pleased with itself because she get a goal and acquire more experience, maturity and enrichment. Mario points the recognition and the sense of pride by his family as a contribution to the enhancement of self-esteem. The achievement of a secondary certification is valued by adults. Ávila (2005) highlights the diploma as a very important aspect in the relationship with family and friends. For Mario, his knowledge acquired through RPL will help him in give support to school daughter. He also reveals his intention to enter in higher education, through special programme “More than 23 years”. It means that RPL had influence in their personal and social fulfilment.

As formative changes, we can observe through adults’ interviewees the enrichment of knowledge in Information, Technology and Communication (ICT) as well as the deepening of knowledge as significant learnings from the RPL. Sophie demonstrated awareness to write without spelling errors, checking a greater autonomy in this area. It is, therefore, evident that the recognition of learning is a transversal and continuous learning process of adults.

Although these four adults do not indicate significant changes at professional level, they believe that the diploma of secondary certification may lead to new employment opportunities. For Ávila (2005), or either occur or do not occur professional significant changes after completion of RPL, adults regards conditions of employment as positive. So, adults add that RPL certification will improve their lives.

4. Conclusion

After 2005 with the entrance of the “New Opportunities” programme, the RPL became a system influenced by lifelong learning. Our question is: did RPL processes change adults’ lives? It was expected that adults after certification would have changes in employability. However, in our research the professional situation of adults didn’t change immediately. In our opinion, the RPL change the educational and training paths of adults. And this result is very important because it can influence positively the future live of adults. It seems, therefore, through the interviews a high satisfaction and personal fulfilment for completing the process. It means a greater appreciation and pride of adults due to the enrichment of their knowledge. Indeed, o RPL had disappeared in 2013 and it is certain that caused some changes in lives of adults, namely a desire to learn more. Looking to our adults interviewees, we can conclude that RPL had a positive influence in their educational pathway. They want to improve their educational level through training courses, reading and writing more, entry to university, among others. We believe that these results are important because means that RPL makes people most confident in terms of education and training. This, also, contributes to a change in their lives through life course. So, the conclusion of RPL can be a motivation to develop the desire of adults to learn from life and throughout life, in order to guide their personal training or reorientation of professional project (Narciso, 2010).

Finally, the programme has ‘really’ contributed to promoting emancipation processes in their personal and social life? We believe that this question needs more research and reflection. So, we can conclude that secondary certification has not an influence in their professional

situation immediately. However, it is important to highlight that adults are optimistic or confident that RPL can allow them to apply superior or better employments.

Our research followed these four adults from the beginning to the end of the RPL processes. But if we were talking to them now, we would find out the same results? After a year of our research, what kind of changes could be identified by adults? These are questions for a new research.

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The adjustment to the Recognition, Validation And Certification of Competences Process for Deaf Adults: a case study

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Abstract. In accordance with the characteristics of the Recognition, Validation and Certification of Competences Process and the guidelines in the Methodological Guide for the Access of People with Disabilities and Handicaps to the Recognition, Validation and Certification of Competences Process - Elementary Level, both described throughout my research, the aim is to understand how the technical-pedagogical team at the New Opportunities Centres of the Henrique Sommer Elementary and Secondary School developed the Recognition, Validation and Certification of Competences Process for deaf adults. Based on what has been said, and using a case study, this research discusses the changes needed to the Recognition, Validation and Certification of Competences Process for deaf adults at the New Opportunities Centres of the Henrique Sommer Elementary and Secondary School. By implementing a qualitative method, this study identifies the processes and adjustments the technical-pedagogical team made to the Recognition, Validation and Certification of Competences Process for deaf adults; specifically, the potentials and/or constraints of the adjustments implemented and to propose a series of remedies to improve the Recognition, Validation and Certification of Competences Process for deaf adults. The results show that some procedures are common to both; nevertheless, there is a need to make adjustments to the mediation activities, at the level of participation by the technical-pedagogical team and specialised personnel. With this study, we hope to help ensure that future practices by this team may be reconsidered in view of the results and thus enhance their action within the recognition of competences for deaf adults.

Keywords: Lifelong Learning, New Opportunities Centre, Adult Education, Recognition, Validation and Certification of Competences Process, Deafness

Introduction

In 1997, at the V International Conference on Adult Education of the *United Nations Educational Scientific and Cultural Organization* (UNESCO), Hamburg, the various Member States are advised to adopt public policies of validation and certification of competences acquired through different experiences and contexts. In line with these guidelines, the Organisation for Economic Cooperation and Development (OECD), the European Union (EU) and the various States, by means of legal regulations, have been adopting practices towards the implementation of these policies (Cavaco, 2009). In the wake of the agreed measures, there is also an attempt at international and community level to implement policies which promote the integration of people with disabilities and handicaps, as exemplified by the National Action Plan for Inclusion (NAPI) 2006-2008. Thus the New Opportunities Centres (NOC) should integrate people with disabilities and handicaps in activities which are open to the rest of the population (Order No. 29176/2007).

This study begins with the presentation of the Recognition, Validation and Certification of Competences Process (RVCCP), in particular what characterises each of its stages, followed by the adjustments to be made to the RVCCP according to the Methodological Guide for the

Access of People with Disabilities and Handicaps. Constraints and potentials in the development of the RVCCP are also identified and finally, we present the results and conclusions of the research.

1. Recognition, Validation and Certification of Competences Process

1.1. The stages of the Recognition, Validation and Certification of Competences Process

Ordinance No. 1082-A/2001 of 5 September created the national network of Recognition, Validation and Certification of Competences Centres (RVCCC), which were integrated by the NOC, and promoted the National System of Recognition, Validation and Certification of Competences (NSRVCC) conceived and organised by the National Agency for the Education and Training of Adults (NAETA) (Mendonça e Carneiro, 2009). The preamble of this ordinance mentions that this system and network of centres are a response to the challenges of the Memorandum on Lifelong Learning, which resulted from the Lisbon European Council held in March 2000. The NSRVCC develops through a process that takes place in a NOC, supported by skilled and properly trained professionals that integrate technical-pedagogical teams (TPT), which develop their work in the following stages of intervention: reception, diagnosis, guidance, recognition of competences and validation (Gomes e Simões, 2007).

The TPT uses several methodologies based on a set of methodological assumptions, such as the Assessment of Competences and the Autobiographical Approach, which show competences previously acquired by adults throughout life (Gomes e Simões, 2007).

The stage of Recognition begins with the presentation of the RVCCP. Following this presentation, the decoding of the Reference Framework for Key Competences (RFKC) may begin. This work is developed by the Recognition and Validation of Competences Professionals (RVCP) and trainers who organise individual work sessions into small groups and/or large groups of adults (Gomes e Simões, 2007). Both elements must be able to interpret and decode the competences of the reference framework so that it can be used by all team members, including the adults. They should also be able to critically analyse the reference framework for key competences in order to make it an instrument more adjusted to the RVCCP (Cavaco, 2007). Then the RVCP begins the competence assessment session with adults individually or in small groups. The sessions are based on the mobilisation of a set of instruments, which should be adapted in each case, depending on the significant experiences and specific interests of each adult. All of the activity developed will lead to the construction/reconstruction of the Reflective Learning Portfolio (RLP) of the adult, supported by the technical-pedagogical team to a greater or lesser extent, depending on the autonomy that each adult reveals. Also in the Recognition stage, whenever gaps related to competences are detected, in view of the certification level to which adults apply, complementary training activities will be carried out (a maximum of 50 hours per adult), based on the Areas of Key Competences of the respective Reference Frameworks (Gomes e Simões, 2007).

The Validation of competences stage focuses on conducting a session in which the adult and pedagogical team analyse and assess the RLP, compared to the RFKC, identifying the competences to be validated and demonstrated/developed, by continuing with the RVCCP or training in a certified training provider.

The Certification stage corresponds to the end of the RVCCP when educational qualification requirements are met. The certification of competences is performed before a Certification Jury appointed by the Director of the Centre and formed by the RVCP, trainers and external

assessors/evaluators. The certification of competences consists of the official and formal confirmation of competences validated through the RVCCP.

Finally, the stage of Monitoring the Personal Development Plan (PDP) consists of a plan defined for each adult certified by the NOC, aimed at further studies/Lifelong Learning after the RVCCP, with the identification of opportunities for further learning through self-employment and/or vocational development/retraining initiatives (Gomes e Simões, 2007).

According to the guiding principles presented in the Quality Charter, the NOC should be predicated upon openness and flexibility, among others. According to these principles, the staff and people in charge of each NOC should organise themselves to respond to a diversified audience (Gomes e Simões, 2007). In modern societies and in view of the principle of universal educability, there is the challenge of designing systems which allow every citizen to develop and optimise their potential (Sousa, 2009).

1.2. Adjustments to the dynamics of the Recognition, Validation and Certification of Competences Process for the access of people with disabilities and handicaps

This paper studies the adjustments made to the RVCCP for deaf adults, so the concept of deafness needs to be understood. The medical-therapeutic paradigm assumes that deaf means someone who is hearing impaired and to whom objectives and strategies for auditory and oral rehabilitation must be created. Hearing loss was considered a disability that needed to be repaired from the audio logical point of view, by using hearing aids and from the (re) educative point of view through procedures focused on oral language acquisition. The intention was to develop and ensure that the deaf person would become similar to the hearer as much as possible. Therefore, everything that stood as a “deviation”, such as Sign Language, which was seen as a minor “language” that did not allow access to symbolic thinking and to a more elaborate conceptual construction (Rodrigues, 2007). For the WHO, “the disability represents any temporary or permanent loss or alteration of a structure or psychological, physiological or anatomical function. Deafness is a disability because it is a result of a hearing system disease” (Bispo, Couto, Clara e Clara, 2006, p. 275).

Trezek, Wang and Paul (2010) defend that there is not a single definition for deafness but that it is defined in different ways. The authors consider that deafness is mainly audiometric. Therefore, hearing loss is a generic term referring to all types, causes and steps of hearing loss. In table 1, the hearing loss categories and its educative implications are illustrated, according to these authors.

Table 1 Hearing loss categories and educative implications

Degrees of hearing loss (decibels)	Description	Implications
Up to 26	Normal	No need for special classes or treatment.
27 – 40	Slight	Usually, there is no need for special classes or treatment. Lip reading and speech instructions may be needed. Amplifications and language or reading assistance may be required.
41-54	Mild	Special class or school may be needed. Lip reading and speech instructions are required. Instructions on the use of hearing aids are required. Special language or reading assistance is required.

55-69	Moderate	Special class or school may be needed. Lip reading and speech instructions are required. Instructions on the use of hearing aids are required. Special language or reading instructions are required.
70-89	Severe	Full time special education program with special language and reading instructions is required. Extended support services, lip reading and speech training and instructions on the use of residual hearing are needed.
90 or higher	Profound	Full time special education program with special language and reading instructions is required. Extended support services, lip reading and speech training and instructions on the use of residual hearing are needed. Usually, use of sign language is required.

Under the promotion of opportunities for lifelong education, training and employment, order 29176/2007 of 21 December contains the guiding principles for the access of people with disabilities or handicaps to the RVCCP that leads to an educational qualification. In 2009, the Methodological Guide appears as a reference for the technical teams of the NOC, in that it identifies adjustments to the implementation of the RVCCP for people with disabilities and handicaps, in accordance with the RFKC-Elementary Level (RFKC-EL). These adjustments are presented below.

While interacting with people who present problems with their auditory functions, the presence of a Portuguese Sign Language (PSL) interpreter is essential if the technical-pedagogical team does not master this language.

The duration of the process may be extended if qualified personnel, such as a PSL interpreter, are hired. The number of hours of complementary training may need to be increased whenever more time to make the adult understand, decode and integrate information is required (Sousa, 2009).

During the process, the following guidelines may also be considered: negotiate the duration of sessions, which could be reduced or interspaced more often; reduce the number of participants for better monitoring; create a repository with adapted materials; promote the sharing of experiences between people with disabilities and handicaps who are already certified and those who are still in the middle of the process to ensure high levels of motivation; connect with entities specialised in the field of disability and guarantee the flexibility of the RFKC-EL, taking into account that the competences may be demonstrated through many different behaviours.

With regard to the formation of the group, the integration of people in previously trained groups is recommended. However, in the interest of making an economic use of resources, it may be better to form homogeneous groups.

The Session of the Certification Jury is a formal moment of certification and therefore, it always causes a great sense of emotion. The technical-pedagogical team will need to prepare in advance for this kind of situation (for example, simulate a Jury Session). The profile of the external assessor must be considered and this person should be flexible and willing to get involved with disabled and handicapped people.

1.3. Constraints and potentials of the Recognition, Validation and Certification of Competences Process

The practices for the recognition of emerging competences are conflicting and contradictory and they present constraints and potentials which we will try to enunciate. For Liétard, (1997) the problem of the recognition and validation is part of a set of influences and power struggles that do not benefit the individual, as the validation systems give a person a number of collective responsibilities, such as unemployment and social exclusion. These issues reinforce the need to realise that recognition and validation are not an immediate response to the economic and social problems, from which we point out the acquisition of competences in order to make people skilled enough to deal with technological and organisational changes and survive in the global market of competitiveness. The same author defends that this system should not have this immediateness but a lasting educative role in the construction of personal and social identity (Pires, 2007).

The nature of the RVCCP's elements, just like the issue of competences, life experience and assessment, make this a very complex process for the professionals as well as the adults. The fast growth in the number of these centres has not been matched by the training of professionals and the teams working in the Centres have played a key role in the management of the aforementioned complexity. Therefore, these professionals face the difficulty of understanding and making adults understand the logic of the process, to the extent that adults do not have references concerning this model, which is different from the school model. The complexity of these elements has an impact on the functions of the several members of the team that are conditioned by a conflict between humanistic logic and instrumental assessment. Humanistic logic focuses on the adult and on self-recognition that allows a formative and constructive process and promotes the adult's emancipation. On the other hand, instrument assessment requires the fulfilment of quantitative goals⁶ regarding the number of certified adults, which perverts the humanistic vision of the process (Cavaco, 2007).

The conception and reformulation of the mediation instruments represent one of the main difficulties for the team, which means that the construction of problematic situations stands as a difficulty for trainers. Therefore, it becomes difficult to conceive problematic situations that can be identified with a wide range of competences and that are appropriate to the specific course of each adult. The implementation of problematic situations is a difficult task which trainers may not always guarantee, especially if they are part-time workers at NOC's, as is the case in many centres belonging to public schools (Cavaco, 2007). In addition, the instability of teams is frequent in schools, as they have to cope with new inexperienced and untrained members at the beginning of each school year.

In complementary training, trainers face the dilemma educate/recognise. Thereby, they choose to transmit content, by selecting school activities such as assessment worksheets for the adult to fill gaps in training or they opt for a logical recognition of competences, by creating problematic situations that lead the adult to the showing of competences. There is a risk of perverting the logic of the RVCCP when the trainer opts for the "education" process (Cavaco, 2007).

⁶ The annual results indexed to the number of enrollees in each calendar year and that are taken into account in the assessment of the centre's activities, refer to the following goals: guidance, RVCCP development and partial and full certification. The NOC of the Henrique Sommer Elementary and Secondary School lies at level "A" of results, in that it works with specific audiences (Technical Guidelines for the Technical-Pedagogical Application of the New Opportunities Centers - Biennium 2010/2011). This level establishes 250 adults enrolled; 225 adults with a defined diagnosis and guidance; 101 adults in the RVCC process and 91 certified adults (partial and full certification).

2. The results obtained

Based on the guidelines laid down in the Methodological Guide for the adjustment of the RVCCP to people with disabilities and handicaps, the objective of this study is the identification of procedures and adjustments used in the implementation of the RVCCP for deaf adults at the NOC of the Henrique Sommer Elementary and Secondary School – Maceira.

This case study is based on information provided by several members of the TPT that monitored the group of deaf adults throughout the RVCCP. The following data collection techniques were used: interview, direct observation and documental analysis. The universe of study was the technical-pedagogical team at the NOC of the Henrique Sommer Elementary and Secondary School during the academic year of 2011/2012. Therefore, a RVCCP and four trainers, who were allocated the codes (E1 to E5), are the sources of information used in our case study. The trainers developed the elementary level RVCCP for the group of deaf adults in several areas of key competences (Mathematics for Life, Citizenship and Employability, Information and Communication Technologies and Language and Communication).

In the first recognition session, the team and the PSL interpreter (s) were presented, with the allocation of a sign name to the team's members by the group of deaf. The work methodology was also presented, namely co-teaching, which does not apply to groups of hearers. *"...in terms of methodology we had to explain that two teachers had to be in sessions at all times. We chose co-teaching to monitor in a more efficient way and because we were aware of our limitations. Co-teaching allowed us to overcome, to some extent, the lack of experience in some cases..."* (E1). This adjustment made by the TPT enabled a better monitoring of the group, considering that there was a substantial number of adults, and above all, the specificity of the group.

In this Recognition stage, comes the decoding of the RFKC-EL. Three professionals mention that they do not decode the reference framework – it usually occurs at the beginning of the RVCCP but it ends up extending across the entire process. One of the members points out that they also do not undertake this deconstruction process with the group of hearers. The other two interviewed members use examples and images to explain the RFKC-EL. Member E5 says that *"... orality, words were replaced by images and I tried as far as possible to build text from image. In particular, I started out using the silent film of Charlie Chaplin, essentially to lead to decoding ..."*.

The difficulties with written Portuguese language experienced by the deaf adult do not necessarily mean a lack of competences in several areas of key competences. As the construction of their portfolio was not complemented with video recordings in PSL that would allow them to express themselves in a spontaneous way, other strategies were used. Consequently, the construction of the portfolio by deaf adults necessarily required an adjustment of the mediation instruments, both in written Portuguese language and the formulation of adequate problematic situations for the deaf community's life experiences. The material written in Portuguese language was translated and explained by the PSL interpreters. The sharing of ideas between the TPT and an Alternative Communication expert was very important for the deconstruction of these activities. The Alternative Communication expert recommended the use of a simpler, more concrete linguistic structure and images.

The Validation stage confronts the portfolio with the RFKC and the adult may need Complementary Training if deficiencies are verified in the various areas of key competences or move on to the certification of competences' stage. We were particularly interested in aspects like reflexivity, content and format of the RLP. The various members of the team

agreed on the absence of reflexivity, the simple content, the written Portuguese language and the need to use visual aids in the construction process of the RLP. Member E5 believes that “... *The complexity is not evident [in the portfolios], all the reflexive complexity of most of the adults...*” (E5).

It is important to remember that the RLP’s structure was delivered to adults, in paper format, at the beginning of the process, to be built after. The groups of hearers also received the portfolio’s structure, but in digital format. The portfolio must reflect the author’s singularity and so it is not recommended to hand a “script” to adults, even though it makes the team’s task easier. In this regard, the following can be read in the RFKC-Secondary Level: “The portfolio is an author’s project and should reflect the singularity of this person. Therefore, the candidate should not receive a predesigned script, commonly called table of contents. The table of contents should be created by the adult only at the end of the process” (Directorate General for Vocational Training [DGVTV], p. 49).

Similar to what happens in many Certification Jury Sessions of hearing adults, in the Certification of Competences’ stage this group of deaf adults chose for their presentation the theme professional career/activity. Usually, the presentation mode varied from PowerPoint to film, as this mode allows adults to express their competences in their usual contexts and language. It became apparent from the reports of the various interviewed members that some of them were highly involved in the preparation of the Certification Jury Session. “*There was a greater involvement, mainly from the ICT teacher...*” (E1). The selection of the External Assessor/Evaluator was taken into account. The invitation extended to the representative of the Deaf Association of Alta Estremadura DAAE), who attended this Jury Session, also favoured the RVCCP’s social recognition.

The constraints pointed out by the members of the technical-pedagogical Team relate to three main points: time, training and portfolio. Amongst the constraints identified by the team, the one on which there was greater consensus was the insufficient hours of Complementary Training, considering the gaps that a group with these characteristics presents. Member E5 defends that greater investment in Complementary Training for a group of adults like this is needed “...*More complementary training (...) certainly, but there were no resources...*”.

The team also identified the members’ lack of training in PSL as another constraint. Thus, the presence of a Portuguese Sign Language interpreter was indispensable – this was achieved thanks to the partnership between the DAAE and the NOC. Although the services of a PSL interpreter were made available, some members identify the lack of knowledge in PSL as a constraint “...*Perhaps if we had more knowledge of PSL, so we could also help them during the sign language process*” (E1).

During the several recognition and training sessions, in order to validate competences, the professionals are supposed to develop mediation instruments with problematic situations. In the praxis of the NOC, each trainer develops activities according to their area of key competences. However, the ICT trainer, who developed more transverse activities, considered that “... *Perhaps to better assess and to have a better view of competences, I carried out activities to recognise ICT competences and didn’t care much for the other trainers’ activities...*” (E2). This thought contradicts with some authors, who believe that the same life situation can lead to the validation of competences, so that there is not a wide range of themes in the portfolio. “Carrying out activities” is not in line with what is intended - that is, competences which are properly contextualised in the adult’s life history and not divided in areas. The conception and reformulation of the mediation instruments are indeed one of the main difficulties for the team. The construction of problematic situations is a constraint that

Cavaco (2007) identified in the recognition and validation processes for part-time professionals in educational institutions. Just like Cavaco (2007) has pointed out, Member E2 indicates that there is a lack of properly trained professionals, who come from the traditional school model and need to acquire competences that shall lead them to understanding and making adults understand the logic of the RVCCP.

Taking into account the last point, member E2 mentions that “...*maybe the portfolio was not given but constructed...*” (E2). It appears from this testimony that E2 correctly internalised the principle under which the portfolio is an author’s project and should reflect the singularity of this person. Therefore, the candidate should not be given a predesigned script, usually called a table of contents. Member E3 mentions the need to diversify the ways of demonstrating competences “... *we recorded videos (...) like the ones I mentioned a moment ago (...) those recordings to see the digital portfolio (...) to be seen during the session...*” (E3). Unlike the traditional RLP, this portfolio format would ease the deaf adults’ demonstration of competences. In the traditional RLP, the competence of writing is indispensable for the formulation of life history. This practice is most of the times deficient in these adults, so this portfolio format may compromise and limit the demonstration of competences.

The members of the team listed different potentials that group essentially into two key ideas: the cohesion of the group of trainees and the professionals’ team spirit. Another strong point was the fact that the team “resisted the temptation” to work excessively on the adults’ portfolio, allowing the final product to demonstrate their competences of writing. In this respect, E4 points out “*And I think the portfolios are (...) although they are probably simpler (...) simpler in content (...) These portfolios demonstrate more competences than the previous portfolios...*”.

3. Conclusion

In this case study, it appeared that there are procedures common to deaf and hearing adults. In turn, there are adjustments, which arise from deafness, that need to be made for this audience. These adjustments concern the experts’ intervention, dynamics and process execution.

In terms of the experts’ intervention, it was found that the PSL interpreter was present during the whole process to enable the interaction between the TPT and the deaf adults, as the various members of the team do not master the PSL. As for the work methodology, the team chose the co-teaching method, which is not the case with the hearing adults.

With regard to the mediation instruments, it was found that they needed to be rethought in terms of the written Portuguese language, as well as the formulation of adequate problematic situations for the deaf adults’ life experiences. It was also verified that the RLP was delivered to deaf adults, in paper format, at the beginning of the process, to be built after. The group of hearers also received the portfolio’s structure, but in digital format. In terms of the portfolio, it is defended that it should reflect the author’s singularity and thus delivering a “script” to the adults is not recommended, even if it makes the team’s task easier.

Similar to what occurs in many Certification Jury Sessions of hearing adults, in the Certification of Competences’ stage it was verified that this group chose the theme “professional career/activity” for their presentation, usually varying their presentation mode from PowerPoint to film.

In reference to process constraints, the interviewees identified the following main points: time, training and portfolio. In our opinion, centres should have the possibility of creating great conditions for people with disabilities/handicaps to access the RVCCP. Therefore, it is

important to think about the RVCCP's reference durations, in order to individualise and respect the person's performance times, allowing the extension of Complementary Training beyond 50h or short training units' attendance. Similarly, (in)adequate mediation instruments may extend process duration. To minimise this obstacle, the team opted for the strategy of carrying out recognition sessions for training.

Delivering the RLP with a script at the beginning of the RVCCP seems to be a weakness for us. Although it may guide the adults in the formulation of their autobiographical narrative, it limits the originality of their portfolio and contributes to an excessively standardised final product.

Important measures to deal with these constraints should include a greater number of hours spent on Complementary Training, a greater number of Individual Sessions and in terms of human resources, it would be beneficial if the TPT received Training in PSL, in order to favour interaction with deaf adults.

At the end of this paper, we have presented the inherent limitations to the methodology itself, namely the fact that results cannot be generalised to other contexts. However, we believe that this paper is a humble contribution to the understanding of competences' recognition practices carried out with deaf adults.

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Public art galleries and museums as contested yet critical and creative sites of adult education and social activism

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Abstract. Although public art galleries and museums have problematic traits and been all but excluded from adult education, the escalating social, environmental and cultural troubles of this century have encouraged new forms of adult education, community engagement and social activism. Refracted through a lens of historical socio-pedagogical debates, this paper provides a snapshot of a few of these 21st century responses in Canada, Scotland. In particular, I focus on participation and representation, defiance and concepts of adult education and learning. My aim is to illustrate these institutions as contested, problematic, and challenging yet progressive, provocative, critical and creative spaces which against a backdrop of tradition, elitism, and politics mirror the challenges and potential of adult education as they bring new practices that broaden our understandings of the wider world of adult and community learning and action for social change.

Keywords: art galleries, museums, adult education, social change

Introduction

Often dismissed as one-dimensional public art galleries and museums have quite complex and colourful socio-pedagogical histories making what Phillips (2011) calls black-and-white practices of analysis and understanding inadequate. They have contributed greatly to the shift from ‘art’ as a human attribute or skill to ‘art’ as “a special kind of imaginative truth” which has given it a problematic status above everyday practice (Williams, 1958, p. xv). Art galleries and museums have maintained prejudice and created social conflict through practices of exclusion, colonialism, racism, sexism, classism and paternalism (e.g. Hooper-Greenhill, 1999; Nightingale & Sandell, 2012). As bastions of high culture they have hidden behind a guise of neutrality, “valued their academic freedom and detachment from real world politics” over all else and failed, despite critique, to be critically self-reflexive (Janes, 2009; Phillips, 2011, p.8).

And yet museums and art galleries are spaces for public involvement and dialogue, and sites of ‘culture’, something Williams (1958) called a ‘radical response’ to social issues. Silverman (2010, p. 3) reminds us they have always perceived themselves as essential “institutions of social service” and were quite responsive to social problems such as poverty, violence, alcoholism and social unrest brought about by the industrial revolution. Arts and culture institutions have been active sites of adult education, with UNESCO highlighting in 1997 the plethora of “informal individual learning as well as structured learning activities for groups of adult learners” they offer and suggesting adult educators pay them more mind (p. 3). The escalating social, cultural and environmental problems of this century have increased pressure on these public spaces to become even more socially responsive and engage in/with more communities, as complex as that latter word/site of struggle is (Golding & Modest, 2013; Marstine, 2006). In institutions in Canada, England and Scotland, the focus of this paper, issues such as diversity, injustice, inequality and human rights have been moved “from the margins of...thinking and practice to the core” (Nightingale & Sandell, 2012, p. 1) and new, radical forms of community engagement, activism and practices of teaching and learning aimed directly at social change have emerged (e.g. Clover & Bell, 2013; Steedman, 2012).

Despite this, or perhaps because of it, depending on how you assess the picture I have just painted, Mayo (2012) notes that these public institutions continue to be absent from any lists of adult education and Janes (2009) suggests they are still seen by scholars, the public and governments as socially irrelevant. In this paper, I aim to show that public art galleries and museums are not and never have been socially or pedagogically irrelevant and that, in accordance with UNESCO and scholars such as Mayo and Taylor and Parrish (2010) they do deserve much more attention from adult educators. These public institutions are contested, problematic, and troubling yet provocative, critical and creative spaces which, against a backdrop of tradition, elitism, and politics, mirror many of the challenges and potentials of adult education as they bring new ways to understanding the wider world of adult and community learning, and social action for change.

1. The Historical Context

Although the following summary is by no means exhaustive or comprehensive, I believe that in order to understand the present it is important to understand some of the key historic socio-pedagogical debates, struggles and narratives that have shaped public arts and cultural institutions.

Beginning as private collections to enhance the prestige and power of collectors – all men by the way (Malt, 2006) – the 18th century gave rise to the type and plethora of public art galleries and museums we are familiar with today. Although arguably created as a playground of the elite, the more public these institutions became, the less immunity they had “from the broader social and political contexts and often competing interests of the times” (Barrett, 2012, p. 5). Indeed, in many cases governments, eager to build a modern nation, did not really see the value of financially supporting what they deemed as “the frivolous pursuit of art and culture” (Foss, Whitelaw & Paikowsky, 2010, p.7). There were others, however, who were motivated by a desire to improve the conditions of their growing industrial societies and had a particular concern for the working and lower classes. These individuals, working both within and outside these institutions, argued that public art galleries and museums needed to serve the social, aesthetic and educational needs and aspirations of everyone; to become places “whose language [could] be understood by all, an ever open book whose pages appeal not only to the scholar but even to the man (sic) who [could not] read” (Lucas, 2008, p. 58). This constellation of elitism, politics and social service have placed these institutions in a near constant process of defining and re-defining their social and educational missions, services and practices all of which have been robustly debated.

For some, the mission of public arts and culture institutions was to provide an “elevating alternative to unsuitable forms of popular culture [which could] lift their spirits and combat...the strain of everyday life” (Tippet, 1990, p. 53). Critics, however, were quick to argue that what the ‘poor’ needed was not ‘art’ or ‘enculturation’ but rather employment or a vocational education. They perceived no link between a trip to the art gallery, for example, and any concrete transformation in people’s lives. They argued cultural education was little more than an ill-disguised, patronising move designed to make the working and lower classes more valuable to the wealthy by ‘civilising’ or modifying their ‘dubious’ morality (e.g. Lucas, 2008).

Others positioned arts and culture institutions more tactically. The growing socialist movements in Europe and North America, for example, suggested they were in fact useful sites to improve education, elevate status and eventually obtain higher wages for the working

classes and provide sites for leisure (Silverman, 2010; van Gent, 1992). For women a cultural education was seen as key to their social elevation and aspirations to move beyond the confines of domesticity (Foss, Whitelaw & Paikowsky, 2010; Panayotidis, 2004; Tippet, 1990). Voaden in his 1927 diaries suggested these institutions were crucial to challenge what he characterised as the problematic rise of “industrial conservatism” and he situated them as spaces to save people from what he called “a devotion to something more permanent than money and materials things” (cited in Tippet, 1990, p.11). Museums and art galleries stood steadfast against taking a position around issues, choosing instead to present a balanced perspective that allowed people to think and decide for themselves. The stories they told were means to encourage critical thinking, strengthen social cohesion, nationalism, and citizenship and thereby make a major contribution to the development of more democratic society by giving people a voice, a place to engage, a narrative and a collective vision of who they were. This lack of bias has given many the status of being fair, rigorous and authoritative (Hooper-Greenhill, 1992).

While most agreed with the general premise of being a public space to educate, democratise and strengthen cohesion, concerns were raised around institutional “curriculum and the unseen and unspoken but powerful underlying assumptions that construct what counts as knowledge” (Hooper-Greenhill, 1999, p. 3). Under what some saw as merely a guise of ‘neutrality’, public art galleries and museums were in fact playing a role in deciding whose histories mattered and whose did not, whose knowledge counted and whose did not, whose artworks were of value and whose were not, and which images of social life should be projected and which should not (e.g. Borg & Mayo, 2011). Exhibitions are the key educational devices these institutions use and they are always positions, “suggested way of seeing and making the world” (Macdonald cited in Oncuil, 2013, p.79). And Malt (2006, p.124) reminds us that shaping identity and cohesion “is not an easy task especially when ethnic, political, gender and nationalist issues are involved.” Scholars have evidence of a glossing over of social and cultural complexities, such as colonialism, by these institutions and a moulding of the populace towards dominant social and cultural values and understandings (e.g. Borg & Mayo, 2010; Golding & Modest, 2013; Janes, 2009).

Linked to the above were debates around knowledge. For some, these institutions offered an important downward spread of knowledge by highly educated curators with degrees in art history or anthropology. Others countered, however that these white-collar workers were at best “ignorant of the pressures, anxieties and aspirations of those less fortunate” (Fleming, 2009, p.9) and at worst harboured prejudice, stereotypes and fears about people who seemed so different. This was manifest in many ways, but particularly in the primary educational practice Hooper-Greenhill (2007) described as ‘regimented walking’, an orchestrated march past the collections that limited time with artworks and objects for those “who lacked clean hands” or spoke a course jargon (Tippet, 1990, p.90). Linked to the above, the practice worked as a ‘framing’ device, a means to control “the viewing process into a tightly woven authentic view of history [or art], without conflict or contradiction” (Marstine, 2006, p.5).

However, in the 1930s art galleries and museums “began to be affected by currents of the progressive movement in adult education. Influenced by writings [such as those] of Eduard C. Lindeman launched a wave of thinking of adult education...[as] a cooperative venture in non-authoritarian, informal learning” (Burnham & Kai-Kee, 2011, p.26). This ushered in the practice of ‘open-interpretation’; adult educators invited visitors to share their feelings and impressions of artworks or objects in a group process with minimal ‘expert’ intervention. While some applauded what these more respectful and experiential approaches others

described them as ‘chaotic’ and argued they were nothing less than a ‘dumbing-down’ of culture. Indeed, questions from the educator were often met with strained silence from those lacking the skills to interpret an unfamiliar artwork or object, resulting in reinforced feelings of inadequacy and fuelled anti-intellectualism (Eisenbeis, 1972; Burnham & Kai-Kee, 2011). In essence, past educational debates within these institutions were centred on education versus learning, intentionality versus ‘freedom of choice’ learning, and what Freire and Macedo (1995) called professional authority versus knowledge authority.

2. The Contemporary World

With these debates in mind, I turn to the present. Again, my aim here is to illustrate persistent vexing attitudes but more importantly new acts of engagement and defiance and visions of education and learning I feel make these public institutions critical sites of adult education and social activism. Subsequently, I provide examples from adult educators writing about museums and art galleries, websites and my own studies of these institutions. I focus on three specific areas: participation and representation; social activism and defiance; and conceptions and practices of education and learning.

2.1. Participation and representation

A contemporary and historical preoccupation of public arts and cultural institutions is inclusion of those who are “socially or educationally disadvantaged... from working class backgrounds, particular ethnic minority groups, immigrants” (Schuetze & Slowey 2002, p.312-313). This has challenged many public art galleries and museums to try to take a closer look at the stories they tell and to give “those represented control of their own cultural heritage” (Marstine, 2006, p.5). In some cases, however, tradition continues to thwart these best-laid plans.

For example, the aim of the photography project entitled *Staying Power: The Story of Black British Identity 1950-1990s* at the Victoria and Albert Museum in London was to raise awareness of the lives, contributions and challenges of Black British citizens, and to re-consider participation and voice. To these ends, an Advisory Group of curators, educators and experts from the Black community was struck. Their first action was to create ground rules for acquisitions based on the project’s remit to acquire “the work of black British photographers” (Keith, 2012, p. 251). However, with the very first acquisition, the curator went outside this remit and chose a white American artist who was only able to put forward his “*conception* of the black experience” (emphasis Keith’s, p.253). While Keith acknowledged that simply choosing the work of Black British photographers in itself was not the solution – in fact it could be seen as culturally essentialising the artist and by extension her or his work - the perspectives of those the museum was actually trying to highlight and the stories they would tell of their own community was not in fact as well represented. What could have been a process to unfix normative ideas of subject identity within this exhibition was not exercised. Keith suggests one reason was the socially and politically charged nature of the subject and the exhibition itself. As noted above, museums have a legacy of positioning themselves as neutral around controversial issues: “We cannot possibly take a stand or advocate for a particular position, perspective or issue...Taking on an issue is none of our business – our museum has to be seen to be fair and impartial” (museum executive cited in Janes, 2009, p. 61). Another reason is that museums, like other intellectual/research institutions, have established criteria and professional standards for the selection and inclusion of works, objects and artists. While having standards is not a problem in itself, it is when they camouflage systemic racism (Lopes & Thomas 2006).

Yet this stands in sharp contrast to other examples. One is a recent exhibition at the Art Gallery of Greater Victoria (AGGV) in Canada entitled *Urban Thunderbirds /Ravens in a Material World*, a First Nations (indigenous peoples in Canada) photography/mixed media exhibition, “co-curated by gallery educators and curators and two of the featured artists, Coast Salish lessLIE Sam and Kwakwaka'wakw Rande Cook” (Rogers, 2013, p.n/p). This exhibition was a complex, visual of the experience of inhabiting a dual cultural existence in the modern-day; of trying to navigate both traditional and contemporary responsibilities and needs; of being moulded by the past yet with agency in the present. The exhibition was a challenge to colonialism, but also, to tradition, resulting in beautiful, thought provoking, hard-hitting, touching and often humorous visual display (Rogers, 2013). In the opening address for the exhibition, there was this acknowledgement by a Songhees Elder of the territory: “the stolen, renamed, illegally occupied land on which a western culture has sprung” (n/p).

There are a number of things about this activity that are important. Because the gallery is a ‘public space’ this exhibition was able to reach a broad and diverse public. Often, critical dialogues and debates around indigenous issues in Canada are confined to the media or to higher education institutions and other such ‘exclusionary’ spaces, although we do need to recognise that art galleries still do tend to draw the more elite. Saying this begs the question: Should we not also be sending different messages and stories to those in society who have the power and agency to make change? Racism around aboriginal peoples in Canada, and other parts of the world, is real. This activity re-situated the place and role of indigenous art, artists and communities within the gallery. Although Mayo (2012, p.106) quite rightly points out that museum displays can continue “to sanitise the history of brutal subjugation and extermination of natives”, this work was a co-creation, with indigenous artists and used the gallery’s respected and authoritative public put forward a decolonising ethos that privileged indigenous voices and told complex and creative stories “against a brutal historical background of oppression and dispossession which has left pernicious legacies of racism and stereotypes” (Golding & Modest, 2013, p.17). This activity is also important because while it was not in anyway ‘neutral’, the artworks and their stories were, as noted above, complicated. They troubled notions of aboriginal tradition and history as much as modernity and the present, challenging viewers to move beyond static notions of ancient cultures. In other words, it was a creative aesthetic/creative response to hooks (1992, p.152) challenge for us to find ways to address what she calls “dangerous stereotypes that separate.” And stereotypes work both ways. But fun also plays a role and this is something a growing number of adult educators (e.g. Roy, 2004) see as valuable to processing difficult political issues. The image of the traditionally masked man (visit the website listed at the end of this article) standing cockily in front of the backdrop of a gold-saturated Sistine Chapel in the Vatican – the gold was after all recklessly pillaged from indigenous lands in Latin America - is extremely humorous. Hannah Arendt (1970) reminds us “the greatest enemy of authority... is contempt, and the surest way to undermine it is laughter” (p.40). Many of the artworks are real yet surreal, a collision of illusion and reality that yet again demonstrate arts’ comfort with ambiguity, with not knowing in world that is not knowable. There is no ‘truth’, only truths; no ‘story’ only stories.

2.2. *Defiance*

Despite the respect these institutions have enjoyed from trying to avoid bias, there is evidence

that public art galleries and museums are becoming spaces of defiance and taking a stand on controversial issues and topics. For example, at the heart of the neoliberal agenda in Canada is turbo resource exploitation, making environmental destruction something Janes (2009, p. 26) sees as the primary threat to “the very existence of...planet earth and global civilisation.” “Thanks but no Tanks” was an activity undertaken at the Haida Gwaii Museum in the autumn of 2013. The exhibition and educational activities associated with it were a direct and open challenge to the Tory government’s ambitions to build pipelines to carry the bitumen across salmon spawning rivers and through indigenous lands to ship to markets in China using ‘super-tanker’ ships. Amongst the educational events, ‘Tanks’ included an art exhibition and a popular theatre activity that was openly “*opposition* to the proposed... pipeline and increased numbers of oil tankers on the Pacific coast of British Columbia” (Leichner, 2013, p. n/p, emphasis his). This is an example of a humorous, yet forceful and unrepentant stance, an act of sheer defiance and contempt against the relentless propaganda machine of the partnership between the petrol industry and the government. In other words, with skill and art, it educates and acts explicitly to further the cause of socio-environmental justice. Martin (2003) argues we need to promote and cherish acts of dissent, defiance and agency. Indeed, spaces of public involvement become sites of ‘citizenship participation’ only when they exercise a different voice and challenge or at least hold normative assumptions to account.

2.3. *Conceptions of education and learning*

In the 1990s there was a marked shift from a discourse of ‘education’ in favour of ‘learning’ (and often lifelong learning) promoted by governments in adult education (English & Mayo, 2012; Steedman, 2012; Thompson, 2002).

Let me acknowledge there is nothing inherently wrong with the concept of learning, and in fact in public art galleries and museums it has ushered in greater creativity and experimentation in some cases (e.g. Burnham & Kai Kee, 2011). Hooper-Greenhill (2007, p. 177) quite rightly reminds of the problematic education work of the past, arguing that “when information is simply presented as true – [which it was/is] - without any debate and without alternative perspectives, the motivation to delve deeper and learn is missed.” Burnham and Kai-Kee (2011, p. 31) add there needs to be a focus on “enjoyment and discovery, rather than upon specific information to be remember...[and] the skilled museum teacher should strive to allow the [person] to draw his (sic) own conclusions.”

But museum and gallery education, like adult education, “has difficulties in resisting the introduction of discourses that, through new and subtle techniques of power, act in favour of individualized and market-oriented constraints” (Illeris, 2006, p. 16). And there are some problematic understandings associated with the concept and politics of learning. One example comes from my own research (e.g. Clover and Bell, 2013, pp. 34-35) where I uncovered some troubling *laissez faire* approaches to learning, as illustrated in this conversation with a woman museum educator in London:

Kayla: Our workshops have no aims, no goals, no purposes. I just like to bring a group together with no intentions at all and just watch what they do. I asked to have my title changed from Education and Outreach Coordinator because I don’t ‘educate’ anyone. So I’m now the Participation Coordinator as I encourage participation, not education.

Darlene: So what does participation look like?

K: Well, people just creating.

D: Just creating. Is that clear?

K: In the first set of workshops, people did ask what we were doing and why - what this was all about. But I think not just feeding them answers is important and they should just figure it out. [The government] is so outcomes and purpose-oriented.

D: How well did that work?

K: Well, quite a few did not come back for the second session and finally, there was only one artist left. So I organised a celebration of the programme and I put up posters all around the community but no one actually showed up....I guess they just don't understand what I am doing.

While the resistance to government mandates of lifelong learning that have been imposed on these institutions (and adult education) is critical – these mandates focus on measurable outcomes which force these institutions to constantly account for their education effectiveness and to steer them in particular directions - we must query the implications of a lack of educational intentionality, particularly given the results. What is not healthy is any facilitation/learning without meaning. Any education process that purports to challenge the tyranny of government outcomes-oriented policy but which is incapable of engaging the learners in a discussion or understanding of the importance of this action is in danger of contributing little to political consciousness and rendering the process of art making meaningless.

Taking this further, Lahav (2003) argues that throwing off “the shackles of elitism associated with the traditional one line story for new more ‘people-centred’, transparent and pluralistic understandings” has led to a fragmented learning experience. “Learning in museums has become like a trip to the supermarket shop – we are invited to choose which story or theme we fancy” (n/p). All interpretations are valid, even when they maintain and reinforce biases and stereotypes. Horton and Freire (1990) very articulately argued a case for beginning and ending with people's knowledge, but they acknowledged there was a time when that ran out and new knowledge was required to help see the world differently.

Building on this, studies by adult educators draw attention to the challenges art gallery and museum adult educators face with operationalising experiential learning mandates. In the United States Taylor, Neill and Banz (2008, p. 32) found that although intentions to use more participatory strategies by educators were present, many eventually retreated back to the transmission of knowledge:

At the beginning of a presentation or tour [the docent] would assess the visitors' interest for establishing greater relevancy and establishing a rapport, implying a learner-centred teaching orientation. However, once the initial assessment was completed, there was a shift back to a more teacher-centred orientation.

Harkening back to the above, and drawing on the work of Hooper-Greenhill, they attribute this to deeply entrenched modernist notions of enlightenment education, the importance of laying out and absorbing of knowledge. But a London-based museum educator shared this with me recently: “Sometimes you just do not know what to do. I try to engage people as much as I can but one day, I had this angry gentleman say quite loudly, “I came here to find out what these paintings ‘really’ mean and not to listen to what ‘these people’ *think* they mean” (Clover & Bell, 2013, p. 36). Although one should immediately question the notion of any ‘real’ meaning, the ambiguity and provocativeness art often belies this, nonetheless this brings us to questions of authority that complicate attempts at learner-centred approaches. In

fact, at a recent popular education gathering after I had presented this work, a participant told me she concurred as she too went to the gallery to listen to the expert. We should not therefore, throw out the importance of ‘knowledge authority’ and its value to educators or the public. However, we should also pay heed to critical and feminist adult education perspectives of how learners internalise oppression, which can result in a lack of confidence in themselves and others not deemed to be experts. I believe their understandings are particularly relevant to museum and gallery educators who are dealing with this complex circumstance. Yet Barr (2005, p. 98) reminds us they are ‘scantly informed’ by the long-standing debates and knowledge of our field, exemplified in this comment by a feminist museum educator in the United Kingdom: “I’m also self-educated in education. I’ve never taken a course, apart from doing a lot of training in popular education within social movements. I did not even know that radical adult education was a field!” (Steedman, 2012, p. 101).

Yet there are more powerful understandings and acts, as noted earlier in this paper, of education ‘intentionality’ towards empowerment and change. Janna says this of her educational work in a public art gallery in Toronto,

we collectively decided that our focus was not to be on individual success [in the workshops]. We decoded the fact that capitalism produces the basic idea that you’re all in competition with each other...Some of the skills we developed together in this decoding were to do with art, but at least half of what we learned was related to things like how to...become effective political agents, how to speak and make demands (in Steedman 2012, p. 97).

St Mungo Museum of Religious Life in Scotland takes on the complex issue of faith and religion in society today. Its exhibitions present the destructive histories of religions alongside their positive contributions, aims to promote mutual understanding and respect amongst people of all faiths and initiates debates around issues at “the core of the meaning of life in a pluralist society” (Reeve, 2012, p. 128). Through workshops Protestants and Catholics, as well as Hindus with Muslims are brought together. Facilitating these sessions with people who hold deeply ingrained biases, fears and timeless animosities takes commitment, ingenuity, skill and I dare say not a little bit of courage to do what Lopes and Thomas (2006) articulate as ‘dancing on live embers’ and the adult educators I interviewed did in fact call “sitting in the fire”.

Adult educators at Tate Modern in London took advantage of a visiting Paul Gauguin exhibition to explore essentialised images of life – and mostly women – with over 150 people. It illustrated how we create ‘the other’ and perpetuate stereotypes. It also initiated reflections on religion, since Gauguin had fled the stranglehold of morality enforced by the Catholic Church of the time. There are also examples of training activities by adult educators to use critical approaches. Returning to Tate Modern, workshops are organised to train art gallery educators in a critical language of ‘power’, including how to engage in conversations around the power relations between men and women, between the art world and the economic world, and/or between institutions and community by again, using artworks in the collection and also collective dialogue. Bringing something illusive and its subscribed order into visibility, into question, as Freire discovered is often best done through art. The principle here is that aesthetic learning can deepen critical awareness of socio-cultural constructs, a requirement for meaningful personal and social transformation (Burnham & Kai-Kee, 2011; Thompson, 2002). Part of art’s power is how it encourages the imagination to aid social analysis. And it is

the imagination's process of invention and projection that transforms the lived experience and authoritative information into viable possibilities for meaning making and action (e.g. Lipson-Lawrence, 2005).

3. Conclusions

Fleming (2012, p.72) reminds us that re-creating arts and cultural organizations that avoid the sins of the past is a "major task, one that can take years to complete. There are many pitfalls and a host of pressures that mitigate against achieving this." Public arts and cultural institutions do continue to perpetuate the very problems in society they were often created to address. They also exhibit, as does the field of adult education in general (e.g. English & Mayo, 2012), confusion around education and learning. Many continue to try to hide behind 'neutrality', and confuse professional authority with the authority of knowledge. They need the field of adult education and yet they are some distance from it.

Martin (2003) calls for more critical and progressive forms of adult education and argues that we need to cherish acts of dissention. Borg and Mayo (2010, p.37) call for a return to education, to a critical pedagogical approach that offers opportunities for ideology critique, and critical confrontation. This paper illustrates that in fact, some public arts galleries and museums in Canada, Scotland and England offer us both. Indeed, I characterise many of the current 'pedagogical activities', for all exhibitions have an educational role and purpose, as courageous. What they are displaying is a sense of agency to teach, to render visible, and to take on the 'difficult' issues often unflinchingly. The new narratives arts and cultural institutions are working to construct, the defiant standpoints they are adopting and their critical and creative teaching and learning practices will have positive social effects and consequences.

While we should never simply throw art at a social problem, arts-based adult educators argue for more disruptive aesthetic practices that shake complacency, encourage co-problemitising relationships, and provide "meaningful resistance to a now unfettered neo-liberal imperative" that has created such injustice and inequity (Steedman, 2012, p. 16). Through the magical mix of art and story – "the rational and the non-rational" – educational activities in arts and cultural institutions are creative means to teach, defy; a public space to present and engage with and of the world differently (Newman, 2006, p. 3).

Let us put them on our lists of adult education sites and see what we can both learn, and do to help and together.

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Beyond the Western Canon: Breaking the Monopoly of Knowledge⁷

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Abstract. This paper is a theoretical contribution to the research programme of the UNESCO Chair in Community-Based Research and Social Responsibility. It builds on ideas of knowledge democracy that Drs. Tandon and Hall have been involved with for 30 years. These ideas presented here draw from a combination of literature reviews and case study research carried out over the past two years in the context of the ‘Mainstreaming Community Based Research’ project supported by the International Development Research Centre in Canada. The implications for adult education are that in addition to being concerned with the democratic use of knowledge for social change, that we must also be concerned about ‘whose knowledge counts’ and widening the base of knowledge that we draw upon moving beyond what is often referred to as the Western Canon.

Introduction

As I begin I first acknowledge the Coast and Straits Salish First Nations on whose traditional territory I am pleased to be able to live and work. I want to share with you today my story so that you will know that my acknowledgement of those who have been on this land for thousands of years is more than a case of respectful behavior. I am standing here today as a Professor at the University of Victoria as a direct result of my great grandparents obtaining 200 acres of Halalt First Nations traditional territory through illegal or immoral means in the last quarter of the 19th Century. Prior to the acquisition of this rich and productive land, my settler ancestors were landless and poor having travelled from England to Australia and then to Eastern Canada finally to Vancouver Island in search of a way to support themselves and their children. Those 200 acres of Halalt Traditional territory transformed my family into the middle class and all of my great grandparents children on down to myself have had the opportunity to study and achieve positions of importance in their lives.

The geographer David Harvey has elaborated the concept *accumulation through dispossession* to explain how capital, the basis of our dominant economic system, began to be accumulated. He draws attention to the activities in 14th-17th Century England, which removed people from the land through a process of enclosure. He tells us of wealthy landowners who turned the traditional open fields and communal pastures into private property for their own use through the creation of what became known as enclosures. The clans of Scotland were similarly affected by a similar process which was so widespread that their dispossession were known as the clearances. Each of these acts of dispossession left the majority of people without access to land and allowed for wealth to accumulate to those who were now known as private landowners.

Two months ago, I had the opportunity to spend a few days in one of the Oxford Colleges, a college that was created at the same time as the enclosures. I entered the college through a low doorway only accessible to students and fellows and their guests. The college was walled

⁷ An earlier version presented at the Annual General Meeting of the Canadian Commission for UNESCO, June 6th, 2014, Victoria, British Columbia

in and only accessible through one or two guarded entryways. While staying in the college, the linkage between the enclosing of previously common land for private purposes and the creation of walled places for learning became disturbingly apparent. The act of creating Oxford and the other medieval universities was an act of enclosing knowledge, limiting access to knowledge, exerting a form of control over knowledge and providing a means for a small elite to acquire this knowledge for purposes of leadership of a spiritual nature, of a governance nature or a cultural nature. Those within the walls became knowers; those outside the wall became non-knowers. Knowledge was removed from the land and from the relationships of those sharing the land. The enclosing of the academy dispossessed the vast majority of knowledge keepers, forever relegating their knowledge to witchcraft, tradition, superstition, folkways, or at best some form of common sense.

These new academies came into being as well at the time of the rise of European science and through improvements in navigational aids and the wealth generated by the enclosures and the exploitation of silver and gold from Latin America, the hegemony of mostly white euro-centric knowledge spread around the world. Just as colonial political practices carved up the globe in the 18th and 19th centuries, knowledge, the intellectual energy by which humans operate became colonized as well. The process of dispossession of other knowledge is a process that Boaventura de Sosa Santos, a Portuguese sociologist, has called *epistemicide*, or the killing of knowledge systems.

I want to continue my remarks with some stories about knowledge. I will then move into a fuller exploration of the concept of knowledge democracy.

PRIA

In the late 1970s a young Indian academician by the name of Rajesh Tandon, educated in the elite universities of India and the USA found himself deep in rural Rajasthan working as a researcher with Tribal farmers on rural development issues. He found on every issue of rural development that he encountered, that the unschooled women and men in rural Rajasthan were more knowledgeable than he, not marginally, but deeply so. A few years later when he had the opportunity, he created the non-governmental research organization that today is known as PRIA, the Society for Participatory Research in Asia, with the aim of supporting the development of grass roots knowledge with the urban and rural poor for social change.

Honey Bee Network

In the late 1980s in the state of Gujarat in India, a knowledge network was created dedicated to countering what they noted as a pernicious culture of knowledge asymmetry. Knowledge asymmetry occurs when the people who provide knowledge do not benefit from the gathering and organizing of that knowledge.

“Knowledge”, they said, “has been extracted, documented without any acknowledgement to the source. The documented knowledge has not been communicated to the knowledge holder for feedback. These practices have not only impoverished the knowledge holders by pushing them further down in the oblivion, but also have hampered the growth of an informal knowledge system, that is robust in nurturing creativity”.

They called their project the Honey Bee knowledge network, based on the in the metaphor of the honey bee which does two things that scholars, often don't do. It collects pollen from the flowers without exploiting or hearing a complaint and it connects flower to flower through pollination so that in the end life itself continues.

Mpambo Afrikan Multiversity

In the late 1990s, a Ugandan intellectual and civil society activist, Paulo Wangoola returned home to his Kingdom of Busoga after 25 years of work in various parts of Africa and abroad to report on the state of the world as he had experienced it. His message to his Elders was this.

“You sent me out, one of the lesser young people of my generation, to gain Western knowledge and to work in the structures and organisations of the Western world, to learn what I could from these experiences. I have been to their universities, have worked with their governments, have created Western style organisations here in Africa and now I have come home to share what I have learned. I come to tell you that we, the children of Busoga Kingdom, the children of Afrika will never realize our full potential as people in our communities and as contributors to the global treasury of knowledge if we continue to depend wholly on the content and ways of knowledge of the European peoples. Our way forward must be linked to the recovery, replenishment and revitalization of our thousands of years old Indigenous knowledge.”

With those words came a decision by Wangoola to withdraw from the western world economic structures, to return to a subsistence life style and to dedicate himself to the creation of a village-based institution of higher education and research that is today known as the Mpambo, Afrikan Multiversity, a place for the support of mother-tongue scholars of Afrikan Indigenous knowledge.

Mpumalanga Traditional Knowledge Commons

Early in the 21st century, eighty traditional healers living in Mpumalanga province in South Africa, women and men whose health and medical knowledge has been learned through traditional apprenticeships created a biocultural knowledge commons for the systematic sharing of their knowledge amongst each other for purposes of better serving the health needs of the people living in their province. In doing so they described knowledge as, “An outcome of virtuous relationships with the land, the plants and the animals. It is not property to be bought and sold. It is simultaneously cultural and spiritual and its movement and application promotes a kind of virtuous cohesiveness” (Abrell, ...)

University of Abahlali baseMjondolo

In 2005 in Durban South Africa some of the inhabitants of the tin-roofed shacks of the city created a blockade on Kennedy Road to protest the sale of land originally promised to the poor for house building, to an industrialist for commercial purposes. This movement of those living in these shacks has grown into, Abahlali baseMjondolo, the shackdwellers movement. But what is unique to this social movement is that they have created their own University of Abahlali baseMjondolo, a space for the creation of knowledge about survival, hope and transformation where the shack dwellers themselves are the scholars, the Professors and the teachers. They create and share knowledge through song, ‘live action debates’ and discussions and document the knowledge in a web based archive.

The Slow Food Movement

In the late 1960s in the town of Bra in southwestern Italy, university activists and community leaders found themselves coming together creating new communal spaces for democratic discussions, community-building and enjoyment. Communist party members, more conservative folks with church backgrounds found themselves coming together around the tables where local artisanal food was being shared. As they spoke of many things, they also spoke about the disappearance of the knowledge of making traditional foods of the region. They thought about a new way to change the world...through the kitchen. A few years later when a MacDonald’s restaurant was proposed to be located at the Spanish steps in Rome,

these food and politics activists brought their ideas of recovering and promoting knowledge of traditional foods into a new movement that they called the Slow Food Movement. Today there are chapters of this movement in 150 countries.

Languages of the land

My final story begins with a young Indigenous woman from the Lil'wat First Nation in British Columbia. In the 1960s she was chosen by her community to work as a research guide for a non-Indigenous linguist who had expressed an interest in working on the development of an alphabet for the St'át'imcets language. She was successful in this challenge and her people have made use of this alphabet since that time.

In 2014 this woman is a leading authority on Indigenous Languages in Canada, previous holder of the Canada Research Chair in Indigenous Knowledge and Learning at the University of Victoria and Chair of the First People's Cultural Council. But the fate of the language of her community and the fate of most of the Indigenous languages of Canada has not fared well. The impact of colonial domination of western language traditions has resulted in linguicide, the death or near-death of these carriers of our global cultural heritage.

Knowledge democracy

In each of the stories that I have just shared with you knowledge is central. Knowledge is the star of each drama. Knowledge is dynamic, active, engaged and linked to social, political, cultural or sustainable changes. PRIA's co-constructed knowledge is linked to a variety of social movements in India. Mpambo's mother tongue scholars are stimulating an unprecedented reawakening of Afrikan spiritual knowledge and sharing in Uganda. The shackdwellers of Durban and beyond have boldly taken the word university as their own and turned the knowledge hierarchies upside down in the service of justice for the poor. The Indigenous language champions working with the First People's Cultural Council have staked a claim to epistemological privilege over the western trained non-Indigenous linguists. The healers from South Africa have staked their claims to knowledge superiority not to settle any epistemological scores with western science, but in their commitment to better serve the health needs of their people. Slow Food is now the largest gastronomic social movement in the world linking local food producers, artisanal food producers and all of us who enjoy eating in a pleasurable and political act of sustainability.

These knowledge innovators have all facilitated various means of creating, sharing and accessing knowledge that is not part of what is often called the western canon. For a variety of justice, cultural, spiritual, environmental, health reasons, the application of knowledge from the western canon in each one of these stories was seen as insufficient. The contexts, conditions, values, uses, politics of knowledge in each of these stories called for an opening outwards of our comfortable assumptions about whose knowledge counts and what the relationship between knowledge and life might be.

The development of the discourse of knowledge democracy has been emerging in recent years to help us to understand the relationship of knowledge to a more equitable world for at least two reasons. First we have found the use of the concepts of the knowledge economy and knowledge society to be wanting from the perspective of justice. Second we have seen a more general loss of confidence in the capacity of western white male euro-centric science to respond to the profound challenges of our times. As Tony Judt writes in the first sentence of his book, *Ill Fares the Land*, "Something is profoundly wrong with the way we live today"(2012:1)

Knowledge democracy refers to an interrelationship of phenomena. First, it acknowledges the importance of the existence of multiple epistemologies or ways of knowing such as organic, spiritual and land-based systems, frameworks arising from our social movements, and the knowledge of the marginalized or excluded everywhere, or what is sometimes referred to as subaltern knowledge. Secondly it affirms that knowledge is both created and represented in multiple forms including text, image, numbers, story, music, drama, poetry, ceremony, meditation and more. Third, and fundamental to our thinking about knowledge democracy is understanding that knowledge is a powerful tool for taking action to deepen democracy and to struggle for a fairer and healthier world. Knowledge democracy is about intentionally linking values of democracy and action to the process of using knowledge.

Ecologies of knowledge and cognitive justice

Boaventura de Sousa Santos', a Portuguese sociologist and legal scholar, has a narrative that begins with his observation that in the realm of knowledge we have created an intellectual abyss, which hinders human progress. Abyssal thinking, he notes,

"Consists in granting to modern science the monopoly of the universal distinction between true and false to the detriment of...alternative bodies of knowledge" (2007:47).

The global dividing line that he is referring to is the one that separates the visible constituents of knowledge and power from those who are invisible. Popular, lay, plebeian, peasant, indigenous, the knowledge of the disabled themselves and more cannot be fitted in any of the ways of knowing on 'this side of the line'. They exist on the other side of the 'abyss', the other side of the line. And because of this invisibility they are beyond truth or falsehood. The 'other side of the line' is the realm of beliefs, opinions, intuitive or subjective understandings, which at best may become, "objects or raw material for scientific inquiry" (52). De Sousa Santos makes the link between values and aspiration tightly in saying, "Global social injustice is therefore intimately linked to global cognitive injustice. The struggle for global social justice will, therefore, be a struggle for cognitive justice as well."

Shiv Visvanathan, contributes to this discourse expanding the concept of "cognitive justice".

He notes that,

The idea of cognitive justice sensitizes us not only to forms of knowledge but to the diverse communities of problem solving. What one offers then is a democratic imagination with a non-market, non-competitive view of the world, where conversation, reciprocity, translation create knowledge not as an expert, almost zero-sum view of the world but as a collaboration of memories, legacies, heritages, a manifold heuristics of problem solving, where a citizen takes both power and knowledge into his or her own hands.

These forms of knowledge, especially the ideas of complexity, represent new forms of power sharing and problem-solving that go beyond the limits of voice and resistance. They are empowering because they transcend the standard cartographies of power and innovation, which are hegemonic. By incorporating the dynamics of knowledge into democracy, we reframe the axiomatics of knowledge based on hospitality, community, non-violence, humility and a multiple idea of time, where the citizen as trustee and inventor visualizes and creates a new self reflexive idea of democracy around actual communities of practice. (Visvanathan, 2009)

The problem that arises from the domination of the Western knowledge system is not only that the ways of knowing, the cultures and the stories of the majority of people of the world

are excluded, but that given the Western knowledge narrative that links some forms of knowledge with progress, science and the future, it looks as though colonialism has disabled the global North from learning in non-colonial terms. Is the global North stuck in a rut in histories' path that do not allow for the existence of histories other than the universal history of the West?

By way of conclusion, I have some questions that I ask of myself, maybe they are ones you have wondered about.

Some questions

1. How do I 'decolonize', 'deracialise,' demasculanise and degender my inherited 'intellectual spaces?'¹
2. How do I support the opening up of spaces for the flowering of epistemologies, ontologies, theories, methodologies, objects and questions other than those that have long been hegemonic, and that have exercised dominance over (perhaps have even suffocated) intellectual and scholarly thought and writing?
3. How do I contribute to the building of new academic cultures and, more widely, new inclusive institutional cultures that genuinely respect and appreciate difference and diversity – whether class, gender, national, linguistic, religious, sexual orientation, epistemological or methodological in nature?
4. How do I become a part of creating the new architecture of knowledge that allows co-construction of knowledge between intellectuals in academia and intellectuals located in community settings?

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Older men learning in urban and rural municipalities in Slovenia

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Abstract. Previous research in Slovenia show that older adults who participate in educational institutions have higher level of education, are wealthier, and are most probably women; there are noticeable differences between rural and urban areas. Research in Australia and some European countries show that older men are often excluded from the educational activities. Our **objective** was to research the role of voluntary associations (VAs) in social gathering and learning of older men in Slovenia. We used quantitative and qualitative **approach** to research informal learning of older men in voluntary associations (VAs) in urban and two rural municipalities; quantitative survey of the state of art of VAs in selected municipalities in Slovenia was followed by semi-structured interviews and a focus group in selected case studies of VAs in which the majority of members are older men. **Results** show that there are only a selected number of VAs with older men representing the majority of the membership. Informal and incidental learning occurred in all of VAs, but educational activities were organized only in some. For older men, membership in VAs is an opportunity to stay connected with their peers, to meet other generations and members of the local community, but also to stay active and feel useful and respected. Membership in VAs strengthens social networks of older men and influences their well-being. **Implications and value:** except B. Golding research, older men have tended to be a forgotten minority in older adult learning; further academic and field research and discussions should be strengthened.

Keywords: older men, voluntary associations, community, learning and socializing

Introduction

With its population of 2.05 million, Slovenia has one of the most pronounced ageing rates of its population in Europe due to a low birth rate and increasing life expectancy. According to Eurostat's EUROPOP2010 (Eurostat, 2011) population projections, in the next 50 years, the age structure of the population in Slovenia will change significantly. In 2010, older adults (65+) represented 16.5% of the population; by 2060, almost every third person in Slovenia will belong to this age group. Ageing of the population opens many questions, also those regarding the possibilities to retain older people as active parts of society. Being active can be understood differently from political, social, or personal points of view (Walker, 2009), but education and learning can have an important role in this process for older people themselves as well as for the community and society as a whole. The feminisation of education of older adults, as noted in other countries (Formosa, 2012; etc.), is present also in Slovenia, therefore some groups of older adults, among them men, are marginalised. It is necessary to develop other educational opportunities for older adults that have root in an experiential basis, problem sets, and practical and informal learning in the community.

The main thesis in our research was that voluntary associations (VAs) in the community play an important role in the social gathering and learning of older men. We supposed that older men value learning highly, but that they have different learning needs than women and more often exercise learning activities in less formalized and structured settings (like in VAs). We also presumed that there are some differences between rural and urban communities in Slovenia regarding the availability of learning and socialising possibilities for older men.

1. Informal learning of older adults in rural and urban municipalities in Slovenia

Research in different countries (McGivney, 2001; Sargant, 2000; Withnall, 2006; etc.) has shown that the share of older people who participate in organised education is rather limited. The willingness of older people to take part in organised education is mostly connected with their level of education, previous occupation, gender, and wellbeing (regardless of where they live). The higher the educational level, the more likely a person will be actively involved in organised educational activities. Data from Slovenia (Šantej, 2009, p. 26-29) confirmed that in 2009, most participants of the University of the Third Age (UTA) (59.4%) were older adults with a university degree or more, and only 1.4% of participants of UTA had primary education or less. Interestingly, 90.6% of UTA participants were women. Most of the participants of UTA enrolled in humanistic, social and art studies (56.4%), or language courses (35.3%); only 1.1% of all courses were natural science courses. Slovenian UTA students reported that they enrolled in education because of the wish to gain knowledge (and not for the sake of social or free time motives). Other research findings (Formosa, 2012; McGivney, 1999) have shown that many older adults do not see themselves as participants of the UTA or other organised forms of education, but they are involved in other non-educational organisations in the community (for example, voluntary associations (VAs)), where quite a lot of incidental and informal learning takes place (McGivney, 1999). Those older people are often regarded as non-participants of education and are excluded from most of the mainstream research in the area of adult education.

Limited data regarding the education and learning of older men in the community exists, but existent research data show that men, especially those who are less educated and socially deprived, are often excluded from educational activities in educational institutions. At the same time, they might be rather active in community associations. Research in Australia (Golding, 2011; Golding, Foley, & Brown, 2007; Golding et al., 2008, etc.) and some European countries (Withnall, 2010; McGivney, 2004) has shown that older men often need and want different options for active social inclusion in their communities. Golding (2011, p. 113) found that education within a community has a significant influence on the wellbeing of men in Australia, but such positive influence is brought about by their participation in community organisations, which, according to respondents, provide more diverse and abundant learning opportunities than adult education institutions (Golding, 2011, p. 114). As a result of in-depth research in a sample of men's sheds in Australia, Golding et al. asserted that despite their diverse origins, locations, configurations and purposes, men's sheds in Australia are all committed "to older men's friendship, health and wellbeing in conjunction with regular and supervised hands-on activity in group settings in a shed-type space for both individual and community benefit" (2007, p. 7). Men who gather in these sheds are mostly retired, unemployed, or isolated older men with different interests. Men over the age of 65 years were significantly more likely than younger men go to the shed for social reasons, since the most important reason to participate seems to be a need for the friendship of other men in a place that affirms positive aspects about being male. Men in sheds assert that they benefit from the

lack of compulsion, enjoy the opportunity to “get out of the house” and to be a mentor, and experience a strong sense of belonging and improvements in their health and wellbeing.

Learning in VAs in the community is often occasional, incidental, and informal; that kind of learning is defined by theories of situated everyday practice (Lave, 2009, p. 201), where the learning process is conducted as the everyday activity, reflection, communication, and negotiation among included members and demands the full responsibility of the individual for gained knowledge and skills. This type of learning happens when people confront issues on a day-by-day basis, motivated by the desire to understand the processes surrounding them. It takes place in non-formal and informal contexts; learning is therefore personal, conducted by observation and imitation, resulting in tradition, perseverance, and continuity (Lave, 2009). This process is undoubtedly connected with voluntarism and non-structured activities in VAs and certainly also with the influence of members of associations (learners) on the content of activities. We proposed that learning in community organisations has multi-layered components and influences cognitive (acquiring skills and knowledge), emotional (transmission of emotions and values between members), and social (interactions between individuals and their environment) factors, which are closely interconnected (Illeris, 2004, p. 19). As a part of community networks, VAs can have a very important influence on the involvement of older people by offering opportunities for re-establishing personal ties, creating and maintaining social cohesion in the community, and influencing the perceived wellbeing based on co-operation, collaboration, and trust (MacKean & Abbott-Chapman, 2012).

In Slovenia, educational opportunities for older people are different in urban and rural areas (Kump & Jelenc Krašovec, 2013); urban areas are well-equipped with different services, have a lot of different formal and non-formal educational possibilities for older people, and offer good information accessibility. According to the OECD definition (2006)⁸, Slovenia does not have predominantly urban regions (SURS 2013)⁹; on the other side, regarding Eurostat's definition (degree of urbanization), 54 Slovene municipalities fall under the category of intermediate rural areas, 137 Slovene municipalities belong to the category of a thinly populated (or rural) areas and only the municipalities of Ljubljana and Maribor are declared as densely populated areas (urban) (SURS, 2005). Some research demonstrates that rural deprivation is more complex and present than urban deprivation (Giarchi, 2006) and social exclusion is generally more difficult to identify. Despite the fact that deprivation is found in both urban and rural areas (Scott et al. 2007), statistical data shows that in Europe older people who live in rural and remote regions face higher levels of social and economic challenges, lack of social and health care services and infrastructure (Inder et al., 2012) and more often face social isolation, loneliness, and reduced mobility.

The purpose of our study was to examine the activities offered by VAs in two selected town quarters (Polje and Bežigrad) in the urban community of Ljubljana, the capital city of

⁸ For this process, three criteria are used - namely, population density (the percentage of regional population living in rural or urban communities where ‘community’ corresponds to Local Administrative Units - the area is defined as rural when if its population density is below 150 inhabitants per square kilometer), percentage of population living in rural communities (Region is predominantly rural if more than 50% of its population lives in rural communities, predominantly urban if less than 15% of the population lives in rural communities, and intermediate if the share of population living in rural communities is between 15% and 50%), and the size of the nearest urban centres (European Commission, 2009).

⁹ Among all 12 Slovenian regions, eight can be defined as predominantly rural (PR) and the other four regions are considered intermediately rural (IR).

Slovenia, and in two selected rural municipalities (Gorišnica and Vitomarci) in the northeast of Slovenia. We mapped the possibilities for learning in VAs and performed an in-depth analysis of the opinions of older men about learning and socialising in voluntary associations.

2. Methodology

The methodology of our research was based on a successive use of quantitative and qualitative methods (Holland & Campbell, 2005; Creswell & Plano Clark, 2011). First we conducted a state-of-the-art quantitative survey of VAs in selected quarters and municipalities and then semi-structured interviews and a focus group were used in each of the selected town quarter and rural municipality in VAs with older men as the majority of members. The case studies were ethnographical in character, since they provided a written description of a particular culture based on information collected through fieldwork (Genzuk, 2003, p.1), in our case, namely producing a description of a culture of older men participating and learning in VAs in their local communities.

2.1. Sample

For the purpose of this study, we have chosen four different communities – two urban and two rural. Urban communities Bežigrad and Polje are two different town quarters of the municipality of Ljubljana. Ljubljana is, according to Eurostat's definition, a densely populated urban area. Bežigrad is located very near the city centre, and can be described as a typically urban community. Polje is located on the outskirts of the city of Ljubljana, and can be described as an intermediate rural region, with combination of densely populated areas and sparsely populated rural areas with lots of green space. The municipalities of Gorišnica and Vitomarci are located in the north-eastern part of Slovenia, which is, according to OECD's definition, a predominantly rural region and, according to Eurostat's definition, a thinly populated area. The municipality of Gorišnica is a rural area near a large major transportation route, and the Vitomarci municipality can be classified as a rural area in the inner periphery with the lowest potential for development.

Table 1 shows the demographic data of the town quarters Bežigrad and Polje and of the rural municipalities of Gorišnica and Vitomarci where our research was conducted. For comparison, the demographic data of Slovenia and the town municipality of Ljubljana are also included.

Table 1: Demographic Data for Slovenia, Ljubljana, and Selected Town Quarters

	<i>Total (N)</i>	<i>Male (%)</i>	<i>Female (%)</i>	<i>65+ y (%)</i>	<i>Density (/km²)</i>	<i>Surface (km²)</i>
Slovenia	1,996,433	48,9	51,1	15,0	98,5	20,273
Ljubljana	267.563	47,7	52,3	16,3	1,633.5	163,8
Bežigrad	31.632	45,7	54,3	19,0	4,370.5	7,2
Polje	17.078	48,4	51,6	14,0	772.6	22,1
Gorišnica	4.032	49,6	51,4	16,5	139,0	29,0
Vitomarci	1.195	50,5	49,5	12,6	66,0	18,0

Sources: The Urban Audit Project (2004); SURS (2011a; 2011b).

2.2. Data Collection

The survey was conducted from December 2012 to March 2013. The questionnaire (17 survey questions) was sent to all active VAs in selected communities that had their addresses published in a business directory (together 567 VAs).

Table 2: Survey Response

	<i>Sent</i>	<i>Answered</i>
Ljubljana – Bežigrad	400	58
Ljubljana – Polje	117	56
Gorišnica	37	25
Vitomarci	13	9
Total	567	148

We received 58 responses from VAs in Bežigrad, 56 responses from Polje, 25 responses from VAs in Gorišnica and nine responses from VAs in Vitomarci. All incomplete questionnaires were discarded from the analysis.

The qualitative research was conducted in five VAs (two in Polje, one in Bežigrad, one in Gorišnica, and one in Vitomarci) where older men comprised the majority of the membership. In Bežigrad, we selected the “Veterans,” a group of men mostly older than 60 (nine men aged 47-72) who practised gymnastics in the Sport Association Sokol Bežigrad, in Polje the Bowling Club and the Firefighting Brigade, in Gorišnica the Chess Club and in Vitomarci the Vine and Fruit Growers’ Association. An interview (with the president) and a focus group with members were carried out in Bežigrad, five interviews (with two presidents and three members of selected VAs) were conducted in Polje, and two interviews (with the president and one member of the selected VA) were conducted in Gorišnica and in Vitomarci.

Interviews were conducted individually, each lasted 30 to 100 minutes; the focus group took 90 minutes. We ensured the participants’ anonymity in order to obtain a certain trust, which was essential to ensuring the quality and veracity of the data. With the participants’ permission, we used a sound-recording device to record our interviews and the content of our focus groups.

2.3. Method of Analysis: Data Processing and Analysis of Material

On the basis of the quantitative data analysis, we constructed frequency tables and cross tables to display results with respect to our research questions, calculating the absolute and relative frequency distributions. The field data obtained and the records of the interviews and the focus group have been transcribed and edited for further processing. The analysis of the content was inductive; it included open coding and creating categories and abstraction. Using the generated categories, we formulated a general description of older men learning in VAs.

3. Results

3.1. Characteristics of Voluntary Associations in Selected Local Communities

Approximately one fifth of the VAs that answered the questionnaire had a majority (more than 50%) of older adults among their members. The dominant interests of VAs were followed in decreasing order by educational activities, environmental protection and animal

care, and cultural and artistic activities. Out of the 53 VAs in which the members were mostly older adults, nine responded that their main activity was the development of local communities and housing, nine indicated their emphasis on educational and research activities, eight responded that their main activity was the organisation of recreational and sporting events, seven mentioned environmental protection or animal care, and six brought up cultural or artistic activities. Approximately one quarter of VAs reported that the amount of men in their association is higher than 50%; among those with a male majority were sports clubs (30), education (9), health (5), culture (4), social care (4), environmental protection, animal care (4), and other.

Finally, we analysed spheres of content in VAs dominated by older men. Older men were predominant members in 20 VAs (15 VAs in Bežigrad, four VAs in Polje, one VA in Gorišnica, none in Vitomarci). Again, most VAs with membership dominated by a majority of older men were associated with sporting or leisure activities (12) and educational activities (9), while a smaller proportion of VAs were involved with intercultural activities (4), environmental protection or animal care (4), and the development of local communities and housing (3).

Most VAs organised activities only for their own members, such as leisure time activities, competitions, field trips, and meetings. A significant proportion of VAs organised non-formal education and learning activities for their members and offered a place for informal socialising and a means of meeting other members. In all selected communities, there were only a few activities that were intended predominantly for older men, including sports and/or recreational activities (competitions, exercises, bowling, cycling, shooting, and marches). In addition, some VAs organised discussion evenings, round tables, computer courses, excursions, outings, meetings, fundraisers, parties, chess, cards, and board games mainly for older men.

3.2. Learning Activities in Voluntary Associations

From the data on reported learning activities, organised by VAs in all selected communities (Table 3), we can conclude that only a few VAs did not organise any learning activities. The data in the table are difficult to compare, since this was a multiple response question and VAs from different quarters and municipalities gave a different number of responses. However, in the Bežigrad quarter (an urban community), there were more VAs that organised different learning activities than in the Polje quarter (a mixed urban/rural community). In the rural municipality of Gorišnica (close to the city and transport route), there were more VAs that organised different learning activities than in Vitomarci (at the periphery, with less potential for development).

Table 3: Learning Activities in VAs by Town Quarters and Municipalities

	Responses							
	Bežigrad		Polje		Gorišnica		Vitomarci	
	N	%	N	%	N	%	N	%
Lectures, conversations, and discussions	36	17	17	10	16	12	6	12
Meetings and discussions with experts	30	14	15	9	18	13	7	13
Visiting organisations, associations, firms	12	6	14	8	15	11	5	10
Attending performances, exhibitions, museum outings, etc.	16	7	14	8	11	8	7	13
Workshops, courses, clubs, tutorials,	34	16	35	21	16	12	7	13

training								
Organisation of educational trips, excursions	23	11	20	12	15	11	5	10
Study meetings	16	7	7	4	7	5	3	6
Cooperation with local community	20	9	21	13	19	14	7	13
Research activity	14	6	4	2	4	3	1	2
Working with printed materials, learning with computers	13	6	7	4	10	7	3	6
We do not organise any educational activities	4	2	13	8	4	3	1	2
Total	218	100	167	100	135	100	52	100

Learning activities offered by VAs with a majority of older men among their members are presented in Table 4. In rural municipalities, there were not important differences in the offer of learning activities. The data in Table 4 show that the offer of learning activities declines with the degree of urbanity.

Table 4: Learning Activities in Selected Communities (VAs with >50% of Older Men)

	Responses		
	Bežigrad	Polje	Gorišnica and Vitomarci
Lectures, conversations, and discussions	9	2	3
Meetings and discussions with experts	6	3	5
Visiting organisations, associations, firms	2	3	2
Attending performances, exhibitions, museums, etc.	2	5	3
Workshops, courses, clubs, tutorials, training	6	6	4
Organisation of educational trips, excursions	6	5	4
Study meetings	1	3	1
Cooperation with the local community	3	5	5
Research activity	5	0	1
Working with printed materials, learning with computers	1	2	2
We do not organise any educational activities	1	2	5
Total	42	36	35

3.3. Opinions of Members of Selected VAs in Urban and Rural Municipalities

3.3.1. Learning and Education

We used the interviews with members of selected VAs to research the opinions of members and presidents about learning and education in their VA. According to the interviewees, the Fire Brigade Association (urban quarter Polje) had a lot of organised education and intentional learning on the subject of firefighting and first aid; they had lectures, courses, practical exercises, and a mentoring program. In the Bowling Club (urban quarter Polje) they reported no organised educational activities; but when the question was posed differently, and we asked if they learned anything while participating in the VAs' activities, the interviewees answered positively. Older members of the Fire Brigade Association learned by talking with

each other about the use of the equipment, through mistakes when they exercised for the competition:

“Yes, you learn a lot of useful things, the majority of things through conversation, reasoning and afterwards practically. Some things come occasionally, we help each other, one shows the other...”
(5th interviewee, 74 years)

Older men in the Bowling Club learned through competition and by talking about bowling, about the game and kept their brains busy:

“Mostly they learn through sports, share their experiences...”
(4th interviewee, 47 years – president)

Older members in the Gorišnica Chess Club learned through playing chess with each other, playing chess on the internet and through analysing games of chess. One of the members state:

“We teach the young and we also learn from each other.”
(10th interviewee, 71 years)

In the vine and Fruit Growers' Association in Vitomarci, older members learn through talking with each other about work in the vineyard and orchard, and they exchange information about aerial spraying, cutting vines, and fruit trees. They have also organised different workshops, lectures and meeting with experts every year. Their president states:

„We have at least six educational programmes... I think, they do learn: through exchange of information, experience...”
(7th interviewee, 41 years - president)

3.3.2. Older Men's Motives for Enrolment in a Voluntary Association

When asked about their motives for enrolment, the male members of VAs in Polje mostly quoted their own interest in the activities and also the opportunity to socialise, have fun, develop a sense of belonging, to follow tradition, and to spend their time actively. The proximity of the VA was stressed as important.

“That's been handed down from generation to generation ...already because of the joy, so that the man is not rejected. You're in a club where something is happening ...”
(5th interviewee, 74 years)

Also the interviewed presidents of both selected VAs in Polje stated that people enrol for the VAs' activities, the good climate, and to have a sense of usefulness:

“The main reason is definitely socialising. They have their colleagues with whom they spend their time...and helping people: to do something useful with their work.”
(2nd interviewee, 31 years – president)

“...when people talk amongst themselves, see that here is a healthy middle ground, and they like to come...because of good company”
(4th interviewee, 47 years – president)

The members of “Veterans” and the president of the SA Sokol Bežigrad asserted that the reasons older men participated in the group were very diverse; each member had his own viewpoint. They said:

"...we certainly feel better. It's a more healthy way of life ... [...], also socialising ... but what some do, to go after every session in the buffet, we don't do this often..."
(member of the focus group, “Veterans”)

“...it gives them satisfaction...they wanted a better figure, but also the company...and it is certainly stimulating that here and there we have a gymnastic show ...”
(6th interviewee, 65 years – president)

As for the main reasons for being members of the Vine and Fruit Growers' Association in Vitomarci, their president states:

“I think the most important thing is socializing. And also following tradition.”
(7th interviewee, 41 years - president)

3.3.3. Gendered Activities in the VAs

The older men we interviewed from the VAs in Polje thought it was important for men to have segregated activities and to have their own place to gather and learn. This separation provides them with the possibility to socialise and to be active, to discuss and share their opinions and experiences, and to experience better connections and to better their chances of success.

“They [men] deal with the arduous work ... so they are able to speak with those people who understand them...”
(1st interviewee, 83 years)

The presidents of the selected VAs in urban communities had a similar opinion about the importance of segregated activities for older men. They stressed the possibility of sharing their opinions, of leaving the house, of relaxing and being at ease, and of having have some ‘male’ privacy.

“...that is important. So they have some kind of joy, to have the possibility to share their opinions, to talk to each other, to teach something to the youth. I think it is very

important to have a space to socialise...In fact, they come to breathe in another environment...”

(2nd interviewee, 31 years – president)

Members of VAs in both rural municipalities have similar opinion about the traditional roles of men and women. They think that VAs are intended for men, but that women are interested in different things.

“Wine is more the domain of men.”

(9th interviewee, 76 years)

“Women, women, have family stuff.”

(10th interviewee, 71 years)

3.3.4. Quality of Life and Well-Being of Members and the Local Community as a Whole

All interviewees experienced a positive sense of inclusion in VAs; they can stay connected with the VA’s activities and with the people from their local community and neighbouring communities. Membership gives them the opportunity to stay active, to socialise, to make plans, and to influence the local community as a whole. They say that they take better care of their health, because membership in a VA not only give them joy and the possibility to experience success, but also allows them to pass on their knowledge and build connections with other generations. In their opinion, VAs organise events in the local community and give the people of the community the opportunity to meet and stay connected through social events, which VAs organise on annually.

When asked how they felt about their inclusion in the VAs and the VAs’ contribution to the local community, they responded as follows:

“I am very happy. They take me into account, and I am very popular when I come to the fire brigade among members of all generations. They visit me; we have field trips and social events where a lot of people come together. The locals are very connected...it [the VA] cooperates with the neighbouring association as well...”

(1st interviewee, 83 years)

“...at this age I am still active, bound to my profession and that is what helps me to train my brain... though it is sometimes unpleasant or I am lazy [...] it is necessary to look after your health.”

(9th interviewee, 76 years)

The interviewed presidents of the selected VAs all saw the positive psychosocial effects of membership for older adults and their quality of life:

“I think a sort of confidence that they help the local community... In fact a memory of their youth, and so they can feel useful, they can come and talk, and that we listen to them. This is informal gathering where they find out what is going on in the local

community...”.

(2nd interviewee, 31 years – president)

“Our local community finally noticed us. We had performances and caught their attention...”

(6th interviewee, 65 years – president)

When asked what kind of social and learning activities VAs provided for older men, members quoted different activities that also had an educational character:

"On Fridays, for example, we have cultural-social evenings here in the club. Once a year, we have a very good training program for our guides, for several hours, various lectures. Such a thing is valuable..."

(Focus group, “Veterans”)

“For older men ... the competitions, there is a discipline for senior firefighters...on Thursdays, we carry out various activities and exercises ...One thing that especially the senior members are working on is also the old-timer vehicle and the elderly take care of it”

(2nd interviewee, 31 years – president)

The president of Sokol Bežigrad still believes that they should do more in the area of learning, culture and education, despite the fact that they are a sports club.

“...in addition to regular exercises, we are trying to introduce culture. It seems to be missing. In the past, in the old Yugoslavia, an educational worker was employed in the club. I miss that, because if one is leading everything from behind, then the sports guides also feel different; they know that there is a certain wisdom guiding everything, more or less correctly...”

(6th interviewee, 65 years – president)

4. Conclusions

Voluntary associations (VAs) are important anchors in the community and in the neighbourhood, since they provide mechanisms for self-help and for a better quality of living of their members; they connect people with similar interests and often provide possibilities for collective action (MacKean & Abbott-Chapman, 2012). Our research findings show that there are only a few VAs in selected communities with a dominant share of older adults, and among these, even fewer VAs can claim older men as representing the majority of their membership. Most of the VAs organise activities only for their own members, so being a member of an association in a community might be an important factor for being active, socialising, and learning. Although some VAs organise educational or learning activities and others do not, informal and unintentional learning occurred in all VAs through activities, gatherings, socialising, and conversations among their members. Older men in selected VAs more often had social than cognitive motives; they appreciate being a part of the community, which is an important mission of most VAs. Older men appreciated activities with an emphasis on sports

and free time. There were also some differences in motives of older men for participation in VAs. While men in rural communities – apart from their own interests – highlighted tradition as one of the important motives for participating in VAs, men in urban communities stressed the importance of having the opportunity to perform. Tradition is obviously more valued in rural areas.

Our findings demonstrate some differences in the provision of learning activities in different communities, as did previous research in different neighbourhoods in Slovenia (Jelenc Krašovec & Kump 2009). The number of VAs in a community correlates with the degree of urbanity, but, more importantly, the number of learning activities varies according to the degree of urbanity, i.e., there are fewer learning activities available in rural areas. However, previous studies in Slovenia have shown that older people can be excluded from social activities both in rural and urban environments if services and activities are not close enough and do not respond to the needs of learners (Kump & Jelenc Krašovec, 2014). McGivney also drew attention to the impact of learning locations (1999). Her research (1999, p. 25) showed that community education was especially successful in the following situations: when the education is performed in informal spaces of the community, if it is free of charge or very inexpensive, when it is a response to the needs of learners, and when it is accompanied by supporting activities (counselling, financial aid, transportation provision, etc.) to diminish as many obstacles for learners as possible. Our interviewees all emphasized the importance of socialising among members, which is easier if members have a space for informal gatherings where they can socialise, talk, exchange opinions, and engage in other leisure time activities, which is close to where they live.

Our research stressed the positive influence of membership and informal learning in VAs, which resulted in a better quality of life and improved well-being of members and the local community as a whole. Membership in a VA not only provided the older men the opportunity to stay connected with their peers, to meet other generations and to come into contact with other members of the local community, but also the chance to stay active, to enjoy life and feel satisfaction, and to feel useful and respected. In the men's opinion, all of these factors contributed to their quality of life, well-being, and longevity. We confirmed that membership and informal learning in VAs plays an important role in strengthening the social networks of older people by offering different kinds of social support and by diminishing the exclusion of older people (see also Jelenc Krašovec & Kump, 2009; Uhlenberg & de Jong Gierveld, 2004), as well as by strengthening the community and influencing its well-being (Field, 2009; Golding, 2011). According to Kilgore, the individualistic components (identity, the feeling of being a part of something, consciousness) and the collective development components (collective identity, collective consciousness, solidarity, and organisation) have to be seen as a dialectic entity (1999, p. 192).

Finally, some limitations of our study should be addressed. Quantitative and especially qualitative data presented in this article were very limited, so generalizations about other VAs were not possible. In addition, this research provided only a general insight into the main problems; further in-depth research focused on the needs and possibilities of older men's learning in community organisations in different municipalities is still needed.

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Aging and performing arts: empowerment or citizenship?

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Abstract. Nowadays one is verified aging of the population, express for the increase of the aging indices and of longevity, and for the reduced tax of infantile mortality and low the tax of fertility. In these way, becomes necessary to know the old people not only for the characterization of the aging, but, also, for the coexistence, active listening and the speech in the first person.

Accordingly, we presents an exploratory study, with a qualitative-interpretative nature, entitled “Aging and Performing Arts - conceptions, live deeply and experiences -”, where the main objective is to understand As it is that people with more than 60 years, and that participate in a project of performing arts, they conceive, they live deeply and they experience the aging, resorting, for such, to individuals semi-structured interviews, that had an average duration of 90 minutes.

Thus, the aging is seen like a process inevitable and continuous, lived in a different way by each individual, in which the participation in a project of performing arts promotes benefits, difficulties and generational interactions.

Participation in the project of performing arts promotes reflection and awareness about aging, which are important for the participation of the individual in society, the environment, local and/or global community.

For such, is necessary to involve all the people, institutions and communities, a perspective of comprehensive education and co-subsidiary, based on the exploitation of artistic expression, to walk towards full citizenship, as humans can, and should, use education and art as means to support their integral formation.

Keywords: Education; Aging; Citizenship; Participation.

Nowadays

Nowadays is appealed increasingly to the individuals their participation and civic accountability, where concepts as “empowerment” and “flexibility” are considered essential for the development and human success (e.g. social, cultural, educational and professional).

Nowadays one is verified aging of the population, express for the increase of the aging indices (average of 128¹⁰) and of longevity (about 48¹¹), and for the reduced tax of infantile mortality and low the tax of fertility.

Nowadays, besides this characterization of demographic aging, that is universal and homogeneous/uniform, it exists, simultaneously, an aging characterization that the perspective as particular, heterogeneous, individual, whereas «is a process that each person develops throughout its life» (Tomás, 2011, p.5), equipping the knapsack of experiences, life lessons and knowledge that only earn sense when shared with others.

Nowadays the fact of being woman or man (gender of belongs); of being or not widow/er; divorced/separate; the academic degree; or the geographic context influences the aging is

¹⁰ Or 128 individuals over 65 years for every 100 aged 0-14 years. This information was obtained through the document entitled “Destaque - informação à comunicação social - Censos 2011: Momento Censitário – 21 de março 2011” from November 20, 2012, taken from the INE website June 19, 2013.

¹¹ This ratio/indicator relates the people over 75 years with the total population of persons aged 65 years or over, information obtained from the INE website on June 19, 2013.

experienced (in terms of emotional, sociocultural interaction/coexistence, quality of life and well-being), insofar as aging “is not experienced, in the same way, everywhere and for all the individuals» (Simões, 2006, p. 20).

Nowadays, working the thematic one of the aging, becomes necessary, before more, to know «the elderly [...], because it is insurance that we don't know them» (Simões, 2006, p. 24). This knowledge passes for the characterization of the aging, but, also, for the coexistence, active listening and the speech in the first person.

1. Aging, art and creativity...

The aging can be characterized as a painful, slow and degraded process, where the decline of physical, cognitive and social capacities is evidenced; or as a continuous process where limitations emerge that can be contoured through the active participation, healthy and productive of the individual.

In this way, the art, as mean of expression, interpretation, reproduction and reflection on the world, is not just a source to knowledge but a bridge between the individual representations and the collective ones, in this case on the aging topic. Thus, the performing art promotes freedom «of the dominant ways of expression [...] and of the limitations imposed by the system [...] as provocative form to react to the changes» (Goldberg, 2012, p. 10).

Allied to the art we find the creativity seen as the capacity of (re)creating new things - fomenting the responsibility, the assertiveness, the success and the practical innovation - to solve problems or to get well-being, quality of life and happiness of the human being.

In this context the entitled work appears “*Aging and Performing Arts - conceptions, live deeply and experiences -*”, with intention to understand *As it is that people with more than 60 years, and that participate in a project of performing arts, they conceive, they live deeply and they experience the aging.*

For such, seven people were heard (four of feminine sex and three of the masculine sex), to identify its conceptions of aging and to know valued aspects of its participation in a project of performing arts, resorting to individuals semi-structured interviews, that had an average duration of 90 minutes, having as support field notes (e.g. interviews, a visit to a public presentation of the project of performing arts, descriptive presentation of the facebook page of the project where the interviewed ones are involved).

The analysis of the interviews allowed to identify three categories: 1) *conceptions* of aging; 2) benefits and difficulties of the participation in the project of performing arts; 3) diversity/mulinterculturality expressed in the generational interactions/intergenerationality.

1.1. *Conceptions of aging*

Taking into account the *conceptions of aging*, it was verified that the interviewed face the aging as an act¹² of its life, where the sensation persists “to continue integrated in the society” (i.e. of not social exclusion).

Table 1 - Definition of aging according to respondents

¹² Referring to the part or teatral text.

AGING IS..	
“an inevitability”	«To age it is an inevitability. It is a ticket of the time, if it is that the time exists» (E.7. - L.204)
“a continuous process”	«We start to age when we are born, every day we have one more day, one hour, one more minute» (E.5. - L.128)
lived in different way	«Those who do not pass for it [aging] or lives it with unpleasantness loses an extraordinary and valuable experience» (E.1. - L.167)
a process that is not synonym of social exclusion	«I don't feel that age has banished me from society» (E.5. - L.122) «I went to the Faculty of Arts when he was 55 years old and my colleagues had 18/19 in the first year, and was very well received by all. I became friends with some even today»(E.5. - L.122)

This way of facing and living deeply the aging (i.e. as a “continuous process”, lived in different way and without being synonym of exclusion) illustrates the idea of that the change and the transformation follow throughout all a life (Monteiro, 2008; Simões, 2006) adjusting the «performance of papers that derive from the assumption of diverse tasks - familiar, social, politics - some of which complex and deficiently structuralized, with strong bonds/attachments with the development of the SELF and cognitive dimension of the citizens» (Marchand, 2001, p.20).

This “development of self” and this “cognitive dimension” constructs in the confrontation between the collective conscience and the individual conscience¹³, or either, between the way of thinking, of acting and feeling of a society and/or community (that are being transmitted, recognized and adopted throughout the generations) and the particular forms, and specific, to see the world, in a dynamic of adaptation and internal balance of the self (that it is shaped by attributed experiences and meanings) what the collective conscience instill.

Table 2 - Aging faced as a process characterized by misfit views

SELF MISFIT VIEWS
«We started looking at the mirror and see, but sometimes the mirror doesn't give us such an accurate picture, because we don't see ourselves from outside» (E.3. - L.831)
«It afflicts me that people start to become peculiar, have some caricature in the old man that suddenly, I don't know, drops something and it is there I do not know how much time trying to catch it and never more obtains it to catch and that becomes bizarre and I find that this is horrible, it's horrible part of the aging» (E.2. - L.134)

¹³ Émile Durkheim developed the idea of these concepts when defining human action stating that society is built of human beings who own characteristics but, in a sense, are coerced to act, to think and feel through the collective consciousness intends.

We consider pertinent to relate that the sensation of integration and the misalignment of visions have implicit questions related with the image in *grand age*¹⁴, or either, with the identity in the aging process (Gáspari and Schwatz, 2005; Simões, 2006).

Susana Viegas and Catherine Gomes (2007) perspectives «the concept of identity in the oldness according to [...] of] the idea of a world consisting of intersubjective relations, and of the identity formed throughout mirrored communication between beings linked intersubjectively» (sic) (p.14), defending the need of opting “for the conceptualization of the social identity from a concept of person as active agent, irreducible to the individual in its isolation. The active agent is a being-in-the-world, conscientious and dependent of others to make sense of itself» (sic) (p.16).

The expression “*active agent*” it can be prospected in two ways: for one, it appeals to the awareness and individual participation of each one in the society, on a mutual (re)construction between society and individual; on the other hand, it invokes the individual responsibility on the construction of the life on a personal and community/society level.

This awareness, and simultaneous individual accountability, allows the perception that the world and humans beings are in a constantly and rapidly mutation, in a continuous incompleteness, legitimizing the need to search for information, knowledge, betterment, freedom, decision, option, and thus encourages the notion that the human being is not in the world in a neutral and impartial manner, and that its presence acts, implicitly or explicitly, in the reality around him. Thus, one flees from the «closing from the world and others [that] becomes transgression to the natural impulse of incompleteness» (Freire, 2009, p.136).

Meanwhile, we question if this individual accountability, that has underlying questions of the individual empowerment, does not influence the questions of the identity of each individual, namely the *grand age*, since this is a height of the life that carries whit it individual, professional and consequently social transformations.

1.2. *Difficulties and benefits of participation in a performing arts project*

The participants had also pointed out salutary aspects of the participation in a project of performing arts (e.g. formation, necessity to learn and to know, confrontation with themselves and with the others, personal accomplishment, overcoming of obstacles, conscience of limits, memory training), and difficulties (e.g. physicals and of adaptation to the requested).

Table 3 - Benefits and difficulties of participation in the project of performing arts

BENEFITS	provides education	«However, in fact, in these last three years, it is practically completing three years that the “one” invitation for first workshop was made, it was proportionate means that are not within reach of most of the professionals who performed in Portugal, as, for
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¹⁴ We opt to expression *grand age* due to certainty that, during all the life, we can reflect and analyze the past with the lenses of the present perpetuating the future. That is, «only men and women, as “opened” beings, are capable to carry through the complex operation of, simultaneously, transforming the world through its action, to catch the reality and to express it by means of its creative language. Is while they are capable of such operation, that it implies in “taking distance” of the world, objectifying it, that men and women if make beings with the world. Without this objectification, by means of which equally they are objectified, they would be reduced to a pure one to be in the world, without knowledge of themselves or the world» (Freire, 1976, p. 65).

		<p><i>example, in the domain of the corporal expression and the body, of use of the body in scene» (E.6. - L.273)</i></p> <p><i>«One of the good things that ii has provided us is education» (E.7. - L.105)</i></p> <p><i>«They have made formation whit us to suppress lacks that, of course, we have” (E.7. - L.105)</i></p>
	<p>stimulates a constant necessity to learn and to know</p>	<p><i>«I always was interested for diverse subjects and attended several workshops» (E.1. - L.45)</i></p> <p><i>«Still we know very little of us and the others because we are continuously growing» (E.1. - L.307)</i></p> <p><i>«While we assimilate everything what this arrives to us, it enrich us and are able to transform into interior wealth and teaching» (E.3. - L.41)</i></p>
	<p>provides the confrontation with oneself and with others</p>	<p><i>«Suddenly I slip on people of my age and many others much more old, I have 67 years, and I think: “it is not this that I like, I not like any of this, the dialogues are a nuisance, they do not know nothing of what I know, I name a music group and nobody knows of what I am to speak about!»(E.2. - L.35)</i></p> <p><i>«All this people speak to about is the past, I hate to speak about the past, “in my time”, I when I hear “in my time”: “look, it is all deceased! ”» (E.2. - L.58)</i></p> <p><i>«They made me see my end nearest that I wanted to see, I thought: “not, I am not like thus!”» (E.2. - L.100)</i></p> <p><i>«I always had the impulse to move myself, running, walking, I appreciate very much sports, and I dance, and therefore, this still distances me more from then because they were all, normally, very much seated» (E.2. - L.105)</i></p>
	<p>promotes the professional integration</p>	<p><i>«This is really what I wanted to do, because to be always without doing nothing it’s very frustrating, although I have always things to do» (E.3. - L.50)</i></p> <p><i>«The most important was the possibility to continue in a professional level» (E.4. - L.168)</i></p> <p><i>«It brought me work and the capacity to work in a cast, which was a thing that hardly would I have» (E.5. - L.171)</i></p> <p><i>«I give [much importance] because the main thing was, the fact, to be able to redo a thing that, that for me, always was my great passion of life. To be able, at this moment, to make theater is extremely important for me» (E.6. - L.204)</i></p> <p><i>«This experience [...] is widely positive for me. I think</i></p>

		<i>that it is for all people because it keeps us busy» (E.7. - L.222)</i>
DIFFICULTIES	“essentially physical”	« <i>My difficulties had been essentially physical, because I already was operated to the column» (E.5. - L.164)</i> « <i>I have some [...] in a physical point of view» (E.7. - L.135)</i>
	adapting to the requested by the stage directors	« <i>When we all had perceived it, I still was trying to know what she wanted me to do. I take weeks to adapt me it the language of it» (E.5. - L.42)</i> « <i>It was one of the difficulties that I felt! Because I was accustomed “you go to the right, you go to the left, you cry, you laugh, you declare love, anger, jealousy”, anything attached with the emotions, but not with the movement» (E.5. - L.65)</i>

Such as if can evidence through table 3, the formation and the necessity to learn, to know, to do and to share, enhances the relevancy of thematic of the education/formation throughout the life, since, being these so important for the individual and the society, expecting that they foment an civic integral participation, not only on the politics issue/question (to exert the vote right and/or to be part of a political party), but in cooperating actively in the organization and maintenance of the community/society where they are inserted and in which if it identifies.

Thus, education/formation should foment each other «idea of transformation in context of co-authorship and co-participation, in result of which if it assumes a transforming educative praxeology (en) formed ideological and theoretically» (Cortês et al, 2001, p.23).

They had been, still, mentioned as benefits of the participation in the project of performing arts the “conscience of the limitations and the will of surpassing them”, the stimulus to the movement and the trainings of the memory, demonstrating that the physical activity provides physicals, psychological and cognitive reimbursements(e.g. stimulus of the cardiac performance and reduction of the arterial pressure; improvement of the muscular force and maintenance of the balance and the motor coordination; improvement of the quality of sleep and, consequently, stimulation of the intellectual performance and the capacity of memorization) of the individuals.

1.3. *Generational interactions/generational meeting*

In what it says respect to the interactions between different generations, the interviewed ones refer that the intergenerational meeting verifies through the “age differences”, of aspects of social and professional order, and of existing conviviality.

Table 4- Diversity/mulinterculturality expressed in the generational interactions/intergenerationality

GENERATIONAL MEETING/ GENERATIONAL INTERACTIONS	“age differences”	« <i>In our group there are great age differences, having the most aged 86 years» (E.1. - L.264)</i> « <i>It finishes for existing, because it has great differences. The I.S. it is the new of all 52</i>
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		<p>years, I judge, later I have 59 years, but I go to make 60 in October now. We have the K., that she was dancer and that has 60 years and, at the same time, has people with 70 and 80 years and up to 90 or 92! It has people that they could be children of others» (E.3. - L.224)</p>
	<p>aspects of sociocultural and professional order</p>	<p>«Has 92 years old and a interesting life history, that she talk about many times. She lived the war and was inside bunkers, had to run away and to hide» (E.3. - L.230)</p> <p>«It always has a difference, because we are coming of different sociocultural and professional, we have distinct ways to see the life, but all the human beings have. There are many diferences» (E.5. - L.242)</p>
	<p>acquaintanceship between stage directors, their teams and the cast of the project</p>	<p>« It Happens some time . In the work that we had with the M.C., their equips was reasonable young. The M. has 46 years old, or next to this, but the people who came with her, the R. and to the A., they were younger» (E.6. - L.413)</p> <p>«Until it was, initially, a certain attitude of unpleasantness from some of my colleagues, who said, “now come these small girls, and they think that they will teach us something”. However, the relation it establishes soon very flowed with them, at least from my part. [...] I had a nice relation, we were well with them and we play» (E.6. - L.415)</p>
	<p>feedbacks relative to the shows and the diversity of the public ages</p>	<p>«A great part of the public is much younger. I remember that, when it was the presentation in the CCB, a group of children between 12 and 14 years old. Come from Braga, because the work that they were to prepare was about the active aging and included a visit the Lisbon to attend the spectacle» (E.1. - L.264)</p> <p>«In one another city of the country the young greaters of 12 years old had come with a group of teachers and in the end they had congregated with to ask details to them of the representation and the subject» (E.1. - L.327)</p>

2. Aging and performing arts: empowerment or citizenship?

Second what was presented above, having in account the voices of the participants in the exploratory study, we got feedbacks on the way as it conceives, lives deeply and experience the aging, by seven people who participate in a project of performing arts, and that, in a subtle way, in they had been demonstrating them how is that participation of the adults in the education and the development it surpasses the seat, and the walls, of the schools, and the centers of formation (formal education).

The interviewees related that the participation in a project of performing arts promotes the reflection about one phenomenon, and, simultaneously, a concept, that needs to be rethought.

«If we analyze what it happens nowadays, we see people to live more time and in better conditions of health, reduction of the births and consequent increase of the aged population, we must recognize that one another attitude becomes urgent face to the call “age of gold”» (E.1. - L.274)

«The word has to deconstruct itself, or at least emptying a bit what has of negative, but it is only emptied of very spoken, because the words are like that, after very spoken they leave to have, maybe the importance that they had, or go to different fields» (E.2. - L.424)

«Nowadays my cause, that is better delimited, better defined, is accurately this: it is to explain to the people that if we look at the oldest people, and the aging of these people, in another way and if we give their weapons that finish almost for being as, as it is that I will say, are utensils, that they are giving to me» (E.2. - L.389)

«I have the absolute certainty that we help the people to deconstruct all these things [reconstruction or deconstruction of (pre)concepts on the aging] because they have said to them» (E.2. - L.464)

«To don't creating a stereotype of those that always make the same type of things, for example: “that group of old people that is there to make that”, was necessary, as for me, to diversify and to give to bases and structure» (E.5. - L.271)

So, the participation in a project of performing arts, that counts with a cast of people older than 60 years, uses to advantage of knowing of these same individuals working the thematic of the aging through the creation of performances and the stories transmitted through the movement of the word, valuing, thus, the person and their knowledge.

«Everything what we are, can help to construct a personage. We use our body such as it is, instead we make of this a problem» (E.3. - L.312)

«Adjusted to the people, making plays, writing texts, carrying through spectacles. Can be used the experiences of the people, the body, the voice, until the age can be used» (E.5. - L.74)

“The last stages that we made, [...], were playing that privileged the physical movement» (E.7. - L.145)

In this way, we risk to say that, through the formal education (e.g. workshops, where the cast participates, that they precede the assays and the public presentations of the spectacles), informal education (e.g. presentation of the spectacles) and non-formal (e.g. acquaintanceship between pairs - cast -; between the stage directors and the public), this type of initiatives and local projects tend to happen on the idea, as Rui Canário defends (2007), that the individuals learn having in account its conceptions, lives deeply and experiences, since, for the concretion of new (re) learnings it is essential to have in account the “experiential patrimony” of each human being.

Being about a project that gave origin to a professional artistic company, the interviewed ones had related that this initiative promotes the valuation of the person and its to know; it foments the non exclusion of people with 60 years, through the return to the professional activity, evidencing the relevancy of the socioprofessional inclusion of these individuals; it demonstrates to the importance of the co-participation and co-responsibility of all the people in the society; it exactly stirs up the reflection on itself and the others, the world that encircle it and its action.

«They take it serious and follow me» (E.4. - L.117)

«They [them sons/daughters, daughter-in-law and grandsons/granddaughters] also are intent what I say, or to that of that I like, and it is that I call the rear» (E.4. - L.280)

«I do not feel that the age has banished me of the society» (E.5. - L.122)

«Therefore, at this moment, I am not there for occupying the free times, I am there for working, because it is what I like to make» (E.5. - L.94)

«I came back to be integrated and to be looked at as somebody that is colleague of other people, being that it has people for who I have a great one I appraise professional» (E.6. - L.627)

«I remember that, in Portimão, where we were to present the first spectacle, in the end, between the people who had come to speak to us, a young of its 18 or 20 years old said to us enthusiastic: “I am so contented! It was so good. I had a terrible fear to age, I felt that I will lose faculties, but all of you are an example of that reality, there are so much thing to wait with the age. Thanks a lot, thanks a lot» (E.1. - L.141).

Envisage the human being in a holistic way, where the development of all the capabilities, skills, knowledge, encompasses the promotion of awareness, but also the development of the SELF through expressive activities (physical, visual, musical, dramatic), defend the idea that education isn't just, simply, our journey through school, or other educational institutions (formal education), but it is also made through the contact with other realities and the sharing of ideas and opinions through various forms of communication (education informal or non-formal).

Example of that is the resource to the performing arts, in intention to provide reflection on the aging, and its process, since each time more is recognized “utilities of the Theater [... being used] as instrument of socialization, education, formation of public, education, therapy, animation, intervention, propaganda politics or advertising, leisure or occupation... by updating - in the perplexed how much to the directions of the Theater as art and as profession” (Pacheco, 2007, p.13).

The reflection and awareness are important for the participation of the individual in society, the environment, local and/or global community, defending the idea that is not just the individual accountable for your life path and fulfillment, or not, of their rights and duties of citizenship (spreading a discourse of individual empowerment). It is, equally, important to involve all the people, institutions and communities, in a perspective of comprehensive education and co-subsidiary, based on the exploitation of artistic expression, to walk towards full citizenship, as humans can, and should, use education and art as means to support their integral formation becoming increasingly “more informed, safer, more effective socially, but it should [...] also enable yourself [...] to develop your individual self, updates[ing ...] their particular talents and[...] live[ing ...] an authentic and creative way” (Moustakas cit in Alencar et al , 2003, p. 95).

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It's, also, relevant to be thankful to the interviewed that made themselves available to yield some of its time to speak on its experience concerning the aging process, having in account its participation in a project of performing arts.

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The Adult Educator in The Age Of Lifelong Learning

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Abstract. The main aim of this paper is to reflect upon today's role of the adult educator within processes of local development. The importance of this reflection comes mainly from the difficult conditions and contexts where the educator has to work. In fact, the mainstream notions of lifelong learning today stress the connection of adult education to work and, even more, the connections with the labour market. The remaining dimensions of adult education in which educators used to act seem relegated to a secondary role. We argue that it is necessary to recover, both from theory and practice, the central characteristics that made the educator an important figure to walk with people along emancipatory liberating processes. The foundations of this type of action can be found defining an ethics for teaching and social practices, which reflectively thinks in the educators' position within power structures; and the value of Freirian dialogue within processes of participatory research.

Keywords: adult educator; ethics; dialogue; participatory research

Introduction

This paper is an attempt to keep reflecting on the role of the adult educator in processes of Local development in the context of Lifelong Learning. This provokes a lot of contradictions regarding the role of the adult educator in processes where the economic issues are not the focus of learning activities. As the practices of Lifelong Learning have lost its working foundations in communities, the challenge for adult educators is how to recover these foundations and doing an educational work in a liberating way. We try to develop several issues in this direction.

The Lifelong Learning

The introduction of the concept of learning at the centre of educational processes seemed to be a very positive issue (Faure, 1986; Guimarães, 2011). But the first thing that Lifelong Learning (LLL from now on) policies and practices did was to transfer the responsibility of learning to individuals: "who, in the last instance, are responsible for pursuing their own learning" (CEC, 2000, p. 5). In a certain way this means that a right is considered a commodity and, as Gomes & Lucio-Villegas point out, "promoted the expansion of education and training opportunities [...] has not yet guaranteed equal access for all" (2009, p. 75).

In the last ten years, one of the most interesting and surprising achievements in education and learning has been the diverse attempts for a gradual unification of educational policies in the European Union. As Lima and Guimarães (2011) state, this is an important process that has moderated national sovereignty. 'A Memorandum on Lifelong Learning' could be considered the foundational document of the so-called Lisbon Strategy, primarily aiming to promote a "comprehensive strategy on lifelong learning" (CEC, 2000, p. 6). The 'Council Resolution of 27 June of 2002 on Lifelong Learning' stresses that the main goal of this policy convergence

is “to achieve a comprehensive and coherent strategy for education and training” (OJEC, 2002, p. 2), making Lifelong Learning in Europe a reality. It is defined as follows:

[A]ll learning activity undertaken throughout life, with the aim of improving knowledge, skills and competences within a personal, civic, social and/or employment-related perspective (CEC, 2001, p. 9).

The ‘Memorandum’, then, differentiates three types of learning: formal learning, non-formal learning and informal learning (CEC, 2000, p.8). The Memorandum also states the main aims for this common policy on LLL through six key messages, all of which stress on the importance of LLL (CEC, 2000, pp 10-20). These messages are meant to edify a “knowledge-based economy and society” (CEC, 2000, p.3) that will transform Europe into “the most competitive and dynamic knowledge-based society in the world by 2010” (CEC 2007, p. 2). The six key messages are: i) new basic skills for all; ii) more investment in human resources; iii) innovation in teaching and learning; iv) valuing learning; v) rethinking guidance and counselling; vi) bringing learning close to home.

Lifelong Learning seems to have only linked with the labour market. In fact, the notion of LLL commonly used in our context derives from the European Employment Strategies: “it was agreed not only that education and training throughout life helps to maintain economic competitiveness and employability” (CEC, 2000, p. 6). Lifelong Learning, as defined by the EU documents, tries to achieve two main goals: “promoting active citizenship and promoting employability” (CEC, 2000, p. 5). But, the second seems the most important goal, giving the first the impression of being vaguely related with the maintenance of social cohesion.

The goals that the European Union is trying to achieve with these policies are: i) to reduce labour shortage by raising skill levels in the workforce; ii) to address the problem of high number of school leavers by offering a second chance to receive a qualification; iii) to reduce the problem of poverty and social exclusion; iv) “to increase the integration of migrants in society and labour market” (CEC, 2007, p. 3); v) to increase participation in the process of Lifelong Learning. The most important issue seems to be now to accumulate, in a personal way, skills that allow people – in theory - to access to the labour market. Perhaps this could be a reason for the low levels of participation in LLL processes (Lucio-Villegas, 2012).

On the other hand, regarding the new skills for all, it is important to stress that in practice they are addressed to a type of knowledge society which had been only focusing on Informational and Communicational Technologies. The idea of bringing learning close to home means to potentiate informal learning, but the danger is that this new value of informal learning can conflict with the school learning system. Finally, concerning guidance and counselling, the Memorandum states:

The future role of guidance and counselling professionals could be described as ‘brokerage’. With the client’s interests in the forefront, the ‘guidance broker’ is able to call on and tailor a wide range of information in order to help decide on the best course of action for the future (CEC, 2000, p.16).

Perhaps, it could be interesting to reflect from a Foucault point of view connecting guidance, counselling and power (cf. Nicoll & Fejes, 2008; Edwards, 2008). Guidance and counselling become very important in this time of discontinuous lives (Guimarães, 2011), where people

feel insecurity, individuals have increasing difficulties to find a job, to adapt to it and to keep it. Guidance and counselling seem to be more related to promote narratives of adaptation, to create narratives on 'never for a long time' (Sennett, 2000).

The fight for autonomy. Lawrence Stenhouse: The teacher as a researcher

We have to claim for autonomy in this age of standardization. The role of adult educators cannot be limited for regulations that avoid their own autonomy. In this sense, it is important to stress the importance to adequate the working process to the surrounding environment. Lifelong Learning practices seem to be based on the standardization of educational processes. On the contrary, we think that the educator must set their own seal in their activities and work. This would mean that the adult educator would be constantly trying to improve his/her own practices, adapting the action both to the people and the context. Ideas on the teacher as a researcher drawn by Stenhouse could be useful here. The first element that characterises it refers to the ethics of the teacher-researcher tasks, which

lies in the educational activity itself which, as all human *practical* activity, differently from the technical-instrumental activity, finds its value in its sense and not as a mere instrument or means to reach extrinsic objectives (Pérez Gómez, 1990, p.10/11, italics in the original).

This teacher as a researcher of his/her own practice is something that Gramsci had already had a glimpse on in 1927.

One of the more important activities which, in my opinion, teachers have to develop is to register, develop and coordinate those experiences, pedagogical and didactic observations; only from this continuous work can born the type of school and the type of professor that the environment asks for. What a wonderful and useful book one could make on these experiences! (in Manacorda, 1977, p. 61).

Stenhouse believed that the educational activity was an artistic activity; hence this wonderful comparison between a teacher-artist and

a thoughtful gardener, whose work is not determined by economic interests, but rather by his devotion. He wants his plants to grow and knows how to treat them one by one. He may no doubt have a hundred different plants and yet he knows how to accord a differentiated treatment to each of them, pruning his rose bushes, but not his Tonka bean tree (1987, p. 53).

Stenhouse's contributions therefore bring us two important elements. Firstly, a reflexive teacher needs to constantly consider his/her own work. Secondly, it is a professional that is able to consider that each participant in education is different and it is necessary to individualise the educational action built with each one of them. This position, which is anchored in the perception of the teacher as an artist, is fundamental in a moment when the uniformity in education (and plus in all dimensions of social life) begins to be more than a shadow. So Stenhouse ideas depict the teacher as a more widely complete professional, mostly characterised by the commitment of "questioning teaching as a base of development;

the commitment and the skills to study his teaching method; the interest to question and demonstrate theory in practice through the use of those abilities” (1984, p. 197).

From this perspective, the teacher’s development implicates to define him/herself as a professional, conveying personal assessment of situations and how can these be improved. Consequently [the teacher] does not face problems to generalise beyond his experience. In this context, theory is simply a systematic structuring of the understanding of his work (Stenhouse, 1984, p. 211).

The ethics of teaching

In the age of Lifelong Learning tasks, competences, aims, etc. seem to be the constitutive element of learning processes. In a sense, in this paradigm tasks are more important than people whilst we think that people are more important than tasks. Against this hegemonic thought, we consider that people is the essence of educational processes. So firstly we have to understand how to deal with people in a liberating and participative way.

In 1969 it was published ‘The Practical: a language for curriculum’. Schwab claimed that research in practice departs from identifiable faults and supposes the direct, empirical study on the classroom actions. The method in this research in practice is deliberative. “Deliberation is complex and hard... and to choose not the right alternative, because such thing does not exist, but the better” (1985, p. 208).

Deliberation comes from Aristotle’s thought who, in his ‘Moral to Nicomaco’ distinguished between theoretical, productive and practical subjects. Theoretical subjects had as a finality to seek the truth through contemplation, while productive sciences refers to master a labour (*tejné*) and having a disposition to act reflexively according to the rules of that labour. That would allow to guide the act of production following a model of the product’s utility. Practical subjects would be those that deal with the ethical and political life having as an aim the wisdom and prudence in the act of doing something. Its form of reasoning would be praxis: an informed action, a reflection on the course of action that would allow to change the knowledge basis that supports that same action.

Contrarily to the image of the *tejné* as a guide, praxis would be the action being created and constantly submitted to review. Praxis is guided by *phrónesis*: a moral disposition related to doing correctly and with a justification.

Elliott has developed the concept of Aristotle’s deliberation to make explicit the relationships between theory and practice in the context of a research process which is guided by ethical principles, more than technical. The object of deliberation is to reflect on the means, more than on the aims. The central features of deliberation include (Elliott, 1986, pp. 243-246):

- a) Its result is a decision or choice about the best means to achieve a certain aim within a concrete situation. The researchers, in a process that seeks self-reflection towards improvement, try to find the best means to transform certain aspects and elements of the context.
- b) The object of deliberation is explicit human action in which people have the necessary freedom. This voluntary human action supposes the existence of a conscientization process that leads to reflected decisions.
- c) Deliberation turns into an appropriate research means when human action cannot be governed by precise technical rules – something that is common in human events.

d) Deliberation is guided by ethical notions. This implicates that the researchers follow a set of ethical principles that steer the whole process and lie above knowledge – present or future knowledge – that serves ethical decisions.

e) Deliberation is closely connected with the reflection on the means and the aims. Within processes of research in practice, debates go beyond methodological issues, considering the existent alternatives within a set of choices related to the defined aims.

f) Deliberation is based on the tacit knowledge of tradition, the everyday knowledge coming from past experiences that occurred in similar situations and the consequent processes of self-reflection emerging from those situations.

The outmost important element within a process of deliberation is the search for the means to reach an aim; but these means should be coherent and ethically reflected. Schwab's proposal presents us therefore that the methods should be coherent with the aims. And this is especially useful when we refer to the development of participatory research processes.

Power, authority and Dialogue

Our last reflection is concerning power. In a short piece, Friedrich Engels (1975) differentiates between power and authority. Power is coming from outside and means a structure characterized by a strict situation in a hierarchical structure. Authority becomes from people as a quality that the educator reaches thanks to their work. It can be related to Freire thoughts on dialogue as a way to organize and develop the process of learning that is one of the focal points of Freire's concepts.

Dialogue means multiple voices and multiple directions. In this multiple dialogue, knowledge is edified at the same time that dialogue takes place. It is not possible to discuss the transference of knowledge when using dialogue; on the contrary, we can only talk about its construction in the process of dialogue. As Park (2001) states,

Dialogue, in particular, looms large as an important methodological link among the activities pursued because of its existential significance for human life. More than a technical means to an end, it is an expression of the human condition that impels people to come together (p. 81).

Dialogue cannot be understood as a simple methodology. Dialogue is the core of both Freire's philosophy and methodology. Dialogue guarantees communication and establishes education as a cooperative process characterised by social interactions between people in which new knowledge is created by joining and sharing the knowledge that people have. Dialogue, as an educational journey, considers people as social human beings and not as recipients. Dialogue is, in this sense, the starting point to edify a liberating education.

According to Freire (1970), teaching and learning are the two steps in the process of creating knowledge: the teacher is a learner and the learner becomes teacher. Freire stresses that doing a collaborative work means to include community members to ground the work in people's daily lives. This is represented in Freire's terms by the generative themes that emerge in the process of codification / decoding. Dialogue from generative themes lead people to reflect and transform their reality - their community, their village - in the process called concientization.

The process by which people are stimulated and encouraged to explore their reality and their awareness of it, so that their understanding of both reality and their own consciousness is deepened, and they begin to engage in praxis (Kirkwood & Kirkwood, 2011, p. 172, italics in the original).

This process of dialogue that becomes *conscientização* is made through the double process of codification and decoding. When codification and decoding, people undertake a collective work based on both cooperation and experience. In this process people's knowledge emerges, creating a new one based on the surrounding reality.

Dialogue starts from people's experience, but in the process of co-creating knowledge individuals not only use experience as a tool. Dialogue also encourages people to create new experiences. In this process to create and re-create the shared experience, new knowledge is produced (Olesen, 1989).

Mediation and Participatory research

After these reflections, we try to present some tools that can be used for an adult educator running far away from the restrictions of Lifelong Learning practices. We will focus on two of these tools: Mediation as a tool to resolve conflicts and promote social change in communities; and Participatory Research to build collectively knowledge about the community and about people.

Mediation can be defined as the ability to find a central point between two extremes, provided that interaction are seen within a holistic perspective and taking into account that the forms of mediation do cause changes in the mediated factors (Williams, 1989). In order to have fruitful mediation processes the educator should embrace a wide notion of dialogue which, by its turn, has connection to participatory research as defined by Park (2001):

Dialogue occupies a central position as inquiry in pursuing the three objectives of participatory research, and the knowledge associated with them, by making it possible for participants to create a social space in which they can share experiences and information, create common meanings and forge concerted actions together (p. 81).

Two aspects of Participatory Research should be stressed. The first is the 'participatory ethos'. "The choice of the term 'participatory research' was simply made as a descriptive term for a collection of varied approaches that shared a participatory ethos" (Hall, 2001, p. 173).

Thus, the differences between Participatory Research and other methodologies are based on the fundamental role that participation plays. Participation and respect seem to be strategic elements that could aid in avoiding some of the historical links between academic knowledge and power.

These various approaches emerged in the reconnaissance of the *vivencia* developing "an empathetic attitude towards Others" (Fals, 2001, p. 31).

The second aspect to be underlined is related to the construction of knowledge. Orefice (1987) has participated in an experience in southern Italy, near Napoli, where people were researching their environment. The process involved individuals from social movements in the district and scholars from the University in a continuous process of dialogue and knowledge exchange. It is crucial that two different kinds of knowledge - popular knowledge

based on the daily experience and academic knowledge - can reach a mutual understanding that prevents knowledge from colonizing the other in the process of co-creation.

Conclusions. Sharing thoughts, sharing practices

Finally, thinking in terms of the educators' professional development, we suggest the reflection and reconstructions of practices as a way to register and share educational practices with other people in different contexts and situations. Smyth's (1991) proposals can help to build a singular, collective self-reflection, by analysing our practice as teachers, seeking answers for the following questions:

a) Description: What is that I do? Using field notes or a diary we can register experiences or critical incidents that can be analysed and shared.

b) Inspiration: What is the meaning of teaching? To answer this question we can describe those activities which, in the process of construction, can help to formulate local theories that give explanations on the nature of our work's context.

c) Confrontation: How did I become to be the way I am? Reflection and theorisation have an important element of transformation. Confrontation means, therefore, to try to place our work into a cultural, social, political and labour context; and to assume the reflection on the method's and practice's basis that we use daily. Very often these problems can be related with being tired, or the lack of time to develop a reflection on our own practices.

d) Rebuilding: How could I do things differently? Considering that teaching is more than a plain technical procedure we can, reflecting over our tasks, to imagine how we could act differently.

With this diffuse, collective researcher (not clearly defined according to the academia standards) is the external researcher / educator. Our own experience (Lucio-Villegas, 1993) tells us that the functions of the external researcher are made concrete through, at least, four issues: Firstly, the researcher is a trainer along the whole research processes: advising and helping the group to choose which techniques can be adequately used in the ongoing research. Thirdly, the external research can help to systematise both the processes emerging from the investigation and the results that result from the gathering information phase. There is a fourth issue, which he has named passing from the public to the private sphere, when the external researcher turns into a member of the group, because it is assumed as such by the group. By no means would this ever mean that the external researcher is a native – following an anthropological term. It means that the external research begins to establish a different relationship with the group, in which personal affection has a place and a meaning. In that moment and according to our experience, there is an important qualitative leap that has a number of consequences.

Definitely, Sol Tax's words summarise beautifully what can mean to an engaged researcher a programme on participatory research:

The action-anthropology is an activity in which the anthropologist had two aims that are closely coordinated [...] the anthropologist wants to help a group of persons to find a solution to a problem and, further, wants to learn something in the process (1951, p. 29).

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The University as a local actor for regional adult education? A German statement based on an empirical research

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Abstract. Besides the realization of the high-quality first degree and the main tasks – research and teaching – universities have to focus on continuing education programs (adult education) to make the grade with the high requirements of the structural change of work and the reorganization of the universities. To put these challenges in execution the actors in Continuing Higher Education (CHE) have to be pointed out. The paper presents a qualitative research project in the field of CHE in Germany. The study focusses the actors/professionals in the CHE system. Issue of the research is the identification of the (professional) self-conception of the actors in this field within their operational procedures, structures and general conditions at the universities. Methodologically the study is based on an analysis and description of organizational structures of CHE and on a qualitative research scheme – supported by the Grounded Theory – with problem-based interviews and external interviews of experts outside and inside the universities. Some results show that some types of universities are very good in holding regional cooperation for example with institutions of adult education like the German ‘VHS’. The paper wants to discuss the question, if universities are a local actor especially in regional adult education.

Keywords: Continuing Higher Education, Actors, Universities, Grounded Theory, Higher Education Research

Introduction

In the modern society, along with its principal function of providing high-quality education, carrying research and granting degrees, German universities are confronted with the necessity of a structural change with a focus on continuing education in order to be able to meet the rapidly changing societal demands and the requirements of the labor market.

Universities as providers of adult education are holding a decisive role in the society. They have the function to establish ties between the specialized, scientific knowledge and the individual, social living environment (Faulstich, 2005) – bridges between research and practice in lifelong learning. Thereby they foster the ‘scientific-practice-transfer’ and the interdisciplinary collaboration oriented on societal problems (Ludwig, 2010).

Some reasons include the demographical change (universities have to be open for non-traditional students), the almost ongoing BOLOGNA-Process, the academization¹⁵ of the working world, the dealing with the increasing individualised educational careers, the handling with the limited financial resources from the local governments and the recommendations of the science council. CHE was declared as a core activity for the German universities since 1998 (Framework law on universities and colleges, in force since 1976).

In fact, the organization and implementation of the CHE in Germany is very heterogeneous. So we find centralized or decentralized institutions, associations or other business concepts. Professional CHE is not only characterized by formal criteria like duration, form (extra-

¹⁵ The establishment of new study-programs and the lifting of vocational education and training at academic level.

occupational, research studies, doctoral studies, certificate-programs, block seminars etc.), degrees, costs and so on, but also by professional regrounded learning opportunities for special target groups. These offers have to be flexible, tailored, work-related, project-oriented and open designed – they have specific parameters and must take into account the special types of learners and working careers. Educational needs assessments are necessary. All these duties and responsibilities are not possible without the actors in this field.

The professionals of the CHE are playing a decisive role in this context because professional CHE is only realizable by professional staff working there. Interesting is that these persons apparently belong to a new occupational group and could be identified as ‘third space professionals’ (Whitchurch, 2008; 2010). Often people working in such institutions/centers are no typical adult educators or trainers and they have to deal with manifold tasks in many different work domains with different basic conditions. They operate in their given structures. At the moment the CHE is situated in re-organization (Dollhausen & Ludwig & Wolter, 2013).

For regional structures of adult education universities are able to be an important player – as a local actor with manifold ways of cooperation and adequate programs – the university as a place for learning. But universities have to hold national and international cooperation too. Not only to acquire students but also to be competitive (‘to get into the act’) and to foster the profile of the university – as a global player.

The paper is embedded in a research project with the working title: Continuing Higher Education (CHE) – Profiles, Potentials, Professionalism: Actors of Continuing Higher Education and their professional self-conception. Some results show that some types of universities are very good in holding regional cooperation for example with institutions of adult education. Sometimes the topics/themes of the programs are the copulative element. In most cases the specific regional circumstances are very important for the institutions of CHE at the Universities. Cooperation and networks outside the Universities are necessary and essential. But is that enough to be an adequate place for adult education?

1. Research

The research is embedded in a PhD-research project. In the following the state of research, the research interest and the research design will be presented.

1.1. State of Research

To demonstrate the academic void three disciplines were elaborated: a) research of CHE, b) research on (the professionalism of) actors of continuing education/adult education and c) higher education research with perspective on actors in universities.

a) Research of CHE

Over the past years several studies with focus on the organization of the CHE were done. Four of them have a bigger relevance for the described object of research. I. The international comparative study of organization and structure of the CHE in selected countries (Hanft & Knust, 2007); II. the survey of the quality management of CHE in Germany (Bade-Becker, 2005); III.a the international comparative study oriented on the participation in CHE (Schaeper et al, 2006) and III.b a research which was also dedicated to the participation in

CHE but with focus on decision processes of the participants and the image of the universities (Wolf, 2011).

In this field of research there is a stable data base to picture the structures and conditions of CHE. But in all studies there is a missing in the orientation of the actors in this field – although they are essential for the organization and realization of CHE and with it for quality and success.

b) Research on (the professionalism of) actors of continuing education/adult education

In the field of adult education/continuing education we find a lot of research focusing the actors working there, for example on types, profiles, standards, networks, competencies and professionalization. Important for the described research project are I. the study which deals with program planning (Gieseke, 2000; 2003 and Gieseke & Opelt, 2003) and II. the research work which focusses the professionalism and acting professionally in adult education (Peters 2004).

These researches are very extensive and enriching for the research project because the development in adult education and the consequences for the working field seem to be very similar to the conditions in CHE.

c) Higher education research

Object of higher education research is the university as an organization. This field of research has established in the last decades but now it is more prevailing. Interesting for the research project are studies focusing staff working at universities like I. the project which examines the role of the new professions at universities for the recreation of teaching and study (Kehm & Schneijderberg & Merkator, 2010; Schneijderberg & Merkator, 2011; 2012) and II. the studies about the ‚third space professionals‘ (Whitchurch, 2006; 2008; 2010) and their changing identities.

These studies provide a lot of links overlooking changing profiles and working at ‘interfaces’ in universities and the involved effects of these developments in higher education like the identities of the persons (important for the self-conception).

Taking up the results of the researches on organizational structures of the CHE in Germany, the researches on actors of adult education/continuing education outside the universities as well as results from the higher education research with perspective on staff – the object of this research are the actors of CHE: it is a desideratum.

1.2. Research Interest

The identification of the (professional) self-conception¹⁶ of the actors in CHE within their operational procedures, structures and general conditions at the universities is the aim of this research project. In 2004 yet Jütte et al highlighted needs in research of CHE. Thesis seven is oriented in the staff and their professionalism. Which criteria, standards and values are relevant for the performance and the strategies of the actors and how can the professionalism be secured (Jütte et al, 2004)?

Two levels of research findings are intended: a) the perspective of the actors in their structures and b) the consideration of the university as organization with its dynamics. The conjunction of these both levels enables a positioning in the described academic void.

¹⁶ It does not raise the claim to reconstruct the personality in a psychological way as well as to make biography research. Rather it wants to understand the described working performance.

Due to this analysis the prospects and the constraints can be pointed out. It is possible to show variances and opportunities of molding the structures. Roles and subjective factors can be pictured and a typology of actors in CHE can be developed. A theoretical construct of the (professional) self-conception of the actors in CHE is the achieved result. This could be a contribution for a better understanding in the discourse of CHE. In this way it is intended to define potentials as well as make recommendations.

1.3. Research Design

Methodologically the study is based on:

- 1) an analysis and description of organizational structures of CHE and on
- 2) a qualitative research with problem-centred interviews (Witzel, 1985; Witzel & Reiter, 2012) with the actors of CHE in several types of universities and framed external interviews with experts (Meuser & Nagel 2005) outside and inside the universities with special expertise in the field of CHE, such as the German Rector's Conference, Higher Education Research, local networks and local politicians.

The research scheme is oriented on the Grounded Theory (Glaser & Strauss, 1967; 1998; Strauss & Corbin, 1990; 1996) as the methodological framework. The Grounded Theory (GT) is not a method or set of methods, it is a methodology of research, a style of research to think about social problems analytically and has its origin in the Symbolic Interactionism¹⁷. Main approach is to discover theory from data in social research. During the whole research process there is a dialogue between theory and empiricism – data collection and data analysis are running parallel. This is a specific strategy for handling data in research providing modes of conceptualization for describing and explaining. The basic principles of the GT are a) the covered abductive procedure with sensitizing concepts (no verification of hypotheses like in deduction and no totally openness like in induction); b) the method of comparative analysis; c) the flexible use of data.

The problem-centred interviews are the crux of the research and necessary for describing the perspective of the actors in CHE (drawing the subjective sense). The analysis of the structures in CHE serves as information of context (conditions at the universities) and for focusing the different standards of institutionalization in this field. Furthermore it is the base for the sampling of the interview partners. The interviews with the experts are also remarkable for the context and the describing of the structure. Furthermore, the comparison of the sense of self of the CHE and the awareness of others by the experts are interesting.

2. First Findings

Fact is that the significance of the CHE is a highly discussed theme. In politics, in practice and in the scientific community.

¹⁷ "Symbolic Interactionism is grounded on a number of basic ideas, or 'root images,' ... [which] refer to and depict the nature of the following matters: human groups or societies, social interaction, objects, the human being as an actor, human action, and the interconnectedness of lines of action. Taken together, these root images represent the way in which symbolic interactionism views human society and conduct. They constitute the framework of study and analysis" (Blumer, 1969; p. 6).

The field of actors in CHE is in a situation of change; the generation from the study reform will be added, completed and replaced by new structures of educational management and new governance models of higher education.

2.1. Standards of Institutionalization

We find heterogeneous structures on CHE, which can be described as ‘chaos of structures’ – affected by dynamism. There are manifold organizational forms with different standards of institutionalization. So we find central support models, education business models, decentralized support models or diversification/ holding models like institutes affiliated to the university. It always depends on different parameters as resources, reputation, networks, size of the institution, tradition, potentials of regulation, financial situation and profit making etc.

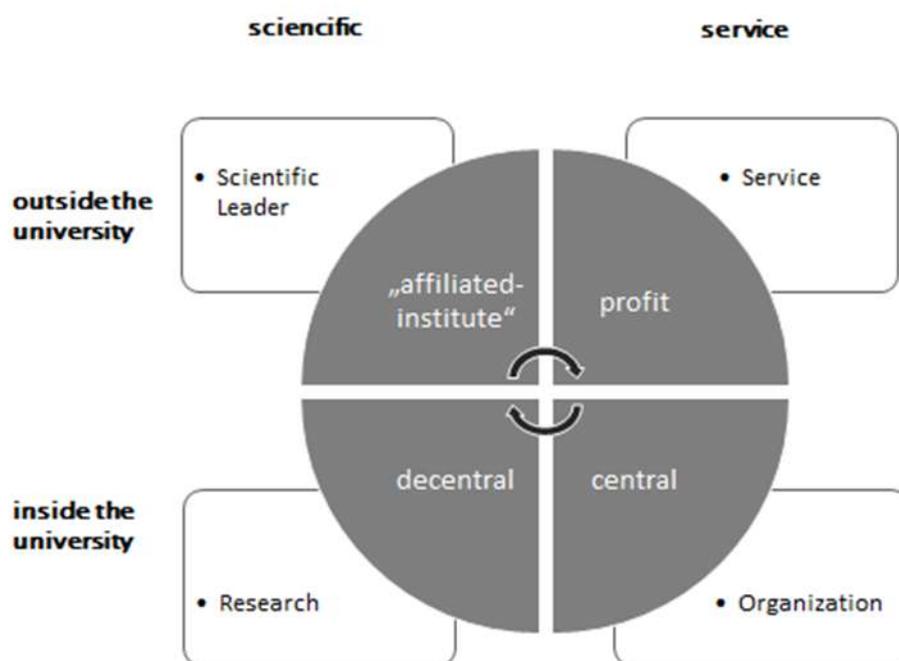


Figure 1 Standards of Institutionalization of CHE

2.2. Heterogeneous actors

Most of the professionals are no ‘classical’ adult educators. Means, they have no pedagogically background or experiences in continuing/adult education. The actors have different working careers and within occupational socialization like their reference science, ethics, customers and clients, sphere of activity, knowledge, profession, standards, values etc.. They have diverse beliefs of continuing education – which is very important for their professional self-conception. There are different types of actors, for example: the scientific, the educator, the manager, the pragmatic, and some more, but also combination of types. Especially the stress conditions between the types of one person are interesting, like being educator vs. have to be administrator or the other way round. Vitally important seems to be the phenomenon ‘scientificity’: the discrepancy and confrontation with order of science and practicability in practice combined with own experiences often drives to conflicts.

A new working field is developing, which can be created, which opens scopes of action or which limits the constitution – positions on the edge are emerging. New working profiles with new duties, responsibilities and interdependencies are shaping. These profiles require new and other qualifications and competencies. Working on interfaces is growing; with it the feeling and problem to ‘being in-between’. The professionals are not only working in the sphere of academia or/and in administration but also in a ‘third space’ (cf. Whitchurch, 2008). The boundaries of the fields of activity become blurred. People working there have to handle with boundaries and involved borderlessness (Whitchurch, 2010). Whitchurch identified four types of professionals: the bounded, unbounded, cross-boundary and blended professionals. The running research becomes apparent analogies.

Another very important result is the different handling with structures in organizations: some are addicted from structures, some design their structures and some show interdependency. Between the actors and the organization permanent negotiation processes take place. This can be interpreted by theoretical approaches from the sociology like the concept of social worlds (Strauss, 1993) or the action theory of actors (Giddens, 1988; Schimank, 2007; Meier 2011). Interesting is the way of possibilities, the logic and the different constellations of action; not to forget that they have to deal with the handling with political settlements like the program “Open Universities”.

2.3. Regional cooperation and networks

Of big importance seems to be the networks and cooperation of the actors. Cooperation and networks outside the universities are very necessary and essential. The results show that most types of universities are very good in holding regional cooperation for example with institutions of adult education or local businesses – small, medium-sized and also big ones. “The university has also or anyway cooperation with regional businesses, of course” (Int_2: 65-66).

Sometimes the topics/themes of the programs are the copulative element and in most cases the specific regional circumstances are very important for the institutions of CHE at the universities. Significant is the fact that all forms of cooperation nearly invariable based upon personal and individual contacts. „(...) their business ist the technology of railroad and they come back to profit from the experiences of mechanical engineering and electronics at this university. But solely because the manager studied here, yes, he remebered (...)“ (Int_6: 168-171).

Universities are playing an important role by boosting the regional economic and educational development. A successful example is the cooperation with the regional Chamber of Industry and Commerce (German: IHK) and in this way the connection to the vocational education and training system. Another example is the cooperation with regional schools. By focusing the didactics they developed a model of teacher training. Also interesting is cooperation with a regional office of the German Medical Association (German: Ärztekammer).

Sometimes the situation and the general conditions to create cooperation are not the best and pose a lot of challenges. “(...) that is a long-term process which is every time a challenge because of the kind of cooperation, it is again and again another” (Int_2: 134-136). But also from the perspective of the regional economy there are a lot of factors which the universities have to handle with. First, the small- and medium sized businesses often have strong limited resources especially time and money. And second “(...) because the economy here in this region considers critically the continuing education at the university” (Int_5: 346-347).

Implications to improve the situation most of the actors gave comprehensible recommendations. „Thus, we have built up now some good business contacts. If we want to intensify that then you need additionally a cross-sectional task, the distribution” (Int_9: 512-513). “We have our direct business contacts, but it has established a new area, customer relationship management (Int_12: 487).

The universities have to go new ways to hold their position as local actor for regional adult education. “An Example is the cooperation with the ‘daily evening paper’, which is the biggest newspaper in this region. We have a common series of offers ‘continuing education’. We did the concept and they communicate it into the region” (Int_10: 367-400).

3. Outlook

Fact is that Universities can exhibit manifold potentials to offer CHE programs. They are able to promote the achievement of high qualification requirements and professional regrounded learning opportunities supported through scientific approaches and inspire by the use of new methods. With holding regional cooperation the universities are local actors for regional adult and continuing education.

Nevertheless, we have to state that CHE in Germany is situated in discrepancy between the financial pressure to earn money with the offers and the educational mandate of the society – and this conducts stress conditions but also challenges. The Continuing Higher Education is today located:

„(...) in stress conditions between the act upon the maxim of scientific adult education which has to comply with the societal mandate of education on the one hand and from the economic point of view the possibility of an additional source of income on the other hand“ (Ludwig, 2010, p. 39).

The actors in the field of CHE are very important. But what implies the fact that they are so heterogeneous? It seems to be that continuing education at universities is arranged by professionals not working pedagogically. Of high importance is the appreciation (of education) actors have – this is one part of the professional self-conception and has to be constructed.

Furthermore we always have to open the way of consideration, means that the structures and conditions in which the actors of CHE are located must not overlook. The circumstances of the all-day work in universities are of high importance. Significant are the cooperation and networks actors of CHE are holding; as regional as well as global anchorage.

“We are networked with the city, very good networked. The university and the city have a very active partnership which both really live out. There is a big project ‘Local Learning’, resident at the city and we are super involved” (Int_12: 488-492).

These and more facts and questions have to be illuminated. At the end this can be a way to foster the theorization and within the profiling of the field; help to understand the logic of the all-day working life of actors in CHE as well as to support the practice with models of advices.

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Accountability practices and the educational/political role of international non-governmental organizations: an analysis of accountability instruments and procedures

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Abstract. Since the 80s NGOs have become increasingly important players in the international development sector. At the same time they are put under increasing scrutiny by a variety of accountability instruments and procedures. In this presentation, which is the result of a first exploratory research phase in my PhD project, I contribute to a further understanding of these accountability instruments and procedures. After a brief introduction to the fuzzy concept of accountability, I firstly sketch out the bigger picture of the issue of accountability within contemporary NGOs. I explain that the NGOs' increasing international success and importance has, next to other factors, led to an aggravation of the accountability burden on NGOs. Secondly, I describe and analyze a selection of accountability instruments and procedures that were developed in response to this burden? By responding to the following questions 'Who initiated this instrument?', 'What does this instrument establish?' 'Between whom and about what?', 'How is compliance assured?' I identify the different logics at play in NGO accountability.

Keywords: accountability, NGOs, accountability instruments and procedures

1. Introduction: the fuzzy concept of accountability

Since the 80s, in Western society a culture of institutional trust has been replaced by a culture of accountability and auditing (Power, 1997). This culture has spread over to other non-Western societies and to different sectors in society. Also in the development sector accountability has become a new buzzword. The term is used in various ways and comes in different types. There is soft or hard accountability (Fox, 2007), formal or informal accountability (Edwards & Hulme, 1996a), functional or strategic accountability (Avina, 1993 in Edwards & Hulme, 1996a; Najam, 1996 in Ebrahim, 2003a), internal or external accountability (Ebrahim, 2003a) and upward and downward accountability (Ebrahim, 2003a). Despite these diverse yet straightforward typologies, little agreement seems to prevail over the precise contours of the concept itself. Though there seems to exist a focus on a principal-agent perspective on NGO accountability, focusing on accountability as "mechanisms through which people entrusted with power are kept under check to make sure that they do not abuse it, and that they carry out their duties effectively" (De Renzio 2006 in Eyben, 2008), other authors argue that this interpretation is too limited (Eyben, 2008) and that the concept requires further unpacking (Anheier & Hawkes, 2008). By analyzing the logics at play in actual accountability instruments, I wish contribute to this unpacking. But before describing and analyzing these instruments I will first sketch the background of the issue of accountability in NGOs.

2. NGOS: important players at the international level faced with a heavy accountability burden

During the last three decades NGOs have become increasingly important players in the international development sector. In the fields of relief and welfare, local self-reliance as well as advocacy and policy influencing (Atack, 1999), NGOs can no longer be overlooked. This is the consequence of two historical evolutions. Firstly, due to the explosion of governmental funding in the post-Cold War period, NGOs have known a significant growth in scale and scope (Mawdsley, Townsend & Porter, 2005; Edwards & Hulme, 1996a). Secondly, the legitimacy crisis at the international governance level has led to a more prominent role of NGOs at the international policy level (Jordan & Van Tuijl, 2006). The incapacity of traditional accountability mechanisms, which are usually founded in and on an effective nation-state, to demand accountability from international actors such as pension funds, banks, mining companies, states and civil society organizations (Collingwood, 2006; Anheier & Hawkes, 2008), has allowed NGOs to develop and strengthen their niche position in the international field of advocacy and policy influencing. It is now often NGOs that demand accountability from international companies, international governance institutes, states and the like (Collingwood, 2006).

Simultaneously with this increased importance and power, NGOs have become subject to increased scrutiny (Charnovitz, 2006; Lewis, 2010; Collingwood, 2006; Jordan & Van Tuijl, 2006; Ebrahim, 2003b). This is not only a consequence of the more influential position NGOs have obtained at the international level. Various other factors have been at work as well. There is for example the increasing realization that NGOs are unable to meet up to the high expectations raised towards them (Edwards & Hulme, 1996a; Biggs & Neame, 1996; Lewis, 2010). Another factor is the criticism of some governments, like Russia or Zimbabwe, who see NGOs as potential vehicles for political interference in internal affairs. Next to that there are the historical events, like 9/11 and the subsequent war, as well as scandals, like the Brent Spar case or the questioning of the use of funds after the 2004 Tsunami or the Hawaii Earthquake in 2010 (Anheier & Hawkes, 2008; Edwards, 2004).

The above mentioned evolutions have contributed to an increased questioning of NGO's accountability and the development of specific instruments and procedures.

3. Accountability instruments and procedures

Underneath I will analyze these instruments and mechanisms developed by governments, other civil society actors, groups of NGOs, donors, individual NGOs. More specifically I will discuss 1. governmental laws and regulations, 2. watchdogs and rating agencies, 3. collective self-regulation mechanisms like public web based reporting systems, codes of conduct and certification schemes, 3. Contract based accountability mechanisms, 4. complaint and response instruments, and 5. Participation mechanisms.

I do not have the ambition to give an encompassing overview of all accountability instruments. Therefore I will not delve into the more complex accountability arrangements, informal relations of accountability or the accountability mechanisms that already exist within a democratic political system. I will only focus on the individual instruments that have intentionally been developed to demand and promote accountability of NGOs.

I will analyze and compare these instruments by responding to the following questions:

1. Who initiated this instrument?
2. What does this instrument establish? Between whom and about what?
3. How is compliance assured?

This analysis will allow us to identify the different logics of accountability at play in NGOs. An overview of these instruments will given in the figure underneath.

4. Description and analysis of accountability instruments and procedures

4.1. Governmental accountability laws and regulations

Over the last decade national governments have increasingly taken measures to demand more accountability and transparency of NGOs that operate in their country (Anheier & Hawkes, 2008). The USA Sarbanes-Oxley Act of 2002, but also Zimbabwe's INGO Act, and Russia's internationally highly contested NGO 'Foreign Agents' Law in 2012 illustrate this evolution.

These laws and regulations have, quite obviously, been initiated by governmental authorities. Depending on the exact content of the laws, they establish relationships of enforced transparency or evaluation between NGOs and governments. What the NGOs are required to be transparent about or to be evaluated on, is defined in the respective laws. A quick look at some of these laws and regulations, seems to suggest that transparency and evaluation is mostly wanted about financial short term results. NGOs are asked to publicly disclose financial data and to be audited. Some more demanding laws, like the Zimbabwean NGO Act, (ICNL, undated) however also request annual narrative reports and demand the NGOs to respect values described in a national Code of Conduct.

Compliance is assured by the law, the authority of the government. If NGO's do not comply with the regulations and laws, the government can use its' authority to sanction the NGO. These sanctions can be an immediate threat to the existence of the NGO. Governments can for example sanction by not registering the organization or by removing its tax exemption status. Compliance is in principle not negotiable. Generally speaking, accountability is embedded in a governmental authority logic.

This type of legislation, in which accountability becomes a means for governmental control, is often contested both by practitioners (e.g. Civicus, 2013) and scholars (Charnovitz, 2006, Edwards, 2004). They claim that these laws potentially threaten the NGO's autonomy, the human right to free association, and subsequently the existence of a thriving pluralist civil society which, is, since de Tocqueville, perceived as a necessary condition for a functioning democratic state (Charnovitz, 2006; Edwards, 2004).

	Initiated	establishes	Between	About	Consequences are drawn because of	Accountability logic founded on
Governmental laws and regulations	Government	Transparency Evaluation	Government-NGO	Strong focus on financial data	Governmental authority	Governmental authority
Watchdogs and rating agencies	Non – NGO civil society	Evaluation	private donors-watchdogs and rating agencies-NGO	Quality standards	Potential exit of private donors	Market authority
Public web based reporting systems	Collectivity of NGOs	Transparency	NGO-wider public, predominantly private donors	General information about different aspects of NGO	/	Public authority
Codes of conduct and certification mechanism	Collectivity of NGOs	Commitment Evaluation	Group of NGOs	Process aspects of INGO life	Obligation to comply with standards one has committed to Membership to professional peers	Professional authority
Contract based accountability mechanisms: reports and evaluations	Contract donor- NGO	Transparency Evaluation	Donor - NGO	Short term results	Potential loss of (future) funding	Contractual authority
Complaints and response mechanism	Individual NGO	Unidirectional Feedback Two directional feedback	Beneficiaries - NGOs	Diverse aspects of NGO program	At the discretion of INGO procedures	Procedural authority
Participation mechanism	Individual NGO	Participation	Beneficiaries - NGO	Diverse aspects of NGO program and governance	Commitment of NGO and beneficiaries to effectively facilitate participation/participate in decision making.	Democratic authority

4.2. Watchdogs and rating agencies

During the last decade civil society actors have initiated watchdogs and rating agencies. Watchdog organizations, like NGO Watch (2014) or NGO Monitor (2014), are agencies that keep an eye on the work of NGOs and communicate their findings with the wider public. Rating agencies, like Charity Navigator (2014) and Give Well (2014), rate, as a service to private funders, NGOs against quality and performance standards.

These organizations establish a relationship of accountability in two steps. A first step is evaluation. Rating agencies and watchdogs appreciate or evaluate NGO's according to (explicit or implicit) standards of quality that have been developed by the rating agencies or watchdogs. These standards of quality can concern political positions of NGOs (e.g. NGO Monitor is critical of NGOs that are 'not neutral' towards Israel), the way in which the organization conducts its' programs (e.g. Give Well verifies if the projects NGOs implement are evidence-based, scalable and cost-effective), or organizational characteristics of an NGO (e.g. Charity Navigator evaluates an organizations' financial health, transparency and accountability). Often the evaluated NGO is not involved in this evaluation process.

In a second step this evaluation is made available on the internet. The evaluations or ratings are shared on a public website to allow potential (private) donors to decide to (not) financially support the rated NGOs. The evaluation is initiated by rating agencies, but whether an NGO feels the consequences of these bad ratings does thus not depend upon the rating agency. Compliance rather depends upon the potential exit of private donors.

These accountability mechanisms are founded on a market based logic. They are based on the belief that a market competition exists or can be created between NGOs. In this market, private donors are consumers of NGOs whom are assumed – and this assumption might be incorrect according to empirical research (Szper & Prakash ; 2011)- to reward NGOs with good ratings by financing them and to sanction NGOs with negative ratings by stopping their financial support to the NGO. Accountability in these instruments is understood as a relationship of evaluation, mediated by the evaluations of rating agencies and watchdogs who evaluate the NGO against their own quality standards, and indirectly enforced by the potential exit of potential donors who are consumers.

4.3. Collective self-regulation mechanisms

Collective self-regulation mechanisms are “efforts by NGO or nonprofit networks to develop standards or codes of behavior and performance” (Ebrahim, 2003a, 819). A grand number and diversity of self-regulation initiatives has been developed at the network, national and international level (Obrecht, Hammer & Laybourn, 2012; Civicus, 2014). In this grand diversity, a distinction can be made between public reports provided by information agencies, codes of conduct and certification schemes (Civicus, 2014).

4.3.1. Collective public web based reports

Public web based reports group information on nonprofit organizations, mostly at the country level. Ngo-openboek, is a Belgian example of this type of web based reporting system (NGO-openboek, 2014). The information that is shared on theses public websites can concern different aspects of NGO. It can concern financial data but also information on the organizational structure, contact details, areas of operation,...). The information is mostly fairly general and is voluntarily shared by the NGOs. Unlike watchdogs or rating agencies, these websites do not interpret nor evaluate the NGO's work. They merely create a

relationship of transparency, which is, even though these websites are public and accessible to all, predominantly established between NGOs and donors (Vimuktanon, 1997; Ngo-openboek, 2014). Apart from these collective reports, NGOs often also have their own reports in which they create transparency with private donors (Ebrahim, 2003a).

Because of its growing popularity, I will also shortly touch on the International Aid Transparency Initiative (IATI, 2014), which goes a step further than the previous web based reporting systems.

IATI is the result of the Accra High Level Forum of 2008 where government, bilateral, multilateral organizations and CSOs agreed to “publicly disclose regular, detailed and timely information on volume, allocation and, when available, results of development expenditure to enable more accurate budget, accounting and audit by developing countries”, (3rd High Level Forum on Aid Effectiveness, 2008, 6). This later led to the IATI standard which consists of an organizational standard, “designed for reporting the total future budgets of organizations and forward planning budget data for recipient institutions and countries” and an activities standard “designed for reporting the details of individual aid activities”. In both standards there is a strong focus on making visible the budget stream in the aid chain, from donor to beneficiary and from funding to result. In the IATI registry these data can be publicly consulted (IATI, 2014). It could be argued that IATI is at once a public web based reporting system and a code of conduct on transparency, since the reporting is the result of a commitment to a standard of openness and transparency.

IATI differs from the previously mentioned reporting systems in at least three ways. First IATI explicitly aims to include both the post –factum financial and narrative reporting as well as the ante-factum planning of budgets and activities. Second, IATI explicitly targets the cross national level. It aims to be an instrument in which donor and recipient countries as well as civil society organizations at both ends of the aid chain are brought together to publish data on their previous and future budgets and programs. Third IATI is the result of a cooperation between NGOs and official development actors. Strictly speaking it is thus not a self-regulation mechanism.

Whereas most other instruments include an aspect of being confronted with an aspect of external scrutiny that might result in the NGO being forced to feel or draw consequences, this aspect is not very present in public web based reporting systems. In these web based reports, only transparency is created. NGOs take the initiative to voluntarily share information about their work. Of course, consequences might be felt when private donors or other stakeholders consult the website and use the available information to hold the organization liable (by for example writing a letter to the organization or by exiting). But the aspect of being verified and being held liable by an external party is not inherent to the public web based reports. In these instruments accountability is more conceived as transparency to the public.

4.3.2. Codes of conduct and certification mechanisms

A code of conduct is a set of standards or principles concerning NGO operations agreed upon by a set of NGOs. Sometimes, for example in the case of the Humanitarian Accountability Partnership (HAP) (HAP, 2014), these codes of conduct evolve towards more strict and bureaucratic certification procedures. These certification procedures ‘evaluate an organization’s governance, programs, practices against a set of standards and norms defined and established by a group of organizations. After proving adherence to these standards the organization receives a seal of certification or accreditation’ (Civicus, 2014, p. 42).

Generally speaking, in these codes of conduct or certification mechanisms, NGOs voluntarily commit to these standards, principles or norms (Civicus, 2014). These standards and norms seem to mostly concern process issues, describing how the NGO should be organized and should operate. Some, if not most codes and certification mechanisms entail an evaluation mechanism which verifies if the organization sufficiently realizes the standards it commits itself to. This evaluation is done through either self-assessment, peer assessment, third party assessment or complaints mechanisms. (Obrecht, Hammer & Laybourn, 2012; Civicus, 2014; Anheier & Hawkes, 2008). Next to these assessments and complaints mechanisms, many certification or codes of conduct also have sanctioning mechanisms to assure compliance with the codes and standards. The ultimate sanction, inherent to the process of certification but also existing in many codes of conducts (Obrecht, 2012), is the loss of membership to the code or certification in cases of non-adherence.

We suspect that in these self-regulation mechanisms compliance is assured by at least two combined factors: 1. the obligation to comply with standards to which one has committed voluntarily, 2. and the potential loss of membership to a group of professional peers .

In these self-regulation methods there is “a deference to expertise”. There is a strong reliance “on the technical knowledge of experts” to whom authority is granted (Romzeck & Dubnick, 1987 in Mulgan, 2000, 558-559). In codes or certification mechanisms that rely on peer or third party assessment, accountability is predominantly understood as a self-directed obligation and peer pressure based enforcement relationship between NGOs. This relationship is informed by the findings of other professional who verify if the NGO meets the standards it has committed to. In codes where the NGO assesses its own performance vis-à-vis the standards and is not externally enforced to draw consequences, accountability is rather conceived as professional responsibility.

4.4. Contract based accountability mechanisms

In the contractual relationship between donors and NGOs, evaluations and reports are frequently used tools to verify if the contract has been executed correctly.

These evaluations traditionally focus on the attainment of,NGO operations and single loop learning (Ebrahim, 2003) . However there seems to be a growing focus on long term results, like impact, as well as on certain process characteristics, like effectiveness, efficiency, relevance, sustainability, of development interventions.

The reports, that are mostly linked to planning documents in which budgets and planned projects or programs are described, predominantly focus on the reporting of short term financial and operational results (Ebrahim, 2003). However there seems to be a growing stress on process aspects of development interventions.

In these cases, accountability is the establishment of a relationship of transparency and evaluation, between a donor, who verifies if the NGO, to whom he has delegated authority and responsibilities, has executed the contract correctly. Compliance is assured by the possibility of taking away (future) funding .

It is important to clearly distinguish these reports and evaluations from the reports that are demanded by governmental laws and regulations. Even though in both relationships, similar accountability instruments are being used (e.g. annual financial and operational reports are being demanded in Zim INGO Act,); there is a radical difference. Within a funding relationship, an NGO is being delegated funds and responsibilities. The NGO will execute a program on behalf of the state with means of the state. In such cases accountability demands

from the state are more easily perceived as legitimate since states and NGOs are in principal-agent relationship and the government needs to also demonstrate accountability for tax money to its taxpayers. However when NGOs are not in a funding relationship with the state, there is no clear-cut principal agent relationship. If in these cases governments ask detailed reports from NGOs, this is often perceived as a threat to freedom of association (Charnovitz, 2006).

4.5. Complaints and response instruments

Complaints and response mechanisms are part of a certification or code of conduct, but can also be initiated by individual NGOs. These mechanisms, which exist in a grand variety (Wood, 2011), allow stakeholders to file complaints and to seek and receive response for grievances and alleged harm (Brown, 2008 ;One World Trust, 2010). A formal relationship of feedback is established between mostly beneficiaries, but possibly also other stakeholders (staff, volunteers, partners,...) and the NGO. This feedback can concern different grievances about very diverse aspects of NGO operations and decisions. (Wood, 2011)

Compliance is either left to the responsibility of the NGO or procedurally assured. In some complaints mechanisms, accountability is reduced to a unidirectional relationship of feedback. Whether the NGO draws conclusions from this feedback is then left to the discretion of the NGO. This type of complaints without response mechanisms, might rather, be called a responsiveness mechanism (Mulgan, 2000). The focus is in these cases on being responsive to the needs of the beneficiary and so becoming a better service provider.

In cases where complaints mechanisms include a response from the NGO to the beneficiary, the feedback relationship is two directional. Compliance is in this case not up to the discretion of the NGO, but contained in procedures that the beneficiary can use to demand a response or to appeal. Unlike in participation mechanisms, (cf. underneath), it is unlikely that this mechanism will result in a dialogue allowing the beneficiary to voice his complaint. Rather is this accountability mechanism a procedural mechanism.

4.6. Participation mechanisms

In scholarly literature on participation and accountability the stress is put on participation from beneficiaries (which can be end-beneficiaries, southern partner organizations, or local communities) which we will focus on underneath.

Participation of beneficiaries is often reduced to informing or involving local communities in activities. But recently there seems to be a tendency, at least in some NGOs, to stimulate participation in decision making, thus giving a voice to the communities that benefit from the NGOs interventions (Ebrahim, 2003; ACFID, 2009; Ebrahim 2005). This participation in decision making can take place at two levels: the program level and the governance level.

Beneficiary participation in decision making on programs and projects that concern them, is stimulated through feedback mechanisms, participatory evaluations, stakeholder dialogues and alike. In these participation mechanisms, beneficiaries, or other stakeholders, share their views on specific program aspects of the NGO with the NGO. Subsequently consequences can be drawn from this information. Even though this participation mechanism creates a 'window of opportunity' for accountability to beneficiaries, beneficiaries have generally speaking little leverage to assure compliance with their views. Because money is involved and because for years they have not been involved in decision making, communities might not always be likely or able to enforce compliance with their views (ACFID, 2009). It is

probably safe to say that in those cases NGOs try to be responsive to the needs of the beneficiaries.

But possibly the participation mechanism could also be a “key mechanism that can serve to increase the[ir] leverage” of beneficiaries (Ebrahim, 2003, 819). It can stimulate beneficiaries to be actively involved in the NGO’s decision making and actively participate in decision making. This is more likely in organizations that also stress participatory or collaborative governance (Burgis & Zadek, 2006; Litovsky & Mac Gillivray, 2007).

Some authors who start from a fairly strict interpretation of accountability (Mulgan, 2000), would argue that this process of dialogue has little to do with accountability. However, taking into account the specificity of NGOs who are founded on values like solidarity and voluntarism (Atack, 1999), it might be more appropriate to argue that this dialogue leads to accountability, in which accountability has dimensions of mutual responsibility (Eyben, 2008).

5. Conclusion

The complexity of the concept of accountability in NGOs is the result of the complexity of the aid chain. NGOs are confronted with multiple stakeholders (governments donors, both governmental and private, other NGOs, other civil society initiatives, and beneficiaries) with whom they have different relationships(e.g. legislation and regulation, funding, competition, collaboration, partnership,...) within which accountability demands arise. Depending on the type of relationship between the stakeholder and the NGO an accountability mechanism establishes a different relationship (transparency, evaluation, feedback, participation), about different aspects of the NGO’s operations (results, financial or operations, processes), with different compliance mechanisms (laws, potential exit, contract, democratic dialogue,...). Depending on the relationship within which the demand for accountability is formulate, d different dimensions of accountability which are founded in different logics (based on governmental authority, market authority, professional authority,...), are being stressed.

The complexity of accountability in NGOs often results in confusion, not only conceptually but also in daily NGO practices in which they try to meet the diverse accountability demands of different constituents. It is not always clear to whom NGOs ought to be accountable (Kilby, 2006) or whose accountability demands are primordial (Anheier & Hawkes, 2007).

When NGOs do not consciously deal with the different voices and demands of the different constituents, accountability is often reduced- despite a strong rhetoric for holistic accountability- to a dominant focus on being accountable to the dominant voices, being the donors and governments (Brown, 2008; Ebrahim, 2005) This entails a risk of usurpation with NGOs running the risk of forsaking to their essential rights, like freedom of association and autonomy, (Anheier & Hawkes, 2008, 134) and becoming a provider of services for a donor or government. Ultimately this can threaten the very essence of an NGO.

The focus on accountability to the dominant voices, which is enforced by the strong stress an accountability from a principal-agent perspective, puts other logics of accountability into the shade. With this presentation I hope to have revealed the diverse logics differnt accountability instruments are founded on. I hope to have contributed to the unpacking of the concept of accountability and a more nuanced perspective on accountability.

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The Bridge and the River. Social and Cultural relationships in the Southwestern European border

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*A border is a river between a country and the distance
(Manuel Alegre, Paris não rima com meu país)*

*... I feel a sense of belonging to the Guadiana, in the sense of affection, admiration, respect,... towards this region, including there the Guadiana River, Ayamonte, Punta del Moral, where I lived 18 years, the Andévalo, the interior of the Algarve...
(Men, Ayamonte, focus group of experts, 2009).*

Abstract: This paper describes and makes a reflection on the contradictory relationships among modernization, identity and development in border territories. To do this we focus on social reality, identities and collective imaginaries built across the Spanish-Portuguese Southwestern border, with special attention to that border area comprised by the Ayamonte (Spain) and Vila Real de Santo António (Portugal) municipalities. Communications between both territories used to take place crossing the Guadiana River or the International Bridge above the same. Borders are not only physical, but also symbolic ones, showing that social, cultural, historic, symbolic and identity networks are found in the local spaces and are more significant when people think in the places where they live and work. The discussion will be focus around two issues addressed in our qualitative fieldwork based on focus groups carried out in the two countries: 1) the Guadiana River as physical barrier that join people and creates a collective identity sometimes denied in processes of modernization; 2) the International Bridge as an essential element for the modernization and development in this area, that instead of become an element that maintain the cross-border links, turns into an infrastructure than put distance between these two municipalities in the Southwestern border of Europe. This happens as the Bridge propels an identity building process that surpass the strict border area, as it allows that as Portuguese as Spanish inhabitants develop interchanges in a broader area. Then, if the building of the International Bridge maybe have connected people living in Vila Real do Santo António and Ayamonte with the rest of the world, at the same time it provoked some distancing between these populations, as some discourses show. For this reason, to join people again, and build the border as a place to share differences, could be one of the challenges for the future.

Keywords: Modernization. Identity. Development. Cross-border cooperation.

Introduction

This paper describes and makes a reflection on the contradictory relationships among modernization, identity and development in border territories. To do this we focus on social realities, identities and collective imaginaries built across the Spanish-Portuguese Southwestern border (Baixo Alentejo, Algarve and Andalucía), with special attention to that

border area comprised by the Ayamonte (Spain) and Vila Real de Santo António (Portugal) municipalities.

Communications between both territories used to take place crossing the Guadiana River or the International Bridge above the same. In this work we present some theoretical notions regarding to development, participation, identity and change. In that framework it is also addressed that territories are not only physical ones, but also symbolic, showing that social, cultural, historic, and identity networks are found in the local spaces and are more significant when people think in the places where they live and work.

The discussion will be focused around two issues addressed in our qualitative fieldwork: 1) the Guadiana River as a physical barrier that joins people and creates a collective identity sometimes denied in processes of modernization; 2) the International Bridge as an essential element for the modernization and development in this area, that instead of becoming an element that maintain the cross-border links, turn into an infrastructure than put distance between these two municipalities in the Southwestern border of Europe.

This happens as the Bridge propels an identity building process that surpass the strict border area, as it allows that as well Portuguese as Spanish inhabitants develop interchanges in a broader area. Then, if the building of the International Bridge maybe have connected people living in Vila Real do Santo António and Ayamonte with the rest of the world, at the same time it provoked some distancing between these populations, as some discourses show. For this reason, to join people again, and build the border as a place to share differences could be one of the challenges for the future.

Development and Participation. Identities and change

The concept of development has been used to refer to different cultural and historical situations. Ander-Egg (1986) links the term with a new colonialism. Youngman (2000), starting from Adult education policies, differentiates among four different theories: Modernization, Dependence, Neoliberalism and Populist theories. The First and the second are very useful thinking in our research area characterised as a semi peripheral one (Santos, 2001; Wallerstein, 1984).

In this sense it can be considered that Youngman theories and the four models of participation defined by Gaventa (2006) enable us to draw how the processes of modernization and development were running after the building of the International Bridge over the Guadiana River.

A second theoretical issue is related to the concept of community. Community is a very vague term that holds inside an important ideological component. According to some authors (e.g. London Edinburgh Weekend Return Group, 1980) communities are, in some ways, created by the state in an attempt to produce a feeling of decentralization, but also trying to avoid the assumption of state's responsibilities with its citizens. However, community is something related to some realities that people live and feel, is a concept used to edify a perspective that considers the territory as the central place where their activity take place. Community is also considered as the core of the processes of development.

Since community is not only a physical element, it is plenty of symbolic elements, where individuals obtain, develop and can built explanations on their own reality. Symbolic networks related to relationships, social life, history and identity seem to be in the heart of the local and the local is a central concept when people talk and think in their places of life and work. In this direction, it can be affirmed that the processes of development should be considered as spaces of participation and communication.

Another element that we have to regard as together with the models of development and participation is the way in which processes of development can be built. According to *In Loco* (2011, pp. 41-42) it can be considered that a project of development is a collective venture that unites diverse people, associations and technicians. Following the model proposed by *In Loco* and thinking in the International Bridge over the Guadiana River we can ask ourselves if: a) neighbours were heard; b) the individual expression was promoted; c) the negotiation of the conflict was favoured. If the answer to these questions is not, then it can be considered the existence of a process of modernization which expected that the process of building a bridge – by itself – can create a more dynamic, egalitarian and with high levels of development territory/ society. On the contrary, it seems that these transitions between the old and the new have broken the economy, culture, historic and social roots based on the traditional ways of life of people living in a certain territory where individuals are constantly sewing their networks of relationships.

Finally, we want to reflect on culture and, overall, on the concept of border. Talking on cultural borders, Sousa Ribeiro (2001:467) states that “*the idea of border as a space of communication and interaction will set a liberating and critical value... on the contrary, to conceive the border as a space of division is a conservative and negative signal*”. Therefore, the border, as a symbolic space, enables communication and people’s relationships at the same time that produce differences. The border is a space of relationships and for that it joins/ divides and this contradiction between joining and dividing organises the identity of people living in it. It can be suggested that the border enables people to fight against globalization. The border becomes an element of cultural identity. In one way it divides people from both countries but, at the same time, it is the cement joining people living in the two shores of the River. If the border help to build identity, the essential problem comes when the border is broken, because this break up removes some elements that are essential to conform the cultural identity based on the differentiation. In our case the border is clearly delimited by the Guadiana River, but now with the building of the International Bridge of the Guadiana limits are more blurry.

Objectives

Through this paper we want to know what kind of discourses have citizens of the AAA region about the Guadiana River and the International Bridge that cross it. We are also interested in knowing what the parameters that help local citizens to build identities are. Our interest is approaching to this issue in a socio-historic perspective, considering the discourses of young, adult and old people living in the area. To contrast in the discourses the elements that people see as a benefit or a loss of the modernization in the area is also an interest in this paper, in order to arrive to proposals of intervention of useful for this region.

Methods

This work is based on the analysis of qualitative, semi-structured interviews and focus groups. We interviewed many people and experts. Semi-structured interviews were conducted with a set of significant social actors: presidents of the local power structures and experts or civil society organizations of different types (NGOs, corporations and trade unions).

The focus groups were designed with the idea that the group dynamics represent more for research than individual contributions and can be designed with different levels of structure (Morgan, 2001). We ran four focus groups in VRSA and four focus groups in Ayamonte. The

groups were composed of young adults from 13 to 24 years old, adults from 25 to 64 years old, and elderly inhabitants aged 65 years and older, as well as one group composed of experts in cross-border cooperation. These experts had accurate knowledge of, and experiences in, cross-border cooperation issues from personal or professional experiences such as belonging to non-governmental organisations that conduct cross-border projects, formal and informal cooperation with these organizations, or personal experiences in both areas. In these groups, the purpose was to elicit direct and spontaneous discourse about the border area, the biography of each participant, and border relations and identity. All the participants were residents of the municipality being studied.

The selection processes for all participants were the *snowball* technique and direct contact with different institutions (e.g., local governments, associations). The “experts” focus group was the last selected. To recruit experts, we utilised our knowledge of cross-border projects in the area and secondary sources, as well as other local information. Additionally, in every focus group, each participant was asked to fill in a small, semi-structured questionnaire asking if he or she knew somebody who could fulfil the criteria of the “experts” group. This questionnaire facilitated the later recruitment of some participants for the “experts” focus groups on each side of the border and the recruitment for participants to contribute life stories in the second phase of the project. In this questionnaire, they also provided personal information about their socio-demographic profile and other issues such as education and work to complement what was reported in the group discussion. For the supervision of each group, the research members collected the contact data of each participant, and once the date and place was fixed, the participants were assembled for the meeting. Each group comprised between 5 and 10 participants for each municipality.

For the handling of the groups, an open outline was used in both countries that included questions regarding the initial presentation of each participant, his or her biography and experiences with the other country, and so forth. The discussion began with the question: *‘If you had to introduce Ayamonte/VRSA to a person who comes from outside and has no information about this place, what would you say?’* Next, while showing a satellite map of the area, the same question was posed but concerning the cross-border area: *‘If you had to introduce this area to a person who is neither Spanish nor Portuguese, and who has no information about this place, what you would say?’*

To conclude the session, we explicitly asked every participant, even if the topic was previously discussed in the session: *‘To conclude, what you identify with? What is your identity? To where do you feel you belong?’*

Finally, all the groups were conducted from May to October 2009, and their sessions were recorded and transcribed to facilitate the content analysis carried out with the help of scientific qualitative software, specifically *Atlas.ti*.

3.1. Other techniques

Along with the previous interviews and focus groups, we also benefited from several guided and non-guided visits to both municipalities that followed the pattern of a participatory observation. The authors of this article have known these municipalities for several years and maintain continuous contact with the local citizens. We also used secondary statistical data and took advantage of a previous investigation carried out in 2007-2008 (Gualda et al, 2008), taken here as secondary source, wherein we studied social development in 18 administrative areas of the southern cross-border zone between Portugal and Spain.

Results

Elsewhere, we have argued that the area which forms the border between Portugal and Spain - at least from Mértola to the mouth of the Guadiana River - is an artificial agglomerated where cities, towns, villages and communities belong -in general- to other territories and identity spaces beyond the border zone (Gualda et al, 2008; Gualda, Frago and Lucio-Villegas, 2013). In fact a multitude of information and data collected in previous investigations, including the absence of social networks that cross the border, seem to support this hypothesis (Gualda et al, 2008). Moreover, one of the great purposes of certain cross-border initiatives is to create a culture of cooperation, a border identity that facilitates cooperation. The question is -in our opinion- that these efforts were made ignoring the identifying symbols that already has the area and trying to replace each other. There are, we believe, in all the efforts a kind of application of the Modernization Theory, where life spaces of people and their potential for building identities, social and cooperation networks are not very well considered.

We find that there is -and this is most pronounced from Alcoutim/Sanlúcar de Guadiana to the Atlantic Ocean- a symbolic and physical element that gives identity to the area: the Guadiana River. So important seems to be that sense of identity that one participant in an expert focus groups declared -see the second literal transcription at the beginning of this paper- that part of his multiple identity is also formed by the Guadiana River. Thus, the river seems to be a border element in the sense that Sousa Ribeiro (2001) explains: it gives identity and unity, but also it separates and marks the boundaries from which to resist the onslaught of globalization. In contrast, we believe that from certain perspectives, the River is presented as a space of disagreement to be overcome. In fact, from this perspective the new bridge between El Granado and Pomarão has been presented as an important element of development and modernization that could improve those absences caused by the river. That new bridge could save 180 kilometers joining these municipalities and allowing and developing exchanges between two impoverished peripheries: the Andévalo, in the province of Huelva and the Baixo Alentejo, in Portugal.

The border areas are historically and traditionally trade zones. Indeed, Ayamonte and Vila Real do Santo António have an identity linked to trade and the border trade which necessarily had to cross through the two locations navigating the river. The Guadiana River was the umbilical cord linking these localities to others as The São Domingo Mine.

to that date, until the early sixties, mineral cargo ships rose the river and went to the Puerto de Alajar and slightly up or down in search of mineral in São Domingo, isn't it? And it was an attraction to walk by the dock (Man, Ayamonte, Experts Focus Group, 2009).

This was the recognized legal trade that carried goods from one place to another and used the river as a transport space. But there was another trade and other traffic and other goods that also used the river for circulating. A part of the business identity linked to the River -which seems inseparable from the history and identity of the River-, is rooted in the existence of illegal activities what occurs in almost all the border areas as something inherent to the existence of them.

The distinctive feature here is a River that helps to build identities by the mysteries behind it. By their presence in the collective imaginary: smugglers, police, boyfriends and girlfriends, boats on the day or at night:

The Guadiana River has many secrets, many hidden things are there, but not physical, but things that have happened between the two borders, right?... From smuggling, to the marriage between Portuguese and Spanish,... Then there have been many things... This river... especially smuggling not only in Ayamonte but... seafood smuggling, when it could not be exported seafood (Man, Ayamonte, Focus Group, 2009).

Some of these secrets were found in the boat that joined -and continues joining- Ayamonte and Vila Real de Santo António and possibly there are still found in the bags and secrets that *Apalpadeiras* allowed to carry in the boat on a return trip. These women were responsible of revising people coming from Andalusia by boat to prevent smuggling and sometimes use to carry the goods of people:

The Apalpadeiras [...] the apalpadeiras. It was then, when there in the Praça Marques de Pombal [Vila Real do Santo António] were filled sacks, they were filled sacks of everything, they carried out everything (Man, Vila Real de Santo António, Focus Group of old people, 2009).

Hard times of trade not subject to pay taxes ended -at least as perhaps more romantic times- and also ended up part of the legends of boats and people at night playing cat and mouse, though perhaps without knowing who was cat and who was mouse.

At that time there was the smuggling, that time after the Civil War in Spain everybody was smuggler (Man, Vila Real de Santo António, Focus Group of old people, 2009).

Evidently there was other kind of trade that used to pay taxes and circulated by the Guadiana River:

We have a tuna fish fleet that nobody had... Lot of ships that were travelling to the São Domingo Mine came and docked there [at the Guadiana River] to follow towards the cork, because we have the main country with cork, carob, and all those things (Men, Vila Real do Santo António, Focus Group of adults, 2009).

In a context that considers the river as a space where people, goods and legends are found, the International Bridge on the Guadiana River began to be built. This bridge was supposedly designed to eliminate the border and to make easier the communications between Spain and Portugal in a context of an unstoppable process of modernization.

The bridge was also supposed to solve the problems of communications between countries, the overcrowded ships to go across the other side of the river, and to bring closer Vila Real do Santo António and Ayamonte, and their neighbours:

... In these new generations, the relation between Spain and Portugal is much more... I remember that when they began to build the bridge, Ayamonte was trembling, trade was trembling, everybody were trembling, and they did not want the bridge... (Man, Ayamonte, focus group of older people, 2009).

In fact, I was working in the radio, Antena 3, and I remember that they asked the people, nobody wanted the bridge, in fact, the river was a mean for a living, some people lived on the ship..., and then the relation now is good, I can see that afterwards the bridge brought closer the people... (Woman, Ayamonte, focus group of experts on CBC, 2009).

The bridge supposed a change in the mean of transportation to go to the other side. The train never existed though in both borders there was an arrival of trains to the border, but without crossing it.

The bridge is OK if you travel by car, said one of the young people that participated in the focus groups. In fact, the only direct mean of transportation between Ayamonte and Vila Real do Santo António is again the ship. Other young people said that the ship “allows seeing the things better [he referred to touristic activities]”, and even other said: “Price is not comparable with petrol, and this compensate for it” (Man, Vila Real do Santo António, focus group of young people, 2009).

With the bridge that make easier not only communications between Ayamonte and VRSA, but also with the rest of the Portugal and Spain those close neighborhood relations somehow seem to have been lost. These close relations are linked to a border concept where the River at the same time join and divide.

A river that join and divide

The villages Ayamonte and Vila Real do Santo António used to live much joined in terms of trade, that is, the big relation between them was noticed. Today, I think, it won't be so relevant (Man, Vila Real do Santo António, focus group of experts, 2009).

Finally, it seems that the bridge, joined to the other elements, seem to have provoked an important change in the trade in Ayamonte (not in Vila Real do Santo António), which is collectively imagined as a place for shopping.

With the bridge there were two crucial events regarding trade that were the change of the value of the Spanish *peseta* and the *escudo*. Because before the bridge the escudo was stronger than the peseta, but after the bridge a Portuguese crisis came, currency value changed and all of this influenced a lot... (Men, Ayamonte, focus groups of experts, 2009).

On the other side though diverse voices address the idea that the bridge is an infrastructure that had some negative effects in trade, other people remarked the important value of the bridge at regional level. As it was described by a neighbour of Ayamonte:

But Ayamonte, as you know, is a very old village, they are even now discovering archaeological rests that nobody knew, and today the village has changed a lot. When they built the bridge we thought that trade was going to sink, it was going to disappear. And it was all the contrary because a lot of... have come. This is overall a village specialized on trade, and also in the beaches, isn't it? And more and more people come every day so it has been demonstrated that the bridge has been interesting (Men, Ayamonte, interview, President of an ONG, 2009).

In fact, the personal experience of an adult education teacher was that some of his students “have been by their first time in a foreign country when they were to Vila Real do Santo António to buy their trousseau (‘ajuar’)”. Nevertheless, this is not a generalized sentiment. Also, something was lost.

The bridge had a good part, to make the communications easier for those people coming to Vila Real. But Vila Real also lost because some persons no more go to there (Woman, Vila Real de Santo António, focus group of older people, 2009).

Conclusions

Theories of Modernization suppose that the economic investment in some directions must allow and encourage – almost automatically, magically – the development of territories and communities. That seems to be the model followed with the building of the International Bridge over The Guadiana River. The culmination of this modernization process would be the enlargement of the A-49 highway that allows connecting the bridge with a full network of highways in Europe. It seems that this modernization process brought negative consequences – and positive as well, of course – in the traditional trade in Ayamonte and Vila Real do Santo António.

Our interpretation of the collected testimonies in the two researches mentioned before, is that the bridge: a) has broken a part – is yet to determine how much of importance it is –of the territorial identity based on the river; b) has split apart the two communities of Vila Real and Ayamonte creating, furthermore, a very important unbalance with other communities of the region- not only cross-border, but also in the regions where this two communities belong, in both Spain and Portugal.

a) Although it is not the only cause, it looks clear that the bridge facilitated the exchanges of persons and goods between distant areas, but not between areas close to the river. Moreover, the breaking of boat communications – never possible by train – and at being presented as the main communication via, has replaced the river as the historical way of communication- from the Phoenicians at least. Today it is only possible to communicate by road, which explains the urgency – in this model of development – of building the bridge between Sanlúcar of Guadiana and Alcoutim, or the presentation of the bridge between Pomarão and El Granado as an inexhaustible source of development and richness that will allow interchanges. The construction of this bridge between two peripheral and marginal territories seems – in a new

axiom of the Theory of Modernization – to enhance the development of interchanges and the creation of richness.

b) The feeling that neighbours seem to express – especially in Ayamonte – is that the bridge was bad for the trading and communications between Ayamonte and Vila Real. The bridge divided these two populations, it has not joined them.

From a micro-level approach– at least from Mértola to the river mouth-, and before it is possible to rate the impact of the new bridge between El Granado and Pomarão – we can affirm that the International Bridge over Guadiana – in combination to other factors – created new centres in periphery (Gualda et al., 2008) that supposed an even bigger increase of the unbalances inside territories between the interior and the coast side. This unbalance already existed historically, but it increases by concentrating for seventeen years and with the bonus that involved the opening of the A-49 highway as the only practicable infrastructure in 100 kilometers of border. This is clearly visible in all the occidental coast line of Huelva where a concentration of big richness provided by intensive agriculture and tourism (Lucio-Villegas and Fragoso, 2005; 2008) producing unbalanced inner territories – the Andévalo preferably – that can't maintain the population levels they had before.

In some way, this has broken the distribution of local products. In other words, both the bridge doesn't potentiate the development of local products, as it seems that by disrupting natural communication between territories and cities, it has built a concentration – always around E-5 that make difficult the construction of local markets, over all inner local markets. Obviously the bridge opened an area to the trading and to the distribution of mass-produced goods that – at the same time – has broken the local trading by building networks of global distribution that flood local markets with manufactured products.

That it is even more worrying as it looks that the development model that was carried out is a model that has forgotten the traditional ways of productive economy and didn't transform it to be adapted to new social and cultural realities. The abandonment and substitution of a productive and traditional economy – basically by tourism as a panacea for all ills – lead to the loss of fishing activities – and the identity attached to it – or agricultural production, now mainly focused in products exportation. The loss of mining activity in the inner areas is other handicap to break the model of endogenous development and to create imbalances between coast line and the interior, as we have been exposing.

But, what seems impressing is that this imbalance – evident in the level of concentration of services, economic activities focused on tourism, etc. – doesn't look to have benefited traditional activities –as trading or fishing– that used to characterize the border relationship between Ayamonte and Vila Real de Santo António. What is more surprising is that neighbours from both cities consider that the bridge have been harmful to the interchanges and relationships between both cities. The bridge doesn't bring them closer.

Maybe the bridge connected inhabitants from Vila Real and Ayamonte with the rest of the world, but it distanced one each other, or at least it looks so.

Because I personally have a grandfather that used to negotiate with shellfish and had a strong relationship with Spain, in other words, he used to live great part of the time in Spain. Between the way of Spain, Vila Real, Portugal, Spain, he used to travel around a big part of Andalusia and Portugal due to the business and he had very good friends in Spain. This means that, at the same time he had an identity of both countries, in other words, some things that he told there, were lived here. And that was very funny! With the opening of the bridge, with the building of the bridge and the opening of local

trading, that lead to finish with this kind of relationships (Men, Vila Real de Santo António, CBC Experts focus group, 2009).

Re-joining in terms of border -and therefore of difference that join, distance, identify and distinguish - is perhaps the challenge for future interventions.

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Thematic Networks in Practices of Adult Education

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Abstract: This paper to be presented in the scope of the Seminar ESREA “*Local change, Social Actions and Adult Learning*” aims to provide a global overview of the development of technologies in the *online* era framed in the informal or non formal education. We begin defining what we mean by adult education and what local empowerment can do for them in the information and documentary scope, whether by offering them all the resources they need. Teaching and learning at distance at the global environment is being increased by the public and social politics relating to the adults training. The political discourse in replacing the concept of adult education by training and learning in the lifelong education places another sphere of government programming toward partnerships. The government delegates to the municipalities and associations of social security the guidance of social, cultural and recreational promotion of non school adult education. Non formal education has, this way, the opportunity to be developed in the market of learning under the European Community Funding for its lifelong professional education. On the track of the technological development in the *online era* we intend to give an overview of what the scope of documentary information has actually been. Let’s expose what it has been in the present. We can consider three moments in the development of the knowledge information supply: the *elementary stage*, the *stage of semantic description* and the *stage of thematic description* that corresponds to the three models of processing information. Over the last many years, technologies have developed a lot concerning not all the number of libraries around the world, but also the quality of their contents because of the researches. Since the indexing process, new tools of information had forced the change of configuration of the *input* and *output* processes to the new ways of programming. This way, we consider the models according to which such techniques were implemented as having each of them their own documentary processing. Thematic networks that result from the collaboration among documentary centers or centers of educational resources at schools can play an important role in national and overseas institutions sharing the needed information. Having into account that governments of the south countries are changing to democracy, our project in this scope of cyberdocumentation will held conferences and non-formal or informal education in local governments of those countries.

Keywords: Descriptors: Local change, Social actions, Adult education, Democracy, Cyberdocumentation.

Introduction

The development of technologies since the use of the *software* to the use of *Internet* brought a new drive to the scientific research and, consequently, to the ways of teaching and learning at distance in the global environment, mainly with adults, most of them, ageing people, in an innovation approach as practices of non formal education.

First of all, this paper aims to give an overview of what the information supply is since the so called explosion of information in the beginning of the twentieth century and secondly to expose what is being in the present to, finally, risk what it will be in the future. We can even consider three moments in the development of the supply of information: the *elementary stage*, the *stage of semantic description* and the *stage of thematic description* that correspond to the three models of processing information. For many years technologies had developed so much not only regarding to libraries all over the world but also to the quality of contents, due to researches. We begin doing a brief summary of the traditional process of indexing since its

beginning in the last century. Since then, new tools of information have increasing the configuration of the processes involved in the access to information.

So, we consider the models according to which these techniques were implemented, having each of them their way of the proper processing, transmission and communication. The new technological tools are adapting themselves to the new telematic and electronic environments in the context of globalization that allows the transmission and access of data at distance. Several countries of the periphery of the south don't have conditions to get this kind of information due to the weak and deficient supply of electricity and the phone or cable lines. We can then, talk about libraries of the future, spaces, professionals of information, documentation and communication, and the contents that interact themselves with real descriptors on the environment of cyberdocumentation. Documentation on cyberspace is accessed through tutorials of information that are vehicles of communication duly organized. This way, we talk about explosion of data in the Internet due to the impossibility to store them in little datacenters, data that are designed around the infinite that interact themselves among storing public and private locals. Secondly, in the three last decades, the public politics of adult education and training in Portugal haven't paid attention to the reinforcing in the dynamics of non formal education.

1. The retreat of Public Politics for Adult Education and Training.

In the last years, more precisely from the eighties, due to the governmental deficits, we assist to a huge absence or retreat in the public and social politics, observing meaningful constraints relating to adult education and training have revealing a progressive erosion of the social state, a weak investment on that sector with exception of the official and recurring teaching in adult and professional training. With the change in the political discourse in replacing the concept of adult education by the training one and lifelong learning, it delegates itself to the municipalities, the IPSS and associations of cultural, recreational and social guidance of the civil society, the promotion of non-school adult education, becoming unfeasible alphabetization, popular education and adult education as non-school education among others.

As an alternative, and facing this bewilderment of the social state, the emergence of a society-providence values itself based in social and informal solidarities. Those come, however, affected in their civic and cultural dimension, overevaluating the recreational and sport activities.

The associations are feeling a strong boundary of its autonomy in the resources and processes of action, being in considerable dependency and political coercion with the applications to the official programs, for the engagement with the state concerning the funding and partnerships that try to survive at any rate. They face great constraints due to the visible intentionalities of actions to which they are subordinated and try to adapt themselves in volunteering basis and militancy the professionalized leaderships based in technical and specialized officers.

This way, the opportunity of market of learning comes in a race to the applications and capturing of european fundings for the continuing and professional training. In a climate of crisis, they try to survive it feeding the entrepreneurial business that rounds to the trainers rewarded and the consumer customers eager of professional acquisition and competences.

Going from the beginnings backwards of the eighties, the associations of popular education as a consequence of the revolutionary impulse, of the volunteered and changed spirit that oppose itself to capitalist State that had evaluated the associative movements in the civil society. They affirmed themselves as autonomous sphere of action of the citizens, as synonymous of the community expressing their horizontal and political obligation trough the citizens. They

promoted common interests in profit of the solidarity, in a simultaneous and interactive mobilization with collective actors, some of them even protagonists, in processes of articulation with the State.

The civil society arrives then to materialize itself in a hybrid texture with the toning of boundaries between the public and private sectors, updating themselves as a volunteered sector in a social economy, in non-governmental organizations. As social organizations that aren't of the state nor trading, because of its private character that doesn't has any benefits and in a social entrepreneurship that identifies itself as a third sector that, no being an autonomous process sets itself in the valuation of the associative autonomy look at their action to weaken tensions derived from political conflicts, as a consequence of the onsets to the social conquers and policies before realized.

2. The Practices for the Adults in an approach of Non Formal Education.

The practices of non formal education are very diversified and marked by tensions and dilemmas.

In the last decades, "Non-Formal Education" became a summary notion for what was designated in the past for "education out of the school" or extra-curricular education. In fact, we assume today that non-formal education distinguishes itself from the formal education (or traditional teaching) in terms of structure, the way as it is organized as the king of acknowledgement and qualifications that this kind of learning confers. Nevertheless, non-formal education is seen as complementary and not contradictory or alternative to the system of formal education and has to be developed in permanent articulation either as the formal education or the informal education.

As the formal education is in the schools, colleges and institutions of higher education it has curriculums and rules of certification clearly defined, non-formal education is, above all, a learning social process, centered in the trainee/student through activities that takes place out of the system of formal teaching and being complementary to this one.

Beforehand we can follow this approach, saying that non-formal education bases itself in the intrinsic motivation of the trainee and it is volunteer and non-hierarchical by nature. As a learning system it comes to be a common practice common mainly in the scope of communitarian, social or juvenile work, a volunteer service, activity of non-government organizations at the local, national and international level, comprising a large variety of spaces of learning of associations to the enterprises and the public institutions in the juvenile sector to the professional way, and so, to the volunteered to the recreational activities.

So, non-formal education has highly differentiated frames un terms of time and localization, number and type of participants (trainees), teams of training, dimensions of learning and application of the results. Nevertheless, because it hasn't a unique curriculum, it doesn't mean that is not a process of structured learning, based in the identification of educational objectives with frames of effective evaluations and activities prepared and implemented by highly qualified educators.

In non-formal education, the results of the individual learning are not judged. That doesn't mean nevertheless, that there hasn't any evaluation. It is normally inherent to the own process of development and it is integrated in the program of activities. It assumes several frames and it is shared by everybody: trainers and trainees so that it can gauge progress or to recognize supplementary needs. From the external viewpoint to the true pedagogical process properly speaking the efficacy of the mechanisms of learning in non-formal education can be

appreciated and evaluated by the social research and education with the same degree of credibility as the formal education. The concept of non-formal education involves, as an integrated part in the development of knowledge and competences, a vast set of social and ethical values such as the human rights, tolerance, the promotion of peace, solidarity and social justice, the intergenerational dialogue, equality of opportunities, democratic citizenship and intercultural learning, among others. Besides that, non-formal education places the tonic in the development of shared learning, based in the experience, in the autonomy and in the responsibility of each frame.

The objectives and own methodologies of the educational practices in the context of non-formal education have highly into account the development and personal experience of the trainee in its whole. So, non-formal education searches to propitiate the proper framing to respond to the aspirations and specific needs of the trainee/student as well to develop their own personal competences raising their creativity to power.

In developing this restriction of potentialities, competences and experience individually, learning through non-formal education goes also to the encounter to those that are nowadays the specific needs, the exigencies and the expectations of the labor market and in particular of the employees.

In fact, having into account the recent developments in the labor market in the globalization, the employees search more and more workers who have participated in extracurricular activities, who have travelled around the countries and who have lived abroad, who can speak several languages and those who are able working in more and more multicultural contexts, those who are able critically hearing and interpreting, couching and coordinating in highly indices of mobility and adaptability.

3. Processual Change

Our field of action as a social organization toward adult training aims to non-formal education in the scope of libraries and documentation centers. To increase lecture, to afford a way of learning of the document processing and to teach how to use tools through which people can access information can be very daring. But before the technological jump of a software aimed to the indexing process of what we call *cloud computing* places us compromising challenges. The innovation in this field places us in a new reality. What means then *cloud computing*? What is to compute in the cloud? What do we mean by clouds? We generally hear about clouds, clouds of dust, clouds of sand, clouds of locusts, clouds of soot, etc. These kinds of clouds can be for benefitting, for example, the locusts that are beneficial or a plague for agriculture. Locusts, sand, dust or soot have their own functions in deserts or in the destruction of a factory. They can put together or to disperse practices. Clouds can be darker or less dark, according to the atmospheric tension, the wind or the distance they are from the earth. The term comes from the latin *nubine* that means joined pieces of drops of water in the liquid or solid conditions or both, fluctuating in the atmosphere, whose color is generally white, grey or black, and whose shape is indefinite and variable.

What about clouds in the scope of informatics? Perhaps, we mean by some device or tool that put together methodologies, themes, things as in a pool, whose purpose is to standardize or normalize processes. We can question if it is only to harmonize or simply to monopolize processes.

Since the beginning of the indexing process the information science has developed very much concerning its treatment, its scope and aims, tools or devices supporting documentation and

ways of transmitting and communicating it. From the printing information to the current environment the way to support information has changed a lot. We can even talk about the out of date of the indexing process as somewhat that has changed. As a traditional process that was supplanted by the new ones, such as the “open” and the “cognitive” one.

Encompassing these processes in the scope of libraries even if we think that it’s the same process, one states that it really changed on the way we access information. Can we understand the process as “clouds of information”? Information that can be accessed as virtual, half virtual or real things compared to dark, grey or white clouds. If so, we consider three different models resulted from the way librarians treat and users access to information that can be defined as *indexing process*, the *cognitive/metacognitive process* and *communication process* through descriptors.

3.1. The indexing process

This is the first stage in the evolution of librarian processes. Let’s remember how were the indexing and abstracting techniques as a way to consolidate the information of a document by analyzing the text, collecting the concepts for storing and retrieving the information contained in a textual document. The terms used as descriptors were organized under heading lists that constituted files from where we could search by the author, title, subject or other points of description. The software constructed for *putting* and *out-putting* information were made in a due structure, for example, the surface structure for analyzing the sentences of the text in its syntactic or semantic aspects considering the macrostructure and microstructure. This is the stage of the document description done on the general analysis in the linguistic scope. The text was analyzed having into account its structural cohesion and coherence and whose lecture evaluated the understanding of the syntactic, semantic or lexical structures, what is done under their own grammar rules that are independent from one another. The librarian picked up the concepts influenced by his knowledge, personality, and culture, by his subjectivity. The documentary text was explored and descriptors identified by a textual management program that defined the elements of the document, inferring the relevant concepts. Descriptors as terminological unities were chosen to represent the content after establishing their correspondence to a classification system and organizing them in indexing lists for retrieval. Computer programs could to retrieve information by descriptors or by the system of classification, just putting markers in the fields of the description. Let’s remember the markers in UNIMARC.

3.2. The need for normalization

As the selection of the descriptors was dependent on the librarian’s subjectivity, it happened to find different descriptors representing the same content that could differ from a library to another. The concepts collected didn’t follow a scientific method so they reflected the experience or personal knowledge. Besides that, the concepts were taken by relevance, that means what was relevant to a librarian couldn’t be relevant to another one. There could be a chaos, if the descriptors hadn’t to be normalized to make the differences easier of personal decisions.

3.3. The cognitive/metacognitive process of indexing

Having into account that there is a difference between the cognitive process uniquely determined by mind and metacognitive process where attention, reflection, imagination and

intellectual operations give their contribution, both to techniques for analyzing cognitively and metacognitively documents are also distinct.

Cognitive revolution (Thomas S. Kuhn, 1970) gave a very important contribution to the way as texts were analyzed. More than taking the idea from the structuralism, cognitive techniques support the way to read a text considering structures, such as the macro and the micro-structure involving mental activities in the document exploration. Macro-structure embodied the text in the main domain while micro-structure described it in detail. It constituted a typology where the general descriptor represented the main domain, hierarchically. At the same time these mental processes simulated the human's mind in computational programs that helped in the exploration of the contents by conceptual and semantic contexts, hierarchical descriptors organized as metalanguages, doing artificial intelligence the most advanced process ever held in the history of information processing. The models resulting from the semantic sets and subsets are categorized in *clusters*.

Clusters constituted sets of descriptors organized hierarchically under the main domain, whose structure is represented by the general descriptor followed by subsets of specific descriptors. From this regular typology the librarian elaborates a list of descriptors that is used for the indexing and retrieval processes. This kind of retrieval information establishes semantic relationships by inclusion, exclusion or alternative ways, whose techniques included, excluded or chose descriptors in the search operation.

3.4. The modularity of computer programs

There was a time that information processing for libraries was set according to the human processing of mind. The content of the documents were registered in several modules. It was very difficult to get all the information gathered and the specialists had to open and close windows to register some elements and, at the same time, to access to the others. There was a module to fill in the authors and other headings of authority, another module for the titles, and again another one for the subjects inferred from the textual structure. People lost time opening and closing windows, besides the time they spend to choose the wanted descriptors that were not visible.

3.5. Typologies in the process of input and output

Computer programs became more and more complicated. The idea to open libraries to the users seemed to facilitate the free access of information. This way, the users went directly to the shelves and searched what they wanted. It was complicated because the documents in the shelves were organized under the classification system and the notations of classification gave implicit information that couldn't be accurate. The users consulted freely the books just browsing the pages by their paratexts or by reading in a glimpse the whole book. They identified the contents according to the general classification notations that corresponded to the macrostructure. Dealing both with interdisciplinary or multidisciplinary subjects and specific themes, the user's mind could face some difficulties to find information, because the user had to establish the relationships between the main subject and the associated ones. It was a mental process by the way he read the key-words in the paratext and the perception he had of the content of the book and the shelves. It looked like as if the librarian's mind were organized as the library. According to the Theory of Mental Spaces (Fauconnier/Turner, 1995) as "the many-space model" the user picked up relevant words, what it means that the user's mind established by himself the hierarchical relationships in the space of the

conceptual domain, whose elements shaped basic metaphorical relationships at a general and specific levels. In assuming that meaning is in the intersection of the user's experience, reflection and communication, in a free space, one deduces that meaning is set in three dimensions as Brandt (1995) states – the *dimension of perception* of the key-words read by the user, the *dimension of reflection* by the way the user associated the key-words in his mind, and the *dimension of communication*, established between the user's mind and the shelf. As a dynamical process the local metacommunication joined together the user, the book content and the space of the shelf. But meaning in this process was not so important because the librarian had no need to define the descriptors.

3.6. Topical description

This way of describing document contents gave more attention to the perspectives and contexts of the domains sought by the users, although the collected elements had the same functions as in the cluster model, under hierarchical structures. Both the computer engineers and librarians didn't know that it was enough to change the presentation of descriptors in printed indexing lists to a free environment as is the Internet. It was not enough to facilitate the hierarchical access of descriptors. In the practice, those structures seemed not to work in the open environment. Internet as a cyberspace requires another type of design information as if it had elements in the infinite space. The topic is designed accompanying its development of the theme in a due domain.

4. The new era of information

The processing of documentary information under the indexing and abstracting processes and in modules made difficult all the tasks of librarians and users. Going in and out of the windows, searching implicit information in indexing lists took too time for the users who were always in a rush. The content of the documents needed another way to analyze and gather the useful elements with precision and accuracy. Classification systems didn't respond to the demands of interdisciplinary users anymore. There was a lack of data that were very important to the users and, at the same time, librarians needed to filter information delimiting what is useful information or not, so this become to be structured and organized as regular typologies, whose retrieval system seemed the same as in the cluster system. It resulted in a lack of data that are very important to the users. Nowadays, everybody wants to have everything as soon as possible. So, where is the so called "cliché" "just clicking" to have information at one fingertips? The content of documents needs another way to analyze and gather the useful elements with precision and accuracy. Librarians need to organize properly information. This information needs to go to the encounter of the users encompassing it under the perspectives of irregular typologies, spread all over the theme.

4.1. Technological revolution

Technological revolution has brought many benefits to libraries and facilitated librarian's tasks mainly in the organization of descriptors to be available by any kind of users. Set data in the Internet requires different design than to process information in computers. Computers engineers don't need to codify information in syntactical or semantic codes anymore. Internet constitutes an infinite space where information can be designed in a virtual way. But virtual descriptors are not so flexible and easy to access as people could expect. Included, there are

plenty of cognitive processes, mental representations, and behavioral attitudes that integrate the process of treatment of the document and the access to information.

The access to information has to go beyond all the constraints that become difficult to establish the relationships between users and descriptors by uniquely a click. Librarians have to select the descriptors in a way that not also represent the content of a document in a whole, but also time to organize them at the same so that they must be rightly accessed. In just a click!

5. The contribution of the Java Language

Along the evolution of programming languages several types of *software* and computer solutions were developed in more or less sophisticated techniques and became more and more complicated. There was plenty of information to codify and the programs became hard. The Java Language (2000)¹⁸ seemed to respond to the cyberspace design. Cyberspace is a “place” where information is set without having into account the syntactic or semantic rule, that’s to describe texts in predicative way. It just needed to delimit document contents into the due perspectives and the right contexts. Users can access to cyberdocumentation so quickly in a click and at any place. Libraries can also be personalized so that books can be delivered to the libraries pairs with the same thematic documents.

5.1. The interpretation of documents

Once I read that changes in our lives follow changes in the processes with which we deal in our daily life. Technological changes pushed the adaptation to new procedures and ways to get information. First of all we have to consider a document not as a literary text. The way a writer develop an idea for registering it as a tale, a political description for example is not the same way as a researcher or inventor registers an exposition of his invent and the methodology of his study to present it in a congress or other type of researcher encounters. The articles communicated in these encounters are done by several types of scholars, such as engineers, architects and other occupational people. They just want to transmit scientific facts without having into account linguistic rules for expositing the ideas just clearly explaining techniques or methods. They don’t care how their exposition will be decoded so that their message can be understand. And librarians have to catch the ideas translated as descriptors that represent properly the document content. In the past, it was enough to do abstracts and synopses to communicate informally the scholars, students and researchers.

Description of documents had also several steps since the text description as a discourse, a content of a text or a statistical analysis. In every ways, language played its role and what is more important is the way a document as an informal communication has to be interpreted both by the librarian and the users. Interpretation can be done semantically or by the themes of scientific domains. In our last work (2013)¹⁹ we proposed the development of D. Hirsch perspective about the validation of the interpretation of what one understands from the document. This hermeneutic preferred to talk about evaluation than interpretation as other hermeneutics such as Schleiermacher argued in the scope of phenomenology. Our proposal highlighted the role of the *notion* in the document as a no literary text having into account a

¹⁸ ECKEL, Bruce – *Thinking in Java*, 2nd ed. Upper Sadle River, New Jersey: Prentice-Hall.

¹⁹ SATAR, E. A. – *Los aprendizajes no formales en Internet: Las bibliotecas universitarias y cdi’s*. Tesis doctoral. Universidad de Extremadura: Facultad de Documentación e Información/Departamento de Información y Comunicación.

holophrase and not the role of the concept and the terms. Themes are the most important approaches represented by descriptors that can be accessed as irregular typologies on cyberspace, just in keeping the aim and finality of the document treatment as interpretation and documentary translation.

5.2. *Documentary translation*

But, what does it mean to translate into documentary language? It's a way to translate documents from a language to another? The users had to read infinite pages from the digitalized texts facing the semantic and syntactic structures? They could be lost in the extension of pages of information. Semantic description was also another question, because it highlighted the meaning of the terms that didn't fill in the needs of librarians and users.

Something called my attention in an afternoon when a *thesaurus* was been launched, a tool that had just been published. My wish was to read it on the contrary side, from below to up and not from the top to the below side. An idea came to my mind. There was something wrong in the way how the *thesaurus* was structured. It was as if we had read it wrongly. Next day, I made my mind to review some readings from the best specialists in terminology when I did my master degree some years ago and I arrived to a singular conclusion. Really, that *thesaurus* was structured as if it was a dictionary whose entries were alphabetically ordered and the terms defined in the function of the concepts related to them. From down to up side.

5.3. *The way to communicate through descriptors*

For political and economic reasons of our present society tackled by the diversity of people who speak different languages, the need for translating the most of documents is the cause of the development of a new and same time old profession: translators. Documents began to be translated in many languages in spite of the English language seem to be universal. Influenced by this situation, documents began also to be organized as specialized terminologies of each language. People spent time reading the hypertexts translated into many languages and that was not a solution. Cyberdocumentation can be accessed through the organization of tutorials of information resulted from irregular typologies.

6. Conclusion

As we have exposed in this article, adult education is exploring new ways of spreading itself to new fields in new ages. As non formal education the field of libraries brings us surprising interests from those who had no time to learn about library processes at time of formal education. As students they hadn't no time to know the differences that the indexing and abstracting processes left behind the print way of treating and retrieving documents. They didn't knew that as a science it was developed from analysis of textual discourse to the interpretation of informal communications in irregular typologies, clusters have no reason to follow such a closed way because of the development of technologies. Then, built as a human process of thinking, the treatment of information had to be symbolically codified to process information elaborating lists of descriptors, storing information in data bases for transferring information in a difficult way of communication. Content representation required attention to control, regulate and modulate information in psychological activities, where individual differences influenced the librarian's personality and culture. It was very easy to categorize information and do the due correspondence to the classification systems even if the most of

times descriptors didn't represent the real content of the document. The appearance of Internet changed the way how documents are now interpreted and descriptors are made available to the users in the cyberspace. Tutorials of information got from the due perspectives and contexts of documents make it easier. Personalized libraries can share information to one another and throw information to the same people interested in the same information data. Adults can give a useful contribution to libraries and document centers in helpful centers of civil societies as social activities.

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Working in the third sector: a case study based on the perceptions of educators from Southern Portugal

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Abstract. The main aim of this research is to understand the situation of social educators working in third sector organisations in southern Portugal (Algarve), taking into account the perceptions of these professionals. We built a survey including that covered a wide range of issues related to their profession. After the analysis of their answers was finished and to get a deeper understanding on the educators perceptions, we conducted twenty one interviews to educators working in diverse contexts and trying to respect the main characteristics of the original sample (according to age, gender, professional situation, type of institution, etc.). Our results show that these educators have a clear notion that they should be working with the people beyond simple assistance or short-time problem-solving. Despite a great variety of working environments, there is a significant number of educators who point characteristics of their institutions as obstacles to their central mission. The meso level seems to influence deeply to way these professionals behave daily. Also it was questioned the relationship of the third sector organisations with the state. This study points to political implications: the particular measures that mediate this relationship seems to affect the actions of the social educators with the people. To manage third sector organisations today means to be in a constant tension: between the need to survive in a climate of reducing state providing; and the needs of an adult population that would benefit most from creative and innovative approaches, which seem to loose space in present conditions.

Keywords: third sector organisations; social educators; state; market

Introduction

Social educators in the University of the Algarve are trained to perform social work following models of practices deeply inspired by adult education principles. Adult education appears as a significant content in the curricular structure of this degree (Social Education); and critical educators, such as Paulo Freire (1987, 1997), represent transversal references and an inspiration to the social educators' training. By taking critical education or humanism as foundational paradigms of this programme, our intentions are that professionals go beyond old paradigms of social work, based in the simple assistance to people or short-term problem solving that will leave structural causes of problems untouched. Social educators work in a wide range of institutions, from entities belonging to the state social security apparatus, departments of educational action of local administration, to civil society organisation or NGOs. Third sector organisations, in this context, constitute a very important professional context, especially because they seem to be an alternative regarding the state and the market (Guimarães, 2013). Over the years, however, our experience of informal contacts with our former students gives us ambiguous notions on the outcomes of their practices. Being aware that the action of professionals in their working contexts is determined by a wider set of variables, we realised it was important to understand better their own working reality. Our research, therefore, intends to provide some insights about the potentialities and constraints that social educators have within their working environments; and these can, by its turn, lead to some reflections concerning the practices these educators are capable to perform.

1. Third sector organisations: an alternative to the state and market?

The history of the relationships between state and civil society is maybe one of the more complex within social sciences. State and civil society used to be seen in the modern occidental world as presenting a dual character (Gamble, 1982): opposed to the artificial construction of the nation-state and its main symbols (Giddens, 1992), there was the private, spontaneous, typical relationships of civil society. So the concept of civil society rests in the assumption that there is a third sphere in society, beyond the state and the market. One could argue that the history of the evolution of the Providing-State is the sign of the displacement, to the state, of the main groups of civil society, representing the public roles of protection and social action (Monteiro, 2004). But the expansion of neoliberalism brought new changes to these complex relations:

Boaventura de Sousa Santos considered that neoliberalism was capable of building a huge consensus that would include the “weak state consensus” (1998). In it, the strength of the state becomes the cause of the weakness and disorientation of civil society, in such a way that weakening the state would be a precondition to the strengthening of civil society. By discharging services and responsibilities and promoting the privatisation of life (not only economic life), one could argue that the state is giving room away to the emergence of civil society organisations. In other words, neoliberalism success implicates necessarily the civil society participation, at every level. Those services that in the context of the Welfare-State were of state’s responsibility are then transferred to a third sector – a growing partner of the State and a precondition of its existence in present models. So, in a sense, it is natural that private associations grow and that social participation mobilise both individuals and organisations, that really build a third sector (Plant, 2010). This sector includes a complex and dynamic set of non-governmental institutions that tend to be non-violent, self-organised and self-reflective (Keane, 1998). This is not a unified set of organisations; quite the contrary, they have aims of various natures. Regardless, they can represent “spaces of self-governing, in the context of constraining state powers or making concrete opposition strategies towards the state” (Guimarães, 2013, p. 37).

If there is no doubt that the third sector organisations can have a tremendous importance as an alternative to the state and market, one have to consider that in some conditions this might be deceptive. In fact, social services and responsibilities do not appear as empty spaces to be filled by the fragmented, private interests of civil society organisations. The neoliberal state did not abandoned regulation or control. At the same time that traditional forms of control may be vanishing, participative methodologies and community action open a new space in which civil society organisations are seen as a fraction of the state (Santos, 1990). This emerging partnership, however, is mostly based in the contracting of the third sector organisations that start to act in the name of the state (making each time more difficult to distinguish state and civil society). Contracting does question the basic principles of freedom or autonomy. The margins of independence of civil society organisations are defined, in each case or sector, by the particular rules posed by the law and the technical instruments that control the conditions in which funding is given. Either way, there seems to be a permanent tension between civil society and the state agencies that frame it, constraint it, or facilitate its activities (Keane, 1998).

To understand the complex situation of third sector organisations it is also important to stress that neoliberalism made the “free market” a central entity. No element was so powerful to the expansion of neoliberalism as the dramatic changes in the market conceptions. Some decades ago a mere technical instrument regulated by social forces, it transformed into the fundamental principle that guides individual and collective action (Berthoud, 1999), making

public interests hostages of private or corporative interests. The logic of the market tends to be a threat to the intermediate forms of social organisation, namely the professional organisations in which the state had an important role during the time of its construction. In this sense those institutions are growingly vulnerable, as they are weakened, from the one hand, by the vanishing policies of state social intervention (Andrade & Franco, 1997) and, from the other hand, by the mechanisms of individualisation of the working institutions themselves (Autès, 2003). These two processes acting together had been responsible to the evolution of professions leading to the logic of services (in most cases, contracted services) and to the fragmentation of social professions.

The workers of third sector organisations can therefore be caught in the middle of a complex setting, sometimes marked by contradiction or by opposite trends. The fragility of their working spaces, determined by external forces that only partially depend on the meso level, is but one of the elements that depict their role. In Portugal, the workers of third sector institutions commonly have smaller salaries when compared to those of the two remaining sectors. Taking into account the lack of support to third sector institutions and these low salaries, most workers either lack alternative jobs or feel highly motivated (Andrade & Franco, 2007), possibly fighting for a cause, or assuming the causes of the organisations where they work in. Yet we expect these workers to perform a deeply difficult job: going beyond short-term solutions, going beyond simple assistance to deprived populations, promoting participation, autonomy and responsibility. Social educators are supposed to accompany people in their participatory processes, as privileged strategies to print new dynamics to educational community projects (Sáez & Molina, 2006).

2. Research Methodology

As we mentioned before, the main aim of our research was to identify the perceptions of social educators working in third sector organisations. Specifically, our first objective was to have a general idea on the typical profile of these educators. Secondly, we wanted to understand what their visions were on the ideal role and functions of a social educator. Thirdly, we wanted to know more about their working environment and their perceptions towards the organisations where they work, to understand if that meso level had any influence on the social educators' activity.

Our first task concerning methods was to obtain a data base on the educators working in the region of Algarve, within the general field of social work. The initial contacts with educators were done through email and social networks. We sent 400 requests of cooperation with our research and during a period of two months it was possible to obtain a data base with 143 educators. Then an online survey (Ghiglione and Matalon, 1997) was elaborated and sent. This questionnaire included personal data (age, gender, year in which they graduated); data related to their job (salary, type of contract, working conditions and functions they do within their professional contexts; potentialities and constraints, etc.); and opinions related to the profession (the ideal profile of the social educator; the relevance of the social educator within their context, etc.). We obtained 93 answers but only 70 were considered valid to our research (namely because some of these educators were working in very different areas, not considered in the field).

After the analysis of the survey results was concluded, two different interviews scripts were built: one to the ones who were working; another one to interview those who were unemployed. We conducted 21 semi structured interviews (Bogdan & Biklen, 1994) using

some criteria to choose our respondents: the date in which they graduated; age; gender; and nature of the institutions they worked in.

After the content analysis was concluded and data coming from different sources interpreted, a focus-group discussion (Morgan, 1996) was organised to give back the results to social educators and to evaluate to which extent they legitimised our interpretations or suggest additional reflections. This session had the participation of 8 educators.

3. Findings

Both our survey and the interviews we have conducted gives us elements on central categories of our theme: on the type and nature of the institutions where the educators work; on the importance of these institutions within the Portuguese scenario; on the type of work educators perform; and, mostly, on the tensions between what they think it should be done and what the institutions allow them to do.

3.1. Social educators: a brief description of our research participants

It is important to begin with a brief characterisation of our research subjects. A big majority of our educators are female (91%) and young. We had no answers from people older than 45 years old and the majority have between 25-30 years old (56%). A significant number of these educators has never changed jobs (47%); 17% have changed once, and 20% have changed two or three times since they are graduates. These educators have low salaries (*empty pockets, hearts full*): we have no record of anyone earning more than 1.500€/month; 44% earn between 1.000 and 1.500 €, whilst 45% earn between 500 and 1.000€; and there is 11% who earn less than 500€ a month. Globally they claim to be satisfied with their profession (even recognising that low salaries are an everyday problem).

3.2. Educators in third sector institutions

Our social educators work in private institutions (42%), public (36%) and also in public-private institutions (22%). Among the diversity of the institutions where these educators work in the region of the Algarve, the most important ones are schools (33%), private institutions of social solidarity (IPSS, 31%) and municipalities (18%). Apart from these, there are also significant numbers of educators working in local development associations, private foundations of different natures, NGO and local/ regional associations of various kind. The high percentage of educators working in formal schools reflect the fact that until recently, secondary schools in Portugal promoted centres for Recognition of Prior Learning (RPL), where adult educators find an important space for action. Concerning IPSS, these are private institutions that coming from civil society, provide social services that the State is no longer able to provide to citizens. The state has regulated the conditions and terms of its action, and funds IPSS for the services they provide in various dimensions (kindergartens, social care for older citizens, care to people with disabilities, etc.). Since this type of institution was created, the number of IPSS has been constantly growing. In the middle 90s there existed around 2.500 IPSS in Portugal that employed 35.000 people, representing almost 90% of the Portuguese social services (Rodrigues, 1996). In 2005 the number of IPSS was already of 5.000 (Quintão, 2011) – the number has doubled in ten years.

In our survey we have asked educators in which type of institution they would like to work, if they could choose freely. Not surprisingly their first choice was precisely the IPSS (30%),

followed by RPL centres (21%) and, in third place, local/ regional associations (19%). Qualitative results show that educators have a highly positive perception regarding this type of institution. They claim IPSS have the ability to provide answers to important social problems, both to individuals and community and emphasize those in risk of exclusion. In short, IPSS represent an important phenomenon in terms of social work and adult education employment in Portugal and in the Algarve, with a political and social significance which, in a sense, transcends the horizons of this paper.

3.3. The role and functions of educators within third sector institutions

We tried to understand to what extent social educators are important in the context of third sector institutions. Taking into consideration that we could not recollect employer's perspectives (hence the value of these results are limited), these educators seem valuable to their institutions because of some characteristics of their global professional profile. Namely: to be able to work in multi-disciplinary teams; to act as mediators and contribute to solving conflicts; to have a horizontal relationship with people (both individuals and communities), thus facilitating processes that aim empowering.

It is very important to have a clear notion of the role and specific functions these professionals perform in third sector institutions (IPSS, local or regional associations, NGO, foundations, etc.). According to the educators, the main activities they perform in their various institutions are the following:

- To make social diagnosis
- To design and implement processes that allow people to have better conditions to participate and aim at the improvement of life quality
- To develop and guide activities specifically designed to vulnerable groups in society
- Psycho-social counselling and guidance
- To make concrete activities that aim at social integration and citizenship.
- To promote processes of community education and local development
- To promote non-formal educational processes
- To work within and promote partnerships with other institutions.

Of utmost importance is to stress that educators seem to try to work beyond simple assistance. Generally speaking they think it is their professional duty to promote community participation through education and training. In this sense, educators think they should help people to recognise their importance and abilities. The social intervention work should aim to capacitate people to become co-responsible in the solutions for their problems, and to become active social actors. Finally, educators' stress it is their mission to work towards social change.

3.4. Educators' perceptions on their institutions

We wanted to understand what these educators think about the institutions where they work in. Surprisingly or not, it was not possible to find consensual answers, although we were able to identify tendencies. To some educators, the organisation where they work are opened and flexible; available to dialogue and innovation. In these, there is a united spirit around the mission of organisations. Yet some educators claim they lack freedom in their activities.

According to them, in their organisations the priorities go to administrative work and there is not a real concern with people and the social reality in which they are immersed. They consider that routines and bureaucracy seem to be priorities that impedes them to do the real face-to-face work with adults, representing obstacles to the good work of professionals which, in the long run, are problematic to the institutions themselves. Another set of educators do somehow agree with the latter group: the organisations they work in forget their main goals, their primary mission, their engagement and their responsibility towards the people. These claim that institutions are mainly concern with the public image of the institution but fail to understand that this image is, also, determined on how educators are capable of dealing with people's problems.

Educators identify other types of problems in their sites of work. Firstly, a significant number of workers consider that institutions direct their attention to solving existent problems, but they forget to do work towards the prevention of such problems; or to act on the social origin of problems. Secondly, although they think that creativity and innovation are central features of these professions, it is very hard to work in this direction. Even if there is the necessary flexible character from the direction of their institutions, there is an overload of work so that workers focuses on the urgent tasks that seem to occupy all their time. Thus there is no time nor space for trying new approaches that could make the difference for people. Thirdly, there is a significant group of educators who describe their institution as "closed", "retrograde" and "controller"; these claim there are problems in the communication between technical teams and the rest of the staff; and even that organisations are "disconnected from reality" and disconnected from the context. The following quote could be illustrative:

I love my profession and what I do, and yet I work in a too much closed institution, in which there is *no* openness to innovation, to the real problems of people, the institutions closes within itself... the working environment is awful and it almost looks like we are controlled by the PIDE²⁰ (E20).

A significant number of our interviewees state very clearly that a significant number of institutions in this sector follow an occupational / simple assistance policy for people. General resources or the professional's potentialities are wasted. Partially this could be attributed to an old tradition of following older paradigms of intervention with adults – the one that was born firstly in social work professions. Educators claim there is a resistance towards change and some teams are just getting old – a rejuvenation, based in younger united teams was necessary.

3.5. The relationships between third sector institutions and the state

The state seems to be unanimously blamed for a structural situation of funding decrease in the sector and this might constitute a tension (more than a contradiction) in the educators' discourses. On the one hand there are numerous references to the obstacles they identify within their own working context; as if the policy and direction of the third sector organisations is to blame for the constraints educators feel in their everyday activity. But on the other hand, they claim that the origin of the situation is the progressive decrease in state support to these organisations. The lack of funding, in the educators opinion, leads to cuts in human resources, and consequently to the increase of the daily work-load and general poorest

²⁰ PIDE – International Police for the State Defense: a secret police corps that used to exist in Portugal during the dictatorship regime

working conditions. Educators are therefore forced to do a number of tasks which they were not originally hired to perform and the field work with adults is then relegated to a secondary role. These opinions are clearly originated from a vanishing notion of a providing state. At the same time, this demonstrates both the importance of the relationships between the state and civil society, and how constraining can be the consequences of the existing relationships.

4. Conclusion

The first issue we want to stress in this conclusion is that our results should be looked with precaution. In fact, we have only listened to social educators' views and not those of the institutions. We had not the chance to triangulate the results and this could print a bias to our conclusions. For instance, our educators seem to be stating that is not their responsibility (or guilty) if their work is not as profitable as it might be. Identifying serious obstacles to their performance, saying that their working environment or the institutional policy is to blame for their daily professional constraints... can mean to deviate responsibility to and implicitly to state "it is not my fault".

It seems however safe to underline that social educators have a clear view on the ideal central features of their profession. They want to build, together with adults or young adults, solutions to their problems that are based in important characteristics: to promote people's responsibility and autonomy; to work with them in educational and participatory processes that aim to change something in the community. These and other similar characteristics are included in an ideal competences profile of social educators, as defined by Ortega (2003). This professional awareness is really important and a good basis to the following reflections.

The barriers that seem to stand between the educators' willingness to do a good job and the act itself are various. In a first level, we have several constraints that come from the changing role of the state regarding social policies. The increasing cuts in direct funding lead third sector organisations to adapt to new conditions, including cutting in recruitment, re-balancing teams size and, naturally, there is a certain overload of work that has to be assured by the ones working. The policy of contacting civil society organisations can also be accountable to some of the ongoing changes, namely the definition of priorities: administrative work and an excess of bureaucracy are typical of institutions that have constantly to give accounts to their stakeholders – in most cases, a state that growingly demands efficiency and efficacy to those institutions acting in the state's name. Once organisations are caught in this culture of contract (Field, 2006) they agree, even if implicitly, to be subjected to state regulation and control. The specific demands of the state can vary, not only according to the state models prevailing in each country, but also according to specific sectors within national borders. Indeed, this seems a very *unequal* partnership: whilst the state keeps its power anchored in the law, third sector organisations fight for their survival. In the words of Guimarães (2013),

... recently, the third sector seems to have counteracted the motives that brought to its emergence still in the XIX century. It emerged as a partner in the implementation of social policies, as a 'public services extension', guided by principles of efficacy and efficiency, but rarely assuming its role as co-producer of policies or action programmes of self-management and social participation (p. 55)²¹.

This seems, in a one hand, the bill organisations have to pay in the context of the neoliberal partnership with the state; but in the other hand, this cannot be used as an excuse for not having a balanced institutional policy that would defend the primary interests of people – and

²¹ Our own translation

the interests of educators. Although, as we said before, our results should be viewed with precaution, it seems that organisations are accountable for a number of problems that directly affect the professional role and attitudes of social educators – thus affecting, also, the people.

Our final reflection goes back to the central ideas present during the emergence of third sector organisations, theoretical an alternative to the state and the market. Without questioning that this is the crucial importance of the third sector – to resist and to keep alternatives opened – our results depict a scenario of increasing interpenetration between the market, state and third sector organisations. Sometimes, the alternative is deceptive.

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Bottom-up and top-down decision making processes in the Euroregion Alentejo, Algarve and Andalucía: local decision concerning adult education and development in national and global policy orientations

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Abstract. Cross-border cooperation is seen as a way of political participation which could be theoretically conceived as an intermediate position between bottom-up and top-down decision making processes. It supposes the more or less institutionalized collaboration between subnational bodies across the border. This work is focused on the cross-border cooperation that occur in the South border of Portugal-Spain. The objectives of this paper are to describe and to analyze the socio historic process of cross border cooperation in this newly constituted Euroregion, including the formation of networks and territorial structures, and looking for some of the potentials of this Euroregion in the European framework. A critical is posed on the role of social participation on the building of the region, and the mechanism to promote it formally propelled by the public bodies. The work is based on an interdisciplinary work where a multi-method approach is applied. The paper is mainly based on the application of three types of techniques: Secondary sources and statistics, personal interviews to experts and focus groups. Results show an important inconsistency between policies and people (experts) orientations. Top-down actions are criticized, and also difficulties for building a Euroregion without counting with the citizens and local organizations. A route of sustainability for future and emancipation strongly recommend as a challenge the involvement of citizens and organizations and institutions at a meso-level in the design, following-up and assessment of such crossborder policies and programs. Data used in this paper are part of the research projects supported by Junta de Andalusia (Expte. SEGAEX/SRICI/CR 08.44103.82A.015) and “Territorial Analysis and Cross-border Cooperation of Euroregion Alentejo–Algarve–Andalusia: Historical balance and potentialities for the new European period/frame 2014–2020” (Excellence Projects, Call 2011).

Keywords: Crossborder Cooperation. Civic participation. Euroregion. Spain. Portugal

Introduction

Cross-border cooperation is seen as a way of political participation which could be theoretically conceived as an intermediate position between bottom-up and top-down decision making processes. It supposes the more or less institutionalized collaboration between subnational bodies across the border. This work is focused on the cross-border cooperation that works in the South border of Portugal-Spain, along the regions of Andalusia, Algarve and Alentejo (AAA), as one of the borderlands included in the Spanish-Portuguese border (see Figure 1). The objectives of this paper are to describe and to analyze the socio historic process of cross border cooperation in this newly constituted Euroregion, including the formation of networks and territorial structures, and the role of social participation on the building of the region.

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Figure 1 Spanish-Portuguese Border

Source: Authors based on <http://www.poctep.eu/>.

Theoretical Framework. Governance, Participation, Space and Crossborder Cooperation

As we referred in the introduction, cross-border cooperation is seen as a way of political participation which could be theoretically conceived as an intermediate position between bottom-up and top-down decision making processes. It supposes the more or less institutionalized collaboration between subnational bodies across the border. The way crossborder regions are managed has caused interest in the international bibliography (Del Bianco, 2009; Blatter, 2004). This interest is somehow connected to the dichotomy of ‘space of places’ vs ‘space of flows’ conceptualized by Castells (2000).

Modern society incorporating telecommunications, technological infrastructure of information systems, electronic circuits and fast transportation corridors, etc, allows the emergence of this distinction. ‘Space of flows’ is understood as the material organization of time-sharing social practices that work through flows, human action and interaction occurring at a distance (Castells, 2000), meanwhile the ‘space of places’ suppose that material or physical support where social practices have place time-space coordinates. Some approaches suggest that governance in our societies is becoming deterritorialized. But on the other hand ‘borderlands’ are considered ‘new spaces of the EU governance’ (Rumford, 2007). Nevertheless, though ‘space of flows’ have increased in network society, cross-border regional governance in Europe is still following the logic of ‘spaces of place’ (Blatter, 2004; Gualda, Frago and Lucio, 2011), as they build communities and institutions including a wide array of actors and interactions. In Europe, cross-border cooperation is being introduced step by step by a new way of governance with the support of formal organizations at regional and local level contributing to the development of an European ‘multi-level-system’ or multi-level governance with repercussions on social integration, cultural, economic and institutional level (Del Bianco, 2009; Theobald, 2011).

By this reason, as Rumford (2007) explain ‘in contemporary Europe bordering is no longer the preserve of nation-states: societies, citizens, advocacy groups, and supra-national institutions are also implicated in processes of bordering and rebordering’. In this article we approach to the building of the cross-border Euroregion Alentejo, Algarve and Andalusia observing the institutional steps that were given in the area, but also discussing about the

reception of that crossborder cooperation in the population. We also wonder by the connections between formal and informal links and actions, on CBC and other issues.

Contextual Framework

1. Dynamics in the Spanish-Portuguese Border in the frame of the public impulse of the European Union: From the ‘Raya’ to the AAA Euroregion

History of the very old Portuguese Hispanic Border of 1,234 kilometers has influenced to the current situation as one of the less dense and populated territories in the Iberian Peninsula, confronting other handicaps for the future as for instance the weak social economic dynamism and aging. Nevertheless these territorial realities could have been even more problematic without the intervention of public programs that have stopped some of the more serious socioeconomic trends. Last European policies help to produce changes in the border territory giving some voice to city councils, and regional structures for the local development around local and rural programs for the development born since the eighties.

After several decades of developing such policies, hardly in 30 years’ time, significant changes are observed as, for instance, the intensification of relationships, as a consequence of customs suppression, unification of currency, the development of cross border infrastructures, and the impulse of cross border programs and plans. This has supposed a big difference for territories that were separated during centuries for the border (popularly called ‘La Raya’).

The new frame for crossborder cooperation is characterized by the important role of the EU, but also de Autonomous Communities in Spain, and the action of City Councils and municipalities. The co-funding of rural development programs (LEADER), community initiatives (INTERREG and others) have been an important incentive for the socioeconomic sector, and for the infrastructures, equipment and public services.

Policies of crossborder cooperation were historically reinforced after the entry of both countries into the European Union in 1986, and also with the support of different cohesion and structural funds framed in the European regional policy that supposed an important set of actions in the AAA territory, all of this after the signature of the Single European Act in 1987. As the result of this new dynamics Working Communities were constituted all across the Spanish-Portuguese border. Regarding that the Alentejo-Algarve-Andalucía Working Community transformed itself into a new European Euroregion in 2010.

Nevertheless, we are at the beginning of the improvement of the internal cohesion and development of the border territories. Some doubts also appear regarding the implemented projects: Which of them are really crossborder ones, and which of them are mainly locally oriented but supported by other neighbor partners in order to achieve European funds? Other critical aspects have to be with the degree of participation of NGOs and companies in these crossborder financed projects.

Crossborder cooperation institutionally advanced with the initiative of INTERREG especially from 1990. From there new practices of collaboration in structures and associations along the border took place. Local institutions, business organizations, politicians and local development technicians began to know each other, and began to create projects and actions on crossborder cooperation. The way just began to be paved. New advances and improvements are to arrive in the border.

2. Institutional Frame for Crossborder cooperation in the Iberian Border

During the last decades different policies, measures and instruments destined to cooperation and European territorial cohesion and with an important support of European funds (synthesis in Chart 1) were disposed. The aim was to reduce the differences on levels of development among European regions and to recover less developed regions. These policies and funds were destined to delete borders in Europe, promoting the cooperation through actions for reducing the socioeconomic penalties that border territories suffers. In the normative level these years were also created different regulations that frame Portuguese-Spanish cooperation relationships.

Chart 2 Community Initiatives, normative framework and territorial cohesion

Interreg Community Initiative and Operational Programmes	Key dates in Cooperation Alentejo, Algarve and Andalucía	Funds for Territorial Cohesion
	1986. Adhesion of Spain and Portugal to the EU. 1987. Single European Act.	
INTERREG I (1990-1993)		
INTERREG II (1994-1999)	July, 1995. Andalucía-Algarve Protocol for Cooperation	URBAN I (1994-1999)
INTERREG III (2000-2006) Interreg IIIA (€ 366 millions)	2001. Andalucía-Alentejo Protocol. Creation of the Office of Crossborder Initiatives (AAA GIT) 2004. Entry into force. Treaty between Portugal and Spain on Crossborder Cooperation among territorial entities (signed in Valencia, 3 October 2002). <i>Treaty of Valencia</i>	FEDER. European Regional Development Fund (2000-2006)
Operational Program for Territorial Cooperation Spain-Portugal, POCTEP (2007-2013). European funding: € 354 millions	46,2 millions of € (13% of POCTEP) to the Alentejo, Algarve and Andalusia Subprogram. 9 July 2010. Crossborder Cooperation Agreement for the constitution of the <i>Euroregion Alentejo-Algarve-Andalucía</i> Working Community	FEDER (2007-2013) Objective of European Territorial (€7.500 millions) Operational Programs (crossborder, transnational and interregional)
New POCTEP (2014-2020)	2013. Approval of the <i>Program of Action for Crossborder Cooperation (PACT-3A)</i> (Andalusian Regional Government)	2013. Approval of the new norms for Funding and FEDER Objectives (2014-2020) Crossborder Territorial Cooperation in Europe (11.700 millions €, 3.48% of Cohesion Policy). Operational Programs (crossborder -73.24%-, transnational -20.78%- interregional - 5.98%-).

Source: Authors (2014), based on Secretaría del POPTEC (2012); Consejería de Economía y Hacienda, Junta de Andalucía (2008); Jurado (2013); Márquez (2012); Herrero (2012); Gualda and Gómez (2014).

Since 2007 funding is embodied in a number of Operational Programs depending on the type of cooperation (cross-border, transnational and interregional), coming to occupy crossborder cooperation 75% of the objectives for territorial cohesion. These programs are trying to “strengthen economic relations and cooperation networks, such as Working Communities, the office for crossborder initiatives and cooperation structures at local level (municipalities

associations, local action groups, etc), resulting in a considerable deepening of cooperation objectives and joint management of infrastructure, equipment and services” (Consejería de Economía y Hacienda, Junta de Andalucía, 2008: 9). The priorities of these programs, generically, are: promoting competitiveness and employment promotion, prevention of natural risks, environmental protection and cultural heritage preservation, accessibility and spatial planning and socio-economic and institutional integration.

Objectives and Methods

1. Objectives

The objectives of this paper are to describe and to analyze the socio historic process of cross border cooperation in this newly constituted Euroregion, including the formation of networks and territorial structures, and looking for some of the potentials of this Euroregion in the European framework. A critical view will be posed on the role of social participation on the building of the region, and the mechanisms to promote it formally propelled by the public bodies.

2. Methods

This work is based on the interdisciplinary work of two research centres at the University of Huelva (Social Studies and Social Intervention Research Centre and Institute for Local Development) specialised on Sociology and Geography. A multi-method approach (Brewer y Hunter, 1989) was applied to the empirical work made in the AAA border in order to accomplish the objectives of the previous section. A Multi-method, and the combination of a quantitative and qualitative, and a strategy of triangulation (Pourtois and Desmet, 1992) were useful to contrast different types of information that emerged. Micro-macro dimensions around crossborder issues were also considered (Gualda, Frago y Lucio-Villegas, 2011).

The paper is mainly based on the application of three types of techniques: Secondary sources and statistics, personal interviews to experts and focus groups. In the first case, statistical data (social, economic, geographic, cartographic, etc.), and bibliography specialised on crossborder issues was used (originated in public and private European, Portuguese and Spanish institutions or organizations).

Qualitative Interviews to “experts on crossborder cooperation” (CBC experts) were also an important source of information. Experts were defined as professionals from different Spanish or Portuguese institutions who have or have had professional experience in cross-border projects of INTERREG A and in cross-border cooperation in general. Most of these experts worked in public institutions which are members or beneficiaries of cross-border projects. A few of them were not directly involved with INTERREG projects, though their work was based on the cooperation with the neighbouring country. For the fieldwork we get of different kinds of informants, using the *snowball* technique. As there are not registers or directories of experts working in CBC it was not possible to do a random sample, so a theoretical sample was applied, never looking for inferential data.

We also ran four focus groups in two border municipalities (four in Vila Real de Santo António and four in Ayamonte). The groups were composed of young adults from 13 to 24 years old, adults from 25 to 64 years old, and elderly inhabitants aged 65 years or older, as well as one group composed of experts in cross-border cooperation. The selection processes

for all participants were the *snowball* technique and direct contact with different institutions (e.g., local governments, associations). Each group comprised between 5 and 10 participants for each municipality. Qualitative data were processed and analysed with the help of Atlas.ti for content analysis.

Results

1. The socio historic process of cross border cooperation in the Alentejo, Algarve and Andalusia new Euroregion

In recent years we found a significant deployment of measures to strengthen the Cooperation and Territorial Cohesion in the area of Alentejo, Algarve and Andalusia (Charts 1 and 2). These actions are linked to the birth and consolidation of instruments such as a Program and an Operational Subprogram, a Working Community that eventually resulted into a Euroregion and the start of negotiations and discussions for the creation of a European Grouping of Territorial Cooperation (EGTC) able to manage FEDER Funds. In this context the development of important co-financed community projects occurs in four axes:

- 1) Promoting competitiveness and employment promotion
- 2) Environment, heritage and natural environment
- 3) Accessibility and spatial planning
- 4) Promoting cooperation and economic and social integration

Chart 2. Instruments for the cooperation and the territorial cohesion

Operational Program for Territorial Cooperation Spain-Portugal, POCTEP (2007-2013)
Subprogram: Alentejo-Algarve-Andalucía
Working Community Alentejo (Baixo) – Algarve – Andalucía
Huelva, and adjacent NUTs Sevilla, Cádiz and Córdoba. Baixo Alentejo (district of Beja). Algarve (district of Faro).
Crossborder Cooperation Agreement for the constitution of the *Euroregion Alentejo-Algarve-Andalucía* (BOE de 9 de julio de 2010)
European Grouping of Territorial Cooperation (EGTC). EU Regulation 1082/2006. European Parliament and Council, 5 July 2006.

Source: Authors, 2014.

The constitution of the newer tools (Chart 2) is rooted in previous experiences (especially INTERREG) in regions of AAA, which over time have allowed the formation of formal and informal networks and territorial structures.

2. The role of social participation on the building of the region

Although several cross-border cooperation structures have been developed in recent years and a formal interest in the development of participation is found, in what follows, based on our qualitative work, we offer experts perspective on cross-border cooperation for the purposes of assess what kind of participation is observed in the area and its role in the development of the region.

2.1. The importance of personal relationships and continuity of relationships for a smooth cross-border cooperation

The discourse of experts on both sides of the border highlights the importance of not only establish formal ties but also informal ties and personal relationships with people from the neighboring country, underlining their facilitator role in crossborder cooperation. The importance of personal relationships for labor development fits very well in mentalities and working cultures of this area of the West of Europe.

Well... we already have a relationship of great friendship, much affection and many years with the Portuguese people (Female, Sevilla/ Spain, CBC Regional Expert, 2011).

... Small infrastructures physically permeate the border... facilitate the passage of people, and at the end it is the people who make cooperation (Male, Huelva/ Spain, CBC Local Expert, 2011).

A key that explains the smooth cooperation is to strengthen personal relationships for which has been essential the experience of previous joint work and continuity of relationships, allowing to know experts of another country. This previous experience made it easier to build trust relationships between technicians of different institutions. Moreover, with the passage of time the assessment made of the cooperation, while it is critical with aspects that do not work perfectly, it assesses the advances made so far perceiving as something feasible for a future the connection of areas during a long time broken up.

...There has always been a link... there is also a good contact between the different municipalities of the two sides. I believe that today there is indeed a great relationship between the two border towns, and regarding European projects, many of which have been in common... gradually and today, yes, relations are improving, much more than before (Men, Tharsis/ Spain, CBC Local Expert, 2010).

Yes, the relationships are strong,... an Spanish technician phoned me, because he knew me... saying that a city council had an idea and wanted to move forward with the municipalities in Spain... and that it needed support to reach the Portuguese municipalities that have mines and if somehow the ADPM could do a little work to talk to the President of the Portuguese councils... (Man, Mértola/ Portugal, CBC Local Expert, 2011).

... Andalusian relationships are not the same to Alentejo and Algarve, they are preferentially to the Algarve for reasons that are explained and that are changing a little but not enough for the Alentejo... but it is improving a little but not with the intensity that we want. This is a situation that I also think that it is to increase a little bit more... I think the opening of the bridges, that will be sustainably secured... slowly over time, but always stronger... Now with the bridges will be easier. People will know each other better (Man, Mértola/Portugal, CBC Local Expert, 2011).

The importance that experts on cross-border cooperation attribute to the fact of establishing personal relationships in the development of cooperation is configured as a social capital of interest that can be mobilized from to form joint projects or actions to be able to have an intermediary power among local / regional actors.

2.2. The role of social participation in the construction of the Euroregion and territorial cohesion

Another important aspect that changes, meanwhile relationships between people and organizations of both countries consolidate, are the dynamics of collaboration and participation along the border. Nevertheless in initial stages (INTERREG time) this dynamic was rated sometimes as poor, with the damage that it would have led to cooperation. However, despite this critical evaluation of earlier times, there are clear indications that the working style is gradually becoming more cooperative in those so called “second generation” projects:

... The truth is that we,... everything that we have raised, we have proposed programs, hey look today for you, tomorrow for me, now I'm interested in your participation in my project, now ... they have asked us sometimes collaboration for... no problem, in that sense, yes. What happens at the end is that we also have been looking for some particular interests, at the end that it does not serve for cross-border cooperation in itself but to raise funds that we can finally do things in our territory (Man, El Granado/ Spain, CBC Local Expert, 2011).

With the bridges... it will be easier. People will know each other better, and there's another thing that I find important that I was forgetting. Ah! The reason that was on the basis of cooperation, it was a matter of money, for INTERREGs, subsidies and all that (Man, CBC Community Expert, 2011).

Moreover, the role of participation and cooperation between neighboring areas is also conditioned by the role played by institutions as a catalyst of it. Specifically in the Euroregion we are addressing the marginal, peripheral area of Alentejo, attributed by some local technicians to a kind of historical institutional backwardness, to a lack of interest that was part of the institutions. The improvement in this area becomes a potential for the future.

This is particularly a poor area, undeveloped. We are in the south of the south... we are... it's the little periphery that is the Alentejo. And that mark, mark a character, because in a way is a marginal area. Marginal in the sense you are the periphery of the periphery of the periphery... Here there is a border that has had an institutional backwardness and still... the looks of other administrations have never been put here and in any case when they were it has been a little further to the south, in the most dynamic area that is for example the area of Ayamonte, VRSA... but never in the part... a few years ago there was not even a bridge (Man, El Granado/ Spain, CBC Local Expert, 2011).

Moreover, contrasted to the criticism of being “on the periphery of the periphery” and have not received due attention historically, we find the rejection that sometimes is shown to the support of European funds to “adjacent areas” that are not specifically located at the border. Nevertheless the support of the European Union to adjacent areas also found supporters in the field of regional management:

The fact that Andalusia appears, it is clear that Huelva is the more crossborder region, however... there is a target region in the cross-border cooperation in our case Huelva but then there are also adjacent regions, Sevilla, Cádiz... because what is clear is that for example the Andalusian Government... we are in Sevilla and encourage this cooperation, which also cannot simply limit the cooperation to the target territory... (Female, Sevilla/ Spain, CBC Regional Expert, 2011).

In reality, it is really truly complex to maintain a balance between supporting an entire region, and strengthening the attention to peripheral areas in order to achieve a greater territorial cohesion and a more equitable distribution of resources, policies that some experts see as a great need for the region. Achieving an articulation is another challenge for the future:

... we must encourage all these initiatives of Euroregions... because basically what is beating there is cohesion. Note that the main problem for the EU is cohesion. Cohesion does not mean uniformity... Cohesion means other things. It is one of the big problems. Cohesion and no very disadvantaged territories alongside other very rich, because it threatens the unity, eh? Because you can one day revealing and separating from me. And then that goes against the institutions of the Union (Men, Huelva, CBC Local Expert, 2011).

2.3. Evaluation of the participation and collaboration

Participation and collaboration in organizations whose work straddles along the border is seen as an opportunity, and there are several positive experiences from which several learnings can be extracted for future. In some cases this collaboration and contact unfolds according to circumstances that make it necessary:

...we have raised programs, "hey look today for you, tomorrow for me, now I'm interested in you... (Man, El Granado/ Spain, CBC Local Expert, 2011).

Through the GIT when a topic appear, an activity requiring the knowledge and the views of other entities of the territory, we have contacted them... In the Euroregion as I understand that this collaboration will be exactly the same, when needs appear (Female, Sevilla/ Spain, CBC Regional Expert, 2011).

Even within the same country some experts give importance to the possibility of establishing partnerships beyond the barriers of belonging to different political parties, such as Odiana experience in Portugal, consisting of three municipalities:

And the fact of Odiana itself... I see develop a cooperation regardless of political trend. And that's a first step. After accessing to the Spanish partners and build relationships

through Odiana it was much easier because it joint us a neutral position... (Men, Castro Marim/ Portugal, CBC Local Expert, 2011).

Although there are these specific positive experiences of overcoming political obstacles, this is usually a barrier perceived by most experienced CBC experts in the area being in their speeches with some frequency the idea that the future of the region can be mortgaged or subject to political problems. However, on some of the latest tools, EGTCs, note that arouse positive expectations. These speeches were on the one hand where the potential of the area is seen (and its development is expected), but at the same time some suspicions of political or institutional consequences appear.

I obviously see the EGTC as an important factor always with the commitment of municipalities... Cortegana eg. also cannot enter due to political problems (Man, Tharsis/ Spain, CBC Local Expert, 2010).

One of the aspects that make the cooperation difficult and the type of participation in the area has to do precisely with the institutional asymmetry and the difficulties of dialogue and decision-making at both sides.

yeah, yeah so if... therefore the CCDR are entities that depend on the State and have no autonomy... and there also have difficulty in order to develop any initiative, any... because they are dependent on the decisions of Lisbon (Men, Castro Marim/ Portugal, CBC Local Expert, 2011).

Discussion and Results

As advance, as different investigations in the area have recently showed we found an important inconsistency between policies and people, that have been addressing the preponderance of top-down actions. A route of sustainability for future and emancipation strongly recommend as a challenge the involvement of citizens in the design, following-up and assessment of such crossborder policies and programs, maybe with an increasing support of on-line technologies promoting participation (González and Gualda, 2014).

As suggested by our fieldwork, multi-level governance approaches in this crossborder area suggest some improvements as, for instance:

- Improving the role of GITs, giving them more importance and making equivalent the possibilities of action for GITs in the two countries.
- Solving problems for coordination at the two side of the border, and institutional asymmetries.
- Promoting mechanisms for involving citizens to the processes of decision, what means not only reinforcing the meso-level instruments (Euroregion, GIT, AECT, NGOs participation), but also reaching the micro-level (promoting that individual citizens can participate and collaborate in the decision-making process reinforcing their connections to meso-level and macro-level institutions and organizations).
- A better knowledge of institutions and formalities around the two countries in the

border, in order to dissolve barriers for working and making business in other country. On the other hand, there is some fear regarding the future, due to the economic crisis. Crossborder cooperation in this area was born thanks to the European funding that promoted several important actions and the creation of institutional networks, with an accent in state and regional governments. Municipal institutions, business organizations and NGOs are participating at a second level, and the participation of individual citizens in the process of development of the region can be considered as a challenge.

or we will be money and institutions will be able to work because it sustains a lot of people on both sides of the border or there won't be money, and we will return 20 or 30 years (Men, Faro/ Portugal, CBC Local Expert, 2011).

Some other handicaps for the future are connected to historical delays at the AAA border, translated into weak and not very dynamic infrastructures and not very modern economic activities. The recent creation of formal instruments for improving the collaborative actions along the border could be a new frame for developing second generation projects for the region. But the economic problems at regional and local level could be a weakness to go on with the previous steps.

On the other hand, though the building of some important infrastructures supposed a clear advance for the communications inside border region and the promotion of social and economic relationships (Guadiana International Bridge, 1991; Pomarão Bridge, February 2009; Paymogo Bridge, April 2012), the recent installation of a toll in the Portuguese Infante do Sagres highway (December 2011) has provoked a decreased of flows (more than 50% less), specially touristic ones from Spain to Portugal, and can be understood as a big contradiction in the try of creating a Euroregion (González and Gualda, 2014). The actual impact that local bridges (Paymogo, Pomarão) has had on flows and exchanges of this part of the border is still to be assessed. Both connect two unpopulated spaces (Baixo Alentejo and Andévalo) with little economic activity outside the local scale, and less opportunities in reaching those large European projects.

If the EU go on betting on crossborder cooperation (Objectives for 2014-2020), but this is not accompanied by local, regional and national administrations, and also by individual citizenships, it supposes a clear contradiction that will have effects on the area.

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Construction of local development through education: Intercultural Missions, a project on community participation²³

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Abstract. Intercultural Missions is a project on community participation in education, culture and local development that aims to contribute to the achievement of an inclusive society. With the present paper we want to communicate the most relevant aspects of the processes followed throughout the project. We explain the theoretical basis that has been taken into account when designing the project: inclusive education, radical democracy, cooperative learning, complex thought, socio-community approach, interculturality, and cultural nomadism. We also describe the territorial context where the project has been carried out, the desired objectives, and the different phases experienced during its course. The project has been analyzed as a single case study using qualitative research tools: participant observation, discussion groups, diaries and audiovisual recordings. Regarding the results, we highlight that the participatory process has been based on the creation of egalitarian social interaction contexts, which has encouraged citizen participation, and there have been changes in participants' perception on issues related to local development. We consider that a project of this nature helps to increase the university's social responsibility towards its context. Regarding the most important contributions, we highlight the concept of cultural nomadism as a tool for transformation and local development from cultural diversity and interculturality.

Keywords: community participation, local development, non-formal education, interculturalism, cultural nomadism.

Introduction

Intercultural Missions is the name of a project on community participation in education, culture and local development. The main objective of the project is to contribute to the consecution of an inclusive society, conducive to full economic, social, cultural and political participation of all persons on equal terms of treatment and opportunities.

The project takes place in the local dimension, seen as that general area in which most of the needs of citizenry are manifested, despite the current processes of globalization. In this space, the project has focused in the problematization of daily life, through a shared dialogue between local communities and external agents and, later, finding solutions together. On the basis of Intercultural Missions there is a desire to share perspectives on the local reality among those who live daily in this context, and those who travel through. These last, like nomads, provide the life lessons and experiences and, therefore, a dynamic component that contributes to cultural diversity.

Intercultural Missions are based in complex thinking, diversity of perspectives, and local knowledge as theoretical frameworks. It uses working methods belonging to cooperative

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learning, and it has several historical and geographical references: *Misiones Pedagógicas*, during the Second Spanish Republic, the Cuban *Brigadas Serranas*, and the Mexican *Misiones Culturales*, although it refuses the ethnocentric approach of those experiences.

The first edition of this project took place in two small villages in the province of Castelló (Spain) throughout the year 2013. About 50 people from different collectives have participated: Red Cross volunteers, *Casal Popular* of Castelló members, teacher degree and Master of Peace students of University Jaume I of Castelló, local networks for citizen participation in Vilanova d'Alcolea and Sant Mateu, and the coordinating team.

With this paper we make a tour through the theoretical basis applied to the project, with special emphasis in the description of the different phases of the participative investigation – action process followed in its implementation. Thereby, we report those different phases of the process involving, first, to disseminate the project to attract voluntary. Secondly, to involve different types of participants using different training actions. Then, intervention in the villages through cultural immersion of nomad volunteers in the territory, different actions to approach local reality to them, and developing a shared discourse about that reality and the ways to make possible the dreams of local communities. Finally, there was an evaluation day where the voices of the different collectives involved could be heard. The research methodology used has been the case study developed in both villages where the project has been carried out. In order to gather evidences, we have mostly used qualitative tools like research team diaries, participant observation, diaries written by participant people and collectives (nomads and local networks), audio and video recordings, and discussion groups. With this evidences, we have carried out a thematic content analysis that has enabled us to reduce and categorize data to address later its discussion.

Among the main results obtained, we highlight the impact the project has had on the villages, and in people and groups involved as well. Thereby, in the field of local development, some of the implemented actions have led to a greater contact and intercultural dialogue between local networks and nomad groups, the recovery and sustainability of different environments, or the appreciation of cultural diversity and immigration as factors for development and personal and community enrichment.

1. Basis

The project Intercultural Missions was conceived by Garbell Seminar²⁴. This is a space that gathers together a group of professionals in the fields of local development, education, social and cultural management, working in the province of Castelló.

This Seminar has become an agent of personal and social transformation, which aims to promote citizen participation as a process to improve the quality of life in towns with less than 5,000 inhabitants. People who take part in it, exchange information in order to research and promote participation in their action areas, they foster horizontal relationships, and they look for the creation of distributed networks, through an open, cross-wide and autonomous communication (Aguirre, Moliner & Traver, 2012) . At the same time, they also promote investigation – action, through participatory projects, as in the case of Intercultural Missions. The theoretical foundations that are at the basis of the seminar, and are reflected in this project, are as follows:

1.1. Inclusive Education

²⁴ <http://seminarigarbell.wordpress.com/>

In our educational contexts, the educational institution has become an inscrutable compartment where little or nothing of the local surrounding reality is known. In this regard, every time more sharply, there are learning processes that are taking place outside the classroom. It's a kind of learning that can happen anytime and anywhere (Acaso, 2012). We consider school must be porous, and it must interact with the surrounding environment. For this reason we foster, as researchers, investigation – action processes that take place both inside schools and beyond. Specially, we want to encourage truly inclusive non-formal learning processes that serve for personal and collective growth. For this purpose, we work with citizen participation community networks which are interested in transforming reality.

1.2. Radical Democracy.

In these investigation – action processes, which are located in non-formal and informal educational contexts, our position always tends to the horizontal. We think in education as a bidirectional process whereby we educate ourselves as a community. Therefore, educational projects we are involved in are characterised by giving voice and power to act on equal terms to all participants, thus we come to the ideals of the *vita active* explained by Hannah Arendt (2005). Thereby we intend to create synergies for the empowerment of individuals and communities who collaborate on these projects.

1.3. Cooperative Learning.

The projects in which we participate have a caring nature, understood as a fraternal relationship between people who are part of a community, a sense of belonging to the same group, and a common consciousness in terms of their interests (Traver, 2005). In this regard, our intention is to contribute to the cooperative construction of knowledge in non-formal educational spaces. For this purpose, we work with three basic components that are present in coexistence and learning contexts where action takes place: equality, difference and dialogue. The first two terms are intimately related to the question of cultural identity, which we will refer later. Difference should not be understood as inequality and, similarly, equality as uniformity or unanimity. To feel different inside a community implies the right to be considered equal to the other members in terms of social justice. The way to achieve this balance is based on the establishment of a dialogue in which our own assertion requires the presence of others (Escámez, 1985). Thereby, using cooperative learning, we intend to unite groups as a way to establish learning communities, learning to cooperate, share and live together and, eventually, cooperating to learn, proposing actions to teach teamwork.

1.4. Complex Thinking

Traditionally, the training we received answers, in the best case, to a classical scientific paradigm, whereby reality becomes fragmented in order to be treated methodologically and, then, to propose hypotheses, ignoring that fragments may end up being more than a sum of results. Consequently, the proposed approach is to develop mechanisms for analysis and interpretation of reality that transcend objectivity. Recovering subjects, paying attention the complexity of their actions, of their flexible contexts, and the relationship with the discourse that goes through them, is an imperative for the analysis of an increasingly paradoxical social reality. That is why we also contrast the considerations of the paradigm of complexity (Morin, 1997) with our scope.

1.5. Socio-community perspectives.

From socio-community perspectives, social context enhance learning and participation of all people from a plural and common point of view. Thereby we propose the transformation of the contexts in which we work, in terms of plurality, integration, inclusiveness and equal opportunity. Consequently, the main educational sources from which we start are social interaction, community participation, and transforming context through dialogue.

1.6. Interculturalism.

We work in diverse social contexts, from a cultural point of view, where tensions can arise depending on the management of the relationship between equality and difference. Thereby, processes we propose are intended to create a more intercultural and inclusive society. We understand interculturalism as a dialogic process, and therefore horizontal, through which individuals and cultural groups know each other and recognize their cultural identities as equally valid. In terms of interculturalism, the big challenge is to achieve higher levels of equality for all people while respecting their right to be different. Both concepts, as we said, are inseparable in this process: if the difference does not value equality we walk towards exclusion and, when in the name of equality we do not accept difference, we generate a homogeneity that leads to more exclusion and inequality (Traver, 2009).

1.7. Nomadism.

Cultural diversity is essential to the development of mankind. It is an invitation to dialogue, respect and mutual understanding among peoples and between people. When we talk about cultural diversity we have to refer to cultural identities matters, both collective and individual. All people, except those who still live in isolated contexts, share characteristics of their own unique cultural identity with different communities of reference. Therefore, while culture is dynamic, it is also diverse: we are not born with a prefabricated culture. Our culture is learned through interaction. This is because, throughout their lives, people are exposed to ongoing performativity that constantly changes them, and often without becoming aware of it.

This argument invites us to think that, while our lives and societies tend to sedentariness, our cultures are nomadic: they change position and, in this constant transit, they communicate with those from other backgrounds and become enriched.

2. Context

Intercultural Missions have been developed, in its first edition, in the towns of Sant Mateu and Vilanova d'Alcolea. These two villages, with respectively 2,100 and 700 inhabitants, are located in the province of Castelló (Spain).

This territory is characterized by a marked demographic inequality between a highly populated coastal strip and an interior area that, since the early Twentieth Century, has been steadily losing population.

Choosing these scenarios was not accidental. They have been selected because they are located in the range of action of the Socio-cultural Activities Service (SASC) of the University Jaume I of Castelló, and they actively cooperate with its programs. And also, as we have said, because they are municipalities in an area that can be described in terms of

inequality, if we compare them to other areas with larger population. This inequality is reflected in the daily mobility of a considerable proportion of the inhabitants from the inner zone to the coast and, in particular, to the city of Castelló de la Plana, because of work or shopping (Aparici, 2007). But it is also perceived in relation to the difficulties in access to basic health, educational and cultural services by the inhabitants of the area (Segarra, 2013).

Therefore, it is difficult to determine if these villages are part of a rural area, in a classic sense. From a social point of view, agricultural and rural areas base their relations in a community emerged from the conjunction of land and people, with all that this entails in cultural and economic fields (Ginés and Trilles, 2011). The own physical characteristics of the rural world make inevitable a series of social relationships based on need, exchange, neighbourhood, the fluidity of relationships and the inability to go unnoticed in the community.

On the other hand, we must consider that the main economic sector is no longer farming. The city, through the capitalism system has occupied the productive sphere of rural word, and industrialisation is at the expense of the countryside. Less and less, agricultural rhythms mark the rural calendar, even the senses that provide social roles to the cultural community phenomena disappear.

Therefore, the latent inequalities in relation with more populated areas, and identity singularities exist, and they are the cause of a process of reproduction in a cultural sense. Following this argument, it is necessary to say that we believe that the functional approach of the school as a mechanism for reproducing the dominant ideology (Giroux, 1985), is applicable to non-formal and informal learning spaces related to participation in cultural life. Thus, in our context we observe how the activities related to tradition, religion and folklore are socially recognised, and give legitimacy to a certain type of values over others.

This reproductive function involves a contradiction. On one hand, it maintains and reinforces the most characteristic features of the local cultural identity and faces the globalising cultural processes. However, at the same time, it is the cause of exclusion of those who do not share these dominant identity traits. This applies in particular to people coming from different contexts and it discourages those processes leading to the recognition of cultural diversity and working form an intercultural perspective.

3. Objectives

The overall project objective is to contribute to the achievement of an inclusive society that encourages full economic, social, cultural and political participation of all persons on equal terms of treatment and opportunities.

From this general aim, specific objectives set in the project are related to local development through active participation in cultural life, as a meeting between identity manifestations of culture, cultural diversity and non-formal and informal education. All of this is articulated through the following lines:

3.1. Increasing the role of culture in the territory.

The project aims to contribute to the construction and consolidation of a fair society from the dynamic role of culture and education. The specific objectives of this cultural activity are related to the equalisation of basic rights and obligations of the population, and non-discrimination on grounds of racial or ethnic origin, nationality, gender, disability, age, sexual

orientation or any other reason, as well as equal opportunities as a guarantee of an inclusive society.

3.2. To deepen cultural development.

By this axis we aim to promote the integration of diverse cultural identities within a framework of coexistence without any other limit than mutual respect and cooperation. At the same time, we attempt to contribute to the promotion of intercultural coexistence spaces in different areas of social life, from coexistence to living together and preventing and overcoming situations of hostility.

Finally, we would like to link local development to immigration in a positive way, with the encouragement of wealth generation, employment and economic promotion, as well as quality of life for all, and enrichment of the social fabric in townships.

3.3. Strengthen articulation of cultural and local networks.

The project aims to consolidate the existing mechanisms of citizen participation, enhance the presence of foreign-born population in common areas of participation, develop or strengthen sectoral or specific participation organisations in contexts of diversity, and reinforce associations.

We intend, in short, to boost citizen participation in general terms, to promote the associationism, and to incorporate all cultural identities to the general areas of participation.

4. Introducing the action

4.1. Diffusion of the Project and volunteer recruitment.

The Project starts in May 2013. The first phase consists in spreading it among certain groups unrelated to the reality that they will intervene. This diffusion communicates the general aspects of the project in terms of fundamentals, context, objectives and developmental stages of the activity. The groups belong to the sphere of the city of Castelló de la Plana: Red Cross volunteers, *Casal Popular* of Castelló members, teacher degree and Master of Peace students of University Jaume I of Castelló. This aims to find a group of persons who may provide a different look, from the urban environment, on the reality of a rural setting, but always starting from assumptions of horizontality. The project is well received in all cases.

This same diffusion is carried out with local participation networks that exist in the towns of Sant Mateu and Vilanova d'Alcolea. In this case the response of the population, although it is favorable as well, reveals a certain fear to embrace the external group, which is called nomad: people who are part of the local network, must host home a member of the nomad group, that is, they must live and connect with a stranger. However, there are enough people willing to participate in both populations. This action is absolutely necessary to achieve an immediate immersion in the local reality of the nomad group.

Once volunteers have been recruited to participate in the project, local networks concentrate on the definition of those problems relating to local reality which they will intervene during its development.

4.2. Increasing awareness: workshops.

Once the different groups participating in Intercultural Missions are formed, the coordinating group schedules a set of theoretical and practical workshops throughout one week. These workshops take place in September, first with the nomad group and then, with both local networks (in one single session). This responds to the need for participants to take ownership of a number of theoretical and methodological tools, to know each other and to know the context in which they will work. Workshops developed as follows:

Group connection. The objective of the first workshop is that participants know each other. During the intervention phase, they work collectively. So it is necessary to carry out group connection dynamics, games and cooperative learning techniques. This seminar is supplemented by two texts (Pallarés, Rodríguez, Traver and Herrero, 2007; and Lederach, 1995), which were distributed among all participants.

The complex look. In this session, participants face the fundamentals of complex thinking, initiating a process of interpretation of human and social reality from the perspective of complexity, and showing that the community environment where the project is going to be developed can be characterised using this point of view as well. The paradigm of complexity arises from the difficulty, expressed from time ago, that suggests the simplified and fragmented approach to the analysis of the human being and society. In this situation, there is a need to articulate the different approaches emanating from the field of Human and Social Sciences. When applied to field of community development, complex thinking makes possible a better understanding of its dynamics, and a more effective action proposal. The workshop mainly involves a practical and dialogic approach. The activity is based on two books by Italo Calvino (1997 and 1999), a film by Woody Allen (2011), and two newspaper articles by Juan José Millás (2013) and Jorge Wagensberg (2000).

The historical references. Through this session we intend to convey that Intercultural Missions do not just happen, but it is partially inspired by previous experiences: *Misiones Pedagógicas*, during the Second Spanish Republic, the Cuban *Brigadas Serranas*, and the Mexican *Misiones Culturales*. We carry out a description of the main features of these references highlighting their history, political context in which they took place, starting problems, general objectives, involved authorities, promoters, target population, popular participation, contents and actions, challenges and results. Subsequently, people involved in the different workshops are invited to identify such features in the context of Intercultural Missions. This is intended to deepen their knowledge of the project, and also to contribute to the creation of its story, and to make this speech of their own. It must be said, in terms of this section, that these historical references contain a very clear ethnocentric bias. Thus, the coordinating team considers that these references must be reinterpreted and adapted to our geographical and social context, and therefore cancel this bias.

On local knowledge. In this case, through reading and conversation from the proposal of several texts, we aim to highlight the importance of cultural diversity and the need to be aware, as human beings and as a collective, about the limits of our own gaze. So this session is based on the principle of equality of all cultures and reflection about the production of situated and shared knowledge. All cultural practices are valid, within the respect for Human Rights and Cultural Rights (Fribourg Group, 2007). Since cultural life is intensely expressed in local context, knowledge that is in this area is an important part of our cultural legacy. The texts from which begins the workshop are, between others, a short story by Galeano (2004) and the introduction to the fourth chapter of the book *School is dead*, by Everett Reimer (1986). Moreover it should be noted that in the increasing awareness carried out in the villages, the coordinating group decided that sessions on complexity and local knowledge would be taught to both local groups together. Thus, the session on complexity is carried out

in Sant Mateu, and local knowledge in Vilanova d'Alcolea. With this we intend that all participants are aware that they are sharing a common project. Both sessions are preceded by some group cohesion dynamics. Thus we intended to break the ice between neighbours in both populations

Introducing ourselves. The last day of this phase is dedicated to project a virtual introduction of the other groups participating in Intercultural Missions. Self-introductions with two videos, one on the nomads and the other on local networks were prepared. Thus, both groups can put a face to their other companions in the project and, at the same time, to know their interests. In these videos, each participant introduces him or herself (name and origin), and describes the reasons why he or she has decided to participate in the project Intercultural Missions. After this introduction, and in the case of the session carried out with nomads, we delve into the description of the reality of both populations where intervention is going to be performed: number of inhabitants, economic sectors, equipment, condition of cultural life, etc. Issues / dreams that local networks have identified, and for which they will work in the intervention phase, are also presented and described.

4.3. Intervention phase.

Intervention phase took place between 9 and 12 October 2013. The first day, it is necessary to break the ice. Therefore, the only activity that takes place is the reception of nomads by local groups, then, they take a guided tour through the town that allows them to become familiar with it. Dynamics includes a small snack to facilitate group cohesion and, finally, nomads are escorted to the foster homes, where they dine with families.

The bulk of the intervention work is carried out on 10, 11 and 12, following similar routines in three days. The two local networks have previously worked the concision of the problems affecting both communities, and the ways to provide solutions. Nomads have a minimum knowledge of them, thanks to the communication on the last day of the awareness phase. In this way and in addition, it is necessary to prepare a set of activities to bring the nomad group to these problems and, in general, to the reality of both towns.

Mornings are devoted to contact with the territory: visits to institutions such as schools and associations; contact with the productive sectors of the towns, agricultural facilities, tourist accommodation; workshops on local knowledge or environment. Moreover, the accompaniment of foster families, both inside and outside home, approaches the nomad group to the daily life of each town.

Afternoons are time to share views. Each session is dedicated to addressing one specific problem of those proposed by the local network.

In the case of Vilanova d'Alcolea problems treated are, in first place, the low participation of the population in scheduled cultural activities and insufficient cooperation inside associations, which are always activated by the same people. The next day was dedicated to the lack of integration of the immigrant collective. Finally, they tackle the issue of the loss of values in terms of respect, conservation and awareness concerning the environment, which is becoming more pronounced.

In the case of Sant Mateu, the following aspects are addressed, expressed not as problems but as dreams. First place, they want to stop population decline in the town. In this regard, it is essential to generate employment opportunities. Secondly, they think in a more participative population, where differences do not lead to conflict, and where cultural diversity is seen as

an asset. Finally, they hope to encourage relationships between different generations, through shared spaces and recovering traditional knowledge.

Sessions follow a script that has been previously exposed to the participating groups, which include the phases described below.

First, the problem to work with is introduced. The local network expresses its point of view on that problem or dream. This is explained by providing data, images or other resources that allow a greater and deeper argumentation. Then, the nomad group reveals its approach to the problem or dream. The starting point is the information provided during the awareness phase, which nomads have minimally worked on their own in the same session by an exchange of views. On the other hand, contact with reality contributes to a stronger exposition. The aim is to find those points of approach for every specific problem, while delving into the complexity, and therefore on the critical of every topic. Their presentation, as in the case of that one made by local groups, is carried out simply on their own voice, or using photographs or other documents that communicate the problem in a clearer way.

Secondly, they begin to work in small groups. As the previous phase generates new approaches to the problem, it is necessary to reflect on them, to prioritise those nuances that are considered as the most important, and to provide the new insight that each participant has about the problem. In this phase, the two collectives, local and nomad, work in mixed groups of four to six people.

Then, as a final stage, they all together hold a sharing and prioritisation of concepts and actions. Each small group presents its ideas that have just become more precise. Then, they try to prioritise the most important concepts of the problem, and the actions need to provide solutions. For this, two own techniques of cooperative learning are used, the snowball and the dreams tree, based on a new division of the large group into smaller mixed groups.

4.4. Evaluation phase.

The Project, in its intervention phase, ended on 13th October with an evaluation session in les Coves de Vinromà, a town halfway between Vilanova d'Alcolea and Sant Mateu. This session involves all participating groups: local network and nomad from the two towns, host families and coordinating team. Every group has a speaker.

This evaluation session materializes with separate meeting of the five groups involved: Vilanova nomads, Sant Mateu nomads, Vilanova local network, Sant Mateu local network, and coordinating team.

Groups are requested to value the following points: personal impact of the project; impact of the project on the town and on everyone in their groups; project appraisal (reviews, suggestions and contributions) in reference to its structure, timing, awareness phase, community life activities, work dynamics; and finally, what has left and what has taken every group during the intervention phase or, in other words, what has been learned and what has been taught.

4.5. Dissemination of results phase

This is the stage where the project is today. In addition to the various papers that are being presented at different conferences from a more scientific point of view, a documentary and a book that will be presented at the towns where the activity has taken place is in progress. This

action aims to give back to society the result of this experience and to disseminate it in other contexts.

5. Results

Regarding the project results, we consider interesting to expose those that have to do with the process, and with the sensations experienced by participants.

First, the proposals for transformation concretised during the intervention phase, have been formulated from the joint construction between all participants, both local networks and nomad groups. This shows how the process and participation dynamics put in practice facilitated the inclusion and intercultural dialogue between different groups and individuals.

Furthermore, the project has led to the opening, from a standpoint of equality, of some ways in the area of participation in public affairs and in shaping society. This experience has favoured greater openness of municipalities towards a “glocal” perspective that facilitates the exchange of different views between a local and global perspective. The traditional hermetic nature that preside dynamics and cultural processes of these municipalities, which are widely present in rural areas in the province of Castelló, has been broken.

There has been a change in the look of those people involved, especially around issues related to local development and the actors on which it depends. In addition, it was considered necessary to move towards a more inclusive society, where immigration can be seen as a value and not as a problem. In this sense, immigrant groups have achieved greater visibility, and this has created a greater sense of belonging to their new society. This situation has also slightly increased their inclusion in the processes of citizen participation. On the other hand, local participation networks, which bring together the associative structure of each town, have been consolidated. The other participants in Intercultural Missions have joined them. This consolidation results in the continuation of the work of both networks once the project is completed. At present, nomads have become part of these citizen networks, where actions affecting the social and cultural life of both towns are proposed and analysed.

6. Conclusions

Cultural and educational public policies in the Spanish context, are managed by the regional administration, because of the transfer of powers by the State. In this sense, planning tends to be centralised in these regional bodies. Municipalities sparsely populated and remote from the centers of power, which also concentrates most of the population, become peripheries in terms of attention and access to services. These policies are often based on the call for grants, which often do not respond to the needs and reality of these places.

In this situation of neglect, if not punishment, those municipalities have found support, especially from a theoretical but also practical approach, in the University Jaume I. This educational institution has become a benchmark for the inland towns of the province of Castelló, thanks especially to the University Extension Program managed by the Socio-cultural Activities Service. This service welcomes the concerns of the territory and cooperates with it, through a participation network of local managers involved in social and community development processes. Members of this network are trained and they participate in focus and action groups, through which projects addressed to alleviate the unequal status of these populations are proposed. One of these projects is Agenda 21 for Culture, which was introduced in Sant Mateu and Vilanova d’Alcolea in 2008 and has been active thereafter.

Through it, there is a proposal to encourage the active participation of people in cultural life. It is noteworthy that this project was the germ of Intercultural Missions.

This support is not given from a position of superiority but horizontality, equality and even in some cases, of curiosity and admiration of many aspects that constitute the reality of these populations.

In fact, through Intercultural Missions project participants, both nomads and local networks, have given a new value to living in these contexts. The latter, especially, are proud to live in villages, and the project has impacted positively on the vision of their own locality. This revaluation has been especially produced because the project has not been raised from a position of superiority on the part of the University, or the urban reality regarding the context of action. It is not intended, in any case, to acculturate from a positioning of imposition, but to start a dialogue based on the problematization of reality.

The project, on the other hand, also raises difficulties, being “welcome” that which is identified as the most important. To accommodate somebody, puts host families in a difficult situation. On the other hand, this also presents a challenge for the nomad group, since they completely ignore the habits of those. The project, in this sense, poses a challenge to opening to an unknown otherness, which affects the entire familiar ecosystem and mobilises it, while generating unanticipated interactions as work overload for families.

Certainly, despite the difficulties, the success of this welcoming process has been the strongest point of the project and we will not renounce to repeat this format in future editions. Welcoming has had a very special, intense, committed and global significance, and it has contributed to the creation of strong links between nomads and families. Thus, this welcome involves sharing an exciting joint project of transformation, local development and citizenship education, and it is a full immersion in the local reality and involvement by all participants.

Another interesting aspect is the problematization, which takes place throughout every phase of the project. This contributes to its understanding by all participants. The above paragraphs show how the fact to problematize and discuss about diverse theoretical and practical aspects, promotes critical reformulation of the project itself, and helps to shape expectations regarding their participation, as well as welcoming or as nomads.

Thus, participants have made the project belong to them, through a “reformulation of meanings” in the pre-intervention in the municipalities involved, which was aimed at training participants, but also during implementation and evaluation phases, from a practical point of view, and sometimes accidentally. There is no doubt that the analysis after the implementation of the project, which is still in process, will provide new results that will substantially enrich this shared construction of meanings.

Finally, the question of how will be told the project’s action, raises the dichotomy underlying the whole story of human actions: both nomads and local networks might like a story that should cede the spotlight on the community as a “social subject”, without highlighting any personal action; a story that was radically truthful and even humble.

However, they would also like that this story about the project had an exciting future role in potential participants, emphasising values and attitudes that leave themselves

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Innovative Forms of Adult Education - Bringing people together for rural development in East Germany

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Abstract. After the social and political transformation, followed by a process of deindustrialisation and a very high mobility of young people, the working shortage and demographic change is having an impact on the development of communities in East Germany. Young person leaving their home regions for educational reasons or job opportunities. Like all brain drain regions, East Germany is loosing their high potentials to the big cities. Almost paradoxically in certain branches of industry and especially in services in this regions is a lack of qualified employees. Young people are seen as the future for regional development not only as the parents of the next generation but foremost as innovative agents of changes. The following article is focused on the question which kind of impact open adult education could have on innovative rural development to improve the attractiveness of such areas. This contribution presents the challenges of rural adult education, describes the demographic change in East Germany and provides research results from the perspective of the “missing” people in order to regard practical approaches for local development. In a wider perspective regional development emphasises more than the possibility to work.

Keywords: adult education, rural development, demographic change, East Germany

Introduction

Thinking about adult education in rural areas requires on one hand viewing the characteristics of the term ‘rural’ in the context East Germany and on the other hand considering the role of adult education in the current situation and the possible impact on regional development. In Germany rural development as a challenge for adult education is theoretically and practical neglected (Klemm 1992, 1997, 2002). Adult education in the context of rural development is not a new approach, but the context in which rural development takes place has changed lately: (1) in the conceptual framework of adult education and (2) in the ways rural environment is linked to learning (Atchoarena/Sedel 2003). This article describes the challenges of adult education in rural areas. We show briefly six different models of learning adult education as an interactive service. Basic facts from eastern Germany will help to considerate the need for a wider understanding of adult education as an interactive tool for rural development. Having described the demographic change as a challenge for development related to trends of mobility and rural conditions, the article shows the results of a study regarding the missing generation as workforce potential. Three innovative examples of adult education were briefly explained at the end of the article to show which innovative potentials adult educational can promote local emancipatory practices and projects..

1. Challenges of rural adult education

Adult education in predominantly rural areas²⁵ is seen as an important factor of regional development in terms of economic, social, cultural and political dimension. But mostly it is

²⁵Three area categories are then defined at regional level (NUTS 3): 1. Rural areas ('predominantly rural'), with a proportion of people living in rural communities is over 50%; 2. Transition regions ('intermediate'), 15-50% and

seen as an economic impact: (1) usually as education for unemployed people or (2) as an upgrading of workers in their workpotential. In this way adult education is mostly seen as a tool to support the subjective adaptation of a changing economic environment.

“Programmes supporting regional development are guided by the priority of economic development, thus defining a specific function for continuing education” (Faulstich 1996, p.151)

The challenge of rural adult education where summarised by Klemm (1992, 1997). It is divided in two dimensions: (1) the concepts of adult education and (2) the institutional frame:

1. For the content of rural adult education a conceptual crisis and a lack of innovative concepts is regarded. There were little participatory programs because the interests of promoters and organizations prevent always a need-oriented education. Apart from participatory programs there are methodologically and didactically deficits in the lack of new forms beyond the lecture and course/seminar work. Process- and action-oriented forms are the exception. Adult educational programs are depoliticised and community-oriented issues are missing. The programs are mainly focused on the leisure sector like crafts, languages, health or dance.

2. Institutionally adult education in Germanys rural areas works with an aging infrastructure and a low potential of flexibility. There is a lack of funds for new projects. The staff of the organizations is low professionalized and full-time employees are underrepresented. The whole infrastructure is determined by voluntary work. The organizations established a distinct egoism, which shows a policy of differentiation, separation and competition among different organizations. Territorial demarcations are dominant and networking or cooperation in the field is an exception. As a result, community-oriented initiatives leave the organizations of adult education and organize themselves : Political education and cultural work establish new spaces because the established organizations are not useful for demand-oriented community work (see Klemm 1997, 2002).

The challenge of rural adult education is to get away from a predominant leisure profile and the idea of shaping people to supposed economic demands. The aim is to counteract a "nostalgic individualism" and a "non-critical utilitarianism" in adult education (Hahn 1994, p. 125). It should be developed in a interactive way to improve social changes together with rural communities. That means dealing with challenges in politics, business and society which are completely different to metropolitan areas.

According to Terluin (2003) the activity and capacity of local actors (knowledge, skills, behavior), rural internal and external regional networks and bottom-up processes are very important for rural development. Endogenous or mixed endogenous-exogenous approaches causes good economic development. Therefore adult education programs, methods and forms need to open up for new ways of learning and should reflect classical ways. The following models explain different formats in a systematic way.

2. Six models of adult education

3. Urban regions ('predominantly urban'), with a proportion of people living in rural communities people below 15%. For the purpose of delimitation of rural areas can use different criteria. In the case of the Free State of Saxony, the criterion of the size of the settlement as the requirements for a settlement and spatial structure reproducing demarcation best. Accordingly, for the purposes of this program, all localities are attributed to the rural areas of Saxony, with less than 30,000 inhabitants (EPLR p.4 <http://www.netzwerk-laendlicher-raum.de/themen/eler/eler-in-den-laendern/sachsen/>)

Adult education can be seen as a service for development in the sense that learning always needs a provider and a user. Learning and education occurs in the interactivity between them. It is a mistake to think the service of adult education and its programs are like products made up by an organization and just looking for the right consumer. Production and consumption happens in adult education in the same time and only in this interaction emerges the product as visible. Success and failing lies in the responsibility of both sides (see Schäffter 2013).

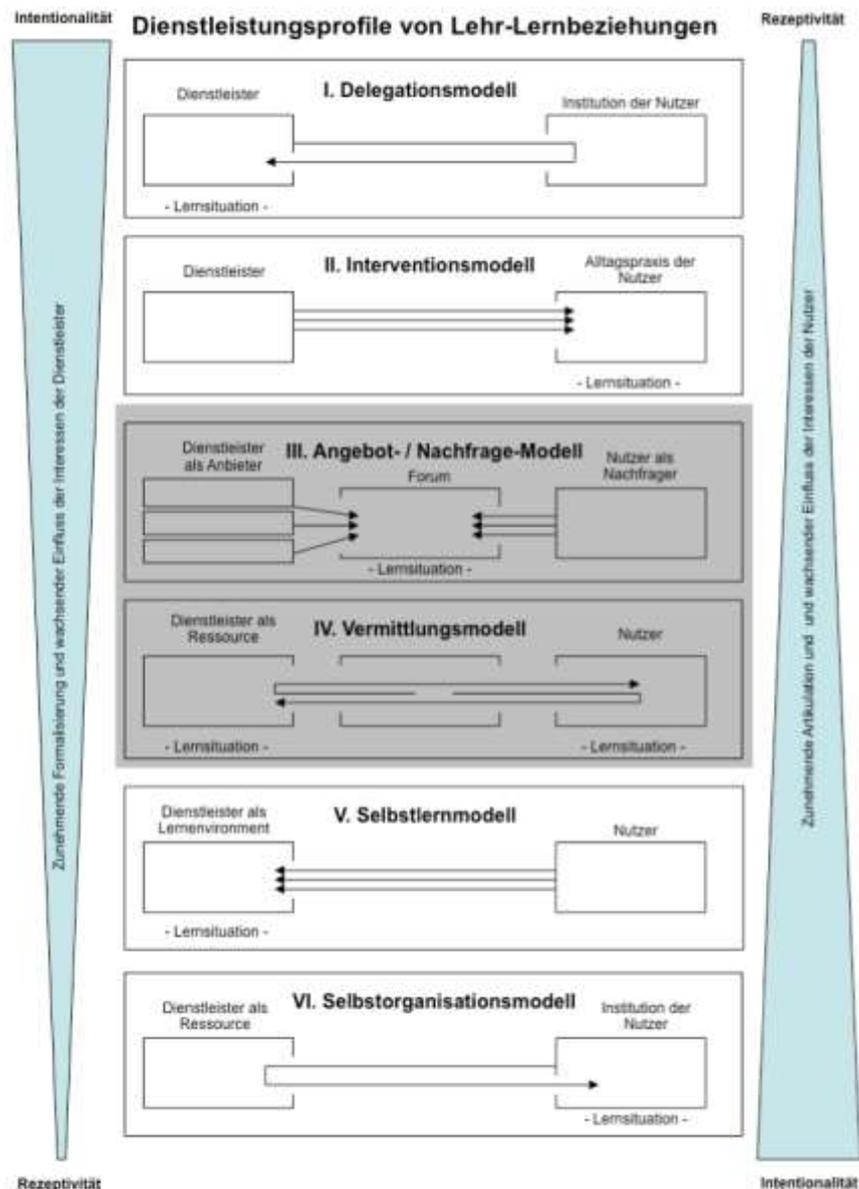


Figure 1 Sechs Strukturmodelle institutioneller Kontaktprozesse.

Source: Schäffter, O. 2014, p. 64

Schäffter (2014, p. 61-83) presents six different models (see figure 1) of adult education describing as educational service profiles. Each model shows on the horizontal level the field of the educational service provider and the field of the user. On the vertical level all models are described by their intention and level of reception in each model. In the model (1) and (2)

the intension is on the side of the providers. The user are receiving the service. In model (3) and (4) the intension is on the side of the user or learner. The relation between provider and user is balanced in models (5) and (6). These models will be presented very briefly and will be used to understand innovative forms of rural adult education and their challenges:

(1) The Delegation Model offers programs for identified target groups which are delegated to attend the training. The decision to participate in the training does not necessarily lies in the individual user and the aims of the trainings are embedded in a field of practices. This model is used in adult education in order to train people within their organizations like companies or associations.

(2) In the Intervention Model providers of educational services are looking for users in an active searching process. The educational activities are not only directed to individual learners. It is rather a socio-educational access to a specific learning group. This model is found in community organizing concepts where educational activities aim to change life and work in institutions. In the context of rural development the intervention model is useful as a participating approach for adult education because the intention is oriented on problem solving and the needs in the participant's life. The results are depending on the manner of intervention. The learning needs are determined by an external assessment and based on general facts like low density of public transport in rural areas for example. The assumptions are checked with the affected people in order to search and learn together for solutions in communication with stakeholders in this field.

(3) In the Supply-Demand Model, the activity between the education providers and the users is balanced. An educational program is provided and is either accepted and used or not. The model works when the 'right' program in competition with others is provided and related to the needs of the users. Because the program is already established and standardized, the user has little influence on it. The limits of this model in the rural areas are seen in the fact, that adult education specialised programs can not be supplied for all regions in the same way. The specific challenges in rural areas cannot only be tackled by standardized learning processes.

(4) The Mediation Model is based on an institutional understanding of subsidiarity in the form of open content and supportive concepts. An intermediate instance provides with information a didactical structure, a transfer between the institutions of adult education as service suppliers and the groups of learners. This model has a special impact on learning fields where the content, methods and forms are not clear but allready part of the learning process.

(5) In the Self-Learning Model the activity is in the field of the learners. Self-conscious learning groups or individuals formulate their learning needs and use dedicated learning spaces. This openness to the self-determination of learners demand a broad withdrawal of pedagogical intentions and therefore the waiver of the provision of content-related learning objectives. The learning support is derived from a pluralistic understanding of education. There can be hardly given a greater sense or target from outside. It is important to support the learner to develop through his assumptions, expectations, interests, goals a satisfaction, meaningful learning. In this model the aim of organized adult education is focused on the development, encouragement and promotion of autodidactic skills in civic learning spaces. The teaching assignment in this model is mainly represented as a learning guide. The demand of learning has to be determined but, the answer is less a special program than a more communicating process in order to develop a context. This model has great similarities with the concept of self-directed learning (Long 1995).

(6) In the Self-Organising Model the learner themselves organises in their immediate living environment learning processes and get experts of their choice in the field. The experts offer

education as service with tailor-made material, methods and guidance.

Having described the six models of adult education from Schäffter (2014) the next chapter explains the background of challenges through demographic change in the rural regions of East Germany and focuses on a special generation and their latent or obviously learning demands.

3. The demographic situation in East Germany

The rural regions of East Germany are ahead of a demographic trend. Since 1990 they have continuously boast a negative net migration population (see Figure 2). This has to be justified especially with an inadequate supply of jobs and the demographic decline after 1989:

“In the GDR, the average number of children per woman was still in 1990 at 1.52. In the uncertainty of the period after 1989 they broke and fell in the eastern states in 1994 to a historic low of 0.77 on average. Meanwhile, this so-called total fertility rate has reached the West German level, 2008, it was in the former territory of western Germany at 1.37, in the new states of Germany at 1.40 and in the whole german territory at 1.38 children - and still well below the so-called consisted sustaining level of 2,1” (Berlin Institut 2010, translated by the authors).

The high unemployment rate in eastern Germany after the reunification was a consequence of the rapid de-industrialization process, which should adap the less competitive former GDR economy to the circumstances of market economy. Since 1990 the unemployment rate in East Germany lies continuously above the national average. There is a persistent imbalance in east germanies labour market to the detriment of workers, and particularly at the expense of junior staff (Lutz et al. 2010). These settings have caused many people to leave their places of origin. Through migration East Germany lost between 1990 and 2006, approximately 1.2 million citizens. This represents about 7.5 percent of the East German population in 1990 (Martens 2010).

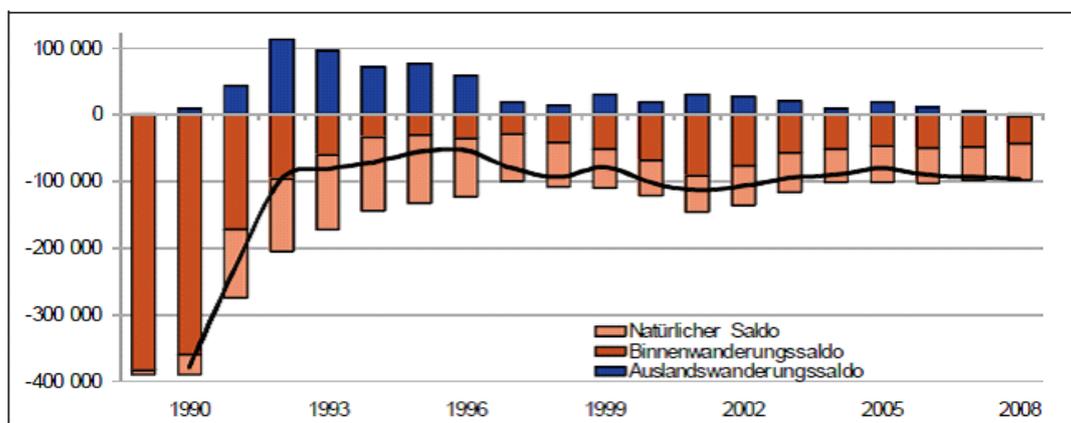


Figure 2 Components of population change in East Germany including Berlin (East Berlin just before 1991). Source: Blum et al. 2010, p. 15

Especially the upcoming generation left East Germany for qualifications, study and work. So 40 percent of this mobile people were between 18 and 30 years old. Especially rural areas and small towns were affected by migration (Luy 2009). Today there can be found places and tracts of land in East Germany, which correspond to projected demographic parameters of the future (Kröhnert et al. 2011). Few areas in Europe are unable to show a similar rapid upheaval

such as East Germany, but it is expected that elsewhere similar movements will happen. In this respect East Germany takes with its demographic development a European pioneer position as a laboratory of development in rural regions. The results of the migration bears the fact that the available supply of skilled labour is low and the current workforce will retire in the near future from professional life. This shift from a junior staff surplus in the 1990s to a pronounced shortage of skilled workers take a lot of firms and regions unprepared. Especially small firms in rural areas are characterised by a very homogeneous age and qualification structure associated with a lack of expertise on Human Resources (Lutz et al. 2010).

Summarising: The people and institutions in that regions have to deal with those challenges of unemployment and a de-industrialised future. Also at the same time with a lack of workforce. Therefore they start to look for needs and potentials of the people who stayed or plan to come or to come back in their home areas, to build up families, engage in the community activities and funding companies.

4. The Third Generation²⁶ of East Germany

The Third Generation of East Germany is described as those who were born between 1975 and 1985 in East Germany. It involves about 2.4 million young people who can be considered as a generation due to their cohort membership and by a similarly stored imprint of the experience of 1989 and the subsequent upheaval. They are migrated in large numbers from their regions of origin (Kröhnert et al. 2011). Being characterised by a very high mobility these people in the age between 29 and 39 are missing in rural areas in East Germany as active members of the society. This generation is for two reasons of particular interest in the discussion of rural development in East Germany. First they have explicit and implicit skills and qualifications of economical interest. Secondly a latent sense of place and the crucial difference when it comes to analysing (re)migration potentials. Aging and migration are influential facts for a long-term economic development also in the context of cultural offerings. Fewer people also mean lower cultural and social offers for this target group and vice versa. But not just this vicious circle is to be feared. Young, well-educated people are often carriers of innovation, company formation and socio-political commitment.

A qualitative research yielded important information regarding the Third Generation East Germany as workforce potential to specify the role of adult education in the promotion of local emancipatory practices and projects as solution to it. People born in the regions of East Germany were asked in narrative interviews about their ideas and plans for the future to find out more about their relevance, systems and interpretations (Meuser/Nagel 2002). All interviews were transcribed and evaluated by a group of interprets. With the choice of narrative interviews as an empirical basis, we have found an excellent tool to understand the personal, subjective decisions of young East Germans. We do not claim to be representative in a strict sense, but try to understand how motives and personal dispositions are stored. With the use of a uniform, but openly designed interview guide, we have secured the thematic comparability of the interview material. The results were organized into three priority areas: profession and career, family and employment and sociocultural environment (Enders et al. 2013). The interviews bring insight into visions of the future and can't hold the fact that many

²⁶ The initiative "3rd Generation of East Germany", founded in 2010 in Berlin is focused on the generation born between 1975 and 1985 in East Germany. One goal for a network between this people of a special generation is to gather potential of engagement and to support local development. In the first place to make the engagement of people in eastern areas visible and on the second place to learn from each other and to engage others. Many projects in this direction were done like conferences, scientific debates and workshops.

of the presented views and attitudes have their roots in the past. The main results of the study useful for the tasks of adult education are:

1. We found a considerable sense of identity, which refers to East Germany. It is apparently not limited to the places of origin, but used East Germany as a reference frame. The experiences in the places of origin, even if dated back a long time, built on an image of East Germany, which makes it difficult to develop a vision for the future. The migrated part of this generation takes a picture of East Germany in itself, which is ten to fifteen years old. Due to the economic and social development in East Germany, the current relationships and circumstances of life are significantly different - compared to the time at which the migrated people left their places of origin. Their experiences and meetings with their home regions are taking place at the holidays during visiting the family and by the negative and stereotypical media presence. The results makes clear that methods and forms of adult education for this generation have to adapt their accessibility and a content which surprises the picture in mind. Therefore it would have a greater potential to see the regions in East Germany as part of a global transformational society instead of a special case. It is worth a discussion to ask, which facts influences the choice where mobile and well qualified people want to live and work (Enders et al. 2013, p. 36).

2. The interviewed people showed a great pragmatism in the choice of their work and living spaces. The pragmatic and adaptable lifestyle raises the question, if this generation is suitable as agents for innovative change or as a kind of "filler" in the rural areas where they come from. The study concludes that they have a very high potential to initiate new developments (through the combination of cultural connection ability, newly acquired stocks of knowledge and patterns of behavior and the situation to make the career because of their age structure currently) - but: this generation doesn't know this, they don't know about their own potentials.

In the study some requirements were named which could be seen as tasks for rural adult education in order to initiate a process of learning - individual and insitutional - in the rural areas of Eastern Germany: (1) to initiate a change of image and identity of 'the East' while gathering knowledge about innovative and new developments and reflecting the special history of East Germany and (2) to demonstrate the potential and connecting facilities for people, by developing creative "brain-drain-back-concepts" by identifying and communicating best practice projects.

The evaluation of the interviews provides the opportunity to bring attention to issues of adult education to support local development in the regions of East Germany. Seeing life shaped by institutional procedures and constructions of normality and historical cohort effects, individuals and their learning is always linked with the collective through their life course (Alheit 1996). Seen in this perspective adult education as life long learning is to reflect historical and social transformation as a searching process (Schäffter 2003) to find innovative and individual solutions. It will be important to guide structural and individual learning processes. Communities are facing the challenge of creating learning spaces top down and to provide support for bottom-up developments. Only in a continuous, cooperative and communicative atmosphere between politics, business and civil society the potential of rural areas can be activated and connected to the migrated people.

5. How to bring people together for rural development - A glance into practice

Having summarized the challenges on rural adult education and the models for adult education, the challenging circumstances in the rural regions of East Germany were briefly described and a special group of people were focussed in order to play a special role as user and provider of adult education. It looks really far away and irritating that people who immigrated from their hometowns will transform into learners of adult education in order to develop their places of origin. A glance into practices will show innovative ways to think about the possible approaches of rural adult education in a new way:

The first example is the network DORFPLATZ 3.0: the first digital project-development-platform as a digital neighbourhood for non-profit regional development. Under the heading “create your home” all people are invited to create projects for their hometowns, to share knowledge and to organize meetings. The idea of the network comes from two migrated people belonging to the Third Generation of East Germany in order to move something back in their places of origin. Experts for learning like programing, crowd-funding etc. were invited or called for special projects and demands.

The second example is the network BÜNDNIS OBERLAUSITZ which focuses on the organization of learning in the context of regional development while offering regular events in winter and summer holidays in cooperation with rural communities. Called the winter or summer future nights everybody is invited to meet and to discuss about special problems in the region. The events adapt to the accessibility of the migrated people and their holidays. Themes like mobility in rural areas, local services like education, culture and questions of energy supply in ageing and shrinking communities were discussed with experts and new projects were found. The projects demand certain inputs like moderation or funding as learning needs in order to develop ideas. Being organized in different places, planed in cooperation of scientists, local firms, local mayors, responsables of the commune etc. The evenings offer a wide network of people. Gatherings are mostly looking for a special theme like empty communal buildings and their possible future or the problem of the missing young people.

“Here people come together with their dreams and ideas and develop joint forces and projects for the future of Upper Lusatia. Ideas are affecting the changes; commitment and patience are the ones who let attractive places to live and be; Enthusiasm is the engine. With you together we try to develop a new quality of communication and self-organization in Upper Lusatia. We invite you to participate within the framework of your own time, material and creative possibilities. We are free and open to all who want to participate.” (<http://www.zukunft-oberlausitz.com>, translated by the authors).

The third example are BIOGRAPHICAL WORKSHOPS. With the slogan “Let’s walk together on the trail in our past!” People from the "Third Generation East Germany" invite to talk about home and the turning mental images of "East" and "West", as well as institutions of the GDR. In real but also in digital rooms, the guided workshops have an impact on engaging the people for the future by reflecting their past:

“On one hand, the subject seems to put East and West more and more into the background - it is for our generation apparently no longer appropriate at all to deal with it or to cherish positive memories of the GDR. On the other hand, many families in the GDR have made negative or even traumatic experiences that have not been processed yet for the most part and now reverberate in us. In the biography workshops, the focus

is on understanding personal experiences and feelings in the context of socio-political events and express. This will change their own perspectives and there may be new possibilities for action” (<http://www.dritte-generation-ost.de/projekte/biographieworkshops.html>, translated by the authors).

Bringing people and themes together offering adult education within a wide range of forms: from social media discussion, network gatherings, to thematic workshops or a seminar in crowdfunding. By cooperating with other networks, they support engagement and empowerment for individuals and institutions in East Germany. Regarding the challenges of adult education in the beginning of this article, this projects are participating and political on a local level. But the elder organisations of adult education are rarely involved in creating and supporting this learnings in open and mainly selforganized context. The practical examples described above are mainly converging toward model 5 or 6. More research and empirical work is necessary to answer the question which kind of support people involved in such projects of rural development need, and how organizations of adult education can benefit here and offer support.

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What (de)motivates continuing education? A study on the transition to higher education for holders of vocational training in Brazil

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Abstract. Studies focusing on the transition to higher education are relevant in the current Brazilian context due to the trend in increased schooling, mainly because of the difficulties in finding employment and the raising standards of qualification demanded by the labour market. Therefore, this study examines what (de)motivates the student transition from federal vocational schools to higher education in Brazil. This paper highlights results from surveys conducted with 1,570 students who graduated or dropped out of their vocational courses between 2006 and 2010. Among them, 969 (68%) entered higher education and 601 (32%) did not. Statistical factor analysis was used to identify the motives for entering or not entering higher education. Among the entrants, the most influential factors included interest and personal realization, career and wage expectations, university's perceived high quality education, no cost, and location. The main reasons for those who did not enter higher education included lack of time and money, perception that there was no need for higher education, unpreparedness and difficulty of entrance exam, lack of access to institutions and courses. This study has potential benefits for students, educational counsellors, vocational schools, and educational policy makers.

Keywords: Educational Transition; Vocational Training; Higher Education.

Introduction

The higher the educational level of a country's population, the higher the economic and social development of that country. Moreover, individuals with a higher education are more likely to understand society and play a proactive role in it. In this sense, it is important to understand the pathways that lead individuals to go into higher education.

Studies focusing on the transition to higher education are relevant in the current Brazilian context due to the trend in increased schooling, mainly because of the difficulties in finding employment and the raising standards of qualification demanded by the labour market. However, little Brazilian research was done on student's transition to higher education. Therefore, this study examines the student transition from federal technical schools to higher education in Brazil by considering the following research question: What (de)motivates the transition of students to higher education for holders of vocational training?

The study considers theoretical approaches linking academic performance and transition of students to cultural, economic and social aspects (Abrantes, 2005; Duru-Bellat, Kieffer, & Reimer, 2008; Gomez, 2009; Lamb & McKenzie, 2001; Reay, Davies, David, & Ball, 2001; Reay, 2002). In regard to these approaches, access to higher education differs according to students' socioeconomic profile (level of parents' education, income and employment status), academic aspects (school performance and type of school attended), and personal characteristics (gender, race, and age).

Abrantes (2005) highlights that transitions can involve moments in which school inequalities are accentuated because groups that usually have lower educational outcomes are particularly vulnerable. Youth from more educated families and advantaged social classes tend to present academic privileges by being less susceptible to the negative effects of the transition. These negative effects can lead to greater distances between school culture and specific youth, as well as local, ethnic, or class cultures, thereby resulting in significant social exclusion.

The transition from secondary education is understood by Gomez (2009) through the metaphor of the "bridge", which relates to the transition between the high school and the various options of life, study, work and personal realization that await graduates in their life after school. The quality and relevancy of the received education are decisive for educational, professional and personal destinies. Indeed, secondary education is the final level of education attained for many students. It can be the last chance to complete the citizenship education as well as understand the complexity and diversity of life and opportunities that may be available after schooling. For some, this education guarantees entry into higher education, but for others, the absence or weakness of this type of education does not translate into the continuation of studies and playing a positive productive role in society. Namely the "bridge is broken" for those that are excluded in employment, economics, and culture (Gomez, 2009). Focusing on the transition of young people after high school, Lamb & McKenzie (2001) exposed the problem of exclusion and inequity regarding access to the labor market and formal education. They point out that social background is strongly related to the educational and professional opportunities, which are more favorable to young people who have a higher socioeconomic status.

From these complex interrelated individual, institutional and contextual issues, this paper seeks to understand the (de)motivating aspects influencing the student transition from federal vocational schools to higher education in Brazil. It includes a description of the study's methods, results from quantitative data, and main findings and conclusions.

1. Data and Methods

The data analysed in this paper are from surveys (n=1,570) with students who graduated or dropped their vocational courses between 2006 and 2010. The analysis includes participants who studied in 37 vocational schools in Minas Gerais, Brazil. After leaving these schools, 969 (62%) of the students entered higher education and 601 (38%) did not.

Probability sampling (Babbie, 1999) was used for participant assortment due to its efficiency in selecting a set of individuals of a social group that adequately represents the heterogeneity of the group as a whole. Babbie (1999) points out that a sample is representative of a given population when all members have equal probability of being selected for the sample. Thus, the selection by random instrument is the key to probabilistic sampling method, which allows for drawing inferences about the larger population from which the sample was derived.

A structured questionnaire was the survey instrument used to collect quantitative data. It contained questions about the motives for not entering higher education and were answered by those who have completed high school. As well, there were questions about the motives for stepping into higher education, responded by those who chose to continue education.

Statistical factor analysis was applied to classify the most significant motives declared by the respondents. Factor analysis is a multivariate statistical technique used to analyze correlations among multiple variables, indicating an inherent set of common dimensions, called factors. These factors are constituted to maximize the ability of explaining the full set of observed variables. This type of analysis is useful when a study includes a large number of variables and there is a need to represent a small number of concepts, instead of many facets (Hair Junior, Anderson, Tatham, & Black, 2005).

Thus, two factor analysis were conducted: one included the main motivating factors for further education and the other one, the key demotivating factors for not progressing to higher education. The variables present in each factor are highly interrelated, since the grouping variable has the standard statistical correlation criteria among the participants' responses. The

linear association is given by the factor loading value. The higher this value, the greater the importance is the load in the interpretation of the factorial matrix. The factor loadings higher than ± 0.30 represent the minimum level; the values of ± 0.40 are considered more important; and if they are ± 0.50 or greater, they are considered with practical significance (Hair Junior et al., 2005).

In order to examine the adequacy of the data to conduct factor analysis, the following statistical tests were performed: the Kaiser-Meyer-Olkin (KMO) measure and the Bartlett test of sphericity. The Bartlett test served to verify the presence of correlations between variables by considering the significance of the reference value equal to or less than 0.05. The KMO measure tested the adequacy of the sample size for the use of the technique. Values greater than or equal to 0.6 were accepted. In the factor rotation, the orthogonal Varimax method was selected, which raises the maximum independence of the factors among themselves. Regarding factors selection, the criterion of eigenvalue greater than 1 was considered. Factors with eigenvalues less than 1 are insignificant and should be discarded (Hair Junior et al., 2005).

2. Motives for entering higher education

Out of 1,570 surveys participants, 969 (62%) entered higher education after vocational training. The entrants answered questions regarding the motives that influenced their decision to participate in higher education. In order to select the most significant variables, exploratory factor analysis was applied to condense the variables into a smaller number of factors.

Statistical tests, which are used to verify the data adequacy for conducting factor analysis, showed the following results: $\chi^2 = 1652.78$; $df = 45$; $p < 0.001$ (Bartlett) and 0.73 (KMO). The tests exposed high significance of the correlations among variables and adequacy of the sample size for the use of this type of analysis. Three factors were identified based on the criteria of eigenvalue greater than 1, which together explained 53% of the observed variance in the variables.

The exploratory factor analysis results are in Table 1, which contains the extracted factors, the categories associated with them, the factor loadings, the number of respondents per category and the respondents' average in each group or factor.

Table 1- Factors Associated with the Transition to Higher Education

Factors	Categories	Factor loadings	Respondents
Factor 1 <i>Interest and personal realization</i>	Affinity or liking for the field/profession	0.6	809
	Knowledge and skills acquisition	0.83	790
	Personal realization	0.77	782
	Respondents' average		794
Factor 2 <i>Career and wage expectations</i>	Possibility of having a good wage	0.81	699
	Potential to accomplish professionally	0.58	678
	Need to obtain a higher education degree	0.30	641
	Profession valorization in the labor market	0.84	627
	Respondents' average		661

Factors	Categories	Factor loadings	Respondents
Factor 3	Course quality and credibility	0.51	656
Higher education characteristics	Education gratuity	0.69	535
	Location of higher education institution	0.68	456
	Respondents' average		549

Source: Developed by the authors

Regarding the influential motives for the transition to higher education, the results of the factor analysis condensed the succeeding factors, which were placed in a hierarchical order of importance:

The Factor 1, “Interest and personal realization”, relates to affinity, liking and interest in the chosen study field, as well as the quest for personal or professional fulfillment, and expansion or acquisition of new knowledge and abilities.

The Factor 2, “Career and Wage Expectations, included the possibility of having a good salary, improving on work or on the chosen career, profession valorization by the labor market and the need to obtain a tertiary education degree.

The Factor 3, “Higher Education Characteristics”, included programs’ high quality education perceived by students, no cost, and convenient location.

These results show that interest and identification with the area of study and quest for personal and professional accomplishment were the students’ main explanations to continue their studies. The need to remain professionally developing by increasing their level of education was also a significant aspect. Other important motives relates to instrumental features that are represented by seeking for socio-economic and professional ascension in the labour market.

Furthermore, the characteristics of higher education institutions and courses (perceived education quality, convenient location and education gratuity) were influential in continuing studies, suggesting that contextual aspects related to the university and higher education programs can favor or not favor the transition.

These results are consistent with the study’s theoretical approaches that state the process of access and permanence in the educational system is influenced by contextual factors of the educational institution, such as quality of education offered, resources and structural characteristics and geographic location (Dore & Lüscher, 2011; Fini, 2007; Rumberger, 2011; Silva & Hasenbalg, 2002).

The data analysed in this session indicate that the academic opportunities goes beyond individuals’ economic, social and cultural aspects. This supports the idea that the educational institution contextual features can affect education outcomes.

3. Motives for not entering higher education

From the total of 1,570 participants in this study, 601 (38%) did not enter higher education after completing or leaving the vocational education. This group of non-entrants responded to questions about the influential motives for choosing not to progress into higher education.

Results of statistical tests showed the adequacy of the data to perform the second factor analysis: $\chi^2 = 729.492$, $df = 45$; $p < 0.001$ (Bartlett) and 0.64 (KMO). The explanatory factor analysis extracted four factors, which explained 59% of the observed variance in the categories.

Regarding the issues that hampered students' pathways to postsecondary education, Table 2 presents the four main factors. These factors were named as follows: (1) lack of time and money; (2) perception that there was no need for higher education; (3) unpreparedness and difficulty of entrance exam; (4) lack of access to institutions and courses. The first factor included an average of 194 respondents; the second factor, 157 respondents; and the third and fourth factors, 128 and 117, respectively.

Table 2 - Factors Associated with the Non-Transition to Higher Education

Factors	Categories	Factor loadings	Respondents
Factor 1 <i>Lack of time and money</i>	Child and/or home care	0.74	66
	Financial difficulties	0.59	253
	Difficulty in balancing work and study schedule	0.58	263
	Respondents' average		194
Factor 2 <i>No need for higher education</i>	Desire to enter higher education at another time	0.72	257
	Satisfaction with vocational training	0.68	56
	Respondents' average		157
Factor 3 <i>Unpreparedness and difficulty of entrance exam</i>	Unpreparedness for entrance exam	0.89	161
	Difficulty level of the entrance exam	0.82	114
	Poor quality of secondary education	0.71	108
	Respondents' average		128
Factor 4 <i>Lack of access to institutions/courses</i>	Unavailability of courses in fields of interest	0.78	125
	Lack of institution close to home or work	0.69	108
	Respondents' average		117

Source: Developed by the authors

The Factor 1, "lack of time and money", is mainly linked to socioeconomic status, which averts the transition to higher education for lack of financial resources. Besides financial issues, lack of time to study is another important factor. The difficulty of combining professional activities and study or by the prioritization of domestic work, such as caring for children and/or the home can be barriers to such education. Socioeconomic status and availability of time are key elements that can lead students to choose work instead of study. Both are substantial indicators to academic performance and persistent behaviour in relation to study (Rumberger, 2011).

The Factor 2, "perception that there was no need for higher education", is represented by lack of interest in attending a higher education course at the moment and by the view that secondary vocational education is sufficient as a career training. This demonstrates satisfaction with the technical career, which leads to unconcern to further education.

The Factor 3, "unpreparedness and difficulty of entrance exam", encompasses issues in accessing higher education, due to the lack of training or difficulty to pass in the entrance exams or because of the poor quality of secondary education. These problems suggest deficiencies in the education system starting from the primary levels. These deficiencies can lead to learning difficulties, dropouts and not of continuing to study into university. As a premise that students with severe delays are more likely to not continue studies, it is important to observe education lagging indicators or retention, (TCU, 2012).

The Factor 4, "lack of access to institutions and courses", is related to the withholding of courses in fields of student's interests as well as the absence of higher education institutions next to their work or home. These problems highlight the need for more public investment in expanding the supply of higher education.

These set of factors indicate that the transition into higher education is influenced by students' individual factors, including lack of time and financial resources, satisfaction with the level of education achieved, and lack of preparation for college or university entrance. This lack of preparation can also be related to the school context (lack of quality of K12 education). Other contextual factors include the lack of availability of higher education courses and institutions. These factors that demotivate the continuation of studies present the need to think of new strategies to support students' transition and provide effective opportunities to further education.

4. Conclusion

The study on student trajectories from vocational training to higher education aimed to identify a variety of individual and contextual factors that influence the continuity of studies. The main motivations for transitioning or not into higher education were considered from the perceptions of different students who completed secondary education and chose to progress or not into a post-secondary institution.

Regarding the motivations for entry into higher education, the main factors included interest and personal realization, career prospects and salary expectations, and characteristics of university (perceived high quality education, convenient location and gratuity of course). These results show not only the quest for personal and professional development as well as a raise in wages, but also the demand for quality and free higher education and in places accessible to students.

Among the group of non-entrants, the most influential reasons for not continuing studies included a lack of time and money, the perception that the level of education achieved was sufficient, lack of preparation and difficulty of the university entry exam, and the difficulty of access to institutions and higher education courses.

These results suggest the need for policies to expand opportunities of access to higher education for individuals with low income and alternatives for those who live in places with limited access to higher education. They also have potential benefits for students, educational/vocational counsellors, public and private vocational schools, as well as policymakers and evaluators of educational policies.

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Dialogues on work process and activity: collective construction of knowledge in a clothing production cooperative

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Abstract. This paper describes a methodological procedure undertaken in a research named "Pedagogies of associated work: uses of the self and circulation of values and knowledge of adult workers". The research aimed at clarifying the uses of the self and the circulation of values and knowledge of adults in associated work. It lies at the interface between the fields of study: Adult Education and Work-Education, based on theories about the work activity, the Ergology, and studies on the integration between research and formation.

The empirical object of investigation was a cooperative of clothing in the city of Porto Alegre, Rio Grande do Sul /Brazil – called UNIVENS, which is integrated to Solidary Economy. The cooperative has three work sections: cutting, sewing, and screen printing.

It describes and analyzes the methodological procedure called "workshop", which was held with members of the UNIVENS Cooperative as a unique experience of dialogue on the work with the workers, inspired by the Ergology Three-Pole Dynamic Device (DD3P). The workshop was built to foster the visualization, organization, analysis, and understanding of the process and work by the people of the three sectors of the cooperative. Consequently, the identification and analysis of the uses of the self, knowledge, and values present in the daily work activity. Interchanging of words, perceptions and looks among the participants, mediated by photographs and their subtitles, have contributed to the emergence and mutual problematization of knowledge and values about each stage of the work and its dynamics.

Keywords: participatory methodology; work knowledge; solidary economy; co-operative; ergology.

Introduction

This paper describes a methodological procedure undertaken in a study named "Pedagogies of associated work"²⁷: uses of the self and circulation of values and knowledge of adult workers". This research aimed at clarifying the uses of the self and the circulation of values and knowledge of adults in associated work. It lies at the interface between two fields of study: Adult Education and Work-Education, based on theories about the work activity, among which Ergology stands out, and studies on the integration between research and personal development. The empirical investigation was a case-study in a cooperative of clothing in the city of Porto Alegre, Rio Grande do Sul, Brazil – called UNIVENS²⁸, which is integrated with Solidary Economy. It is part of a Solidary Ecological Cotton Chain named "Justa Trama"²⁹ which is a network of cooperatives that extends throughout Brazil. The cooperative has three work sections: cutting, sewing, and screen printing, and currently 25 women and

²⁷ The term "associated work" is a form of organizing work that is characterized "by the collective ownership of the means of production, by the equitable distribution of the fruits of labor, and by the democratic management of the decisions regarding the use of the surplus and the direction of production. (Fischer & Tiriba, 2009).

²⁸ UNIVENS - Unidas Venceremos -; that means "United we will win".

²⁹ JUSTA TRAMA – Fair Network.

one man are members of it. This article describes and analyzes the methodological procedure called "workshop", which was held with members of the UNIVENS Cooperative. It was a unique experience of dialogue on the work with the workers, inspired by the Ergology Three-Pole Dynamic Device (DD3P). The workshop was designed to foster the visualization, organization, analysis, and understanding of the process and work by the people of the cooperative's three sectors. Consequently, the identification and analysis of the uses of the self, knowledge, and values present in the daily work activities were intrinsic to this procedure of research. Interchanging of words, perceptions and perspectives among the participants, mediated by photographs and their subtitles, have contributed to the emergence and mutual problematization of knowledge and values about each stage of the work and its dynamics.

Dialogues on work process and activity: collective construction of knowledge in a clothing production cooperative

A local group convenes with a strong belief about the legitimacy of each one when he/she is positioned as a producer of knowledge. Thanks to an appropriate procedure, method and dynamic, any person committed to the life, to the life that forces us to choose, can forge concepts that will reveal hidden knowledge in the activity and will allow this knowledge to be confronted with those already formalized. (Durrive, 2010, p.318)

To better understand the sectors' work activities of Cooperativa Univens, from the individuals to the whole company, workshops were held with the workers. The workshops were held with workers aiming at learning about their work activities and the work process. One of the objectives was to help the workers to better know their own activities, trying to show how complex it is. The workshops were inspired by the Encounters on Work.

According to Durrive (2010) the objective to promote the Encounters on Work is to multiply the debates and questioning about the work activities. The purpose is to create moments that allow the worker to stop and look at the work and confront their doing. At the same time, the researchers can look for workers on their own work and thus promote further dialogue about the activity.

We sought to investigate the potential of the workshops, designed as Three Poles Dynamic Device (DD3P), to help the workers recognize, reflect and transform their work through their detachment and confrontation to their work activities. Thus, we helped them identify the knowledge and values produced in the realization of their work activities. As a fundamental resource to undertake the workshops, flowcharts of the work process were produced as a key element to help the workers to create distance, recognition, visibility and confrontation to their work activity. Flowcharts were constructed based on previous researchers' participant observation³⁰ and photographic recording of everyday workers' activity at the cooperative and also using photographic recording taken by the workers themselves. In the workshops, workers interpreted the flowchart and changed it as a result of dialogues provoked by questions posed by the research team. Therefore the workshops allowed workers detachment

³⁰ The term "associated work" is a form of organizing work that is characterized "by the collective ownership of the means of production, by the equitable distribution of the fruits of labor, and by the democratic management of the decisions regarding the use of the surplus and the direction of production. (Fischer & Tiriba, 2009).

from everyday work activities, promoting important debates on the individual and collective choices based on workers knowledge and values.

The Work Activity and the Uses of the Self

The keyword is activity, synthetic operator in action, especially at work, whose multiple facets will be discovered along the way (Durrive, 2010, p.309).

A myriad of situations, experiences, big and small decisions, feelings, emotions, conflicts permeate the work process and activity. At work, while the workers are performing routine tasks, they are not just repeating or running them. They are thinking, reacting to the unexpected, and assigning new meanings to the experience. Thus, their activities are not only a playback of the prescription or of what others have already thought, but also results of dialogues with themselves, with their own anticipations. Somehow, the workers reinvent the way they are doing things all the time.

The individual reacts to the unexpected, i.e., to situations that were not anticipated, intended as routines of their work activity. Thus he or she makes many small choices at work, making changes and therefore producing knowledge based on values that influences the choices. "The work acts do not find the worker as a soft mass on which the memory of the acts to be reproduced would fall passively" (Schwartz, 2000, p. 41).

Upon carrying out their work and responding to situations that were not foreseen, the employee makes use of himself: it is the individual in its being that is called upon, and the resources and capabilities are broader than those that are explicit (individual virtues). There is a specific demand (free disposal of personal capital), and there is a manifestation of a subject who reacts according to historical conditions and those of his own. This is because the individual, when involved in work activities, does not remove his knowledge, values, history or his human characteristics from himself. Men and women at work continuously oscillate between the "self" (si) and the "I" (Eu) (Schwartz, 2000, p. 45). This is the center of expertise and choice that determines itself on the basis of ideas and symbols transmitted by the historical heritage and by contradictory projects that the future is bearer (self - si). The micro-choices reveal from which point this "self" (si) is used and how the individual develops himself face-to-face with relationships, antagonisms, and potentialities of life that the social relations engender in history. It means, therefore, to think that there is not a mere execution at work, but contradictory uses of "self" (si) by oneself and uses of "self" (si) by others. "Fundamentally, every act of work is developed in this hybrid manner" (Ibid, p.42).

Nevertheless, when someone talks with the workers about their activities at work much of this is hidden³¹. So such rich use of oneself remains unrecognized by the workers.

[...] Following the same scheme that hides the singularity of the operator in the transition from the instruction to the result, we tend to form too quickly an idea of the work: either it is mistaken with the job or the task, or it is seen as the product of an isolated individual. (Durrive, 2010, p.313)

³¹ Data collection was conducted through interviews along with the observation of actions and dialogues in the workplace, and the use of photography, all of which was done by the researchers and those who were studied, conversations overheard at the machines, etc.

According to this author it is necessary that the worker engages him/herself in a dialogue with others in order to recognize everything that is invisible in his or her work, since one person alone cannot realize the complexity involved in the work process and activity. It is necessary that someone poses questions, facilitating the dialogue in order to help the worker to quit his/her routine, enabling awareness about the person's activity at work.

The person alone - especially when he/she faces social and personal difficulties - cannot build this point of view. He/she needs a "face to face" that mobilizes him/her to an enlightening replica. I would say that this kind of interlocutor helps him/her "to give birth to his/her own knowledge", to paraphrase Socrates ... [...] It seems tough to enter into what is not codified, to put into words what is lived. (Durrive, 2010, p.296)

The worker hardly talks about the work in all its complexity. Through dialogue stimulated by questions posed by the researchers, the cooperative workers were challenged to talk about the work. When workers were asked, for instance, about their relationship with to their machine, it is possible to see their affection for the tool. They showed feelings and values that made both researchers and workers comprehend a little bit more about the complexity of their work activity:

Researcher: Do you talk to the machine?

Therese: Yes we do talk to it!

Lisa: When it [the machine] is nice to me I compliment it!

Therese: I scold it! haha .The machine is my mate!

I think for those who like to sew the machine is a companion! A person who enjoys his work, even if he or she is stressed. Sometimes, the machine and all these accessories and the work are companions.

Researcher: In the work of the cooperative, the dressmakers have it different from other sectors. Each one has a special relationship with their machine. It's different

Paty: Yes, because it [the machine] is ours. You know, the machines are ours. Although some machines are those of the cooperative, everyone has one. We have invested in our own machines.

Rose: Do you know that if we worked at a factory [not in a cooperative] the machines would not be ours?

Researcher: Yes, that's what I was just about to ask.

Rose: I've worked in a factory, but at that time I used to say that the machine I worked at was mine because I was working with it all the time...

Researcher: Did you talk with that machine?

Rose: Yes! I understood that it was "mine".

In the interactions and in the interviews, the researchers seek to understand the differences between the way the workers relate to their tools and work activities.

We also have as an example the case of Rose reflecting about the profound relationship the workers have with their machines in general. The relationship that a worker establishes with his tools is present in the workday activities, but it is usually not treated this way. And it is in these collective moments of discussion that the complexity and the intricacies of the work process can become explicit.

Creating collective moments to talk and learn from the worker's own activities

The purpose of the Encounters on Work network is to multiply the places of debate about the activity, because they are unimaginable reservoirs of energy for individual and collective education and development. (Durrive, 2010, p.309)

The idea of the Workshop (within the research context) was developed and inspired by the propositions posed by Durrive (2010)³². The purpose was to create moments of discussion, recognition, exchanges, confrontation, and self-confrontation of knowledge among the participants, contributing to their awareness of the process and the actual work activities in which they were engaged, thereby expanding their knowledge and the knowledge of the research team about their work. The point of view adopted by the researchers was that "... work is a place of debate, a space of possibilities always to negotiate where there is not execution, but rather use, and the individual as a whole is called up in the activity (Schwartz, 2000, p.34). According to Durrive:

The step by step of the meetings is not linear: it circulates among some major issues that each one can ask him/herself about on his/her field of action¹. It is a progression in three stages: promoting awareness of their own activity; problematizing the activity; calling up formal knowledge and establish the confrontation [with the experiential knowledge]. (2010, p.312)

Making the work activities visible is complex, since the work is often seen only in its descriptive form, i.e., in the way it is planned and anticipated, projected, and not in the way it happens in practice. Regarding this aspect, the author says:

[...] when replying to the question "tell me about your work", the answer, first, refers to the list of tasks, i.e., to the ever anonymous encoding (of the craft, of the job), in the sense that it goes for anyone. Rather, what resists to the communication is this famous "inner activity" that is very personal, of course. It takes some time and it demands to have a minimum of technique to make the point of view of the activity to emerge. (p.296)

In this sense the workshop was the way found by the research team to hold a conversation about the work activity and the uses of him/herself in the work. In other words, "tell me about your work" means to go beyond the simple list of tasks that are expected to be met by someone. Therefore, we had the guiding idea:

³² Durrive (2011) explains the goals and logic of meetings about the work being done by ergoeducators. The idea is to create places for discussion about the work activity from the perspective of the Ergology. In a concise explanation it is possible to say that these meetings, that dynamically incorporate research and training, are constructed in three stages: Confronting the activity; working on the construction of an argued viewpoint, and comparing the established knowledge.

[...] to help that person to put into words what he/she lives in a situation of production, because the point of view of each one on his/her own work is never completely ready to be expressed. (Durrive, 2010, p.296)

The dialogue during the workshops mediated by images and the questions from the researchers enabled the identification of aspects and stressful situations experienced by the workers. The workers of the sewing sector, when questioned by investigators about the use of the sewing machine by the individual and by the collective, commented on the differences in the care of machines:

Therese: "It's horrible, because sometimes you will pick up the machine and, for example, a colleague broke the thread and did not put it back, or the needle is crooked. Or. Where are the tweezers? Where are the keys? Hence it is bad, you have to keep asking your colleagues to make purchases... right?"

Therese shows the researchers how difficult it is to combine collective and individual perspectives at work.

Rose: "Or when one of us arrive at work and the thread gets busted or dirty!"

Rose reinforces the idea of how complex it is to combine the collective and individual dimensions at work.

Researcher: "But you are talking about yourselves, right?"

The researcher asks more, trying to stimulate them to talk and think more about the issue.

Rose: "Yes, about ourselves!"

Isaurina: "This happens when you are working collectively!"

Someone says: "On that machine, for instance, everyone works. Then when you see, there is no oil in the machine!"

Someone says: "Then you take a machine and something happens... you think 'oh, I will not fix it! I've got it already broken! I've got it busted, I'll leave it busted'" Researcher: *"Does it take a lot to have to make this adjustment?"*

Paty: "Sometimes yes, sometimes no".

Helena: "It depends on the machine."

Researcher: "Does everyone know how to do it?" (Researcher asks another).

Marilia: "Most of us know."

The dialogue above is an illustration of the challenge that must be addressed: Recognition of the work activity and a production of workers argued their viewpoints about the activities. At the same time, it is a challenge for any group of workers to listen to and have dialogue with others who work together, as values and ways of thinking and acting at work vary.

The Workshop as a Three-Pole Dynamic Device (DD3P)?

The human activities of work imply re-situating the relationship between the pre-existing knowledge about the work and the knowledge that is originated in the human experience of work. This generates in Schwartz (Schwartz, 2001, p. 10) words an "intellectual discomfort" in relation to both: pre-existing definitions and concepts about the work, as well as the

creations in act that are waiting to be conceptualized. At the edge of this tension knowledge can be produced which is closer to how the work is really carried out. This is the matrix of changes and therefore of variability and unforeseeable things. Facing the demand for verbalization by the worker of the happenings in activities and at the same time the problematization of the aforementioned, through concepts and norms about human labor, workers and researchers are called upon to engage in a dialogue. In order to make the dialogue deeper, a Three-pole Dynamic Device (Schwartz) takes place. (Cunha, Fischer, Franzoi, 2011).

This device was developed by Yves Schwartz and his colleagues from the Department of Ergology/Provence University. Sant'Anna and Hennington (2010, p.6) summarize the DD3P:

In this scheme, pole A represents the pole of knowledge and constituted values in scientific universes, that is, those that were built and are available to anticipate the activity. Pole B, represented by the knowledge processed and re-processed in the activity, consists of the pole where the learner and the people who work with him are: it is the meeting of several protagonists around what happens at work, not only to look at the work itself and the application of the constituted knowledge available in pole A, as for looking at work as a unique moment, where the protagonists should be inventive to find solutions to the work.

Finally, pole C, which constitutes the pole of questioning, is described as Socratic. It has a double direction, where the meeting of different protagonists around what happens at work supposes a certain kind of demand that is, at the same time, a demand of learning, of mastering concepts and verbalization of work and, also, a demand of entrepreneurship learning (Schwartz, Durrive, 2007), described as a form of humbleness regarding the work activity that represents a source of information about the form with which one can put into practice the wisdoms constituted in pole B. The use of this scheme shows that, when meeting at work, one will never leave unhurt, since the three-pole dynamics engage all its protagonists. (p.6)

The Workshop was inspired by this concept and the steps proposed by Durrive (2010) in his article called “Pistas para o ergoformador animar os encontros sobre o trabalho” (Clues for the ergoeducator to facilitate encounters on work), where he explains how to conduct research-educating Encounters on Work.

In the Encounters on Work, each group gathers people interested in this coming and going between knowledge and experience. None of the participants adopt the posture that he/she is ignorant and comes to learn from a wise person. Each one, when confronted with the notion of activity, recognizes him/herself and the others as producers of knowledge - precisely because they are producers of history, novelty, thanks to the inventiveness required to manage the distance to the prescriptions in any circumstance of the activity. (Durrive, 2010, p.310)

Nevertheless, other theoretical references and experiences were somehow used in the design of the Workshop and the flowchart: the Marxian concept of the work process; the experiential knowledge of the research time on the craft of sewing, the work process in industry, uses of photography (especially photo-ethnography) in research, and familiarity with the Latin American Popular Education approach, specially the methodology of systematization. In this

paper we highlight the approach of Ergology. But it is not difficult to see the heritage of other theoretical repertoire³³.

It was crucial to build epistemological-ethical-political conditions for the desired dialogue. The relentless pursuit of effective and affective conditions for real communication with the cooperative members led us to design the Workshop after various incursions into the everyday life of the cooperative.

Prior to the Workshops we made participant observation, which included photographic records and descriptions of work situations in the form of field diaries; the application of a questionnaire, and also the production of photographs of work situations by the workers themselves generated a large amount of information and perspectives about the cooperative. All this material allowed the researchers to get a representation of each step of the work process of the three sectors: cutting, sewing, and screen printing. Subsequently, this material was used to create the flowcharts in an attempt to express the work "in progress". This was the first synthesis of knowledge constructed by the research team on the work process³⁴. The aim of understanding the relationship between the work process and a worker's activity was always in focus.

Such knowledge and skills observed in the labor field produced a representation - somehow external, somehow internal – of the process and functioning of the three sectors of the cooperative: the flowcharts. Flowcharts functioned particularly as knowledge maps by supporting the encounters on the job. The workshop and the flowchart were born together to produce knowledge in a process of dialogue. Anyway, we must emphasize that the flowchart produced an important mediation between researchers and those who were researched for mutual recognition of knowledge, as well as reflections on the process and work activities of all involved. It allowed workers an overview of the sector for each of its members and, conversely, a collective vision of each step embodied by single individuals interconnected by the working process, but always marked by singularities. We can say that it was a kind of a map of each sector constructed by several hands, creating more favourable conditions for the dialogue in the workshop. The flowchart had visual marks of the subjects involved in the work under analysis. The exercise of the visual flowchart representation facilitated the dialectical process of workers detachment and built up a wider understanding of their work.

This can be seen in the first moments of the workshop when, after an initial observation of flowcharts, and an attempt to understand whether or not they correctly represented the working process, the workers began to discuss the steps of the work process and make

³³ Durrive (2010, p.310) himself mentions a famous Freirean expression: "men [and women] educate themselves together intermediated by the world" in his article "Pistas para o ergoformador animar os encontros sobre o trabalho" [Clues for the ergoeducator to facilitate encounters on work]. More references to Freire can be found in recent works by Yves Schwartz, especially regarding epistemology.

³⁴ The flowcharts of the working process in various sectors were developed by the research team by using photographs, along with the support of information in a field diary, and audio recordings made during the observation process. Uncountable pictures of everyday work were taken by the researchers while they were participating in observation, which were studied later on. There were many discussions among the research group on the compilation of flowcharts. For example, should we present our synthesis or should we point things out with arrows and photographs to let them work? Should we take photographs that represent the group? Does everyone feel included? Will they look at all the pictures again and will they recognize themselves in the photographs? How will respondents relate to the photographs at the time of the workshop? We opted to make a synthesis beforehand. That way the workers would also be confronted with our summary, under our observation. At the time of the workshop, the synthesis was made by the researchers is returned to the workers, who redo it based on their work activity.

changes in the pictures and labels of the flowcharts. Below an illustration of the workers talks that followed their process of modifying the flowcharts.

Helena: "I will start changing this step. I start putting thread through the machine needle."

Researcher: "Does everyone agree"?

Some of the other workers confirm it: "Yes!"

"Okay, how is the order ... There (pointing out a step of the work process)" ...

Sometimes it starts with a serger. "This here is the kind of work we do, isn't it? Is that right? ... shirts, uniforms ... That is just the kind of work we do ... the way we do the work is here, understand? (points out to the other flowchart)."

Rosa: "This here, is the kind of work we do, right ... shirts, uniforms ... that's right! This is just the kind of work ... the way work is here, right?"

Researcher: "Does the use of a different machine depend on what kind of thing you sew? Is that right?"

Lisa: "There are several ways of sewing. There are many different steps and uses of machines."

Therefore, the workshops became the highlight of a long process of data collection, systematization, and partial analyses of work process and workers' understanding of it in which the flowchart was a key element.

We used much time to reflect on the design of the workshops. Several questions were asked: "What is the best way ahead after making the decision on the flowchart as the basic material of the workshops? Do we provide photos and captions blank and let the group visually reconstruct the work process or, conversely, facilitate a representation made by the workers exclusively? What impact would each of these forms have on the members of the cooperative? How to deal with the photos taken in the workshop by the staff and those taken by the workers themselves? Do the flowchart and the questions that trigger reflections provoke descriptions and analysis of dimensions of the work done in the workplace? How to combine the Marxian concept of the work process and the perspective of the activity of ergology? How to deal with the idea of norms and prescriptions versus real work in a cooperative standard which rules are less formalized and tacit rather than formal? And how to deal with the heritage of the knowledge of the craft vis-à-vis the knowledge produced in an actual work situation? How to conduct this exercise so that there is a real researching and learning process for both respondents and researchers? How to maintain an attitude of humility and at the same time intellectual rigor?" We had so many questions.

We were concerned with creating procedures that could facilitate communication between researchers and those being researched. For instance, communication should not be reduced to verbal or visual language. As outlined below we created conditions for moving the "materials" that represented the working process through a non-fixed flowchart scheme. This was an attempt to allow them to use their hands to manipulate the material. There was a hypothesis that in this way the workers' mind and body would be treated perhaps in a less fragmented way, facilitating their openness to get into dialogue.

The Workshops: "step by step"

Three workshops were held with the workers from each sector of the Cooperative: cutting, screen printing, and sewing. For its accomplishment a "step by step" draft was written with

the aim of guiding the team. This process demanded a long and careful preparation. The “step by step” guidelines, of course, could be modified in each workshop, comprising: a) a presentation of the functioning of the workshop; b) an explanation of the flowchart mounted on brown paper and the reason the photos and arrows were not fixed on the paper, explaining the existence of blank cards and photos to be used as the group wished; c) a proposition of some questions for the participants: “does the diagram (flowchart) represent the way each sector works and functions? What does not match?” By showing the spare arrows, photos, and cards they were asked to change anything that they thought was not matching their perception and experience. This moment happens along with a dialogue focused on the reasons for the changes they made, the place of each one in the sector today, etc. The dialogue followed the perspective to understand the organization and functioning of the sector through the history of the cooperative. “Was it always like that? If not, what were the other settings?” If that was the case, they were asked to represent previous settings. “Why did the changes occur? What is the place of each sector in other times of the cooperative? Why?” After talking about the past they were supposed to talk about the future. What were their ideas or desires of changing the work process? Any personal desires? Why? How would they represent those possible changes? How would each one be? Finally we explored the theme of knowledge and values produced in different sectors: What kind of knowledge and values used by them nowadays were learnt on the factory floor? What knowledge do they demand to improve their work? Why? Were there values that should to be developed? Why? At the end of each workshop an evaluation was conducted with the participants and general comments were made.

Therefore, in each Workshop, after the “new” flowchart was finished, the participants were invited to talk about the work, and the conversation was recorded through photographs, audio, and video³⁵. The researchers explained the synthesis and the proposed work, making other photographs and blank strips available to include other new images and written captions if needed. The participants assessed the flowchart, analyzed it, taking into account their own experience in daily work activities, and made changes in it. During the movement of members of the cooperative, dealing with photos and arrows brought up an ongoing conversation about how the team saw and represented the work and how they saw it.

After this rich and eventful process, a new flowchart emerged with a closer look of who the subjects of the work activity were; we stayed all around the flowchart on the brown paper and continued the conversation, conducted more or less by the script prepared by the researchers. There was a rich discussion about knowledge and values, differences between the way each one works, comprehensions about standards, and how to build a vision by working in a cooperative. The overall aim was to seek ways to provoke talks about work activity.

In the workshops, workers interpreted the flowchart and changed it by exchanging ideas, such as looking and moving things on flowchart, or walking around the place where the flowchart was. All the time they were provoked by questions posed by the research team. There was much discussion of values, and they questioned and talked a lot, including about standards and renormalizations. There were some points of tension, which was not an obstacle for the majority of them interacting and engaging in dialogue. They were open to discussion and possible criticisms and suggestions. Relationship problems appeared in tensions regarding aspects such as financial gains, errors in production, distribution of work according to preferences, pressure and productivity. There were also tensions related to the quality of the

³⁵ The compilation of flowcharts served as a trigger of on-the-job encounters. The use of photos associated with the field work of researchers in the process of compiling the flowchart was made as a representation like a memory.

parts produced related to standards and the uniqueness of the workers, which were present in the end products.

The flowchart below shows the version with the modifications made by the workers of the sector.



Figure 1 Flowchart of the cutting sector - UNIVENS

Flowchart: top - down, right - left:

1) arrival at the work place; 2) receiving the order; 3) writing down the order and specifications; 4) choosing the fabric; 5) bringing the fabric; 6) opening the fabric; 7) workers from the cutting sector in activity; 8) checking the order demands; 9) order without ribbing; 10) order with ribbing; 11) choosing the patterns; 12) unfolding the fabric (spread length); 13) fixing the fabric with clips; 14) setting the patterns and designing; 15) machine or scissor-cutting; 16) preparing the batches; 17) assigning the work of the day; 18) writing down in the booklet; 19) sending the order to the sewing sector; 20) checking ribbing demands; 21) cutting the pieces and the ribbing; 22) sending order to the silk screen sector; 23) packing the pieces of clothing; 24) deliver to the customer.

The Workshop somehow allowed a detachment from everyday life, promoting important discussions among the workers about their choices at work, based on values and experience and professional knowledge. The issue, for example, of schedules and renormalization appears in the words of this worker:

Last year we started to write down a timecard, I had to take a whole day off we've been taking some time off too. Then I wrote down that day, the end of the month came, I received, shared, and paid back that day I had purchased from colleagues, [but] then we did not pay anymore because we thought it was absurd. Nobody leaves unless it is necessary. These days a gentleman friend of mine died, I was at the funeral. So, it's not for us to play, we are adults, responsible, it is not because I miss an afternoon that it will hurt the others. When I'm here I'm always trying to work as much as I can; of course I stop a little bit, but we are very responsible. (Worker's talk)

The discussions led to recognition, mobilization, and production of values and knowledge. They talked a lot, some criticized themselves, and some were open to criticism. Some examples are: problems regarding a sector that earns more and does not pay for the mistakes and criticism against the distribution of parts for sewing among the women, among other issues. They also debated about issues related to the way they were building up their way of acting collectively and the quality of the products they are selling in the market.

For those who are buying, no matter who sewed, no matter that little letter there, what is important is that clothes are part of [the cooperative network [Justa Trama, of which UNIVENS is part] or are produced by the cooperative. It is our name that stands there and not the one of each seamstress. (Worker's talk)

All these workers' words made us, as researchers, think about what else they have been learning and teaching each other and which are the choices that are faced every day. Which values beyond what they manifested made them go in one direction or another?

We considered that the collective discussion about issues such as skilled labor and renormalization versus norms, the quality of the products, work relations, and division of labor was a moment to increase awareness about the work. This, perhaps, can trigger transformation in the workplace led by the workers themselves, as the dialogue establishes an exchange of knowledge and values in order to allow the worker to look at his/her work from other viewpoints, thus expanding the possibilities.

To be aware of the permanent process of reworking the norm, of which we are authors, of our own adventure every time we enter in activity to accomplish a task, can have decisive consequences. Indeed, to the extent that I can say something about the persistent gap between what someone asks me to do (through the requirement or norms) and what it requires of me (what leads me to rework this norm), I'm much better positioned to negotiate my place in a collective work, to learn from experience, effectively anticipating the problems to be solved, to transmit what the confrontation with reality teaches me (Durrive, 2010, p.309).

The workers' participation in the production of pictures about the work itself became as objective as possible, thus allowing greater ownership of it. For the researchers, it was possible to know the work process beyond what the research required, which was enabled by ethnographic inspiration. The collective discussion about the flowchart that was compiled by the researchers was given new meaning and was compiled again by the workers, making it possible for them to become detached from their own work. Upon talking about the work it was possible for the researchers to better know about the work and for the workers to take over more of their work, thus going beyond the routine, mechanical activities of it. The basic idea is that the process of representing the everyday enables workers to get closer to it and at the same time be detached from it, thus becoming educational as they recover from the historical point of view, raise a number of questions, try to explain, make an analysis, evaluate whether their work could be different, and come to some conclusions. The results of the process for the workers, the visualization, and reflection on the work itself will be the results of a process that is ongoing in the continuity of research, and which will afterward become immersed in the next moment will dive into the uniqueness of the workers in their professional careers.

Final Remarks

The workshop in the way it was framed in the context of the research "Pedagogies of associated work: uses of the self and circulation of values and knowledge of adult workers" was an exercise based upon an important issue addressed by Ergology, which informs us that the work needs to be known in dialogue with the workers and their experience, and not just from, sometimes, abstract theoretical categories imposed by the researchers. Inspired by this idea, the workshops made it possible to know the process of creation and mobilization of knowledge and values in the work activities that perhaps, we could never get.

The dialogue produced, mediated by the flowchart, allowed the workers to detach themselves from their work, creating conditions to speak about their choices, knowledge of the work process, rules (explicit or not) and re-normalization that occurred in the course of the activity, an inexhaustible source of production of knowledge. It broadened the scope of the workers' participation in the research as well. In the Workshop the participants confronted the adhered and non-adhered knowledge to the experience, mediated by a unique feature, the flowchart, a key element to support the oriented dialogue.

When the workers explained and discussed on what a "top quality" process and product within the context of solidary economy would be, it made both the researchers and the workers question this concept for future problematization that will demand access to established knowledge, norms, etc., as well as the genuine adhered knowledge. It was clear that values and knowledge were interconnected and expressed both the products and in the work process and activity: the role of the solidary market and/or capitalist market; or, in micro level sewing in one way or another; etc. As someone closely approaches the activity, the live world of production becomes a complex. A new insight on the way micro and macro levels relates to each other is something enlightening for the workers and for the researchers.

It is important to say that the experienced opening for mutual recognition of knowledge that occurred in the workshop occurred, in part, by the kind of relationship that was built between the subjects involved in research. That was guided by the posture of mutual recognition of incompleteness and, therefore, epistemological humility. Everyone was interested in broadening the understanding of the industrious activity of the cooperative members to grasp the concepts to be formalized and to help the improvement or changes in the day to day work. But it should not be forgotten that this cooperative has been researched and visited by various groups from universities, research centers, and social movements. Therefore, there is a culture of opening doors. That certainly was a positive element that favored the dialogue.

The experience of the workshop revealed that although it is clear that it was a rich process that helped the work experience in its complexity to be visualized and verbalized, it also alerted one about the necessity of creating new moments for deepening and confronting norms and knowledge established (on working in cooperative and producing clothes, for instance) to those generated by the choices made at work.

Finally, one can say that the act of distancing to visualize what is done in the daily life of working, accompanied by thinking about it, potentially contributes to a process to legitimate the worker's invisible knowledge. It may result in a process, often imperceptible, to recreate the work that may be creating a "reserve of alternatives" (Schwartz, 2000) for new social ways of working and living, beyond the workplace.

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The training impact in professional and organizational development: A case Study

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Abstract: Vocational Training was assumed as the engine can boost productivity, efficiency and enhance the personal and professional development of employees, reflecting the social and economic development of the country.

This case study is the result of a research – intervention, carried out in municipality for a year. The main goal was to realize the impact of training on productivity indexes development and performance of the Organization, through the evaluation and supervision process of learning transfer to workplace (LTW). As regards the specific objectives we wanted to understand the complexity of the process inherent in the formative cycle; adapting the training plan to the specific needs of employees; implement the quantitative and qualitative evaluation in LTW process; establish and implement training supervision tools.

Methodologically, we opted for the combination of qualitative and quantitative methods which resulted in an inter-methodologic triangulation. The construction of a prioritization matrix, based on Gravity, urgency and Trend vectors has enabled us to define the priorities of our intervention. Subsequently, we implemented the training diary we administer questionnaires and Focus Group session. As regards results, noted recognition on the part of graduates of training while acquisition and recycling of theoretical and practical knowledge process which they consider to be extent of improvements or the relational point of view, whether from the perspective of career development; awareness of the factors inhibitors and facilitators of learning transfer; the importance of needs assessment in the legitimating of the training.

Keywords: transfer of Learning to the workplace, vocational training, professional development; Organizational development

Introduction

In the current socio-economic situation marked by dizzying escalation of unemployment and of the quality of work at the global level easily if you know looking for versatility, transformed into a relentless search for a skills profile more attractive and competitive the business level. Productivity and effectiveness are like two pillars of a sustainable and competitive organization. Indeed before the reorganization of the business subject to tissue changes that fit the new requirements of the market, it is assumed that the vocational training fits in this demanding context for change with the objectives of contributing to the improvement of organizational performance (Velada, 2007). We adopt the training while strategic method of closing loopholes for human resources development and productivity level requires that it take over as a process of effective utility, change producer product that promotes the expected impact in organizations. In recent years, the formation of adults have been receiving a lot of community funds intended for the development of European countries, which raises the requirement to the usefulness of training practice, especially as regards the assessment of transfer of Learning to the workplace which assumes a crucial role in the reflection on the proficiency training for participants and on his return (positive or negative) being naturally expected that this contributes to the improvement of services provided by the organization.

Through out this article, we will address the following topics of analysis, framed in four themes: 1) Contextualization and relevance of theme and theoretical references; 2) methodology adopted in the development of the study; 3) The main Results; 4) Conclusion, which is makes a critical analysis of the results, the implication of the same and disclosure of the impact that the study might have on the organizational development of the economic sector.

1. Context and relevance of the topic presented and their theoretical references

The focus on the problems of vocational training began to take on increasing importance since the early 20th century. On training it is intended that graduates increased success, change, real and effective improvements, in order to achieve this, it is also necessary to use techniques which allow to control the quality of the process, their gaps and factors impeding navigation for that change and the desired success be achieved.

As Rodrigues e Ferrão (2006) "vocational training only makes sense if it is regarded as a productive investment" (Rodrigues e Ferrão, 2006, p. 2), it is intended that the vocational training achieve an "organizational performance improvement by means of new technical and behavioral qualification acquired by this employees, through processes of formative intervention, determined and framed at the management level of the organization" (idem, p.2), moreover, it is intended that to able to respond to organizational needs and is geared for purposes. The last two decades have been exponential in the expansion of training, as summing participation in training would translate into real improvements in the performance of workers and there before would improve the activity of organizations.

The sustained growth of the world economy required a bet effective in increasing the qualifications of all frames and corporate sector workers, what justifies the hefty funds injections in training activities (Silvestre, 2003), which the Portuguese context promotes a boom in adoption of vocational training by enterprises, there is growing concern of forming workers increasingly versatile, flexible and able to respond to all the problems, thus a creating a market logic which meant a maximum yield at minimal cost, so more quality, less manpower, more profit and less expense. Aware of this, vocational training is one of the foundations promote change, "most of the processes of change in organizations involves interventions focused in the training of their workers, considered the keyfactor for organizational success (Pfeffer, 1994 cit. in Velada , 2007, p. 4).However, as stated by Silvestre (2003), "if the dimensions of the training and education of a country doesn't develop and monitor (...) technological developments, economic, scientific and digital, for more capital injections, everything will fall apart. Invest in training/education is not do it strategically with specific training/education; invest in training/education is to take into account, permanently changing the the world suffers. Soon, devise training/education is to take into account the needs of constant adaptation to new profiles that appear; is to create conditions for growth and development; is to awaken consciences who frequents this training/ education" (Silvestre, 2003, p.72). Increasingly, the aim is to understand which factors promote or inhibit the operationalization of learning's on return to the workplace after the formative activity.

Indeed, we stress the importance of the supervisory process of assessment of transfer of learning to the workplace as the central issue of this study. Not only try to understand the factors that facilitate or inhibit this transfer, as we try to understand this process through the

qualitative analysis of the evaluation that was nonexistent in the organization under study, as well as, they weren't implemented training Supervision techniques, once in Portugal the supervision is mainly related to the training of teachers, not being commonly associated with the organizational management. Like this based on the issue of the importance of vocational training and on the issues of the usefulness of training for workers' efficiency in returning to the workplace after the formative activity, we highlight how problematic this central study the added value of the practical implementation of supervision while monitoring phase evaluation process, crucial for the monitoring and control of the quality of training practices. Throughout this study, we have highlighted the importance of evaluation as a process of collecting identification, obtaining and providing descriptive information that allow us to evaluate the achievement of goals proposed at the beginning of the training process. In the context of transfer of learning to the workplace, we consider that this reflection would be highly prized with the information collected through the monitoring process achieved through the implementation of pedagogical supervision practices in organizational context, the supervision comes as a follow-up of the training management process contributing to the consistency of the evaluation of the results of the training. The supervisor may be a figure who acts in the "background" of training, since the selection of the participants to the validation of the results from the training, the trainees will be able to have contact with this, just in time for the evaluation of training results. Contrary to expected, according to Brinkerhoff and Gill (1994), 80% of the investment in training tends to be a wasted effort and, if not overturned this trend, we are compromising and put into question the social and economic role of education. Thus, we assume the importance to look at in the investigation of the evaluation of learning transfer to the workplace, its impact and return.

Thus, in this study we analyze the impact of the training for the range of more satisfactory practices and actions in the everyday performance of each employee and by third-level evaluation of the hierarchical model of Kirkpatrick (1959) – Learning Transfer to Workplace – which aims to answer two key questions: “the extent to which the knowledge acquired/developed during the training were effectively applied?” (Instituto para a Qualidade da Formação, I.P, 2006, p. 203) and “to what extent the application of knowledge acquired/developed allowed achieve the desired outcomes?” (Instituto para a Qualidade da Formação, I.P, 2006, p.203).

Even if few empirical investigations reveal about the factors inherent in the process of transferring learning to date the approach proposed by d. Kirkpatrick in 1959 remains the more applied for part of the training bodies. In its taxonomy Kirkpatrick sought to give a logical sequence of assessment interventions, constituting an important contribution towards the management of the evaluation process, dividing it into four levels, in this intervention we chose to focus on only the level 3 which consists in assessing the behaviors in the real context of work, questioning the changes of employees with regard to their behavior and methods of work, on the basis of the learning they have acquired and developed based on training this evaluation may be carried out immediately after the training participation, and/or a few months later, depending on the situation; This seeks to answer questions: learning can be effectively applied when graduates return to work? What were the most relevant knowledge and techniques that used? Was a change in behavior and a sustained level of knowledge? The trainee will be able to transfer their learning to someone else? There is awareness of the level of importance of learning for change in behavior? (Kirkpatrick in Kirkpatrick's learning and training evaluation theory, s/d). In training, or the assessment or the supervision of the training are regarded as a form of control, however, it is intended that the supervision if you take as a monitoring process that allows you to "improve internal efficiency, modify the plan of activities or the affectation of resources" (Afonso and Ribeiro, 2009, p. 8) contributing to

decision making assertions with regard to ongoing activities. Although distinct, the supervision and evaluation are two processes commonly associated with, however cannot be considered synonyms of each other, the connection between these two processes is especially close and complementary. The supervisory process develops as an internal process that is performed by the responsible of the project and used to assess their progress at regular intervals, identifying irregularities and quickly adopt corrective measures.

Throughout the formative process, supervision is used as an accompaniment with the goal of ensuring that decisions are made assertions regarding the management of daily processes and so that they can be given accounts responsibly and rigorously about how the capabilities and opportunities are being used. Reiterating the importance of the complementarity of supervision while monitoring method of evaluation “increasingly recognizes that the ex – post evaluations and impact of certain types of development interventions that focus population are very difficult to perform if the monitoring system has not collected the necessary base line data” (Afonso and Ribeiro, 2009, p. 10). It is also, increasingly, the value of participatory evaluations that combine the skills and the views of all stakeholders to assess interventions, however, it should be noted also that the interdependence of these two processes once the evaluation also provides crucial information to the oversight process of training through the existing studies are fundamental bases for monitoring activities.

2. Methodology adopted in the development of the study

Over two months, tried to identify the real needs of Department of Training in which we carry out the intervention. In this process of survey and diagnosis of needs conducted Brainstorming sessions, Focus groups, interviews and documentary analysis of all training-related projects that were underway. Based on the guidelines of the methodology of Project Planning by objectives (Pena, Rui and Bee, 2005), the initial phase of the intervention had as objective the construction of problems that can be considered reductionist tool of reality to establish cause – effect relation, and there must be aware of that fact and these relation are systemic and complex "actually (sorry, 2005, p. 18). However, we have opted for this, since it was necessary to arrest of a tool that allows to synthesize, reduce the complexity of context and thus obtain an instrument allowing the communicational discussion and the search for consensus (Pena, 2005).

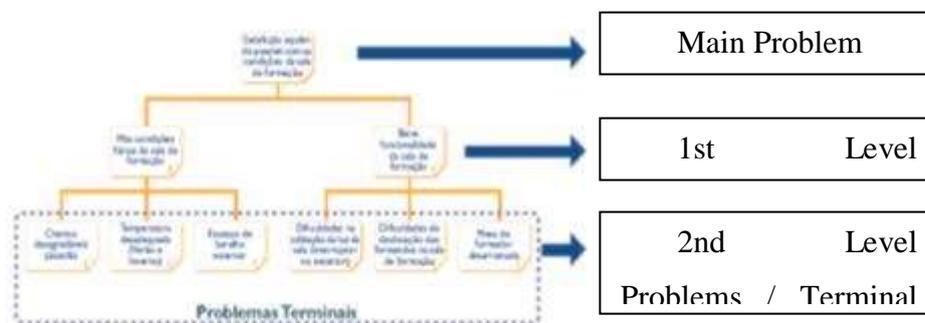


Figure 1. Problems Tree ³⁶

In order to assess the consistency of information previously collected, built, based on the theory of Charles H. Kepner and Benjamin Tregoe (1960) *Decision Making* has built up an array GUT – a decision support tool that priority the intervention, built on the basis

³⁶ Pena, Rui & Bee, 2005, p.26

of the problems identified in the terminals tree problems. This is a tool for analyzing priorities organizationally and comes into consideration for Gravity, urgency and the tendency vectors for each problem evidenced. With regard to its operation, was filled in by each employee of institution's training department, being established a form of calculating according to the hierarchical position of the speakers: Administrative sector is 1, Technicien sector 2 values, Top leaders 3 values, resulting these weights in the formula for calculating $G*U*T$. Thus, the severity of the impact analysis assumed that the problem will have on the process and their long-term effects if the problem is not resolved; as to urgency was considered the time to hatching of damage or undesirable results if you act/intervene on the problem; in relation to the trend we analyzed the growth potential of the problem, reduction or disappearance of this, as well as its development in the absence of intervention. All dimensions were evaluated used Likert type scale (from 1 to 5). Indeed managing to prioritize actions, outlined general objectives: Implement supervisory practices that allow the monitoring of the evaluation while crucial phase formative process and defined specific objectives: 1) stimulate a more integrated and systemic approach of the processes linked to the various stages of the cycle of formation; 2) monitor the development of the grid C&F; 3) to increase the degree of suitability of the design of courses to the characteristics and specific needs of the workplace; 4) enhance the understanding of process LTW; 5) design, implement and evaluate supervisory instruments which make it possible to monitor the evaluation of training. So that the goals were achieved, we resorted to using some instruments of information gathering and monitoring of the process: the training diary, populated along the training action for each form; to the questionnaire to evaluate data with regard to the process of transferring learning to the workplace, after 3 months of practical training and streamlined to focus group sessions six months after forming in order to consolidate the data collected through dialogue with the trainees. Thus, taking into account the different techniques used, it was considered that this research should focus on the complementarity of qualitative and quantitative research. Like this we are dealing with an intervention located in socio-critical paradigm as a basis for the development of a case study based on theory of action-research in education. Indeed, the option for this eclectic position aimed at "removing the greatest possible information from the context of the investigation, proceeding to the crossing of different methodologies, regardless of its epistemological assumptions" (Sousa, 2005, p. 33). As Denzin (1989) we believe clearly that the intersection of information of both methods, through the triangulation of the data collected via various sources, even though the same object of study, or through the triangulation which consists in the option of placing each method in confrontation in order to maximize its validity with reference to the same object of investigation. During our intervention, we believe that the combination would be the convergence of research results, since it would be considered valid if it would lead to the same conclusions. With regard to the processing of qualitative data, we opted for the "content analysis the data analysis is the process of systematic organization and search transcripts of interviews, field notes and other materials that have been accumulated, in order to increase their own understanding of these same materials and allow him to present to others what he found (Bogdan & Biklen, 1994, p. 205). Within the quantitative questionnaires to transfer learning's were categorized and analyzed using the statistical analysis program Statistical Package for the Social Sciences (SPSS), at the end were integrated the information collected through the different methods and listed the main results.

3. Presentation of the main results

With the end of the intervention described, it was possible to analyze and compare the results obtained with the objectives initially proposed with the literature existence on the same topic: transferring Learning to the workplace.

Thus, it should be noted that the results obtained, it was noted that despite training promoted by the Organization be considered valid and pertinent on the part of employees, the fact that some of the issues concerned have sporadic use, there is a great difficulty in being able to operationalize the learning's, since these do not reflect most tasks performed on a day-by-day is seen as one of the major inhibitors to transfer of learning. There for it was possible to suggest strategies that this particular embarrassment, in particular through the simulate actions put into practice the knowledge acquired, in particular as regards civil protection and natural phenomena as well as, presented a series of content which would make it possible to build a new training plan in accordance with the objectives and actual practices of employees having contributed to the construction of an array of competence and functions that allowed prioritize different sector of the city as your needs, as well as training of its employees.

Understand the complexity of the processes inherent in the formative cycle associated with the learning transfer process was accomplished effectively, since the subjects were quite participatory at all times that were requested, particularly in filling of training diary and in achieving "Focus Group" sessions, making it possible to infer conclusions that, through their written reflections and discussions generated allowed to realize the trainees 'point of view on the procedure for the learning transfer. In these two supervisory instruments of transfer to the workplace we consider as focus of the formative evaluation issues participation with central focus on relationship between formative and participation processes of Learning transfer to the workplace, so we focus the instruments in the register of shares, transfer obstacles and possible changes to make the return to the workplace. It should be noted that through, only, use of the questionnaire would not be possible to understand, in depth, the link between the activities carried out and the impact of training for the same, since the subject is not open closed to responses showed characteristics of this instrument, however, were clear, when the same question is raised openly and during group discussion. From the theoretical point of view the results of this investigation does not deviate from that already showed the theory about learning transfer, however, this differentiates itself by the fact that use entirely different instruments. Many investigations into the process of transfer of learning (Veiled, 2007, Diogo .2008, Marques, 2007) used the already validated Learning Transfer System Inventory of Holton (1996) which consists of a list that enables you to make a diagnosis of learning transfer. This investigation had markedly the option to bring out the importance of qualitative research in the evaluation of training.

Muchinsky (1991 quoted by Diogo, 2008) describes us three different ways of classifying the transfer: positive results in improved professional performance –the analysis of the results has shown that, in its generality the transfer of learning has been achieved in a positive way, once the trainees stressed that the training had contributed to an improvement of performance, to increase the quality of the functions performed and contributed positively to increase trainees 'labour roles adaptation, something you can infer whether through questionnaires TPT or through the analysis of the "Focus Group". However, we must stress that the positive transfer of training also depends on the maintenance of knowledge gained during a relatively long period of time (Baldin & Ford, 1998 in Diogo,2008). On the downside, considers that the transfer

may result in a deficit in relation to the previous performance, which was not evidenced in any of the results obtained. Finally, the transfer may be neutral, when has no effect on employment performance, when the trainees considered that the formation only served to these remember some concepts and skills added. Throughout this investigation, as also stressed by the trainees the need for proximity between training and real context, what translates in need practical component in the training. Laker (1990 in Velada, 2007) stands next transfer concerning the proximity between what is learned in the context of training and the situations that exist in the real context of work and far transfer which refers to a situation in which the contents of the training are different working context. These two different ways of looking at transfer and training have been taken into account in all instruments used in this training, and, only on of qualitative nature achieved collect the opinions of trainees that turn out to be positive, since it can make parallels between the formation, the contents of this and their daily functions. However, if we were to follow Holton & Baldwin (2000 in Velada 2007), considered to be facing a transfer next for short-term results and far transfer imply long-term results.

The contents of the training, demonstrate have extreme importance to the implementation of the learning process, it should be noted that, in this investigation, the factor "lack of fit between the content and the function", along with "lack of opportunity to apply the learnings" appear as the main factors that hinder the transfer and the study of Baldwin & Ford (1988 in Velada, 2007) demonstrates that even considers that the generalization and maintenance of contents are influenced by three main factors: 1) characteristics of learns; 2) working environment through support and opportunities for application; 3) the retention of learning which is directly influenced by the design of the training that encompasses learning principles, sequence and content of training. In fact, in this study, we can also observe that "the way training is designed contributes significantly to the success of a training action, providing the forming, or not, the ability to transfer training for the workplace" (2007, p. 36).

Holton et.al (2000 in Velada, 2007) in investigations suggest the lack of validity of content as an important factor in the context of learning transfer "the validity of content is defined as the degree to which the trainees consider that the content of the training reflects adequately the requirements of their function and that the methods and materials used in the training are similar to those used in the workplace" (Velada, 2007, p. 37). However, and despite several authors assirm the relevance of the contents in the learning transfer (e.g. Baldin and Ford, 1988; Garavaglia, 1993), few are those who are able to demonstrate empirically the relation between these two variables (Velada, 2007), as it was not possible to assess effectively which correlation between variables that analyze the contents of training and effective improvements in the workplace; the statistical level, however, we were able to infer the importance of content using the instruments of supervision.

4. Conclusion

In summary, are the key elements, indicators of the impact of the study. Thus, we consider that the objective: to stimulate a more integrated and systemic approach of the processes linked to the various stages of the training cycle was hit as it was possible to collect data that would allow us to infer and generalize about the different phases of the training cycle, and to enhance the use of tree problems that allowed us to do a review of all stages of the cycle of formation and from the field beginning our intervention.

With this work, it was possible to increase the degree of suitability of the design of courses to the characteristics and specific needs of the workplace, as was noted in the analysis of "Focus Group" of logs was also can contribute to the design of some course and, since the logbook was an instrument adopted, even after the termination in intervention in the institution. A systematic analysis of the Journals allows effectively tailor the courses to roles, expectations and objectives of the the trainees. Indeed, once achieved the objectives initially proposed, it is concluded that it is more advantageous to understand the processes LTW by crossing of quantitative and qualitative data as it was reiterated that the questionnaire, by itself, does not allow to realize in full the process of transfer of learning, qualitative research has allowed to realize further the process that leads to results that emanate in the questionnaires. Overall, it was possible to implement supervisory practices that allow the monitoring of the evaluation while crucial phase formative process that was the primary goal and, indeed, to promote supervisory practices in vocational training, intending, although acknowledging some ambition in this statement, this work also serves to motivate all those who wish to explore a new path in this area.

In conclusion, it is suggested that organizations to analyze the impact of training in the professional development of its employees will be favorable and evaluation training enhancer conducting periodic Focus Group, in selected samples in order to continue to collect data on the perceptions of the trainees in greatly contribute to the success of training activities;

In the context of transfer of learning to the workplace, it would be ambitious, but could also bring added value to the institution the deepening of level three evaluation using the inventory of Holton (1996), the aforementioned LTSI. As would be expected to continuity of supervision while this practice in monitoring and evaluation of training at a most basic level achieved by monitoring training diaries, betting finally in the evaluation of return and financial investment proposed by Phillips (1991) .

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Virtual learning environment aimed for social emancipatory processes

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Abstract. This article describes the research carried out within the Citizen's Observatory (CO) of Campinas (Brazil), based on Robert Merton's Social Structure Theory. Among the objectives of this research is the understanding of the CO program's potential to build up citizen action by identifying how Information and Communication Technologies (ICT) could be better used to promote emancipatory processes. The individual, while dealing with Technologies, creates new meanings to it which show his ability to act, recreating objects and changing his daily life. Its relevance is based on the need to seek new formats and educational processes that match the so called Knowledge Society, especially when we consider the huge amount of information promptly available due to the increasing use of ICT. The CO proposal is to build Digital Learning Objects (DLO) in two versions and make them available over the Internet and to be used with instructors' assistance, promoting emancipation and empowerment within the society, deriving from the creative use and from the experimentation with the power that the technologies provide. Data collection from CO users will be done by polls available at the same virtual learning environment under evaluation to define which aspects of the DLO that, in the user's point of view, better provide citizenship education and emancipatory processes. Namely: a) if it brings information that is significant to the citizen; and, b) if the information is easy to understand and use. The results is empowering citizens to participate in intelligent discussions, to propose and decide on relevant social themes like: city planning and solid waste policies, for instance.

Keywords: Citizenship Education. Digital Learning Objects. Knowledge. Local Development.

Introduction

Transparency and social control are still taboos in Brazil even more than 30 years from the end of authoritarian military dictatorship and 25 years from the enactment of the 1988 constitution. One of the national issues that the 1964 Coup d'état (government overthrow) had promised to solve, active corruption remains still attached to social body. The average citizen, at the same time that judges the corrupt officials, is not able to see themselves as corruptors belonging to the same engine.

While the 1990's has been known for setting the legal frameworks looking for a Brazilian "redemocratization", this decision making process was not followed by institutional arrangements that could ensure a critical analysis about accomplishing a satisfactory degree of democracy. For example, even after two decades of the end of the bi-partisanship era, Brazilian community face a great difficulty in dealing with a current scenario of 32 party system whose ideological identity – at least when there is one - is hard to figure out/recognize.

Politicians are usually associated with active corruption/bribery and mismanagement of public funds, plus the misunderstood identity of political parties led to a turning point that triggered 2013 social protests, where one of the most popular saying/motto was "this politician does not represent me!". From this, we can say with a low margin of error that Brazilian political class, whichever is the political agenda they follow, is highly worn and tear.

In this framework where representative democracy is far away from addressing the average citizen's needs satisfactorily, civic engagement and social control, understood as public

authority monitoring strategies accomplished by the civil society are essential to the stability and improvement of the Brazilian society. In fact, Brazil has witnessed the emergence of several non-governmental organizations (NGO) focused on citizen empowering to deal with public authorities and institutions.

Instituto Campinas Sustentável (Institute for the Sustainable Development of Campinas) is one of these NGOs. “Campinas Que Queremos” (Campinas We Want) is one of their programmes which resembles to others alike spread amongst few Brazilian cities. The programme aim is to encourage civil engagement in city planning, critically monitor the implementation of the budget, monitor indicators of quality of life and, last but not least, work in several instances improving and creating new ways of citizenship education. This set of actions is called Observatório Cidadão (or Citizen Observatory) (OC).

This article discusses the use of Digital Learning Objects (DLOs) as a technological instrument capable of promoting citizenship education (one of OC’s objectives). This proposal emerged from the need to seek new formats and educational processes which, rather than adapt to the characteristics of so-called society of knowledge, could contribute to improve it. Amongst these features we can highlight the huge amount of information available, mainly due to the increase of the Information and Communication Technologies (ICT).

It should be emphasized that although information is the knowledge building block, knowledge is not limited to that; the exposure to information doesn’t necessarily guarantee the construction of knowledge. Moretto (2010), when discussing education planning to develop skills, alerts us to how pedagogical practices may lead only to the reproduction of the content instead of preparing citizens for life in its social context. To be more than mere transmission of knowledge already consolidated, it is necessary that the pedagogical practice understands knowledge as a representation of the reality not its description. As say Moretto (2010 , p.38):

This representation is constructed (constructivism) as a social interaction process (sociointeracionist) between the person that is learning and the socialized and legitimated knowledge socially constructed. In such perspective, the truths/representations are not a description of an ontological reality, but a representation of a socially constructed reality.

In this framework, knowledge is the result of internalized information by the individual that is learning. This information makes sense in his/her cognitive structure, joining other existing and forming new meanings in this context. Therefore, to construct knowledge in a particular social group one should assume that, in addition to providing information, it is necessary to contextualize it in order to make possible that knowledge is internalized and acquire meaning for learners. After all, we agree with Moretto (2010 , p.42) who argues that : " ... knowledge is an individual construction mediated by the social."

In this study “Learning: The Treasure Within”, Delors (1996) proposes an integrated vision of education based on the paradigms of lifelong learning and the four pillars of learning to be, to know, to do, and to live together. Delors (1996) recommends that ICT:

(...) should give rise to a general deliberation on access to knowledge in the world of tomorrow. And recommends: the diversification and improvement of distance education through the use of the new technologies and greater use of those technologies in adult education and especially in the in-service training of teachers;

ICT are a set of tools that facilitates a variety of human actions, including learning, thinking and, in the specific OC context, to promote citizen active engagement. They can promote virtual interaction resizing physical distance and time. These characteristics allow different

approaches in training processes in which people demand their own flexibility of rhythm, interests and availability to learn. In this case, ICT use is recommended since the OC is accessed by different public profiles.

Morin (2005) considers the democracy decline as being a civic challenge to be faced by education. To overcome it, he supports the perspective of a citizenship education where technological resources and a new way of thinking about society and the phenomena are essential. The human-technology interaction reveals new ways of behaving, enabling the reinvention of objects and changing the daily routine. We agree with Morin (2005, p. 14) that educating for contemporaneity demands that we give to our students of all ages the tools to understand "what is woven together, e.g., the complex".

To understand this phenomenon we based upon the Theory of Structure created in the early twentieth century by Robert Merton and updated by Giddens (1991) to postulate the concept of reflexivity, which suggests in these days that time and space do not follow traditional pathways of logical thinking, widening the boundaries of thinking about present and future. Giddens (2002) points out that the actions that create the institutional models are also modified by these forms, promoting society dynamism and formation of new identities. For Giddens, modern institutions build the mechanisms of self-identity and may influence its constitution. The construction of self-identity of active social beings not determined exclusively by purely external influences contributes to social influences turn into global.

From the construction of Digital Learning Objects (ODA) the Citizen Observatory (OC) then proposes the processes of emancipation and empowerment of civic awareness that come from the creative use of such technologies (Santos, 2004).

1. Citizenship education and ICTs

Schugurenky (1999), in a Canadian context, refers to a lack of consensus in the definition of citizenship as well as the legal framework construction, which often implies in a citizenship education inspired on a banking education model that only fills a supposed "civic deficit" (p. 189). Such framework is also observed in Brazil. Brazilian citizenship education, whose traditions are based on Active Education and Popular Education, in the words of the same author:

(...) is an education that fosters the development of pedagogical subjects with better skills to critically analyze reality and transform it, which means better capacity to think independently, to promote dialogue, to investigate collectively, to organize, to plan, to evaluate, etc.. Such education feeds on the rich experience of popular education, but constantly reinvents itself in order to adapt to new challenges. (p.190)

Shogurenksy (1999, p.191-192) brings out some of these challenges, which are: a) to enable different learning methods in formal, non-formal and informal educational settings; b) to consider the State as an arena of negotiation and confrontation among social groups; c) to promote the redistribution of the 'political capital' (understood here as the ability to critically analyze the social reality and to influence policy decisions), d) remove unhelpful dichotomies to link local and global in a common project of social justice. This perspective meets those of Paulo Freire (1974, 1996) who draws attention to the necessity of mutual education, where one person educates and is educated by another one and globally build a critical autonomy.

Citizenship education may be the most important role and the biggest challenge of those committed to build a fair and ethical society. Thus, the education concept that assumes a process of personal humanization, socialization and individualization (Charlot, 2000) emphasizes the development of self-sufficient and critical thinking. On the other hand, this

kind of thinking requires knowledge (which has been mistakenly believed as 'information', rather abundant on the web). Guaranteed access to information is essential but by itself it is not enough, there is still a demand to draw attention to the urge and necessity to transform it into knowledge. It is essential to distinguish knowledge from information and use the latter to build the former to promote empower citizens able to feel themselves included and actively participate in the social control of government activities.

Children, youngsters and adults who learn to make such discrimination are able to understand the function and dynamics of social institutions. This is a condition that makes possible effectively contribute to reconfigure the relationship between the State and civil society, so needed in our country, and perhaps in many others.

We can highlight inter-institutional relations amongst emerging and controversial issues that have mobilized extensive discussions and deep divergences (even though they are not explicit). City growth and development requires efficient and complex financial management that present lots of embezzlement opportunities. These weaknesses drive the average citizen to a greater social participation and subsequent empowerment to take part of the social control in the various levels of government activities.

According to Castilho and Osorio (Pontual, 2005, p.63), the citizenship education aims to foster the development of strategies that allow intervention in processes as a whole and public agendas and favor "training for citizen lobbying; the public interest actions and the generation of efficient and creative public movements able to work as networks of social players". From our point of view, public interest combined with social networks enables the construction of an ethical and fair-based society.

To think in terms of citizenship inserted in a global society also remind us about identities that are necessary for the construction of the citizenship itself. Castells (2008, p. 24) notes the 'resistance identity' that is "generated by social players who are undervalued or in discriminated positions. They are pockets of resistance", besides the 'legitimizing identity' linked to dominant institutions; and the 'project identity', which kicks in "when social players use any kind of cultural material at their fingertips to build a new identity that redefines their position in society and, in doing so, end up transforming the entire social structure."

The typology pointed out by Castells (2008) for understanding the processes of identity construction make us think that OC is, in fact, an educational virtual space that allows the development of 'resistance identities' either to hegemonic and to unsustainable projects, as well as to the 'project identities' which transform their positions in society.

It is also essential to consider the media and its relevance in the culture since, according to Vorraber (2005, p.109), this is as much a way of life (ideas, behaviors, languages, practices, institutions and power relations) as well as a range of cultural productions and cultural artifacts (texts, goods etc.), among which we include, in general the media and, specifically, the virtual environments.

The Virtual Learning Environments (VLE) are valuable resources since they integrate different elements (sound, still and moving images, documents, etc) allowing management and operation of online courses and offering resources for its preparation and implementation. According to Okada (2005, p.34), the VLE "corresponds to the set of technical and mainly human elements and their network in cyberspace (the Internet) with its own identity and a specific context created with the clearly intention of learning."

When dealing with distance learning via digital media, Almeida (2003, p. 7) notes that VLE students "learn by themselves in contact with the objects available in their environment,

carrying out the proposed activities at their own pace and physical setup". The freedom of autonomy and interactivity provided by ICTs opens up space for creation of relationships based on cultural exchange and communication enabling "knowledge production, as it happens in virtual collaborative communities." One of these OC's action strategies focuses on the web. Designed as a virtual learning environment, OC's webpage allows children and young scholars as well as their teachers to understand the reality around them.

1.1. OC (Observatório Cidadão) and Digital Learning Objects (DLOs)

The OC is an informal educational environment that offers a learning platform for a diverse range of social players. It is nonpartisan, secular and pluralistic and structured around four pillars: Transparency of Public Management, Participation and Social Control, Citizenship education and Fair and Sustainable City.

Its mission is to encourage transparency in the actions of the government and the full exercise of social control, creating conditions for promoting citizenship awareness. Two premises underlines its actions: a) the average citizen is unaware of the functioning of the three branches of government (judicial, legislative and executive) which implies a weakness in the exercise of citizenship rights; b) economy, health and education data available on official sites on the web are incomprehensible to anyone who is not an expert, which makes its analysis and use difficult. The educational work of OC aims to create information and knowledge from these data which will broaden and deepen the discussion on topics relevant to all citizens.

One of the ways found to promote interactive learning in the OC was using digital learning objects (DLOs) which constitute a resource to online learning, inviting the visitor to investigate and explore the information available according to his/her interests.

There is a wide range of terms about this issue: digital online resources (Sá Filho and Machado, 2003), digital learning resources (Jordão, 2010), digital learning objects (DLOs) (Schwarzelmüller and Ornellas, 2006), virtual learning objects (VLOs) (Antônio Jr. & Barros, 2005; Spinelli, 2007), and others. We adopted the term digital learning objects (DLOs) supported by Wiley (2000): "digital entities deliverable over the Internet, meaning that any number of people can access and use them simultaneously", which cites as examples "multimedia content, instructional content, learning objectives, instructional software and software tools, and persons, organizations, or events referenced during technology supported learning (LTSC, 1999)".

To better characterize it, Sá Filho and Machado (2003) state that the DLOs must "have at least one clearly defined educational purpose" and not "being so large that its application is restricted to a single context or educational purpose." Spinelli (2007) complements noting that DLOs both help in concept learning and stimulate "the development of personal skills, e.g. imagination and creativity." In our point of view the potential to develop imagination and creativity justifies what Wiley (1999) observed: "the LEGO metaphor frequently used to describe learning objects".

Accessibility, durability, modularity and reusability are characteristics of DLOs - the latter being the most important characterist (Sá Filho and Machado, 2003; Jordão, 2010), allowing them to be reused; applied in different contexts and objectives; and combined with various objects "to create rich and flexible learning environments " (Antônio Jr. & Barros, 2005).

The construction of DLOs and its use in various forms and different educational objectives links with what Levy (2000) called collective intelligence. For this author, the collective intelligence goes beyond writing and language while information is distributed and

coordinated all the way through. Thus, instead of being controlled, human knowledge naturally should integrate human activities and, especially, would be equally socialized. Difficult to achieve at first, this proposal becomes less utopian when considering the interactive potential made possible by ICT.

2. The survey via web

To achieve our goals of understanding the potential to build citizenship education through the OC website and to identify how ICT can be used to promote citizen emancipation and empowerment, we chose virtual environments for the construction and execution of our empirical research. To achieve this, we formulated a a poll available at the following URL:

<http://goo.gl/xuw1cI>

The poll was available by email invitation, fan pages, some other websites and pages related to the OC. We targeted an audience that is somewhat familiar with social networks and virtual environments. The universe of respondents was wide and diverse. The final number of participants who completed the form and composed the sample was 40 respondents.

Below we list three examples chosen based on our DLOs definition:

1) The documentary “O Valor da Água” (The value of water - program 16) was produced by TV PCJ and maintained by Agência das Bacias dos Rios Piracicaba, Capivari e Jundiá (Watershed Consortium of the Piracicaba, Capivari and Jundiá Rivers) which manages water resources in a 9 million population region. The 14 minute long video explains how the water intake and supply system work. This DLO uses graphical computing resources, integrating satellite images, graphics, diagrams, speech and texts (Figure 1) available at the following URL : <http://goo.gl/uIwhzn>

2) “Na boca do povo” is an one minute film directed by Kawe de Sá and Bruno Medaber which ranked 6th in a contest called “Concurso do Minuto” by Controladoria Geral da União (CGU) in the category “public choice” with the theme “Public Information: the right of all. No excuses, no secrets”. With a few resources of image and sound, the silent movie can convey an important message about the problems and issues related to social participation (Figure 2). Available at: <http://goo.gl/3quiWS>

3) Some slides produced by the OC staff, Campinas Que Queremos, addressing issues related to the socioeconomic and political situation, brings out some reviews and questions about the struggle against corruption, social control and water supply crisis (Figure 3). Available at the OC website URL: <http://goo.gl/PvKagt>



Figure 1 – DLO 1



Figure 2 - DLO 2



Figure 3 - DLO 3

The three examples above are the links that users were presented when first accessing the survey. People who agreed to take the survey had to click on the first link that gave access to the other three. Then they had to fill out an online questionnaire about Citizenship Education.

Next we present in sequence the questions and their respective results:

1) Which one do you like best (considering appearance, content, duration, etc)?

The results: despite the longer running time, the documentary “O Valor da Água” was the winner, followed closely by the one-minute film “Na Boca do Povo”. Showing a considerable low score, the slides produced by Campinas que Queremos team ranked last, as shown in Figure 4 and Figure 5.

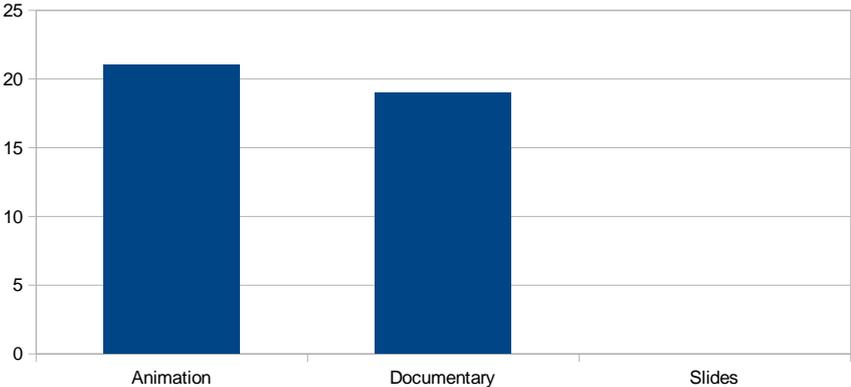


Figure 4 – DLO ranking

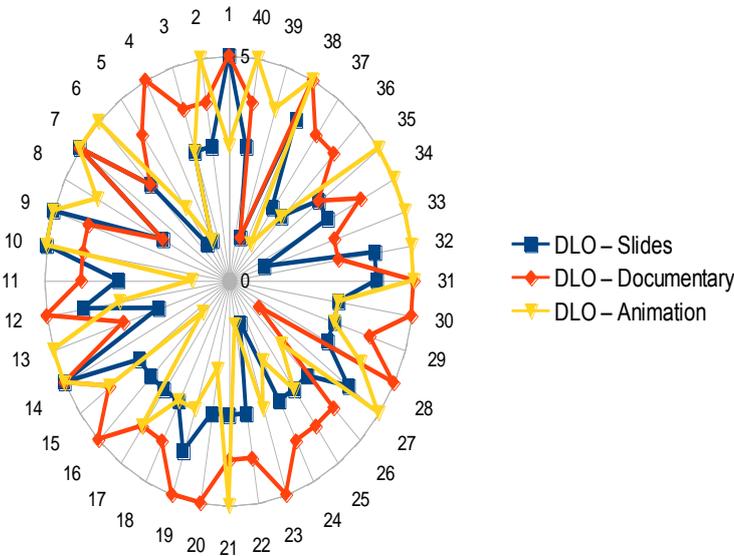


Figure 5 – Attributing scores 1 to 5 to each DLO

Although the documentary and animation ranked very closely, they are particularly distinct in their running time: while the former was almost fifteen minute-long, the latter one is just a minute-long. Both use audiovisual language but while the documentary uses direct language, the animation requires some interpretative skills. The first one informs while the other deals with life values. The questionnaire had some space for comments where some people criticized the DLO format, technical issues that affected the image quality and the negative influence of the pace of modern life that diverts our attention. These comments are available below:

My choice was impaired by the other two options due to image quality and theme. (Respondent 20)

I really enjoyed the film about water, but it consumed a lot of my time and showed a little about the importance of not wasting natural resources. The slides were weak and lacked adequate control of time, so I have chosen the one-minute film as the best. It's short, simple, and has meaning.(Respondent 21)

The simpler the format, the more objective and pleasing to the eye, the more efficient. We are always in such a hurry that if things do not catch our attention, we do not heed them. (Respondent 30)

2) What duration is more convenient?

The vast majority suggests less than 5 minutes (with expressive number of votes of less than 10 minutes according to Figure 6). Nowadays, people have access to much more readily available information than what one is able to absorb. In addition, the continuous and intense flow of information we experience by instant messaging has conditioned our way of seeing and being in the world. In this case, it means people seek short lasting messages, usually of five minutes on average. One respondent noted the need to consider the relationship between the length and the media:

Regarding the duration, the most appropriate response would depend on the method chosen and the media used. For example, 10 minutes is a long time for TV, especially for advertisements. For a thematic program, it would be possible to allocate more time. (Respondent 20)

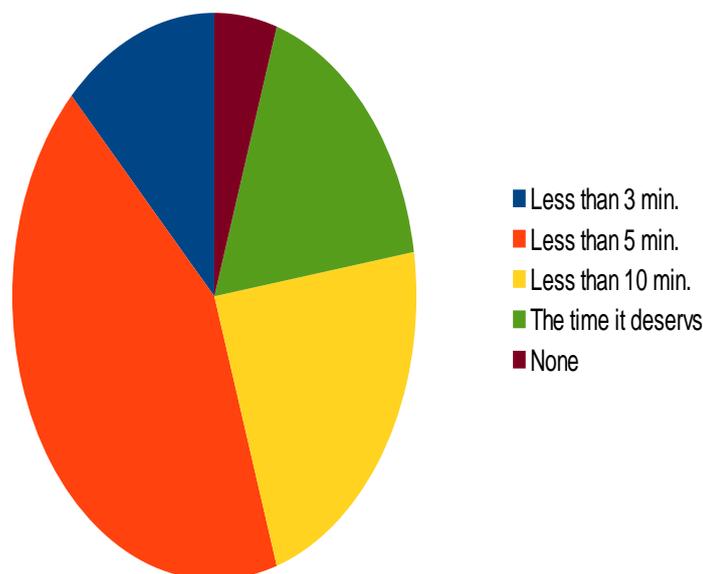


Figure 6 – Duration of an ideal DLO

3) Which format is best suited to citizenship education?

Despite its longer length, the documentary was the runner-up by a small margin to the animation. Both DLOs obtained a higher preference than the slide format. These results, although differ from question 2 result (favored duration was less than 5 minutes), is understandable due to the significant amount of information the documentary brings - one of the characteristics identified as relevant in DLOs (as you can see in the following question).

4) What characteristics are relevant to a DLO?

The results reveal that respondents demand information. Moreover, we realize that this demand is qualified because respondents think DLO must also present inquiry, dynamism and simplicity. These features reinforce the DLO as a tool able to contribute to education in general and to promote, in a simple and dynamic way, social interactions based on information. To tackle complex issues it is necessary some knowledge about the information as well as mastery of language and the values that shape them. The DLO features identified by survey respondents are not only those that lead the citizen satisfaction but also to their social engagement.

In the context of citizenship education, the content (information) is essential for the development of critical questioning when using a simple and accessible language adapted to different realities (Figure 7).

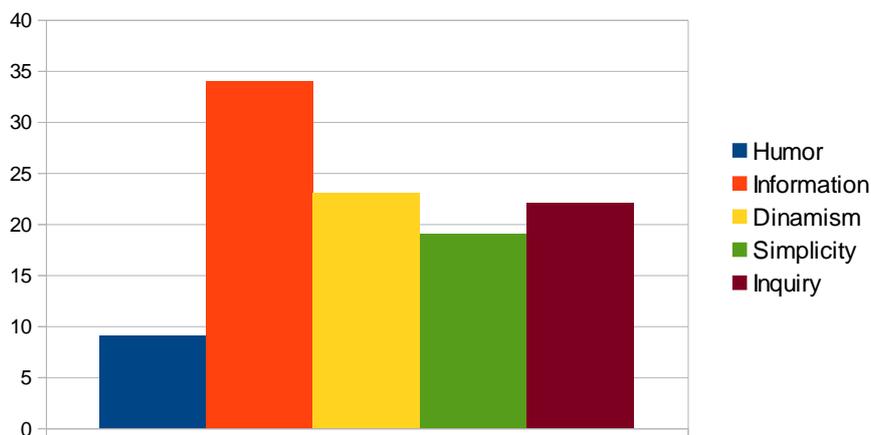


Figure 7 – Desirable ODA features

5) Regarding citizenship education, which topics you consider the most important? (options: voting system, political organization, tax and taxation, corruption and social control, sustainability, rights and duties of citizens, public spending control, transparency, etc.).

The answers show that the subject “political organization” is the most important. Not coincidentally, understanding the political organization should drive all other suggested topics. Indeed, voting systems, taxation, social control and adequate sustainability are constructed only with a political system consistent with citizens’ interests. The responses reveal that people ask for more information on this topic (Figure 6).

The second most voted theme was rights and duties of citizens. In our opinion, this theme is essential and highly connected with the previous one, hence it should be on the political agenda. Therefore, it is necessary that people feel informed and think about it, which explains its high importance given by our respondents.

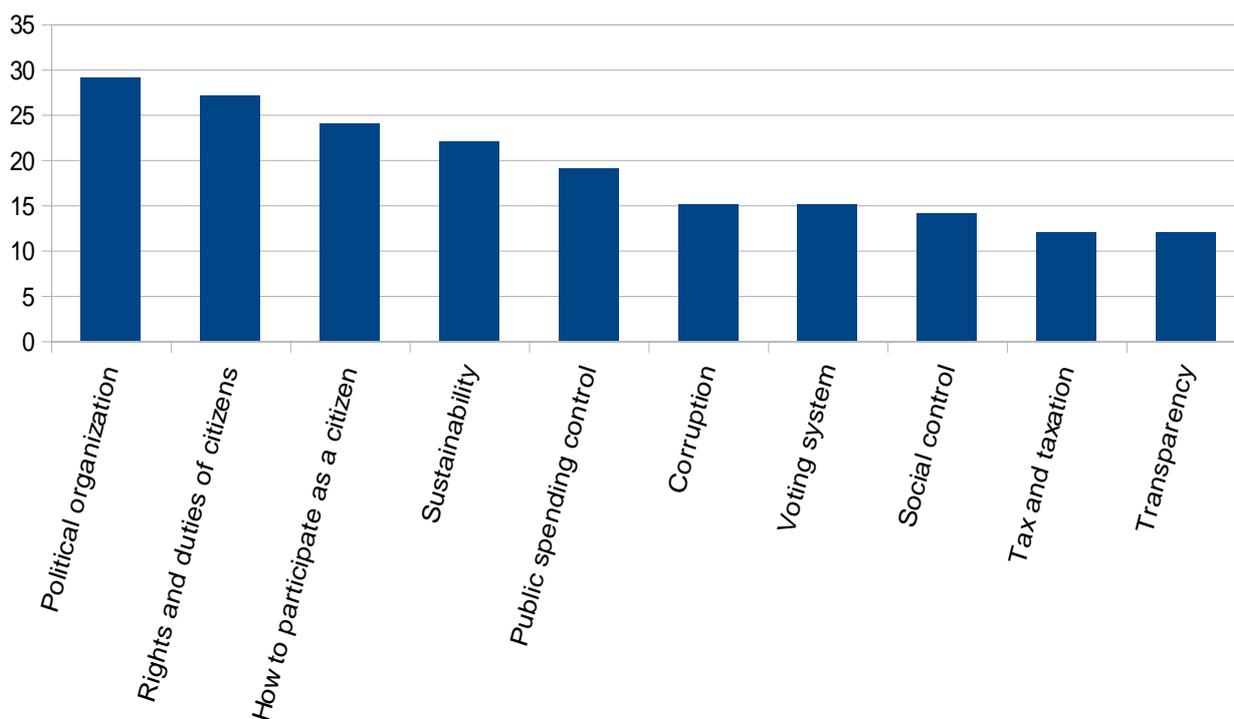


Figure 8 – Desirable ODA topics

We emphasize that OC, as a set of actions for citizenship education, has sought to contribute to the development of citizen’s identity and commitment to the social control of public management. Therefore, the development and use of DLOs is one of our strategies to insert OC in the society of knowledge because we believe that making available qualified information will provide the average citizen with knowledge, as mentioned by Levy (1993, p.40):

(...)retain what was learned. The interactive multimedia, due its non-linear patternenables an exploratory attitude towards the material to be assimilated. Therefore it is a well-adapted tool to an active pedagogy.

One example of thisactive andparticipatory activity can be found in the comment of one respondent:

Regardless of the type of equipment used in the learning process, the most important thing is that people learn the content and discuss with others the ideas and suggestions that may arise. (Respondent 36)

In the same context, the use of DLOs has proved to be an effective strategy of socialization of information and knowledge; in raising awareness of the urgent issues (corruption, misuse of public funds, among others) and in calling citizens to social engagement.

We would like to emphasize three aspects of this survey. First, the transparent procedures adopted, from data collection to socialization of results, since each of its stages is available at the OC website, our fan pages and other web locations. We believe ICTs are tools that foster the empowerment and development of knowledge. A spreadsheet with the tabulation of responses is available at the following link: <http://goo.gl/698NJB>

Second, the team can assess the effectiveness of DLOs that were developed. The amount of choices reveals that we need to define new strategies to achieve our goals. Moreover, we found that our practice is an example of reusability since we also provide DLO material that was not developed by us.

Third, the results of our research offer important insights for the development of other DLOs since it is based on the receiver perspective (in format, length, theme and desired characteristics) both to the OC team and others interested in this subject.

Finally, we understand that knowledge and understanding are essential cognitive processes to build active citizenship. These skills make up the autonomous and critical thinking necessary to unfold a collaborative attitude necessary to transform mere indignation into strength, motivation and organized action to target better times and conditions for the whole society.

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Convincing resistant and discouraged adults for lifelong learning: the role of national strategies and local communities

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Abstract: Making lifelong learning a reality for all is still a very demanding task. Lifelong learning opportunities are unequally distributed and adults' access to education and training varies considerably by level of schooling. Those having low educational levels are often less participating in learning activities throughout life. To understand why low educated adults participate less in learning activities seems to be a crucial issue, particularly in Portugal where regardless of participation in lifelong learning has increased in recent years, further progress may be seriously limited and uneven access to learning continuously deepened. Based on the statistical analysis of IEFA 2011 data, our research shows that about 80% of the adult population (aged 18 to 69 years old) seem to be *discouraged* and *resistant* to participate in lifelong learning and that age and educational level significantly determine the likelihood to participate in learning. Those being elder and low educated have much less chances to engage in learning activities, are much less motivated to, and are more unable to take up these opportunities either by particular life conditions or prevailing personal dispositions. Thus any effort to raise lifelong learning participation in Portugal and make it a reality for all needs to convince a huge number of *discouraged* and *resistant* adults by addressing their distinct motivations and particular conditions. Local communities and multiple local actors will certainly have a crucial role in providing opportunities for lifelong learning and make them accessible, attractive and relevant especially to those who need them most.

Keywords: lifelong learning; adult participation in lifelong learning; motivations and obstacles to learning.

Introduction

Raising adult participation in lifelong learning, and particularly that of the low-skilled, is still a necessity. At European level, one in four individuals aged 25 to 64 have at most a lower secondary education level and only 3.9% of them participated in lifelong learning in 2012, a figure that has remained unchanged from 2010 and significantly lower than the 9% registered in total participation. Moreover the participation rate of adults with higher education attainment is double that of medium-educated and four times that of low-educated adults. “This illustrates the use of lifelong learning programmes to *get ahead* rather than to *get by*, which still does not match the emphasis on the low-skilled as set out in the ET 2020 strategic framework” (European Commission, 2013:68)³⁷.

³⁷ The headline target set up by the Strategic Framework for Education and Training (ET 2020) is 15% of adults (25-64) participating in lifelong learning by 2020 (2009/C 119/02). The indicator refers to participation in formal or non-formal education and training during the four weeks prior to the EU Labour Force Survey. Also recognising that adult education has been the weakest part of the lifelong learning systems, the Council of the European Union appeals for a new ‘European Agenda for Adult Education’ to be considered until 2020, which intends to allow all adults the opportunity to develop and improve their skills throughout life. Adult learning is a vital component of the lifelong-learning continuum, covering the entire range of formal, non-formal and

In this context, Portugal faces a rather huge challenge. Having around 65% of the adult population with low educational qualifications, raising participation in lifelong learning is certainly a very demanding task. The share of low-educated adults participating in learning activities has increased recently - 6.2% in 2012 compared to 1.5% in 2005 – but it is less than half of those with upper-secondary education (14.5%) and less than a third of the participation rates of adults with higher education (21.5%).

Hence the research presented here will address particularly the Portuguese case. Different behaviours and attitudes towards lifelong learning participation and the reasons why some individuals are more likely to participate in learning activities than others are addressed. As some of these reasons may be targeted by educational reforms and local development initiatives, the results may provide sound evidences for policy making.

We start by reviewing the literature on adults' motivations and barriers to learning. A particular attention is given to the effects of low education attainment on lifelong learning participation. Based on the insights of previous research, and the particular case of Portugal, we then present our research questions (section 3). Section 4 summarizes the methodological approach and the empirical results are presented in section 5. Finally discussion of the main research findings as well as the most relevant conclusions and some policy implications are addressed in section 6.

1. Literature Review

Literature has been fruitful in showing that formal education plays a very important role in people's lives. Several disadvantages on labour market participation and earnings prospects are highly related to low educational attainment (OECD, 2010). Also civic participation and social engagement as well as health benefits seem to be persistently poorer to those who failed to reach high levels of education (Hoskins et al, 2008). Nevertheless one of the most important drawbacks of low education attainment is in further learning participation. There is increasing evidence that learning leads to learning (OECD, 2012). As Jenkins et al. (2002) showed, undertaking one episode of lifelong learning increased the probability of the individual undertaking more learning. As low-educated individuals participate less in lifelong learning, further progress may be seriously limited and uneven access to learning continuously deepened. Therefore understanding adults' motivations and barriers to learning, and particularly of the low-educated, is a very policy relevant issue.

According to Knowles (1980, 1984) adults are distinct as learners, particularly in what concerns motivation to learn. More commonly adults are motivated by external factors (extrinsic motivation) as promotions, salaries and pressure from authority figures. However, as Knowles et al (2005) showed, internal reasons for learning such as solving daily problems, improving self-esteem or getting more job satisfaction tend to be more powerful motivators. Reasons and purposes why adults learn are varied at different life stages and depending on personal and social and economic conditions. In this sense, a comprehensive understanding of the individual learner and its socio environment conditions is needed “as motivation and barriers to learning are created, formed and changed in these two spaces” (Chao, 2009: 905).

According to Cross (1981), barriers or obstacles to adult learning may be classified as situational (depending on a person's situation at a given time), institutional (all practices and procedures that discourage adults from participation) and dispositional (personal attitudes

informal learning activities, general and vocational, undertaken by adults after leaving initial education and training ^(2011/C 372/01).

about self and learning). Situational and institutional factors are external to the individual or beyond his control. Both are structural in nature, while dispositional barriers, also referred to as learner-inherent factors (Fagan, 1991) are individual level impediments. Lack of self-confidence, prior negative experiences in education (Gorard & Smith, 2007), perceptions about learning difficulties or low expectation about the benefits of learning may affect individual disposition to engage in new learning activities throughout life.

Also situational and institutional barriers may have an important effect on adults' participation in lifelong learning. Multiple roles and responsibilities at work, family and community may influence the amount of time one can or is willing to invest in learning activities, and the level of support received to do so. Institutional barriers related to the availability and quality of information about learning opportunities, the complexity of admission procedures, and particularly the level and type of credentials required, the way learning activities are delivered (time, location, costs,...), the quality and availability of particular services such as information and guidance, or the existence of financing support are also important.

From a policy making point of view, to understand why adults are differently motivated to engage in lifelong learning is being an increasing relevant issue. In fact, structural barriers result from the ways institutions design, deliver and manage learning activities, and how they are targeted and suitable to the needs, expectations and particular conditions of adult learners. According to the 'bounded agency' model, proposed by Rubenson & Desjardins (2009), the ability and potential of individuals to participate in learning as adults is affected by structural and institutional conditions, as well as targeted policy measures. Different welfare regimes (e.g. liberal, conservative, social democratic) and targeted policy measures can have a direct effect on structurally derived barriers, and indirectly could also influence people's rational choices, awareness and assessment of the options available to them.

However, in what concerns participation of low educated adults in lifelong learning, demand remains one of the critical issues to address. Apparently it is not sufficient to merely provide economic support or the availability of time for learning as a study by Federighi (2008), covering several practices in low skilled adult education in 33 European countries, concluded. "Good practices prove that ongoing educational and training activity is only possible in situations in which the individual is also motivated to learn, generating 'awareness' of the human potential that is amplified with the growth of personal and instrumental knowledge" (Federighi, 2008:39). Even if particular efforts to reduce structurally derived barriers have an important role, it seems that placing the individual at the centre and making learning more attractive can help to increase participation as motivation is one of the key issues of lifelong learning (OECD, 2003). Otherwise, participation may still remain low and shaped by the 'Mathew effect', when individuals with low qualifications, who are most in need of lifelong learning, are still the ones who less benefit from it.

2. Research questions

Based on empirical data, there is already considerable evidence in Portugal on who is participating or not in lifelong learning and why. However, besides participation rates, the willingness to participate in learning have not been sufficiently discussed although its relevance for policy making. Quite often low educated adults have not only fewer opportunities to participate in lifelong learning but also less motivation to do it. Also particular life conditions and personal dispositions may prevent them to take up these opportunities. In order to have well targeted and more effective strategies to raise LLL in

Portugal, we need to address particularly the ones lacking the motivation to engage in learning activities.

Having this in mind, our research is firstly focused on those who, having or not participated in lifelong learning, did not express the willingness to. Who are they? Are they prevalent in Portugal? And whether there are some kinds of obstacles – institutional, situational or dispositional ones – which are particularly inhibiting them to participate or participate more in lifelong learning. Given the fact that Portugal still has a huge number of low-educated adults, we assume that discouragement and resistance to lifelong learning is prevalent and that low education levels significantly reduce the likelihood to participate in lifelong learning.

3. Methodology

This research is based on the analysis of the IEFA – Adult Education and Training Survey 2011 (INE, Statistics Portugal), applied to a sample of 14.189 adults with 18 to 69 years old, between October 2011 and February 2012. We firstly distinguish and characterize four groups of adults by using two dichotomous variables - participation in lifelong learning (formal and non-formal education) and willing to further participate in the 12 months prior to the survey application. For each group, motivations and obstacles to participate in lifelong learning activities are analysed. To explain the probability of participation, a binary logistic regression model is tested using relevant socioeconomic variables as predictors (sex, age, educational level, labour market status, income level, parents' education and the individuals' region of residence)³⁸. An additional set of three other variables, denoting for individuals' attitudes and behaviours towards lifelong learning participation, was also included³⁹. Results from the most explanatory model are present and discussed in the next section. The research team conducted also 8 interviews, 3 case studies, 1 workshop and 1 focus-group in order to address particular challenges for lifelong learning in Portugal.

4. Empirical results

4.1. LLL participation profiles: Four distinctive groups of adults

Based on IEFA 2011 data, 41.8% of the adults participated in lifelong learning activities in the previous year. There is still a large proportion of individuals not participating in education and training (58.2%). Using an additional variable - if they intended to participate or participate further during that period of time -, four groups of adults may be identified as having distinct attitudinal and behavioural profiles towards lifelong learning participation (Table 1). These groups are: (1) the ones who participated and wanted to participate more – we call them the *Converted*; (2) those who have participated in lifelong learning but did not want to participate further – the *Discouraged* ones; (3) the ones who even not participating in lifelong learning in the previous year, wanted to – those are called the *Hopeful*; (4) and finally the *Resistant*, as the ones who did not participate and did not want to.

³⁸ These variables have strong and statistically significant correlations with the variable participation in LLL.

³⁹ These variables are: *have looked for information regarding formal and non-formal education; have started a further level of education and dropped it; have wanted to participate or to participate more in education and training in the previous 12 months.*

Table 3 Lifelong learning participation in Portugal: Four distinctive groups of adults (18-69 years old)

	Participated	Did not participate
Wanted to participate (further)	<i>Converted</i> 11.9%	<i>Hopeful</i> 7.0%
Did not want to participate (further)	<i>Discouraged</i> 29.9%	<i>Resistant</i> 51.2%

Source: IEFA 2011 database (Instituto Nacional de Estatística, Statistics Portugal).

Note: the names of the groups were given by the authors.

Counting how many individuals are in each group, we may notice that half (51.2%) of the adults in Portugal were *resistant* to lifelong learning as they did not participate in any formal or non-formal education activities and did not want to participate. Moreover 30% of the adults may also be considered *discouraged* to lifelong learning: even participating in some formal or non-formal education they did not want to participate further. These results give us a clearer picture of how difficult and demanding could be to raise adult participation in lifelong learning in Portugal. Around 80% of the adults, having or not participated in lifelong learning, did not express the willingness to.

In order to characterize each of the four groups identified, we performed a descriptive analysis of some of the most relevant socioeconomic variables (age, sex, educational level, and labour market status).

Table 2 Lifelong learning participation profiles: Four distinctive groups of adults (18-69 years old)

	Participated	Did not participate
Wanted to participate (further)	<i>Converted</i> (11.9%)	<i>Hopeful</i> (7.0%)
<i>Educational level</i>	60% ISCED 3-6	73% ISCED 0-2
<i>Sex</i>	60.5% women	63% women
<i>Age</i>	68% 18-44 years old	69% 35-64 years old
<i>Labour market status</i>	70.5% employed	53.5% employed 25.2% unemployed 21.3% inactive
Did not want to participate (further)	<i>Discouraged</i> (29.9%)	<i>Resistant</i> (51.2%)
<i>Educational level</i>	53% ISCED 0-2	85% ISCED 0-2
<i>Sex</i>	52% women	51% women
<i>Age</i>	62% 18-44 years old	71.4% 45-69 years old
<i>Labour market status</i>	68.5% employed	46.6% employed 40.6% inactive

Source: IEFA 2011 database (Instituto Nacional de Estatística, Statistics Portugal).

Note: the names of the groups were given by the authors.

As Table 2 shows, there are significant differences between these groups, in particular between the *converted* and the *resistant*. *Converted* adults are mainly younger people (68%, 18-44 years old), having higher educational levels (60% ISCED 3-6) and being employed (70.5%). They participated in education and training activities in the previous year and wanted to participate more. The *resistant* to lifelong learning are mainly low educated individuals (85% ISCED 0-2), older than the others (71.4%, 45-69 years old), and being employed or inactive persons. They neither participated in education and training activities in the previous year nor wanted to.

We should also give attention to the *discouraged* to lifelong learning as they represent 30% of the individuals. Although they seem to be a more diffuse group, still half of these adults have low educational levels (ISCED 0-2), most of them are employed (68%) and 62% are between 18 and 44 years old.

Additionally we may notice that low educated as well as older individuals are mostly represented between those who did not participate in LLL. Employed adults are mostly represented in the participating groups while the *resistant* group shows the highest proportion of inactive adults (40.6%).

4.2. Motivations and obstacles to lifelong learning participation

In order to understand better the main reasons for participating or not participating in LLL in each of the four groups of adults identified, we present the descriptive analysis in tables 3 and 4. Data on motivations refer only to those adults who have participated in LLL in the previous year (41.8%), and distinguish the *discouraged* and the *converted* ones. In both cases, we have information on whether it refers to participation in formal or not formal education. Table 4 indicates the obstacles to LLL classified by their institutional, situational and dispositional nature, as Cross (1981) typology suggests. In this case, data are available for all the groups of individuals considered.

As Table 3 shows, the most referred motivations to participate in LLL are to *acquire knowledge/ skills useful for my day-to-day life* and to *develop knowledge/ skills in a subject that interests me*. Between 86.2% and 92.4% of the adults participating in learning activities, irrespective of the kind of activities (formal or non-formal education), refer to such reasons. Also *do my work better and/or improve career prospects* are highly important – for 70% to 77.8% of these individuals – and equally important both for those who participated in formal education and those who participated in non-formal education.

Table 3 Motivations to participate in lifelong learning by type of education (formal or non-formal) (%)

Reasons to participate in formal and/or non-formal education	Formal education		Non-formal education	
	<i>Discouraged</i>	<i>Converted</i>	<i>Discouraged</i>	<i>Converted</i>
Do my work better and/or improve career prospects	71.9	77.8	70.2	70.1
Less likely to lose my job	15.9	19.0	23.9	21.0
Increase the possibility of getting a job or changing jobs	76.6	79.4	25.6	30.7
Starting my own business	15.0	21.6	5.3	8.4
I was forced to participate	10.1	7.7	37.1	27.3

Acquire knowledge / skills useful for my day-to-day life	90.8	90.3	90.8	92.4
Develop knowledge / skills in a subject that interests me	86.6	87.5	86.2	90.9
Obtain a certificate / diploma	95.8	95.2	54.0	52.9
Meet new people / for fun	57.1	56.0	30.3	37.4
Others	4.9	6.7	3.8	5.3

Source: IEFA 2011 database (Instituto Nacional de Estatística, Statistics Portugal).

Note: the names of the groups were given by the authors.

However, it is also possible to identify different reasons to participate in formal or non-formal education (Table 3). Adults who participated in formal education indicated more often the need to *obtain a certificate/ diploma*, to *increase the possibility of getting a job or changing jobs*, and to *meet new people / for fun*. On the other hand, nearly one third of adults who participated in non-formal education admitted they were *forced to participate* which suggests they are employed persons complying with the companies' annual mandatory training.

Surprisingly there are no significant differences between the two groups of participants in lifelong learning – the *converted* ones and the *discouraged* ones – regarding their motivations. Although 30% of these individuals may be considered *discouraged* to pursue new learning opportunities, as they did not want to participate further, their initial motivations were similar to those *converted* to lifelong learning.

We must then give a particular attention to the reasons why adults did not participate or did not want to participate (further) in lifelong learning. However it should be noticed that data on obstacles are only available for 36% of the total individuals surveyed.

As Table 4 shows, *lack of time* was the main obstacle indicated in all cases, but particularly by the *discouraged* adults (65%), those who having participated in learning activities did not want to participate more. *Family responsibilities*, as a situational barrier, were also referred but in a much less expression (from 8% to 16.4%). In what concerns institutional obstacles only money (*training was too expensive*) and distance (*no training provided at a reachable distance*) assumed some relevance, even though at low levels (16% to 25%), and just for those who wanted to participate (more), having participated or not (the *converted* and the *hopeful* adults).

Table 4 Obstacles to participation in lifelong learning (formal and/or non-formal education) (%)

		<i>Discouraged</i>	<i>Converted</i>	<i>Resistant</i>	<i>Hopeful</i>
<i>Institutional obstacles</i>	Did not have the prerequisites	0.5	3.7	0.8	3.8
	Training was too expensive	9.8	23.1	4.8	16.2
	No training provided at a reachable distance	10.1	20.8	8.8	24.8
<i>Situational obstacles</i>	Lack of support from employer	1.1	6.2	1.8	4.7
	Training was unnecessary for the job	5.7	0.9	9.7	0.8
	Training occurred during working hours	2.0	6.6	1.2	5.1
	Did not have access to a computer or the Internet to participate in distance learning	0.0	0.2	0.2	0.5
<i>Dispositional obstacles</i>	Lack of time	64.8	45.5	34.1	33.3
	Family responsibilities	10.5	8.1	16.4	12.6
	Lack of confidence with the idea of "going back to school / back to studying"	1.9	0.6	6.9	2.4

Training was unnecessary at a personal level	3.3	1.3	10.4	1.1
Due to my health	2.9	2.2	18.5	6.5
Due to my age	1.9	1.0	14.0	2.3

Source: IEFA 2011 database (Instituto Nacional de Estatística, Statistics Portugal).

Notes: the names of the groups were given by the authors; obstacles to participation in lifelong learning were grouped according to Cross' (1981) classification as institutional, situational and dispositional barriers.

For those who have been *resistant* to engage in learning (did not participate and did not want to participate) we find other type of obstacles such as *health* and *age* conditions (but just for 18.5% and 14% of them, respectively) which suggest *resistant* adults are elder. Also some *resistant* adults proclaim education and training was *unnecessary at a person level* (10.4%) and *unnecessary for the job* (9.7%). Even at a very low expression, these dispositional and situational barriers to participation in lifelong learning are relatively more pronounced for the *resistant* adults than for the other groups.

4.3. Explaining lifelong learning participation

A binary regression model was tested to explain the probability of participation in lifelong learning activities. The most explanatory regression model (with 8 variables⁴⁰) explains 41.3% of adult participation in lifelong learning activities. Age *per se* explains 19.2% of the adult participation. Educational level has the second highest percentage in the model (11.5%). All of the other 6 variables are significantly less important⁴¹ although all together they explain 10.6% of adult participation in LLL.

As Table 5 shows, the probability of participation in learning activities is higher when adults: are younger; have higher levels of education; look for information regarding formal and non-formal education; have higher levels of income; have mothers with higher levels of education; have not started an additional level of education and dropped it; are employed; live in regions considered convergence regions (Centro, Alentejo, Algarve and Autonomous Region of Madeira)⁴².

Table 5 Binary regression model: adult participation in lifelong learning

Variables entered in the model	Categories	Probability of adults participating in lifelong learning (%)
Age	18-24	
	25-34	-40,8
	35-44	-42,0
	45-54	-54,4
	55-64	-76,7
	65-69	-86,3
Educational level	ISCED 0-2	
	ISCED 3-4	+82,6

⁴⁰ The variable *have wanted to participate or to participate more in education and training in the previous 12 months* has not been included in the final model due to its weak explanatory power (less than 0.002%).

⁴¹ Looking for information regarding formal and non-formal education, 4.4%; income, 3.8%; mother's educational level, 0.9%; having started a LLL activity and dropped it, 0.5%; labour market status, 0.06%; region of residence, 0.004%.

⁴² Convergence regions have greater advantages when it comes to receiving EU funding.

	ISCED 5-6	+90,4
Looking for information regarding formal and non-formal education	Yes	
	No	-76,3
Income	1° quintile	
	2° quintile	+79,5
	3° quintile	+81,7
	4° quintile	+144,8
	5° quintile	+211,9
Mother's educational level	None	
	ISCED 0-2	+66,6
	ISCED 3-4	+97,6
	ISCED 5-6	+70,2
Have started a further level of education and dropped it	Yes	
	No	+69,7
Labour market status	Employed	
	Unemployed	-35,6
	Inactive	-35,5
Region of residence	Norte	
	Centro	+43,2
	LVT	-0,02
	Alentejo	+14,3
	Algarve	+35,0
	R.A.Açores	-20,3
	R.A.Madeira	+30,0

Source: Based on IEFA 2011 database (Instituto Nacional de Estatística, Statistics Portugal).

These results also show some more interesting findings. Firstly, participation considerably declines with age and beyond what can be explained by any objective decline in individual capacity (McNair, 2009) or expected benefits from education and training. Adults aged 25 to 44 years old have less than 40% of chances to participate in lifelong learning than young adults, aged 18 to 24 years old. Secondly, having at least an upper secondary level of education (or equivalent) increases in 83% the likelihood of lifelong learning participation suggesting that it is a real 'minimum learning platform' which should be guaranteed for all. We should as well notice the intergenerational effects of education also on the likelihood of adults to participate in LLL. Having a mother with an upper secondary level of education almost doubles the likelihood of the adult to participate in LLL. In addition past negative experiences in the school system considerably reduce the probability of participating in LLL activities. In this case, those who have started an additional level of education and dropped it have less 70% of chances to participate in learning activities.

5. Discussion and conclusions

Although Portugal has been able to increase adult participation in lifelong learning, there are still a huge number of *discouraged* and *resistant* adults. Actually about 80% of the adult population (aged 18 to 69 years old) seem not willing to participate in education and training activities. The *resistant* to lifelong learning are mainly low educated individuals and older than the others. The *discouraged* to lifelong learning although they are younger, still half of them have low educational levels.

Age and educational level significantly determine the likelihood to participate in lifelong learning. Adults aged 25 to 44 years old have less than 40% of chances to participate in lifelong learning than young adults, aged 18 to 24 years old. Those having at least an upper

secondary level of education (or equivalent) are 83% more likely of participation in lifelong learning than those with just a basic level of education.

However besides the effects of socioeconomic conditions, not much is known yet about their reasons to not willing to participate in LLL. Data from IEFA 2011 on the obstacles to LLL is only concerning 36% of the total individuals surveyed and the numbers show that, in general, the institutional, situational and dispositional barriers considered are of low relevance. Only the lack of time was significantly referred, and in particular by the *discouraged* adults (65%). Institutional obstacles such as money (training was too expensive) and distance (no training provided at a reachable distance) assumed some relevance, even though just for those who wanted to participate (more). Dispositional and situational barriers to participation in lifelong learning (health, age, unnecessary training at a person level/ for the job) are relatively more pronounced, even at a very low expression, for the resistant adults than for the other groups.

In fact, as previous studies have shown, rather often the potential learned is affected by different barriers and some of them may be of particular intensity, or perceived as hard to overcome, in certain situational conditions. Those being elder and low educated have much less chances to participate in lifelong learning, are much less motivated to, and are more unable to take up these opportunities either by particular life conditions or prevailing personal dispositions.

In terms of policy implications, our results show that any effort to raise LLL participation in Portugal and make it a reality for all needs to: (1) take into account the real impressive number of *discouraged* and *resistant* adults to participate in lifelong learning; (2) be well targeted and particularly focussed on their motivations and obstacles to learning, as these individuals may be the most difficult to convince for lifelong learning; (3) address especially their intrinsic motivations by providing meaningful learning opportunities that help low educated adults' self-confidence and skills improvement throughout life; (4) and finally, provide also access and progress in formal education, since low education attainment persistently reduces the likelihood of further participation in lifelong learning.

Previous adult education programs showed that supply-side innovations and local networks played an important role in addressing individual disposition and conditions to learning (Valente et al, 2011; Valente, 2011). While time, money and information constraints matter, a wider and far reaching approach to adult education which encompasses personal fulfilment, educational progress and social outcomes is to be essential. In this sense, a "lifelong learning for all" approach, even when supported by national strategies, will have to call for the action of local communities and multiple actors' networks. These new institutional arrangements have a crucial role in providing opportunities for lifelong learning and make them accessible, attractive and relevant especially to those who need them most.

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Sustainability of community, health education and adult learning

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Abstract. Health education is emphasized as a long-standing education for sustainable development in the community. **Objectives** This study is conducted to identify the status, practices and perceptions related to health and to investigate the health educational needs of community residents according to life cycle. **Approach** The self-reported questionnaire data was collected from 756 community residents over 20 years old, in a county of Korea, from September 1st to November 30th, 2011. The method of data collection is a stratified sampling from a population of different age, sex, and residential district. **Results** The older adults are less involved in leisure activities than other adults. Regarding mental health, it was found that stress levels are high in older adults and depression levels are high in middle-aged adults. In middle-aged adults, the level of both health-risk behavior and healthy behavior is higher than in other adults. Different age groups have different health educational program needs. Young and middle-aged adults prefer an educational group environment, combined with personal counseling from a public health center or other professional organization in the afternoon. On the other hand, older adults want health education from a nearby public health center and a senior center in the morning. **Implications** These results suggest that health educational programs for the sustainable development of a local community should be developed into more specialized accessible programs reflecting the needs of people according to their life cycle. **Value** For the sustainable development of a community, health education should include leisure activities and environmental perspectives as well as health promotion behavior,

Keywords: Education for sustainable Development, health education, Community residents

Introduction

As the sustainable development and the sustainability have appeared as the argumentative topics of a society, their applications in education field has emerged as a big issue. The education for sustainable development utilizes sustainability as its directing point in various fields of education. The education in South Korea has made no exception to it and there have been many attempts to achieve the task in the country. Currently, the health education has become one of the core tasks in the education for sustainable development (UNESCO, 2013), but its importance is not as emphasized in the adult education. In addition, while the health education is being perceived as the education for prevention of a disease, it is not also being recognized as a key challenge of adult education field (Frenk et al., 2010). Nonetheless, definite attention must be given to the considerations of teachings of health as a part of the adult education especially since South Korea is becoming an aging society. As Ulju district of Ulsan Metropolitan city manages RCE (Regional Centre of Expertise on Education for Sustainable Development), the district is being advanced sustainable development. Accordingly, we tried to research a current health status and behavior related to health, and the demands for health education of the residents in Ulju County. Based on the collected data, an adult education program has been composed and a project has been conducted to practice the program. For the survey, we have had to extend the basic concept of health education. The definition of health education used in this study is interpreted as a word that holds a comprehensive meaning as it obtains the various sections of health from socio-environmental health to mental health. Foremost, the study discovered the degree of practice of healthy living and condition of mental health and analyzed the people's demand for management of

health education according to life cycle. Ulju County is a county where compounded industries such as agriculture and fisheries, and livestock industries and a bed town coexist and has the population size, 200000.

Research Aims and Objectives

The purpose of this research was to identify the status, health habits, and perceptions related to health of community residents in South Korea from a sustainable development point of view. It was also conducted to investigate the health educational needs according to life cycle for the development of an efficient health educational programme.

The specific goals of this research were:

- Identifying the leisure activities, and perceptions of environmental ecology according to life cycle from adult period to senile period
- Identifying the status of mental health and the healthy lifestyle practice of community residents and analyzing the differences according to life cycle
- Investigating the health educational needs of community residents and analyzing the differences according to life cycle

Research Methods

The research method applied to this study was a questionnaire survey. The subjects were 756 community residents over 20 years old and from 12 districts of a county in South Korea. The method of data collection was a stratified sampling from the population, selecting samples from different age and gender groups and different residential districts.

The baseline social and demographic characteristics of subjects are shown in Table 1. 33.9 % were young adults (20 to 39 years of age), 55.4%, were middle-aged adults (40 to 64 years of age) and 10.7% were older adults (over 65 year's olds). There were similar levels in gender. 423 (56.0%) of them lived with a spouse and children, 206(27.2%) with only a spouse, and 72(9.5%) were living alone. There were similar proportions for family monthly income: respectively 20.9%, 24.2%, 20.8% for 1-2 million won (\$1=1,200 won), 2-3 million won, 3-4 million won, and less than 1 million won was 15.9%. Almost all of them (85.8%) had national health insurance (see table 1).

Table 4 Social and demographic characteristics

Characteristics	Categories	N(%)
Age (year)	below 39(young adults)	256(33.9)
	40-64(middle-aged adults)	419(55.4)
	Over 65(older adults)	81(10.7)
Gender	Male	407(53.8)
	Female	349(46.2)
Education	≤ Elementary school	61(8.0)
	Middle school	88(11.6)
	High school	314(41.6)
	College	241(31.9)

	Graduate School	52(6.9)
Family member	Alone	72(9.5)
	Spouse with	206(27.2)
	With spouse and children	423(56.0)
	others	55(7.3)
Total family monthly income (10,000 won)	<100	120(15.9)
	100-200	158(20.9)
	200-300	183(24.2)
	300-400	157(20.8)
	≥400	138(18.2)
Medical insurance	National medical insurance	649(85.8)
	Public assistance	107(14.2)
Total		756(100)

The self-reported questionnaire consisted of questions about leisure activities, perception of environmental ecology, mental health status and health behaviour. It also included their perceived needs for sustaining health educational programs. The leisure activities included activities in the house such as TV/DVD watching, radio listening, resting, reading, gardening, painting and writing. There were also activities out of the house such as hiking, walking, card playing, swimming, travelling, volunteering, shopping, attending meetings, and going to bars, movies, cafés or concerts. The perception of environmental ecology investigated not only health problems caused by pollution, but also considered residence, food and clothes in relation to ecology. The questionnaire also included mental health status questions about stress and depression and health behaviour such as smoking, drinking, and exercise habits. At last, to assess the needs for health educational programs, subjects were asked about preferences for educational methods, such as place, time, and number of sessions.

The data was collected from September 1 to November 30, 2011. Residents with more than 30 percent missing data in the entire survey were excluded and data from 756 residents was analyzed. The data was analyzed to determine life cycle differences for each characteristic by Chi-square. Data in this study was analyzed using the SPSSWIN 20.0 program.

Results

1. Leisure Activity according to the life cycle

The leisure activity of subjects in the house was primarily TV/DVD watching. Resting without doing anything, was the next in order. Notably, the older adults are less involved in leisure activities than other adults. For leisure activities in the house, there was a significant statistical difference for all activities according to life cycle (see table 2).

Table 2 Leisure activities in the house according to life cycle

Characteristics	Stage of life cycle			χ^2	P
	Young Adult	Middle-aged	Older Adult		

		n(%)	n(%)	n(%)		
TV/DVD watching (per 1day)	Hardly ever doing	49(19.1)	17(4.1)	8(9.9)	55.301	<.001
	Less than 1hour	73(28.5)	144(34.4)	14(17.3)		
	1-3hours	93(36.4)	198(47.3)	38(46.9)		
	Over than 3 hours	41(16.0)	60(14.2)	21(25.9)		
Radio listening (per 1day)	Hardly ever doing	163(63.8)	209(49.9)	50(61.7)	26.427	<.001
	Less than 1hour	59(23.0)	160(38.2)	28(34.6)		
	1-3hours	28(10.9)	32(7.6)	3(3.7)		
	Over than 3 hours	6(2.3)	18(4.3)	0(0.0)		
Resting (per 1day)	Hardly ever doing	66(25.8)	197(47.0)	36(44.4)	49.047	<.001
	Less than 1hour	100(39.1)	132(31.5)	18(22.2)		
	1-3hours	59(23.0)	77(18.4)	16(19.8)		
	Over than 3 hours	31(12.1)	13(3.1)	11(13.6)		
Reading (per 1day)	Hardly ever doing	120(46.9)	153(36.5)	40(49.4)	39.375	<.001
	Less than 1hour	93(36.3)	237(56.6)	38(46.9)		
	1-3hours	34(13.3)	20(4.8)	3(3.7)		
	Over than 3 hours	9(3.5)	9(2.1)	0(0.0)		
Gardening (per day)	Hardly ever doing	177(69.2)	124(29.6)	29(35.8)	120.054	<.001
	Less than 1hour	52(20.3)	254(60.6)	41(50.6)		
	1-3hours	20(7.8)	33(7.9)	11(13.6)		
	Over than 3 hours	7(2.7)	8(1.9)	0(0.0)		
Painting and writing (per 1day)	Hardly ever doing	194(75.8)	348(83.1)	72(88.9)	21.940	.001
	Less than 1hour	35(13.7)	58(13.8)	5(6.2)		
	1-3hours	18(7.0)	9(2.1)	4(4.9)		
	Over than 3 hours	9(3.5)	4(1.0)	0(0.0)		

In all life cycles, the leisure activity of subjects out of the house was mainly walking. The result showed young adult and middle-aged subjects went to a bar or café in leisure time more than older adults. Young adults went to a movie and concert compare more than other adults. There were significant differences in all out of house leisure activities according to life cycle (see table 3).

Table 3 Leisure activities out of the house according to life cycle

Characteristics	Stage of life cycle	χ^2	p
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		Young Adult n(%)	Middle-aged n(%)	Older Adult n(%)		
Hiking	Hardly ever do	152(59.3)	164(39.1)	57(70.4)	46.199	<.001
	Less than 1hour	77(30.1)	169(40.4)	12(14.8)		
	1-3hours	26(10.2)	80(19.1)	11(13.6)		
	Over than 3 hours	1(0.4)	6(1.4)	1(1.2)		
Walking	Hardly ever do	51(19.9)	58(13.8)	21(25.9)	32.474	<.001
	Less than 1hour	86(33.6)	95(22.7)	11(13.6)		
	1-3hours	69(27.0)	183(43.7)	35(43.2)		
	Over than 3 hours	50(19.5)	83(19.8)	14(17.3)		
Swimming	Hardly ever do	204(79.7)	365(87.1)	77(95.1)	18.826	0.004
	Less than 1hour	30(11.7)	34(8.1)	3(3.7)		
	1-3hours	17(6.6)	10(2.4)	0(0.0)		
	Over than 3 hours	5(2.0)	10(2.4)	1(1.2)		
Card playing	Hardly ever do	191(74.7)	348(83.0)	65(80.3)	13.432	.037
	Less than 1hour	38(14.8)	49(11.7)	9(11.1)		
	1-3hours	17(6.6)	15(3.6)	7(8.6)		
	Over than 3 hours	10(3.9)	7(1.7)	0(0.0)		
Going to a bar	Hardly ever do	95(37.1)	176(42.0)	42(51.8)	17.887	.007
	Less than 1hour	95(37.1)	169(40.3)	31(38.3)		
	1-3hours	55(21.5)	51(12.2)	6(7.4)		
	Over than 3 hours	11(4.3)	23(5.5)	2(2.5)		
Going to a cafe	Hardly ever do	85(33.2)	288(68.7)	58(71.6)	154.832	<.001
	Less than 1hour	86(33.6)	115(27.4)	22(27.2)		
	1-3hours	71(27.7)	10(2.4)	1(1.2)		
	Over than 3 hours	14(5.5)	6(1.4)	0(0.0)		
Going to singing room	Hardly ever do	125(48.8)	217(51.8)	50(61.7)	36.939	<.001
	Less than 1hour	99(38.7)	190(45.3)	31(38.3)		
	1-3hours	26(10.2)	7(1.7)	0(0.0)		
	Over than 3 hours	6(2.3)	5(1.2)	0(0.0)		
Attending a meeting/ club	Hardly ever do	111(43.4)	87(20.8)	32(39.5)	51.076	<.001
	Less than 1hour	94(36.7)	212(50.6)	42(51.9)		
	1-3hours	42(16.4)	104(24.8)	7(8.6)		
	Over than 3 hours	9(3.5)	16(3.8)	0(0.0)		
Travel	Hardly ever do	140(54.6)	254(60.7)	54(66.7)	19.273	.004
	Less than 1hour	89(34.8)	151(36.0)	24(29.6)		
	1-3hours	25(9.8)	11(2.6)	3(3.7)		
	Over than 3 hours	2(0.8)	3(0.7)	0(0.0)		

	hours					
Volunteering	Hardly ever do	170(66.3)	233(55.7)	70(86.4)	32.002	<.001
	Less than 1hour	58(22.7)	120(28.6)	9(11.1)		
	1-3hours	24(9.4)	50(11.9)	2(2.5)		
	Over than 3 hours	4(1.6)	16(3.8)	0(0.0)		
Shopping	Hardly ever do	60(23.4)	131(31.3)	40(49.4)	35.174	<.001
	Less than 1hour	140(54.7)	232(55.3)	39(48.1)		
	1-3hours	46(18.0)	52(12.4)	2(2.5)		
	Over than 3 hours	10(3.9)	4(1.0)	0(0.0)		
Going to movie	Hardly ever do	71(27.7)	222(53.0)	47(58.0)	103.848	<.001
	Less than 1hour	130(50.8)	187(44.6)	32(39.5)		
	1-3hours	52(20.3)	6(1.4)	2(2.5)		
	Over than 3 hours	3(1.2)	4(1.0)	0(0.0)		
Going to a concert	Hardly ever do	161(62.9)	334(79.7)	77(95.1)	54.718	<.001
	Less than 1hour	71(27.7)	77(18.4)	4(4.9)		
	1-3hours	21(8.2)	5(1.2)	0(0.0)		
	Over than 3 hours	3(1.2)	3(0.7)	0(0.0)		

2. Perception of environmental ecology according to the life cycle

In the perception of environmental ecology there are statistically significant differences, according to life cycles, in knowledge about environmental pollution ($\chi^2=26.689$, $p=.001$) and the purchase of food material ($\chi^2=32.903$, $p<.001$). As can be seen in Table 4, all subjects generally had a perception of importance for health problems relating to environment and ecology. Also, they were considering environmental ecology in relation to residence, purchase of food and choice of clothes.

Table 4 Perception of environmental ecology according to life cycle

Characteristics		Stage of life cycle			χ^2	p
		Young Adult n(%)	Middle-aged n(%)	Older Adult n(%)		
Environment has an effect on people's health	Strongly disagree	16(6.3)	26(6.2)	6(7.4)	14.245	.076
	Disagree	10(3.9)	8(1.9)	0(0.0)		
	Neither agree nor disagree	63(24.5)	72(17.2)	19(23.4)		
	Agree	77(30.1)	127(30.3)	28(34.6)		
	Strongly agree	90(35.2)	186(44.4)	28(34.6)		
Have you ever seen a person who has a disease because of	No	78(30.5)	98(23.4)	20(24.7)	4.219	.121
	Yes	178(69.5)	321(76.6)	61(75.3)		

pollution?						
I have to know about information of environmental pollution	Strongly disagree	11(4.3)	5(1.2)	7(8.6)	26.689	.001
	Disagree	19(7.4)	20(4.8)	1(1.2)		
	Neither agree nor disagree	68(26.6)	100(23.9)	20(24.7)		
	Agree	76(29.7)	110(26.3)	19(23.5)		
	Strongly agree	82(32.0)	184(43.8)	34(42.0)		
I consider ecology and environment for residence	Never consider	17(6.6)	14(3.3)	5(6.2)	12.006	.151
	Not consider	20(7.8)	22(5.3)	4(4.9)		
	Neither consider nor not consider	83(32.4)	118(28.2)	23(28.4)		
	Consider	78(30.5)	155(37.0)	23(28.4)		
	Very consider	58(22.7)	110(26.3)	26(32.1)		
I consider ecology and environment for purchase of food material	Never consider	33(12.9)	23(5.5)	6(7.4)	32.903	<.001
	Not consider	37(14.5)	100(23.9)	23(28.4)		
	Neither consider nor not consider	57(22.3)	66(15.8)	9(11.1)		
	Consider	64(25.0)	140(33.3)	30(37.0)		
	Very consider	65(25.3)	90(21.5)	13(16.0)		
I consider ecology and environment for purchase of clothes	Never consider	18(7.0)	28(6.7)	9(11.1)	19.002	.015
	Not consider	44(17.2)	45(10.7)	14(17.3)		
	Neither consider nor not consider	108(42.2)	195(46.6)	32(39.5)		
	Consider	54(21.1)	115(27.4)	24(29.6)		
	Very consider	32(12.5)	36(8.6)	2(2.5)		

3. Mental health status and health behaviour according to the life cycle

In the status of mental health, the everyday stress levels were high in older adults ($\chi^2=69.158$, $p<.001$) and depression levels in the last two weeks of the study were high in middle-aged adults ($\chi^2=77.513$, $p<.001$). As can be seen in Table 5, in over half the subjects, the main cause of stress was financial problems.

Table 5 Mental health status according to life cycle

Characteristics	Stage of life cycle			χ^2	p	
	Young Adult n(%)	Middle-aged n(%)	Older Adult n(%)			
Stress level of everyday life	Very high	9(3.5)	24(5.7)	9(11.1)	69.158	<.001
	High	21(8.2)	36(8.6)	8(9.9)		
	Moderate	104(40.7)	274(65.4)	49(60.5)		
	Low	93(36.3)	69(16.5)	12(14.8)		
	Very low	29(11.3)	16(3.8)	3(3.7)		
Depression level in last 2 weeks	Very high	33(12.9)	86(20.5)	17(21.0)	77.513	<.001
	High	43(16.9)	95(22.7)	8(9.9)		
	Moderate	103(40.2)	211(50.3)	46(56.7)		

	Low	60(23.4)	23(5.5)	8(9.9)		
	Very low	17(6.6)	4(1.0)	2(2.5)		
Main cause of stress	Family	36(14.1)	117(27.9)	20(24.7)	72.645	<.001
	Finance	133(52.0)	223(53.2)	49(60.5)		
	Occupation	59(23.0)	59(14.1)	1(1.2)		
	Friend	20(7.8)	10(2.4)	0(0.0)		
	Others	8(3.1)	10(2.4)	11(13.6)		

For the health behaviour, there were significant statistical differences of life cycle not only health risk behaviour such as smoking ($\chi^2=22.392$, $p=.001$) and weekly alcohol intake ($\chi^2=53.029$, $p<.001$), but also in healthy behaviour such as regular exercise ($\chi^2=22.072$, $p<.001$) and smoking cessation trial ($\chi^2=12.028$, $p=.002$). In middle-aged adults, the levels of both health risk behaviour and healthy behaviour were higher than other adults (see the table 6).

Table 6 Health behaviour according to life cycle

Characteristics		Stage of life cycle			χ^2	p
		Young Adult n(%)	Middle-aged n(%)	Older Adult n(%)		
Smoking habit	Everyday	29(24.2)	100(42.6)	15(35.7)	22.392	.001
	Occasionally	1(0.8)	7(3.0)	0(0.0)		
	None	90(75.0)	128(54.4)	27(64.3)		
Smoking cessation trial in last 1year	Yes	22(44.0)	73(60.3)	17(89.5)	12.028	.002
	No	28(56.0)	48(39.7)	2(10.5)		
Drinking habit	Yes	157(61.3)	248(59.2)	43(53.1)	3.798	.434
	No	99(38.7)	171(40.8)	38(46.9)		
Drinking (number/1wk)	Below than 1	118(72.9)	108(41.1)	20(44.4)	53.029	<.001
	2–3	31(19.1)	84(32.1)	20(44.4)		
	4- 5	6(3.7)	51(19.5)	5(11.2)		
	More than 6	7(4.3)	19(7.3)	0(0.0)		
Try not to drink in last 1year	Yes	42(26.3)	92(36.4)	20(45.5)	27.127	<.001
	No	118(73.7)	161(63.6)	24(54.5)		
Regular exercise	Yes	67(26.2)	185(44.2)	29(35.8)	22.072	<.001
	No	189(73.8)	234(55.8)	52(64.2)		

4. Needs of health education according to the life cycle

53.1% of older adults were ‘generally interested’ health education. On the other hand, both young and middle-aged adults were ‘generally interested’ or ‘somewhat interested’ in similar proportion. The participants wanted prevention of disease, mental health, and health promotion to be included in the contents of health education.

Table 7 The need of health education contents according to life cycle

Characteristics		Stage of life cycle			χ^2	p
		Young Adult n(%)	Middle-aged n(%)	Older Adult n(%)		
Interest of health education	Not interest	55(21.5)	14(3.3)	3(3.7)	102.893	<.001
	Somewhat not interest	74(28.9)	86(20.5)	16(19.7)		
	Generally interest	82(32.0)	152(36.4)	43(53.1)		
	Very interest	34(13.3)	109(26.0)	8(9.9)		
	Extremely interest	11(4.3)	58(13.8)	11(13.6)		
Prevention of disease	Never need	22(8.6)	8(1.9)	4(4.9)	34.454	<.001
	Not need	17(6.6)	17(4.1)	0(0.0)		
	Neutral	59(23.0)	74(17.7)	22(27.2)		
	Need	59(23.0)	101(24.1)	23(28.4)		
	Absolutely need	99(38.8)	219(52.2)	32(39.5)		
Mental health	Never need	19(7.4)	12(2.9)	7(8.6)	33.106	<.001
	Not need	21(8.2)	17(4.1)	0(0.0)		
	Neutral	59(23.0)	84(20.0)	30(37.1)		
	Need	62(24.3)	126(30.0)	17(21.0)		
	Absolutely need	95(37.1)	180(43.0)	27(33.3)		
Health promotion	Never need	16(6.3)	11(2.6)	2(2.5)	27.554	.001
	Not need	18(7.0)	11(2.6)	3(3.7)		
	Neutral	60(23.4)	81(19.3)	28(34.6)		
	Need	68(26.6)	110(26.3)	17(21.0)		
	Absolutely need	94(36.7)	206(49.2)	31(38.2)		
Prevention of pollution	Never need	13(5.1)	3(0.7)	4(4.9)	57.885	<.001
	Not need	7(2.7)	14(3.3)	0(0.0)		
	Neutral	61(23.8)	62(14.8)	35(43.3)		
	Need	72(28.1)	107(25.5)	15(18.5)		
	Absolutely need	103(40.3)	233(55.7)	27(33.3)		

As can be seen in Table 7, 80~92.2% of residents had no experience of getting a health education. Under the needs of health education, there were significant differences in life cycle for the cause of participation ($\chi^2=25.030$, $p<.001$), and no participation ($\chi^2=27.125$, $p=.001$). The results showed the main cause for no participation of health education was 'lack of information' in young adults (40.9%) and middle-aged (40.5%), but 43.7% of older adults answered 'far in distance' as the main cause for no participation. There were also significant different answers for how to seek health information ($\chi^2=108.066$, $p<.001$). All subjects received health information via broadcasting (42.8% ~51.8%), but more young adults had been seeking health information via the internet compared with other adults. In middle-age, 15.5% of subjects received health information through participation in a health program.

There were significant differences in preferred method ($\chi^2=105.504$, $p<.001$), place ($\chi^2=79.439$, $p<.001$), and time ($\chi^2=90.330$, $p<.001$) for health education. Young and middle-aged adults preferred an group environment, combined with personal counselling from a public health centre, or other professional organization in the weekday afternoons. On the other hand, older adults wanted to get health education from nearby community health and senior centres in weekday mornings.

Table 7 The need of health education according to life cycle

Characteristics		Stage of life cycle			χ^2	p
		Young Adult n(%)	Middle-aged n(%)	Older Adult n(%)		
Experience of getting a health education	Yes	20(7.8)	84(20.0)	8(9.9)	20.603	<.001
	No	236(92.2)	335(80.0)	73(90.1)		
Cause for participation of health education	For getting new information	9(42.9)	69(81.2)	5(55.6)	25.030	<.001
	For meeting new person	4(19.0)	3(3.5)	2(22.2)		
	For spending my spare time	8(38.1)	13(15.3)	2(22.2)		
Satisfaction on getting health education	Satisfied	12(57.1)	67(77.9)	9(100.0)	8.608	.072
	Not satisfied	9(42.9)	19(22.1)	0(0.0)		
Cause for no participation of health education	Useless for day job	44(18.6)	83(24.8)	16(22.5)	27.125	.001
	Not interest	29(12.2)	18(5.4)	1(1.4)		
	Lack of information	97(40.9)	136(40.5)	23(32.4)		
	Far in distance	67(28.3)	92(27.5)	31(43.7)		
	Others	0(0.0)	6(1.8)	0(0.0)		
How to seek health information	broadcasting	110(43.0)	179(42.8)	42(51.8)	108.066	<.001
	Newspaper	24(9.4)	80(19.1)	11(13.6)		
	Community health center	9(3.5)	24(5.7)	4(4.9)		
	Hospital or clinic	28(10.9)	19(4.5)	5(6.2)		
	Internet	60(23.4)	20(4.8)	0(0.0)		
	Health education programe	20(7.8)	65(15.5)	8(9.9)		

	Closely related person	5(2.0)	32(7.6)	11(13.6)		
Preferred method for health education	Expert lecture	81(31.6)	238(56.8)	42(51.9)	105.504	<.001
	Personal counselling	78(30.5)	81(19.3)	17(21.0)		
	Movie and video	58(22.7)	22(5.3)	15(18.5)		
	Printed materials	39(15.2)	77(18.4)	3(3.7)		
	Others	0(0.0)	1(0.2)	4(4.9)		
Preferred place for health education	community health center	76(29.7)	142(33.9)	26(32.1)	79.439	<.001
	Hospital and clinics	102(39.8)	115(27.4)	11(13.6)		
	Village hall	39(15.2)	61(14.6)	39(48.2)		
	Church	2(0.8)	19(4.5)	1(1.2)		
	Public center	33(12.9)	74(17.7)	4(4.9)		
	Others	4(1.6)	8(1.9)	0(0.0)		
Cause for choice a educational place	Nearby home	63(24.6)	156(37.2)	42(51.9)	47.248	<.001
	Good facilities	79(30.9)	106(25.3)	20(24.7)		
	Used place	20(7.8)	55(13.1)	11(13.6)		
	No information of other place	34(13.3)	45(10.7)	2(2.5)		
	Non-specific others	60(23.4)	53(12.6)	6(7.4)		
Education time per one class	1 hour	148(57.8)	165(39.4)	42(51.9)	29.018	<.001
	2 hour	97(37.9)	221(52.7)	30(37.0)		
	3 hour	7(2.7)	29(6.9)	8(9.9)		
	4 hour	4(1.6)	4(1.0)	1(1.2)		
Education nurmber	1 per 1week	65(25.3)	111(26.5)	18(22.2)	9.376	.154
	2 per 2weeks	37(14.5)	90(21.5)	15(18.5)		
	1 per 1 month	133(52.0)	197(47.0)	40(49.4)		
	2 per 2 months	21(8.2)	21(5.0)	8(9.9)		
Preferred time for health education	Morning of weekday	37(14.5)	121(28.9)	37(45.7)	90.330	<.001
	Afternoon of weekday	82(32.0)	148(35.3)	29(35.8)		
	Evening of weekday	50(19.5)	105(25.1)	8(9.9)		
	Morning of weekend	42(16.4)	22(5.3)	6(7.4)		
	Afternoon of weekend	33(12.9)	14(3.3)	0(0.0)		
	Evening of weekend	12(4.7)	9(2.1)	1(1.2)		

Conclusion

The result of this research can be categorized into four major aspects, the mental health

condition, the degree of health living practice, participation status on health education program and demand for the education. First, as for the mental health condition, senior citizens have highest levels of stress and middle aged citizens are the ones who are depressed the most. It has shown that all the respondents get the most stressed over their financial issues. Second, as for the degree of practice of healthy living life styles, middle aged citizens practice unhealthy activities the most such as smoking, and binge drinking but at the same time. They are also the ones who lead healthy living styles the most by attempting grow healthy habits such as exercise and quit smoking. Third, in regards to the issue of the participation status of the health educational program, the majority of the local residents have not been educated in the field. Fourth, in terms of the demand for the education, young and middle-aged residents want to get one hour long session in the afternoon of weekday. Young adult want to take the classes in the facilities such as hospital, or public health center. Middle aged people would like to have longer sessions – 2 hours- of education, whereas senior citizens would like to have an hour long class in the morning hours of weekday at village hall nearby house. These results suggest that health educational programs for the sustainable development of a local community should be developed into more specialized, accessible programs reflecting on needs according to life cycle.

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How to survive the lifelong learning as blame policies of the modern world

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Abstract. Nowadays it can't be denied that we are surrounded by a widespread and global discourse, which asserts the crucial importance of promoting lifelong learning. However, as stated by Edwards, Ranson and Strain (2002), although there was enough debate about the nature, extent and significance of lifelong learning as a political goal - constituting, as Giddens points out (1991, 99), the "new catechism" policymakers - has existed very little theoretical discussion about what specific learning lifelong needed to deal with the processes of change against which is supposed to be an answer. Furthermore, data analysis of the documents produced by the OECD (Organization for Economic Cooperation and Development) in 2003, points to the fact that contemporary Western societies find themselves marked by an unequal distribution of knowledge, showing significant level of citizens' qualifications ditches, also highlighting one seemingly paradoxical question: statistics show that the most qualified adults demonstrate a much higher percentage of participation in educational or training activities, compared to less qualified or adults belonging to socially vulnerable groups. In the analysis of facilitators or inhibitors of participation in lifelong learning, we proposed the need to develop an integrative theory of multidirectional influences of several variables, distant from an approach that blames only the person for not being participative.

Keywords: lifelong learning, individualization, blame policies, integrative theory

Introduction

Investment in lifelong learning has often been touted as central to the development process of adaptation to a changing scenario, risk and uncertainty, to a world marked by a semantic constellation of instability, insecurity, turmoil, nonlinearity (Casanova, 2010; Casanova, Pacheco & Coimbra, 2010; Coimbra, 2005; Gonçalves & Coimbra, 1999; Martins, 2010; Martins, Gonçalves & Coimbra, 2010), in which subjects are confronted with the seeming inevitability to continually learn, as the only means of survival in today's world. Advocating the importance of promoting lifelong learning, this article intends, however, to develop a critical analysis of the political agendas that underlie the actions implemented on the ground, particularly in Portugal, also reflecting on the factors that might explain the decision to participate or not in adult education and training.

1. Is it lifelong learning a magic spell of nowadays?

Indeed, much has been said about the importance of promoting policies and programs of learning throughout life as a way to deal with a world in constant transformation, so that, as regards Lambeir (2005, 350), "Lifelong learning is the magic spell in the discourse of educational and economic policymakers, as well as in that of the practitioners of both domains".

As stated by Edwards, Ranson and Strain (2002), although there was enough debate about the nature, extent and significance of lifelong learning as a political goal - constituting, as Giddens points out (1991, 99), the "new catechism" policymakers - has existed very little theoretical discussion about what specific learning lifelong needed to deal with the processes

of change against which is supposed to be an answer. Therefore it is important to discuss and reflect on the question of for what purposes are learning to be readily available, what ends should it serve?

If it is simply in the interests of adaptability to the world of work and the constantly changing demands of capital or in order to promote the global development of the individual, to create reflexive and critical citizens?

At present, adults seem to understand the challenge of lifelong learning as synonymous with accumulation of diplomas, courses and training activities of short duration, often in a piecemeal and additive logic. This purpose of "collection" of certificates and alleged competences is closely related to the philosophy underlying many of the adult education and training policies implemented today, under the array of learning throughout life. As Lambeir (2005, 351) states, "learning now is the constant striving for extra competences, and the efficient management of acquired ones. Education has become merely a tool in the fetishisation of certificates".

In a context marked by discourses of crisis, unpredictability and exclusion, there seems to be a rampant use of opportunities not only as a way to equip the individual as much as possible, with "tools" to help him or her deal with this scenario, but also as a strategy for social integration, or even survival. The discourse on learning throughout life has been so imperative that the act of participation may at times be seen as more important than the content the individual may be engaging with. Since lifelong learning is presented as having broader social benefits for individuals and communities, people seem to face political and moral pressure to participate in lifelong learning projects, placing pressure especially upon individuals with low-level skills, to engage in learning that takes on the status of a moral imperative: people must learn. Moreover, the non-participation in education and training is thus increasingly understood primarily as individualization of responsibility of the individual, with the same blamed for the consequences that may arise from neglecting the opportunities offered in this field. Thus seems to be an implicit threat that choose not to participate in education-training is to risk facing a situation of social and economic exclusion against which only the individual subject should be held accountable. Ultimately, lifelong learning policies and discourses have shifted the responsibility from the system to the individual, where the learner becomes an entrepreneur of him or herself and, thereby, what he or she becomes depends solely on her or himself and the choices she or he makes. It is the discourse of autonomous and independent individuals who are responsible for updating their skills in order to achieve their place in society. Contradicting this discourse and its blame policies, this article thus seeks to raise awareness of the need to develop a comprehensive and integrated view on participation in structured learning lifelong activities, able to lead the design and implementation of most critical, reflective, and less unifying sector policies, by therefore, more inclusive, within a vision of adult education as a social project for empowerment, emancipation and human development.

2. Can we, indeed, all be inhabitants of a genuinely learning society?

Data analysis of the documents produced by the OECD (Organization for Economic Cooperation and Development) in 2003, points to the fact that contemporary Western societies find themselves marked by an unequal distribution of knowledge, showing significant level of citizens' qualifications ditches.

Also, according to the *International Adult Literacy Survey*, as mentioned by Desjardins and colleagues (2006), became visible sections of the population whose gaps in basic skills of

literacy and numeracy puts them in a position risk of social exclusion. These data also highlight one seemingly paradoxical question: statistics show that the most qualified adults demonstrate a much higher percentage of participation in educational or training activities, compared to less qualified or adults belonging to socially vulnerable groups.

What factors might then explain the fact that those who most need to invest in improving their qualifications, are those demonstrating less likely to participate in structured in formal learning activities?

A critical analysis of this question must take into account, first, the importance of assessing whose agenda and whose questions predominate in public educational policies?

In terms of policies implemented, the hegemony of discourses on lifelong learning seems too focused on the supposed immediate answers that they can provide to a job market increasingly competitive - against which is necessary to extend the levels of initial training - and less in the full development of the individual, in promoting their active participation as citizens with full rights, promoting opportunities for education and training throughout life, which, from the perspective of human development ecology, cannot overlook the ways in which learning is inseparable, as a prerequisite and as a result, of intersubjective communities.

The assumptions today are that the world is in constant and rapidly changing and, that, this state of change is something that must be merely accepted. Therefore, learning is seen as the key that enables people to “respond” to change but not as a way to challenge or question the necessity or direction of the change. There is a notion of responding or reactive to rather than questioning. In these terms, learning works as a form of socialization and, thereby, everything that may be considered merely interesting or inspirational is removed and replaced by the knowledge and skills people need to have in order to have a place in society and in the job market.

Paulo Freire famously posed the question about education being the liberation or domestication. The political educational agenda can potentially offer aspects of both. In order to avoid the potential danger of transforming lifelong learning in little more than State indoctrination or domestication, is central to instill in active citizenship a real critical dimension, and help individuals and communities increasing and improving their scope of participation, evolving from a level characterized only by information and consultation, to a more critical and citizen-focused collaboration and (real) empowerment.

Learning must move away from a concern with quantitative addition of cognitive and metacognitive skills to a concern with qualitative transformation of the subject through their active engagement in the democratic process.

Secondly, a critical analysis of the question of the factors that might explain the decision on participate or not in adult education and training must take into account the importance of assessing the relationship between, on the one hand, the discourses and enacted intentions and, on other, the reality of the actions implemented on the ground.

Portugal is one of the countries with lower levels of qualifications in Europe, and the last years have been marked by high political and financial effort to "combat" this problem. However, both nationally and internationally, and as emphasized by Edwards, Ranson and Strain (2002), the current adult education policies seem to assume that low and unequal rates of participation in lifelong learning arises mainly from problems or cultural gaps that can be overcome or filled with mere increase and diversification of learning opportunities. In this sense, disregard not only an inclusive and sustainable vision of what learning is, but also the life contexts of individuals, in which non-participation in certain forms of learning is

congruent with the logic of their cultural and political overdetermination. The excessive centralization in individualized logical certification and accreditation, the emphasis on a more cumulative than integrative and reflective learning can lead to an unawareness (intentional or not) or even to discredit other forms, means and learning contexts in which subjects may be involved. Moreover, as emphasized by Norbert Elias (1987/1993), when referring to a "society of individuals", and Bauman (2001), with regard to "individualized society," contemporary societies carry in itself a hegemonic mode of socialization (no-normative and focused on the individual) which results in an unbalanced distribution of knowledge and freedom of self-assertion, generating insecurity and uncertainty (vd. also Marris, 1996).

Moreover, in a context of increasing individualization paradoxically policies of lifelong learning seem to have an underlying principle of universality of the impact of permanent changes that current societies face. In fact, as pointed Castells (1996), the processes of change have a different impact on different age groups and professional areas, also inducing different structural changes taking into account the historical and cultural contexts.

Each person builds a unique identity throughout its development, as the result of the relations established with the world. So, the quality of this relations and the opportunities that the "natural" life contexts either provide or prevent influence the commitments within these relationships (Campos, 1989) as well as the level of expectations of the individual in terms of future investments, particularly in context of education and training. It is therefore important to understand the issues of the subject's participation in lifelong learning according to a systemic and developmental perspective, which seeks to frame the building of life paths and, also, in this sense, learning paths in different contexts, including those relating to macrodimensions.

In fact, there are many factors that influence the decision to participate or not in education and training, with a complex network of relationships established between them.

Boeren, Nicaise and Baert (2010) propose an analysis of the determinants of participation structured into three levels: individual, in the sense of the needs and requirements of the labor market that lead the subject to explicitly request training; institutional, ie, on the educational-training offer provided by the education system, understood in a broad sense; macro, with reference to national and supranational authorities governing the relations between supply and demand.

At the individual level, and in general, the authors stress, concurrently with Jung and Cervero (2002), two main dimensions: the socio-economic and cultural dimension and the psychological dimension. In the first, we emphasize a perspective of analysis of cost-effectiveness in relation to the decision to participate or not in structured learning activities. According to this theoretical rationale, underlying the decision-making or choice in pursuing their goals, individuals always seek to achieve maximum well-being or success with minimum cost (Allingham, 2002). Regarding participation in training, for example, Jung and Cervero (2002) identified, as potential direct costs, payment of tuition or other fees, and indirect costs such as those related to the possible need to hire someone to take care the children, or their enrollment in kindergarten, to be able to attend training, possible neglect of some household chores, difficulties in reconciling family life, lower willingness to seek employment if unemployed, ... Regarding benefits, they refer not only those that relate to the work itself, such as a potential career advancement, salary increases, improved productivity and performance, job change, ..., but also those related to a more personal nature, such as the establishment of new contacts and social relationships, leisure time, personal enrichment,

etc. .. It will also be important to note that some benefits may be visible only in the long term, assuming a character of uncertainty and risk as to its implementation.

Another important issue relates to the fact that the equilibrium relationship between the costs and the benefits vary from person to person, and, in the case of some socially vulnerable groups, this balance tends to refer to a very low participation as where direct and indirect costs associated with participation in education and training exceed largely, its possible benefits.

In the context of the psychological dimension, there are several characteristics that impact on the issue of participation in learning activities. One of the key concepts to keep in mind is, first, *motivation*, which may be characterized, according to Deci and Ryan (2000), as *independent* - when the subject value the process of learning for itself - or *controlled*, when the frequency of an education or training is related to external pressures, namely the acquisition of certain rewards or avoidance of penalties. Apart from motivation, other authors refer to the concept of *attitude towards learning*. Blunt and Yang (1995), for example, emphasize the intrinsic value of training for adult's life, its importance to society in general and the experience of learning for pleasure, as determinant values for participating or not in learning activities.

The confidence of the subject in relation to the frequency of training or their *perceived self-efficacy* is also considered fundamental in the decision-making process about participation. Adults with previous negative experiences demonstrate greater reluctance to participate, to the extent that may doubt their abilities as learners. The "self-efficacy" construct has a special relevance in contemporary psychology, and, since its conceptualization in the context of Bandura's Socio - Cognitive Theory (1986, 1995), perceived self-efficacy is considered the basis of the human agency as understood as a centrally acting factor concerning the self-referencing and self-regulators mechanisms that generate motivation and activity. Among all the constructs related to self, self-efficacy has been shown to be a more consistent predictor of human behavior and behavior change than any other, being also distinct from similar constructs such, self - esteem, self - concept, locus of control , etc..

Taking as starting point the educational and training needs of individuals, education institutions are expected to draw pathways able to respond to them accordingly. However, there is not always a fit between supply and demand and, often , there is a mismatch between the needs of learners and training plans promoted by the education system, understood here as including all promoters of relevant education and/or training. In addition to the shortcomings highlighted, in relation to processes of vocational development, often some of the obstacles that may contribute to this discrepancy relate to the financial costs of some training courses, the pre-established formal organization of *curricula*, as well as the conditions of admission and frequency, namely age, educational qualification starting level, position with regard to employment , the control system of attendance , etc... In order to minimize the impact of some of these obstacles, or even surpass them, it can be activated some coping strategies. We speak, for example, of the recognition and accreditation of experiential learning, the promotion of structures and services for career guidance, the allocation of social benefits to the frequency of actions training, the networking partnerships between different actors , etc.. Another very important aspect is related to the climate or learning environment created by the educational institution. In this plan, it is noted, for example, the work of Darkenwald and Valentine (1986), whose investigations demonstrated that a positive learning climate was associated with a greater involvement on the part of learners, to a higher level of support from the educator or trainer, a clear orientation to the task, to a more evident achievement of personal

goals, a better organization, and also a greater intervention from adults in their own learning process.

In addition to differences in participation in learning activities between individuals and various groups of the population, the statistics also highlight different participation rates across countries (OECD, 2003).

These differences in participation can be explained to a large extent, whether the policies implemented and, specifically, the different support provided by the Governments concerning obstacles or barriers that adults encounter when faced with such participation, either with the historic development and culture of each country, which influences, in turn, the design and implementation of the policies themselves. In this sense, we can not disassociate ourselves from the heavy heritage of Portugal, in terms of low level of educational and professional qualification, due to the absence, until the mid-60s, any systematic efforts to modernize the education system (Machado & Costa, 1998).

Barbosa (2004) proposes an approach to the education of adults in Europe through the analysis of two aspects: one with an institutional systemic character and other with a humanistic and community one. Among several key points , the two perspectives are distinguished, for example, by the fact that the first pursue an logic of education campaign, since it is believed that the adult problems should be solved by central government initiatives, while the second posits that they "must be made and resolved by the communities themselves", being the change "intensified by the awareness and involvement of adults in solving the problems that affect them." (Barbosa, 2004:196). Furthermore, systemic-institutional perspective, "essentially values situations linked to the production system and work , so that the learning arise mainly related to training." (2004, 116), and more severe, is marked by its instrumentality, functionality and immediate utility, not taking into account the importance of community for the integral development of individuals as a fundamental goal of the educational process. Community humanistic perspective emphasizes, on the other hand, the essential role played by the community, highlighting both the importance and centrality of their participation in the needs assessment as well as the accountability and involvement of local authorities in the implementation of joint educational projects as key factors for success.

In Portugal - with the New Opportunities Initiative and the Centers for Qualification and Vocational Education - current policies orientations of adult education can be characterized by a systemic-institutional perspective, which promotes an top-down decision making processes, leading to measures and strategies defined by central power, that do not take into account local decisions guided by local networks and educational actors involved in the teaching-learning process. In fact, the priority has been given to the intervention on the individual, with a logic of quickly certification and processes that do not seem to recognize the power of learners in negotiating their own itinerary of qualification. The guiding humanitarian principles of the national system of Recognition, Validation and Certification of Competency have been abandoned. It is noted, in this regard, for example, the Guidelines that support Adult Education and Training Courses, on a secondary level, which does not have a set of skills to develop, but rather a diversity of program content, defined a priori, according to a perspective of an alleged normativity of the shortcomings highlighted by adults, and that, therefore, don't result of any process to select these according to their life history and their relevance and appropriateness in terms of the relationship with the everyday reality or development of its forms to perceive the world.

More than foster the accumulation of skills and qualifications as a way to cope with change and uncertainty - a compensatory or palliative approach targeting the most disadvantaged,

who are transformed into stigmatized recipients of predefined programs - policies and practices of lifelong learning should enhance the reflectivity of learners, organizations and societies, to the extent that only the processes of questioning and critical analysis will allow them to deal with uncertainty and, above all, to form active citizens, able to also promote the change and not be just only her target. As regards Eraut (2000), the processes of education and training should aim at transforming the understanding of the subject about themselves, the world and the relationship established with this, enhancing the sense of personal agency.

One way forward towards a more liberating approach to learning for critical and active citizenship may be to work with local people and organizations to explore, contest and turn what we can call invited or provided spaces and places into claimed ones. By claiming this spaces and places as their own, community members and groups can start to move from being just recipients or users to assume a more critical and collective role by being makers and shapers of the policies that affect their lives, being also able to hold the Government to account regarding the gaps between its rhetoric and its policies.

In the analysis of facilitators or inhibitors of participation in lifelong learning, we, therefore, proposed the need to develop an integrative theory of multidirectional influences of several variables, distant from an approach that blames only the person for not being participative. We must take into account others factors that may influence the processes of decision making: family and peers, the relationship of learning pathways with increasingly unpredictable job trajectories, the available network for training and education, the existence of mechanisms of assistance, the socio-economic context, the values assigned by himself and the community to learning, the importance that society attaches to diplomas, public opinion about the educational policies and adult education, etc.

Then becomes urgent to develop an integrative theory of learning, capable of capturing the multidirectional influences of several variables involved in the decision-making process to effectively participate or not in further education and training process, in addition to the initial qualification, since the research focused solely on individual slips invariably to static and reductive approaches of human behavior and development, that do not regard nor appreciate, the various ecosystems of which the persons are part and that influence their development.

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The organization of Federal Education, Science and Technology Institutes in Brazil

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Abstract. Due to the development of new policies, vocational education in Brazil presents, in the current historical context, a new scenario. The Federal Technical and Vocational Education System had been reorganized by the composition of Federal Education, Science and Technology Institutes, or simply Federal Institutes. It is the major initiative of Lula's government for vocational education. The Federal Institutes are multi-campus institutions, offering tertiary level and upper secondary vocational education. Its organization derives from the integration of two or more federal vocational education institutions, in the same state, or/and by the transformation of Federal Centers of Technological Education as well as Federal Technical Schools linked to Federal Universities. Actually, there are 38 Federal Institutes in the whole of Brazilian states, of which five in the state of Minas Gerais. The present study aimed to analyze the process of organizing this "new" institutionalism. The relevance of this research is justified due to the incipience of studies on the subject. Three levels constitute the structure of the research: literature review, document analysis, and field research. The field research took place in seven out of the ten federal institutions of vocational education in Minas Gerais, through the application of electronic questionnaires and interviews with managers of these institutions. The study indicates that the current policy, in addition to the proposal to extend the supply of high vocational education, represents the consolidation of a school system designed specifically for vocational education and organized separately from secondary and academic schools.

Keywords: Brazil; vocational education; Federal Institutes organization.

Introduction

During Lula's government (2003-2010), new policies regarding the expansion and reorganization of vocational education in Brazil took place. Vocational education expansion policies figure amongst other programs, as Vocationalized Brazil, E-Tec Brazil and the reorganization of the federal network of vocational education. This last one implied the creation of Federal Education, Science and Technological Institutes (IFETs or simply Federal Institutes – FI, in Portuguese). Such policy is part of the Development Education Plan (PDE in Portuguese) and constitutes an important initiative of the referred government for Vocational Education. The Federal Institutes are “superior, basic, multi-curriculum, multi-campus and vocational institutes, destined to offer vocational and technology education in different schooling modalities”. (Brazil, 2008 - 2nd Article of law nr. 11.892, of 29/12/2008, that created the institutes). The organization of the Institutes aims to function as “excellence centres” in the training of teachers for public vocational schools and for many diverse areas of the economy. (Brazil, 2007a, p.43). The Institutes are essentially publics and maintained by the federal government. Their role is to articulate different public policies (supposed to be currently dispersed), as well as cooperating to make mediations between central authority and local communities. Furthermore, the organization of the Institutes is an initiative that provides a new conformation to vocational education in the country. The government proposal is that the Institutes can provide to social communities a better life quality at local, regional and

national level. As recommended by the government, vocational education's emphasis is not for responding market's demands, but to improve worker's education, offering a "vertical provision of vocational and technological education, articulated with secondary education, augmenting workers schooling level, intensifying the interaction with the labor world and science and giving support to public schools". (Brazil, 2007a, p.44).

A public notice, from the Ministry of Education, invited technical institutions to adhere to the "new model" of Federal Institutes, explaining the conditions required to elaborate proposals in order to be part of the government Program. The public notice elucidated that the composition of a "Federal Institute" demanded the integration of two or more federal vocational schools in the same state; or the transformation of the existing Federal Centers of Technological Education (CEFETs in Portuguese) and Federal Technical Schools connected to Federal Universities. (Brazil, 2007b). Since the emergence of Federal Institutes' policy organization, 78 institutions joined the government Program and became Federal Institutes, resulting in a total of 38 Federal Institutes spread through all Brazilian states. In accordance with the Ministry of Education, there are few institutes in the country that did not adhere to the government Program: two CEFETs (from Minas Gerais and Rio de Janeiro), 25 technical schools linked to federal universities and 1 Federal Technological University (located in Paraná state). Actually, 28 Technical Institutions and 38 Federal Institutes, already created, constitute the Vocational and Technological Education Federal Sector.

Our argument is that the government did not really create a new kind of Federal Institute of Science and Technology. Indeed, it reorganized the technical and vocational schools that the country already had, taking advantage of the existing infrastructure and experience built by vocational education institutions and emphasizing the offering of vocational and technical education at high school level. The proposal of the organization of Federal Institutes seems to be associated with the consolidation of a vocational education network, parallel to secondary and academic school, deepening the duality of school organization in the country.

A lack of research on the subject invited us to study it, considering its political and social relevance, in order to contribute to the production of knowledge on the Federal Institute of Science and Technology. Our research enclosed three dimensions: bibliographical revision, documental analysis and field research. Within this text, we intend to present the results that emerged from the bibliographical and documental analysis as well as the field research.

1. The organization of Federal Institutes in Brazil: what the research reveals

The analysis of the recent organization of Federal Institutes of Education, Science and Technology demands to focus on some aspects of Brazilian vocational education history. A period which is considered a mark for national education policies by historiography is the thirties of last century. Whilst there existed initiatives for vocational training before the referred decade, only from this period onwards initiatives gain new conformations with the growth of Brazil's industrialization. Dore Soares explains that, in Brazil, the formation of labour school "followed the trends present in the main countries of the capitalist world. The biggest differences are related to the structure of the Brazilian industry, which is characterized by a great technological and organizational weakness". As per this author, the lack of significant investments in science and technology manifests itself in educational politics and in the Brazilian school organization – highlighting vocational tuition. (Dore Soares, 1999, p.111).

Vocational education network in Brazil is related to the creation, in 1909, of Craftsmen Apprentice Schools (Escola de Aprendizizes Artífices, in Portuguese). However, it is from the

30's decade that vocational education is more defined, under the national education legislations. It is in that decade that higher education was consolidated and when a significant number of higher schools were created. In that period there was a high school reform which set the requirements to enter higher school. Vocational education, apart from representing a parallel organization to secondary school, did not permit access to higher education. (Romanelli, 2007).

The Federal Constitution of the Country, signed in '37, placed vocational education as a state obligation. It should be offered in collaboration with industries and unions, for employees' children and associates. However, up to now, the organization of this sort of education still remains parallel to secondary school. During the forties, still in the 20th century, a set of laws was created (the Organic Laws⁴³) - contributing to the dualistic organization of high school, considering secondary school for the country's conducting elite qualification and vocational education for the less fortunate people. Manfredi clarifies the issue saying that, at that time, vocational and technical education became part of the regular education system and offered courses with duration similar to secondary school, but maintained its structure in a parallel way, regarding secondary school, and restricted access to higher education. (Manfredi, 2002). "Due to its characteristics and objectives, vocational education was differentiated from secondary school". (Dore Soares, 1999, p.112). Vocational education was responsible to prepare workers, while secondary education was devoted to graduate the leading elite.

In the 40's decade of last century, the Craftsmen Apprentice Schools were transformed into technical and industrial schools, destined to offer upper secondary vocational education. Also in the mentioned decade was organized the so called "S" System. It corresponds to a group of schools responsible for the qualification of workers for industry and commerce, offering apprenticeship courses with short duration⁴⁴. Ending Varga's "New State", after 1945, social masses started to participate in the political scenery. Then, a series of laws and decrees, promulgated between 1950 and 1960, made possible the unification between vocational education and secondary school⁴⁵. A new National Education Act (N. 4024 from 1961) institutes the equalization between several branches of upper secondary vocational education and secondary comprehensive school. Nevertheless, the duality of high school persists. (Bonamino, 1999).

A team of intellectuals, called "Pioneers of new Education" (Pioneiros da Educação Nova, in Portuguese) had a significant role in the integration of vocational education and secondary education. The new school, defended by "Pioneers of new Education", represented an advance in public school, incorporating "part of cultural aspirations of the workers in the education field", including, amongst other aspects, democratization of accessing to public school and the establishment of links between education and work. Despite the importance of Pioneers' for education in Brazil, this movement did not eliminate social differences in order to overcome school dualism⁴⁶. (Dore Soares, 1999, p.112).

With the military *coup*, in the second half of the last century, and the economic development project put forward to the country, Brazilian education was reorganized in order to respond to

⁴³ The Organic Laws promulgated in Vargas' government, under Minister Gustavo Capanema's administration.

⁴⁴ This system included the National Industrial Service (created in 1942); the National Commercial Apprenticeship Service; the Social Commerce Service, and the Industrial Social Service (created in 1946).

⁴⁵ The issue is subject of several studies, amongst which we highlight Dore Soares (1989).

⁴⁶ See also DORE SOARES, R. *Escola Nova versus Escola Unitária*: contribution for debate. Education and Society, v.54, 1996, p.141-160; DORE SOARES, R. Gramsci, The State and the School. Ijuí: Ed. UNIJUÍ, 2000; e DORE, R. Gramsci and the debate on public schools in Brazil. CEDES books (UNICAMP), v. 26, 2006 p. 329-352.

industrial growth demands and qualify workers. At that time, the government executed the higher education reform (Law nr. 5.540/6847) and also the primary and secondary education reform (Law nr. 5.692/7148). The law related to higher school contributed to upgrade the duality in education's tertiary level, due to the introduction of short careers, aiming at graduating post secondary technicians⁴⁹.

Under the dictatorship of the second half of the last century, the government established that all secondary education should be vocationally compulsory (Law nr. 5692/71). This measure found great resistance from students, private schools owners and other businessmen. In this midst, many questions arose regarding the quality of education offered in secondary schools. Apart from not guaranteeing solid comprehensive education, they were not able to offer vocational education. This situation culminated with the extinction, in 1982, of obligatory vocational qualification in high school, which was replaced by "preparing for labor". (Law nr 7.044/82). Also during that period, the Federal Technical Schools in the states of Minas Gerais, Paraná and Rio de Janeiro were modified. They were converted into Federal Centers of Vocational and Technological Education (CEFETs in Portuguese). These Centers could offer different levels of vocational education. (Manfredi, 2002).

The economic crisis verified in Brazil during the eighties, allied to the internationalization of capitalism, brought an intense technological revolution. The supposed claiming for higher qualification for the workers constituted a fertile terrain to make another Education Reform. Eight years after the New Federal Constitution, signed in 1988, in a more democratic context, emerged a new National Legislation for Education (Law 9394/96). Later on, in 1997, vocational education was regulated by decree (nr. 2208/97). Intending to deepen the duality between vocational and secondary education, the government forbade that Federal Vocational Schools would offer comprehensive education. Students coming from secondary schools could have their vocational education in vocational schools, during or after their high school graduation. The extinction of comprehensive education in Federal Vocational Schools would be gradual, until their complete disappearance. Even before the authoritarian measure from the federal government, Minas Gerais government began to eliminate vocational education in all public schools. The argument of the federal government was that technical and vocational high schools had been deviating from their specific role of graduating technicians in order to go to the labor market. Instead of pursuing this goal, the vocational education, offered by the Federal Technical Institutions, were preparing people for higher education applications. Concerning Minas Gerais' state, the extinction of vocational education took place based on the statement that the vocational schools were not accompanying the changes that occurred in the labour market. (Dore Soares, 1999).

These proposals were inspired on neoliberal principles and influenced by international intervention of multilateral organisms, interested in the roots of the Brazilian economy. It brings the defence of a vocational education that favours private initiative, imposing restrictions in the organization of curriculums (making obligatory the separation between vocational and secondary education). In this way, the reform reinforces the Brazilian education duality. (Oliveira, 2005). Dore Soares highlights that the new legislation favours

⁴⁷ BRASIL. Law nr 5540/68. Sets Organization Standards and function of superior education and its articulation with mid school and other measures. *Diário Oficial da União*, Edição de 23/11/1968. Brasília, 1968.

⁴⁸ BRASIL. Law nr 5692/71. Sets Organization Standards and Bases for Primary and Secondary Education, and other measures. *Diário Oficial da União*, Edição de 12/08/1971. Brasília, 1971.

⁴⁹ See DORE SOARES, R. *Education for tertiary level technician in Brazil: from technical engineer to technologist*. Federal University of Minas Gerais. Faculty of Education. Belo Horizonte, 1983. (Thesis, Master in Education).

the creation of a vocational educational system, parallel to secondary and academic school organization. (Dore Soares, 1999, p.113).

Still in the mentioned decade, the creation of the National Technological Education System (Law nr. 8498/94) opens the possibility that the existing Federal Technical Schools would be transformed into CEFETs. However, the CEFET's model was mischaracterized (decree nr. 2.406, 1997), and only 12 of them were transformed. 07 institutes were not contemplated by the legislation. The duality of the high school becomes a more acute issue in the 90's.

In this century, vocational education had several changes. As part of President Lula's campaign, in the year 2004 the authoritarian measure which had separated vocational education from secondary education was revoked by another authoritarian measure. A new decree establishes the integration between vocational and secondary education. However, it did not abandon the principles of the previous decree once it allowed both organizations, that is, vocational education completely separated from secondary education. (Oliveira, 2005).

Due to Lula's government commitment to allocate investments in Vocational Education in Brazil, since 2006 a huge expansion of the Vocational School System and the reorganization of this modality of education in the country have begun. The federal government proposes a series of programs destined to stimulate supplying high school education and integrating secondary and vocational education. This is the case of the Brazil Vocationalized Program, the Innovative High School Program, and the National Program for the Integration of Upper Secondary Education with Vocational Education in the Modality of Youths and Adults Education (Programa Nacional de Integração da Educação Profissional com a Educação Básica na Modalidade de Educação de Jovens e Adultos – PROEJA in Portuguese). This set of programs is related to the Education Development Plan (PDE in Portuguese). The referred plan postulates the need to overcome the false opposition created between high school and vocational education (opposition marked by the prohibition, in the 90's, of the articulation between secondary and vocational education). (Brazil, 2007a). Despite the declared intention of the government to invest in improving Brazilian education, the Education Development Plan has received a series of criticisms. It is considered that this Plan was not built from rigorous examination of the 2001 National Education Plan (PNE in Portuguese), that important interlocutors were aloof from this process, and that the PDE postpones until 2022 some goals that should have been reached before the PNE expiring date – between 2006 and 2011. The PDE has many actions that are overlapped and the focus on quality is lost by dispersion of attention and resources. There is no way to provide schools with computers, to invest both in the expansion of Tertiary Education and Vocational Schools, obtaining the same level of quality.

Under the PDE scope, the federal government foresees the creation of the Federal Institutes of Education, Science and Technology as a priority action for vocational education in Brazil. The policy to organize schools under the “new institutionalism” is still going on and there are few studies examining this issue. The discussions undertaken by Lima Filho (2010), Ciavatta (2010), Ferretti (2010) and Silva et al (2009) present some contributions, but are not ample. Lima Filho, for example, considers that from 2003 until present days there was significant expansion of the federal network of vocational and technological education in Brazil. However, the author stresses the existence of a movement of the CEFET's to be transformed into technological universities, dedicated only to tertiary education, and understands that this movement was suppressed when the Ministry of Education established the creation of the Federal Institutes. For the referred author, the idea of technological university requires further discussion within the Brazilian context. The reason is that there is a risk in guaranteeing the universalisation of high school, one of the most expensive educational levels. Furthermore,

the notion of university as a space of plurality of knowledge, allied to the complexity of the term technology, suggests an inquiry: What can be considered technologic and what can be considered non-technologic? (Lima Filho, 2010).

In a similar direction, Ciavatta invites us to reflect if the technological university would be the modality for the federal institutes. Referring to the creation of the federal institutes, she understands that this process is part of a movement of institutions which are searching for academic ascension. For the author, “the federal institutions have many responsibilities, as well as the universities, like teaching, researching and making extension activities, and maintaining the quality of high school as it is its tradition”. The big question goes further, in the sense of comprehending if the institutions prepared themselves to be federal institutes of tertiary level and if they will maintain vocational upper secondary education. (Ciavatta, 2010, p.171).

Silva (et al) consider that the emergency of a new institution of vocational and technological education model will occur starting from the expansion of the federal network that highlights the necessity of discussion in the institutional organization form in the role of vocational and technological education institutes in the social development of the country. According to these authors the institutes figure as “privileged space for democratization of scientific and technological knowledge”, that opens new perspectives for “medium – technical education, by means of a combination of science education, humanities and vocational and technological education”. (Silva, 2009, p.9). These authors also clarify that the federal institutes poses “a singular nature”, because it is not “common in the Brazilian educational system to attribute to only one institution performance in more than one level of education”. (Silva, 2009, p.22). The authors also consider that the super evaluation of superior graduation in our culture will take the modal of the federal institutes to pass through “difficult exams and it will not be strange if the school communities there composed feel tempted to identify them as universities, institutions that already have a consolidated social status”. (Silva, 2009, p.29).

Ferretti recognizes the importance attributed to vocational education in Lula’s government and punctuates that this finding can be considered “motive of jubilee for some “and “preoccupation for others”. It’s “motive of jubilee” because it represents investment in updating the vocational education network, as well as an opening of tenders for teachers. It’s “motive of preoccupation” because the referred government creates federal institutes and structures a federal vocational education network whose objective is to promote “the separation between two education modalities – the secondary and the vocational – replacing, in other basis, the structural duality of Brazilian education (...)”. In accordance with the author, although the importance of population access to technical and technological knowledge, the organization of IFET’s emphasizes the dominion of this knowledge in detriment of others; underplays a “Politicization of science production of technology, of techniques and takes as a main focus “the production and the market“. (Ferretti, 2010, p.171). The author’s preoccupation have fundamentals, because the exam of the Brazilian education policies for high school reveals that the social differences of the capitalist system manifests themselves in the school organization, presenting two types of school: academic and technical graduation.

The documental analysis, as well as the field research, confirms the results found in the literature review; they also indicate that the organization of a "new" institutionalism represents the consolidation of a school system in Brazil designed specifically to vocational education and organized separate from “secondary” and academic school.

The documental analysis focused on the legislation that concerns the creation of Federal Institutes, in documents published by the Brazilian Ministry of Education in the process of organizing the "new" institutionalism, as well as documents that present the position of School Councils involved in the mentioned policy. The analysis of this set of documents indicates that the arguments for creating the FI are similar to those raised in a study by Dore Soares (1983), which aimed to explain the creation of superior technical courses in the 1960s in Brazil. The "new" institutionalism, therefore, does not represent "a new concept". Rather, it takes on an old project that meets where the demands of the capitalist production process for skilled workers, regional development, equal opportunities of access to education, and diversification of higher education appear.

The field research also indicates the same reasons for the organization of Federal Institutes in Brazil. The performance of the field research took place in seven (07) out of the ten (10) federal institutions of vocational education in the state of Minas Gerais, through the application of electronic questionnaires and interviews with managers of those institutions. In a total of 52 managers, 46 answered to the questionnaire and we made a total of nine interviews. The data reveals that the current policy for organizing the Federal Institutes in Brazil, in addition to the proposal to extend the supply of upper secondary vocational education, represents the consolidation of a school system designed specifically for vocational education and organized separated from the secondary and academic education. Likewise, according to the managers' view, the creation of the Federal Institutes presents as the greatest advantage the expansion of the federal system, with increased the supply of schools and places for vocational education – and therein lays the importance of Federal Institutes for Brazilian education. The main damage appointed was the loss of identity of the existing institutions.

2. Research conclusion

The main question of this research was the reasons for the reorganization of the institutions of the federal system of vocation education in Brazil through the establishment of the IF. Theoretical study, document analysis, and field research allowed us to understand such reasons. The set of analyzed data reveals that the organization of the school system in Brazil presents a dualistic configuration, that goes back to the 1930s: a type of school of vocational education especially intended for the sub-alternate classes; and another type of school of academic character, destined to prepare individuals to integrate a dominant elite. Nonetheless, such duality exists in the majority of capitalist countries, as Gramsci demonstrated (Gramsci, 1977) when analyzing the difference between schools in Italy. His theories about the state and education bring us to think that, despite a significant expansion of the technical teaching system and its reorganization, the current policies mean a consolidation of a parallel vocational education system. Therefore, assenting to the pertinence of the hypothesis drawn up, that is, that the current policy of organization of the federal institutes in Brazil represents the consolidation of an education network designed specifically to offer vocational education and organized in parallel to secondary and academic types of school, despite the proposal of enhancing public offering of medium-level vocational education.

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Changes in association field and educational dynamics: The example of CRACS (Coletividade Recreativa e de Ação Cultural de Sousela)

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Abstract. In this investigation we sought to understand the life cycle of CRACS, and aims to contribute to the (re) constitution of its history, and reflect upon the dynamics of associative participation and learning opportunities it promotes. We consider that associative participation plays an important role in adult education. Being a case study, several techniques/methods have been used, namely: the biographical narratives, through which it was possible to “hear” the story of the association in the last 40 years, told by its main characters; and the documentary analysis of all the documents that still exist in the association. The path of this association allows us to understand a close link between its history and the social and political changes that occurred in Portugal in the last 40 years. The history of the association has been divided into three phases. The different phases identified correspond to different times of participation of people with consequences in the opportunities to learn. We understand that there are some experiences transversals to all the phases such as the experience of being an associate and participate. Those experiences may allow several learning opportunities. It was also possible to also understand that participation varies according to the amount and diversity of activity, which has consequences in the learning opportunities. Therefore it is possible to argue that social and political changes that occurred in Portugal, profoundly affect the life of the association, as well as its ability to establish as spaces where education occurs.

Keywords: Adult Education, Association, Associative Participation;

Introduction

In this lecture we are going discuss the participation in CRACS (Coletividade Recreativa e de Ação Cultural de Sousela – Recreation and Cultural Association of Sousela) throughout its history and the learning processes that have been happening. In this introduction we will present this association, and a brief theoretical framework that supports our investigation.

CRACS is located in the rural parish of Sousela in Lousada. The founding members were José Pacheco, José Ferreira Neto and Francisco Ferreira Neto, but there were several other people who were actively involved and made possible its constitution. Its statutes were published in on September 28, 1976, assuming the following main objectives: “to combine their elements and promote the recreation, popular culture and social welfare in particular for the habitants of the parish”. With this objective, the concern of its most active members was to ensure that all people participate in various activities and management of the community. During the first years of existence, the association had a large number of people involved, and their activity was very marked throughout the parish, becoming an important centre for local development, cultural production and dissemination in many different areas, with profound impacts on the lives of many people, especially young people and women, who have found an important place in the community of affirmation and freedom. In recent years, this situation has changed and there are fewer people participating which translates into a lower activity and a smaller overall share.

After present the CRACS, it is important to clarify which type of association we are talking about. Analysing the evolution of associations, we understand that they have been changing over time, as expected, given that societies have been changing too. To deal with social

changes, different associations have been travelling thru different paths, which means that, presently there are many types of associations. So, firstly, it is important to clarify the type of association in study. The CRACS is an association that falls within the “old” or “popular” associativism, defined like the ones that still preserve their autonomy regarding the power exercised by the state or the enterprises. (Canário, 2009) The popular associations were born from the mid-nineteenth century, associated with the processes of industrialization and urbanization, having greatly increased their incidence in Portugal after the April 25th of 1974, associated with the freedom gained and the new possibilities opened up by the fall of the dictatorship. The popular associations are based primarily on logics of militancy and volunteer management being implemented from the participation of all partners (Canário, 2009; Ferreira, 2011, Lima, 2005; Martins, s/d).

Once we made the division regarding the type of association over which this study is about, it is also important to reflect on the relevance of these as an object of education. It is consensual in the academic community that education is in crisis, a crisis that is not only about the education itself, but also about the way academics think scientifically education (Correia, 1998). In Portugal (and especially since the European economic crisis) education is intimately associated with school (Ferreira, 2011), but we know that there are other forms of education besides the formal education. Non-formal and Informal education are defined as important contributors to the people education since 1974 (Coombs & Ahmed, 1974). Although the idea of education tends to be very focused in the school and in the childhood, this is a mistake, because people personality is a construction thru the entire lifecycle in the different “places/spaces” where each person lives (Lesne, 1977; Dominicé, 1988; Canário, 2006). Understood in this way,

“the formation resembles a process of socialization, during which family, school and professional contexts constitute places of regulation of specific processes that are entangled in each other, giving each person a unique life history” (Dominicé, 1988, p 60).

From this perspective of education, it is considered that education happens in the different “places/spaces” where the individual is “placed”. This does not mean that all the spaces in which each person "moves" will always be "educational", it just means they have that potential, ie, that in those “places/spaces” people may pass thru a transformation in which acquires a new perspective about himself, about the others and about the world, recognizing their role in society. (Medina et al, 2013)

Considering this perspective of education, we support that associations are “spaces/places” where education can happen. The participation in an association, means access to a very broad range of learning opportunities, given the amount of activities offered by the associations, but also by the fact that any member, from his life experience participate in the democratic management of the association itself. Different associated with different degrees of involvement in the association, may refer to different achievements. For the most restricted of those exercising leadership positions, the requirements are higher, but the possibilities to learn are also higher. Individuals are constructed and construct reality around them, although this process often is not always conscientious to the individual or to those around. In many associations, beyond the immensity of learning resulting from mere participation, there are also various activities with an explicit educational intention, examples of which include music lessons, playing sports and other. At this moment we emphasized that associations are “places/spaces” where education processes can occur, but this may not happen within the participation in all associations, because some of them aren’t governed by the principles and values of democratic citizenship, and this fact restrain the possibilities to learn (Ferreira,

2011). Thus, while recognizing the associations as spaces where education can happen, it should be noted that this may be more or less "intensity" according to the logic by which association operate. Even the popular associations that supposedly governed by logics of activism, volunteerism, and the exercise of democracy, may change with time their logics of action and can traverse different phases of government.

1. Methodological Issues: “How you going to do that?”

This was the question that the members of the association made when we started talking with them about the idea of build an history of CRACS. In different conversations with the current leaders of the association they express their concerning's about the decrease of participation in CRACS in the last years. Joining the first idea of write an history of CRACS, with the concerning's of the leaders, and the concerning's of the investigators, we identified the following objectives:

- Contribute to build one history of the association from the voice of its builders – Leaders and other people with a significant involvement in the association;
- Understand the different stages and modes of participation in the association;
- Understand the educative impacts of participation in this voluntary movement, for those who were involved in the investigation;

To accomplish the objectives of this research, the method considered more appropriate was the case study, because, we intend to thoroughly study the CRACS. We consider that the knowledge about association is a contribute to understand other associations that were born after de 25th of April 1974. The case study is a method that involves the use of various techniques for collecting empiric material. Yin states that

“...evidence may come from six sources: documents, archival records, interviews, direct observation participant-observation, and physical artifacts.” (Yin, 2009, p. 98)

While there are these six types of information sources in the research we chose to primarily mobilize the analysis of documents and biographical narratives, since we understand that those were sufficient to achieve the purpose of the investigation.

The biographical narratives are a particular type of interview that give greater importance to the subjects and their subjective narratives, allowing

“another understanding of individual and collective history, the different contexts in which people were involved and participated and social, political, economic and cultural factors that influenced their life trajectories” (Medina, 2008, p. 79).

This characteristics of biographical narratives were extremely important in the case study of CRACS by allowing know more detail the conditions of its creation and how it was surviving over the years. Similarly, it is also important to understand the dimensions of participation in the voluntary movement, given that they cover the whole life before, during, and in some cases, after participation in the community (because some elements are no longer participating along the time). We had done 14 biographical narratives with 15 participants, a couple has decided that they would be interviewed together.

Document analysis was another very important technique in that it allowed access to a collection of information that made it possible to locate in time the different events in the life of CRACS and corroborating several information collected.

The empiric data collected was analysed thru content analysis. The amount of empirical data was high, so we decided to analyse them in two separated analysis: in the first one we categorize the data dividing into 3 chronological phases: In the time of “barracão” (first years), moving to the new headquarters, the crisis sharpens; in the second analysis we built a table with the following aspects: period of participation, motivations to participate, motivations to abandon, most relevant moments, singularities, roles played, achievements/learnings expressed in the interview, considerations about participation.

2. From the fall of the dictatorship of “Oliveira Salazar” to the rescue of Troika... From the “barracão” to the severe crisis

CRACS, such as many other associations was born after the end of the fascist dictatorship of Oliveira de Salazar. In the 25th of April 1974 the Portuguese military force started a pacific revolution putting an end to the fascism and starting a democracy. During the fascism in Portugal every intent of the people to join was prohibited. In the small parish of Sousela at that époque there wasn't any place/space where people can find each other, there were no coffee, bar or anything also. The only moment when they could see each other was after mass, in the church, on Sundays. Some of the youngsters wanted to establish an association and they try it by different ways, but they never succeed. After the Revolution in Portugal, people experiment a freedom that they have never experienced before, and from that moment it was possible to create the association. This point is divided into 3 parts, corresponding to the 3 phases of the history of this association.

2.1. In the time of “barracão”/warehouse

In the time of “barracão” refers to the period (about 15 years) in which the headquarters of the association were in a space designated for “barracão” (warehouse), because of the lack of the conditions of habitability. This space “... was the factory of Mr. Neto, it was already empty, everything was over and we asked if Mr. Neto (father of José Neto) could rent it for us to go there” (António Gonçalves). Despite being a “barracão” all parties talk about this place and about the moments spent within longing for a time that was very important and transformative for them.

The begging of the association was in a night, in which the youngsters of Sousela meet in the school of the parish and “decided (...) to constitute a society in a spirit of openness” (Jose Neto). Everything was done in a spirit of openness in a democratic environment they lived after the Revolution. They started the labour in the association before they have done the statutes. The process to approve the statues was a very long and discussed process. After de 25th of April, in Portugal, people started talking about politics. Everything was about politics, because they were in the beginning of a democracy. Of course, in CRACS they discuss politics while discussing the statutes, additionally there were in the association people associated to different political parties. They call it a “war”, because they discuss for long hours and very seriously, but those discussions were described as moments for learning everything about politics and very good moments. This “war” has continued for several years, even after the statutes were approved. Initially it was essentially between members of two families “Netos” e “Duartes”, but few years after the foundation of CRACS the family of the “Duartes” has leaved this association to found other in the same parish. After they leave, the

political “war” was between “Netos” and “Gonçalves”. Although the “war” was essentially between those families, there were many people participating in the association and in the political discussion.

When the CRACS started functioning, the people in this small village didn't have a good impression of it, because of the political discussed that started. But after a while, “the social life of Sousela has come to be made in CRACS” (Jose Carlos Meireles). The CRACS as become a centre of culture, healthy leisure, playing sports and find friends with respect. They work with different valences, “we began to create various activities such as the case of music, library, theatre, bar and football ”(Alfredo Gonçalves). There were “five committees, each with 10 elements and from these ten, one was chosen for this commission to be is spokesman” (Alfredo Gonçalves). Some time latter they also create a commission of folklore. There were 6 commissions with 10 elements each and the 7th commission constituted for elements of the other 6, called the coordinator commission. This commission had the mission of coordinate all activity of the association, but the decisions were always discussed with everyone. This was a period of strong activity with the involvement of everyone.

2.2. Moving to the new headquarters

Moving to the new headquarters, refers to the time between the construction of the new headquarters and the first years in which the association has been in this space. The new headquarters were built in the '80s, a decade marked by the full membership of Portugal to the European Economic Community (EEC) in 1986. The integration in EEC had a profound impact on the country at all levels (political, economic and social), and the interlocutors of the research felt that this was a moment of hope, strength and possibility of realizing a good work for the local community.

During construction of the new headquarters, all activities continued to be develop in the “barracão”, however, all attention and efforts were turned to the new space, which, was built (mostly) by the members, in an experience of collaborative work and participation of everyone (including in the economic aspect), as José Neto explains: “The new headquarters took a long time to build because it was made as we had material, sometimes the city hall give us some material, sometimes other people in the community, and the rest we needed to buy little by little. It was done for us...” (José Neto).

After a long period of construction the new headquarters were almost finished, but they needed to complete so “to end they proposed that people lend money, those who had. In short time, CRACS was committed, was due money and had to move up here and needed to buy tables, chairs, coffee maker, refrigerator and so on. But there was no money. Then, came the saviour, Gomes, and they “sold” to the CRACS to Gomes” (António Gonçalves). It is possible to understand that, such as CRACS had a due and needed to move to the new headquarters, Gomes had borrowed money to the CRACS, but he wanted to be the new president of the association. In a general assembly Gomes was elected and finally CRACS as moved to the new headquarters. At this moment some of the founders started living the association, and the participation crisis has started. In the new headquarters the associative life was different, after José Neto (one of the founders and president of the association until the entrance of Gomes) leave the association the cultural activity had decrease substantially: the theatre, the folklore and the library disappeared. The bar that was working with the associates until this moment, was rented to one person and the coordinator commission was substituted by a board. This means that CRACS had lost a great part of his democratic decision making. They maintain the sports commission, mainly with the football and the music commission started working badly.

A few years later the exploration of bar was given to Ernesto. He was a man of great dynamism, and with the help of some other members of the association had tried to lift up CRACS. They organized several parties and football tournaments every year. For three consecutive years they organize also international folklore festivals with “ranches from Poland, Italy, France and even had a Chinese ranch” (Paul Castro). For many people those festivals were the most impressive activity that CRACS has done in his entire lifecycle. Ernesto was in the bar of CRACS for several years, but, one day Gomes (the director since the inauguration of the new headquarters) wanted to receive the money he had loaned to the association and decided to open a call to rent the bar to the person who offers more money. In this situation Ernesto lost the competition and was retired from the bar.

2.3. The crisis sharpens

The new millennium brings a global economic crisis, which hangs at various levels and in different ways and Portugal is not alien to her. Portugal entered in the single currency in 2002, achieving the government objective of entering with the ‘forefront’ countries in the Euro. Under the guise of compliance with the Stability and Growth Pact and the need to reduce the deficit, Portugal implement a policy of strong restraint in the public investment and in the individual wage of each Portuguese person (Medina, 2008). With the policies developed, somehow imposed by the EU, the purchasing power and various social rights have been declining, which has consequences on the willingness of individuals to participate in the associative movement, particularly in CRACS, which also goes into a participation crisis.

This crisis is perceived differently by interlocutors of different generations. For older, the crisis began when it moved to the new headquarters because CRACS was never what it was in the time of “barracão”, demonstrating in their speeches a great nostalgia that period. For anyone who has not lived that time in the association, as Luis Leal, the nostalgia is referring to the time that Ernesto was ahead of the CRACS bar: “I spent my childhood play the ball here, in this facility. Was here where I began to realize and know better what CRACS was. When Ernesto step out of the bar, CRACS fell 500%, in all activities” (Luis Leal). When Ernesto was retired from the association, there some “black” moments in which there wasn’t anyone to lead CRACS, and even the bar has closed. After those “black years”, some people started trying to lift up the association. Currently the life of this association is marked by the presence of a new generation of leaders, who did not know the time of the “barracão” or some of the founders, and that nonetheless have a deep desire that CRACS is again a centre of parish development and a meeting point of people around the various activities.

3. Associative participation "In everything that was done in CRACS, everyone participated... Everyone had work."

During the first years of the CRACS, people's participation was very high. After the move to the new headquarters have seen a decline in participation that remains, with ups and downs until the present. In these circumstances, a major concern of virtually all interlocutors of this research was the participation, questioning themselves, about how we got to this situation (limited participation), and why people do not participate, and how to get there more participation.

The way CRACS reached the current situation was presented in the previous point, which outlined a brief history of the association. However, on issues such as:

“What lead actors to act? Why associate in public projects with interests that are not directly yours? (...) The answers aren't obvious and the question is open, even by the deficiency of research in the field of forms of building collective action” (Guerra, 2006, pp.30-31).

Thus, and according to the author, although assuming no immediate answers to these questions, think participation in CRACS can constitute a contribution to the reflection on the construction of collective action. The main concerns of the elements of CRACS relate, essentially on what to do and how people participate. This is an issue that is not limited to CRACS but discussing at other levels, and being a concern for associations and other various entities.

People can participate in CRACS in various ways:

- As a member of the board, being in the centre of the collective decision;
- As a member of one of the sections (sports, music, folklore, library, bar and recreation room), involved in making decisions on the section ;
- Participating in classes, activities, etc., with no involvement in decision making;
- Attending the café/bar or watching the events.

In the different ways of participate, the commitment to the development of associative action is different and therefore has different consequences at personal and collective level. At the same time, participation is also strongly related to the meaning that people attribute to it, as well as issues concerning the free time to spent on it, and the interest in the association and its activities. From the analysis of participation in CRACS is possible to argue that it can be considered at three levels:

- **Global**, the extent changes in society have profound impacts on the lives of individuals and associations. The fascism restrained substantially the possibilities for people to associate with each other, when it has finished there were new possibilities with new freedoms for everyone. The first years of democracy, coinciding with the time of the “barracão” the Portuguese government stimulate the associations, at that time, there was in the country a strong will to participate at all levels of social life. This motivate people to participate. In the 90's the association was building is new headquarters, in Portugal people had acquired a better level/quality of life, but the adhesion to the European Community mark a regression in the social policies, the public investment has decreased as well as the purchase power. At this moment the participation in CRACS has decreased too. Presently, Portugal is in a severe economic crisis, with consequences at all levels of society, but especially in the social sector. Popular associations, like CRACS, survive with little (or even none) public financial support. The legal constraints to their action are high, this is a sector much more regulated than in the past, which difficult their action. Generally people is poorer and need to work many more hours to support themselves. Those are strong constraints to participation.
- **The level of the association**, which concerns with the form of organization/management is promoting, or not, the involvement of all in developing a common project. In the time of “barracão” everyone participate in almost everything, people felt that they have voice, they were listened and they actually participate in decision making. Since de José Neto left CRACS this was no longer the way of action. CRACS as passed to a more hierarchical structure, and the participation has decreased. This allow us to conclude that participation generates participation. And participation

is about participate in the design, preparation, realization and evaluation of the different activities (Berger, 2004).

- **On a personal level**, which concerns the motivations to participate or not and are deeply influenced by past levels and a history of personal involvement or family.

4. Learning Opportunities: “Participate in an organization like this is an experience that enriches people in many aspects”

Based on the historical path of CRACS, we can say that this is a place to create bonds of friendship, fun, for leisure time, conversation, interesting activities and also a place where people experience many experiences and where learning occurs. The CRACS has been constituted as a particularly significant educational space, within which, through action and in action, taking initiative, and risking missing, many people have learned. As stated Belém Neto, “there were errors were committed, that if we had the experience we have today, probably wouldnt have happened” (Belém Neto), which means that participation in the associative movement has itself, educational potential. Analysing the history from this point of view, in the warehouse phase, along with an intense general activity in which many participated and allowed particularly significant learning opportunities, the association was organized into various committees that were developing their action in their respective areas (theater, folklore, bar, library, music and sports), which also allowed for more specific and individual learning. Nowadays, there are less learning opportunities, coinciding with a lower activity (limited to football, music and some organized tours) and a logic of organization/management less participated. As all participants of the research recognize, not always explicitly, participation allows the realization of multiple learning, first learning to be associate and to participate, through processes that involve establishing meaningful human relationships and knowing many people with whom you exchange varied experiences.

From the analysis of the evolution of learning we can conclude that learning opportunities have changed due to a change in the types of action developed in the association along the time. So, there are some learnings that are specific and particular, because they occur depending on the activities offered by the association and the activity each person choose to participate. There are other learnings that are transversal to all phases, such as being a member, being a leader, exercise citizenship/democracy or establishing significant relationships. Both types of learning are influenced by the type or management developed. If the management is more participated there are more possibilities for people to learn.

5. Some concluding aspects

The history of the association took a great centrality, because people wanted to talk about this story, which was deeply meaningful in their lives, especially for those who participated in the time of the “barracão”. For these people, participation in CRACS is a very important part of his life story.

The association is a process in constant transformation because changes along with society. Perhaps this change in recent years has been faster, because society is changing more rapidly. Being a local movement, is exposed to global influences and therefore does not admit any simplistic readings of the processes.

In the past, all members were volunteers who worked for and in the association for free. Currently, the situation is not the same. The bar is a concession to someone who is not a member of the association, the animator/coordinators of some activities are no longer

volunteers. Somehow, one can say that the association rents its facilities to people in different areas develop their action. Of course all this has consequences, such as losing little by little, the character of volunteerism and activism that was characteristic of these associations.

Being Sousela a small rural village, through CRACS became known in many other places, this refers to the impact of CRACS not only in Sousela, but also in other contexts. In Sousela, was established as a dynamic hub of the town. In addition to the activities conducted by the herself, sought to develop initiatives with other institutions such as the School, the Parish Council, City Council and even businessmen in the region involving them in common projects.

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Students' profiles from Secondary Vocational Education in Brazil and the school to work transitions: a socioeconomic, educational and occupational approach

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Abstract. The goal of this paper is to present results of a scientific study (Observatory of Education, CAPES⁵⁴) and of a Ph.D. thesis⁵⁵ about the occupational status of secondary graduated students and dropouts through the analysis of their transition from technical and vocational school to work, as well as their occupational profiles. The students' samples come from 37 schools in the Federal System of Technical Education at Minas Gerais State, Brazil. These investigations are funded by the Research Brazilian Agencies: CAPES and CNPq⁵⁶. They are theoretical research concerning school to work transition, school completion, school dropout concepts, on the one hand, and, on the other hand, by means a quantitative and exploratory research that investigates the occupational profiles of two samples of students from 37 vocational secondary schools at the Federal Vocational System in Brazil: 1.504 subjects sampled and spread throughout Minas Gerais State. School to work transition and the Philosophy of Praxis' categories were set as the main theoretical framework to the thesis research in a historical, political and economical view. At this paper, as so in the concluding remarks, is presented a comparative overview of the occupational status of graduated and dropout students based on the analysis of the two statistical samples. It is also presented a hierarchical factorial factors significantly associated to three different kinds of students' transitions: the technical course choice factors; the dropping out factors; and the conclusion factors. So, it is set the key lines of the occupational profiles of these individuals and their different pathways from vocational school to work transition.

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⁵⁴ Coordination for the Improvement of Higher Education Personnel, project 89.

⁵⁵ PAIXÃO, Edmilson Leite. *Transição de egressos evadidos e diplomados da Educação Profissional para o mundo do trabalho: situação e perfis ocupacionais de 2006 a 2010. Tese (Doutorado em Educação)* pela UFMG/FaE - Brasil e *Tese (Doutorado em Scienze della Cognizione e della Formazione)* pela Università Ca' Foscari di Venezia - Centro Interateneo per la Ricerca Didattica e la Formazione Avanzata (UNIVE / CIRDF) - Itália. Financiada pela CAPES e com bolsa de doutorado CNPq no exterior (cotutela Itália), 2013.

⁵⁶ CAPES supports these investigations by means of direct resources and scholarships (890.948,02 Euro, according to Brazil Central Bank, 30/05/2014), and the CNPq (National Council for Scientific and Technological Development) supports the researchers and doctoral students with funds and scholarships abroad.

Keywords: School to Work Transition; Socioeconomic, Educational and Occupational Profiles; Dropping out in Technical Education; School Completion.

Introduction

This paper aims to present results of a scientific study (Observatory of Education) and a Ph.D. thesis⁵⁷ on the occupational status of secondary graduated and dropout students. The research focus is to analyze their transition from vocational school to work, as well as through the structuring of their occupational profiles. The two students' samples come from 37 secondary vocational schools at the Federal System of Technical Education of Minas Gerais State (RFEP) - Brazil. The researches are supported by the Brazilian Coordination of Improvement of Higher Education Personnel (CAPES) and by the National Council for Scientific and Technological Development (CNPq).

The thesis research was done in Brazil and in Italy - co-supervision thesis -, by means of international agreement signed between the Federal University of Minas Gerais (UFMG), and the Ca' Foscari University of Venice (UNIVE). The co-supervisors were professor Rosemary Dore in Brazil (UFMG, Department of Education), and professor Umberto Margiotta in Italy (UNIVE, Department of Philosophy and Education). Umberto Margiotta is an Italian expert in teacher training and school dropout issues (MARGIOTTA, 1997; 2007).

The micro data collection, extracted from the "CAPES Program: Observatory of Education" (DORE SOARES, 2010), Project 89, was done using two different sets of questionnaires, applied from 2011 to 2013, to individuals in two main subject samples: 762 dropouts and 742 graduated students from 37 secondary Vocational schools at Minas Gerais State. The micro data, extracted from primary sources, were related to their academic period from 2006 to 2010.

The research key question inquired about the occupational situation of graduated and dropout students transiting (out) from the Federal System of Vocational Education to the world of work, by means variables (issues) simple and compound significantly associated in two surveys. This question was answered by the analysis of three subjects' profiles, namely, PSE - Socioeconomic and demographic profile; PED - academic or educational profile and POC - Occupational Profile.

To collect micro data, held through two surveys, two complementary questionnaires were applied to the two different subject samples.

Two research hypotheses also guided the thesis construction: the hypothesis of a better statistical employment situation of graduated students in face of the dropouts' occupational situation. The other hypothesis establishes that the two subject samples were coming from lower economic classes, and not from a "wealthy elite" as advocated since the 1990s, a Brazilian author named Claudio de Moura e Castro (Castro, 1994; 2000; 2005; 2007; 2008).

From a conceptual standpoint, school dropping out was understood as a situation where "the student was enrolled in vocational and technical courses and participated in at least 25% of the school year, but left the course without getting a technical degree and not completing some of the steps required course: course (s); specialized training program, training program report" (DORE SOARES *et al.*, 2011, p.15, our translation).

⁵⁷ PAIXÃO, Edmilson Leite. Transição de egressos evadidos e diplomados da Educação Profissional para o mundo do trabalho: situação e perfis ocupacionais de 2006 a 2010. *Tese (Doutorado em Educação)* pela UFMG/FaE - Brasil e *Tese (Doutorado em Scienze della Cognizione e della Formazione)* pela Università Ca' Foscari di Venezia - Centro Interateneo per la Ricerca Didattica e la Formazione Avanzata (UNIVE / CIRDFa) - Itália, 2013.

The graduated student who has finished his/her technical course was considered one "that effectively concluded the regular studies, training program and other activities under the technical course plan and is eligible to receive or have already received the diploma." (MEC, 2009, p.10, our translation).

This article presents initially the research context: how the General and Vocational Secondary Educational Systems in Brazil are organized. Then, it shows some considerations on the transition from school to work. Finally, it discusses some results by showcasing and comparing the students' occupational profiles concerning their transition from school to work. Concluding the text, some comparative reflections on the students' profile from the Federal System of Vocational Education in Brazil are presented.

1. The General and Vocational Secondary Education in Brazil

In Brazil, secondary education (general and vocational) has registered in 2011 ca. 8.400.689 youths between 15 and 17 years old (INEP, 2011a, 2011b). The secondary vocational Education at all administrative sectors (Federal, State, Municipal, and Private Sector) has a total of 1.250.900 students enrolled. From these figures, as a thesis chief research field, this paper presents results exactly from the Secondary Federal System of Vocational Education where are enrolled circa 189.988 students at nationwide level.

2. The context of Secondary Vocational Education (VET) in Brazil

Brazil is a big democratic country that occupies an area of 8.515.692,27 Km² which is 47,3% of the total area of the South America territory. With a population estimated to be 190.755.799 million people (IBGE, 2011), 47,58% of the South American total population, the country is living an extraordinary social and economic expansion since its return to democracy in 1980. 2011, Brazil ranks sixth as major world economy with a GDP estimated in USD 2.492 trillion Dollars. The last twenty-five years for the country was a period of the Brazilian international expansion in many areas: economical, political, social, and educational fields. It has expanded a lot the size and the quality of its educational system: the secondary vocational education (VET⁵⁸), and as well specially at the tertiary and post-graduation systems.

3. Brazilian Educational Administrative Structure

Brazil is, administratively, distributed in three political levels: the Federal Government, the 27 States, and more than 5.565 counties. In educational terms, the Federal Government has the general responsibility of providing educational laws and to manage directly the tertiary and the post-graduation system (See **Figure 1** - VUE⁵⁹, 2012). Beyond that the Federal Government manages and provides directly excellent Federal Secondary Vocational Education through more than 366 vocational schools distributed by the following institutions: Federal Institutes of Science and Technology (IFET); Federal Centers of Technological Education (CEFET); technical schools linked to big federal universities, and the Parana's State Technological University (UTFPR). This set of institutions are organized and administrated by the Federal Network of Vocational, Scientific and Technological Education (Brazilian Ministry of Education).

⁵⁸ VET: Vocational Education and Training.

⁵⁹ VUE: Visual Understanding Environment is software developed by Tufts University in the University Information Technology - Version 3.1.2, 2012.

For this paper the Federal Vocational Network is precisely the wider Ph.D. research field where the subjects have been selected and the surveys and other instruments have been applied. So, as a note, the major part of the Brazilian vocational educational data registered in this paper is about this Federal Vocational Network.

At the **Figure 1** it is possible to observe some of the key elements from the Brazilian Educational Administrative Structure. It highlights the secondary VET Educational in Brazil. So, on this map it is possible to understand clearly the diverse range of the Brazilian administrative spheres of educational competence.

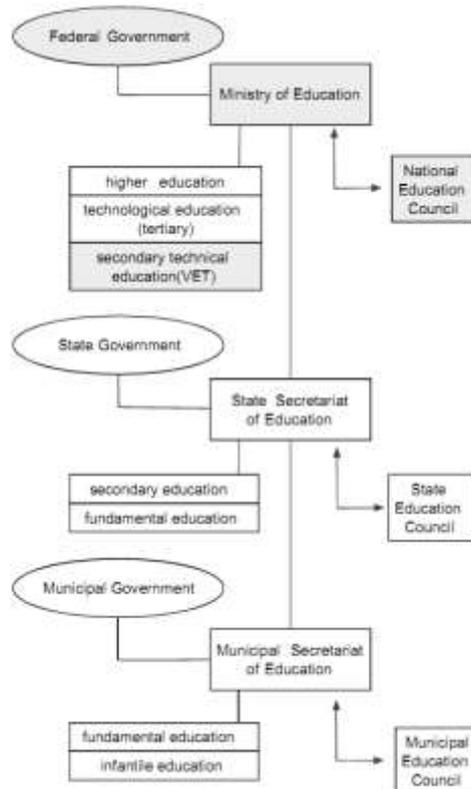


Figure 1 Brazilian Educational Administrative Structure.

Source: Brazilian Ministry of Education (MEC), Brazil. Amplified from Dore Soares e Lüscher (2008), 2011.

About the structure and functioning of the Brazilian administrative and educational system it shows that Brazil has a complex Educational Administrative Structure. It has a progressive Educational System that allows student admission to all educational levels by several itineraries as illustrated in **Figure 1**. As example that commitment with the integration of the secondary VET, on one side, and the (post) tertiary education in a vertical educational system is highlighted by the conferences of the former and actual Director⁶⁰ of the Federal Centre of Technological Education of Minas Gerais State (CEFET-MG), a centennial Brazilian VET institution: on the occasion of approval of the CEFET-MG's first Ph.D. Program⁶¹, Prof. Dr.

⁶⁰ CEFET-MG former and actual General-directors: Dr. Flávio A. dos Santos and Dr. Márcio S. Basílio.

⁶¹ Computational and Mathematics Modeling Doctorate Program (CEFET-MG) approved on mai 25th, 2012.

Henrique Elias Borges, one of its key leaders, posed in the web institution journal⁶² the following statement: "... the CEFET-MG also achieves one of its most important goals, which is to provide a public education, free and excellence in all levels of education, from secondary and technical education to the Ph.D. level" (CEFET-MG, 2012, our translation).

3.1. Brazilian Educational System

The Brazilian Educational System, represented below, **Figure 2** (VUE, 2012), has some characteristics that are important to understand.

Accordingly to the Brazilian Basic Educational Census (INEP, 2011; 2012), Brazil has 194.932 teaching establishments in the country's Basic Education where are enrolled 50.972.619 students (See **Table 1**).

In public schools there are 43.053.942 students enrolled (84.5%) in public schools and 7.918.677 (15.5%) in private ones. Municipal educational networks are responsible for almost half of the total enrollments (45.7%), the equivalent of 23.312.980 students, followed by the State network with 19.483.910 students (38.2%).

Table 1 Brazilian Basic Education Enrollment by Modality, Teaching Level and according to the Administrative Sector in Brazil – 2011.

Basic Education Enrollment by Modality and Teaching Level												
Administrative Sector	Total	Regular Teaching							Youth and Adults Education		Special Education	
		Infantile Education		Fundamental Teaching			Secondary School and Secondary Profes. School Integrated	Secondary Professional School (simultaneously or subsequent)	Fundamental Level	Secondary Level	Special and Exclusive Classes	Common Classes (Included Student s)
		Day Care (age 0-3)	Pre-School (age 4-5)	Total	Initial Years	Final Years						
Total	50.972.619	2.298.707	4.681.345	30.358.640	16.360.770	13.997.870	8.400.689	993.187	2.681.776	1.364.393	193.882	558.423
Federal	257.052	1.359	1.193	25.096	7.084	18.012	114.939	97.610	1.196	14.935	724	896
State	19.483.910	8.114	56.538	9.705.014	2.872.378	6.832.636	7.182.888	313.687	986.259	1.206.737	24.673	178.617
Municipal	23.312.980	1.461.034	3.493.307	16.526.069	11.138.287	5.387.782	80.833	22.335	1.647.993	43.722	37.687	346.299
Private	7.918.677	828.200	1.130.307	4.102.461	2.343.021	1.759.440	1.022.029	559.555	46.328	98.999	130.798	32.611

Source: MEC/Inep/Deed. School Census 2011.

Notes:

1. The educational modalities in Brazilian Basic Education are Regular Teaching, Adult Teaching and Special Teaching. The Teaching levels go to Infantile Education to Common Classes of the Special Education.
2. Does not include enrollment in complementary care classes and specialized educational services (AEE).
3. The same student may have more than one registration.
4. Fundamental school: includes fundamental school enrollments of the 8 and 9 years classes.
5. Secondary school: includes integrated Secondary school enrollments to vocational education and normal school teaching.
6. Common Special Education classes: enrollments are already distributed in terms of regular education and / or Youth And Adults Education.
7. Youth and Adults Education: including presential and semi-presential Youth and adults registrations integrated to Professional Education and Secondary Education.

As **Table 1** shows, the Brazilian Vocational Education has three possibilities of combination between VET and Secondary School Education to structure the Secondary Technical courses: 1) the Professional Course integrated to the Secondary General School curriculum with only one registration number per student in a commonly called *Secondary Integrated Technical*

⁶² CEFET-MG. The web journal can be read on <www.cefetmg.br>.

Course; 2) The *Secondary simultaneously Technical Course* needs two registration numbers and the student makes his technical course in a VET School and the Secondary General Course in a Secondary Regular School; 3) in the *Secondary Subsequent Technical Course* the student makes his technical course after the completion of the general Secondary studies.

On **Table 3** shows the Basic Education enrollments by modality and teaching level in Brazil – 2007-2011.

Table 3. Evolution of Basic Education Enrollments by Modality and Teaching Level in Brazil – 2007-2011

Basic Education Enrollment by Modality and Teaching Level													
Year	Total	Regular Teaching								Youth and Adults Education		Special Education	
		Infantile Education			Fundamental Teaching			Secondary School and Secondary Profes. School Integrated	Secondary Professional School (simultaneously or subsequent)	Fundamental Level	Secondary Level	Special and Exclusive Classes	Common Classes (Included Students)
		Total	Day Care (age 0-3)	Pre-School (age 4-5)	Total	Initial Years	Final Years						
2007	53.028.928	6.509.868	1.579.581	4.930.287	32.122.273	17.782.368	14.339.905	8.369.369	693.610	3.367.032	1.618.306	348.470	306.136
2008	53.232.868	6.719.261	1.751.736	4.967.525	32.086.700	17.620.439	14.466.261	8.366.100	795.459	3.295.240	1.650.184	319.924	375.775
2009	52.580.452	6.762.631	1.896.363	4.866.268	31.705.528	17.295.618	14.409.910	8.337.160	861.114	3.094.524	1.566.808	252.687	387.031
2010	51.549.889	6.756.698	2.064.653	4.692.045	31.005.341	16.755.708	14.249.633	8.357.675	924.670	2.860.230	1.427.004	218.271	484.332
2011	50.972.619	6.980.052	2.298.707	4.681.345	30.358.640	16.360.770	13.997.870	8.400.689	993.187	2.681.776	1.364.393	193.882	558.423
Δ%													
2010	-1,1	3,3	11,3	-0,2	-2,1	-2,4	-1,8	0,5	7,4	-6,2	-4,4	-11,2	15,3
2011													

Source: MEC/Inep/Deed. School Census 2011.

Notes: See Table 2 above.

According to **Table 4**, in 2011 the Federal System participates with 0.5 % of the total Basic Education Enrollments and has 257.052 enrollments.

Tabela 4 – Basic Education enrollments by administrative sector in Brazil – 2007-2011

Year	Total	Basic Education Enrollment				
		Public Sector				Private Sector
		Total	Federal	State	Municipal	
2007	53.028.928	46.643.406	185.095	21.927.300	24.531.011	6.385.522
2008	53.232.868	46.131.825	197.532	21.433.441	24.500.852	7.101.043
2009	52.580.452	45.270.710	217.738	20.737.663	24.315.309	7.309.742
2010	51.549.889	43.989.507	235.108	20.031.988	23.722.411	7.560.382
2011	50.972.619	43.053.942	257.052	19.483.910	23.312.980	7.918.677
Δ% 2010/2011	-1,1	-2,1	9,3	-2,7	-1,7	4,7

Source: MEC/Inep/Deed. School Census 2011

As it can be seen on **Table 4**, the public enrollments in the Brazilian Basic Education in 2011 has drop 2.1% in relation to 2010 and 7.7% in comparison to 2007. In contrast, the private network Basic Education grew, in 2011, 4.7% compared to 2010, keeping the trend of previous years. The major growth of the private Basic Education in Brazil happened between 2007 and 2008, corresponding to 11.20%; after 2008, the private network average growth is around 3.7% per year. Observing the enrollment by administrative sector, the remarkable growth of over 9.3% in the **Federal** Basic Education system, the greatest the country has had,

if compared to other educational systems, as those of the Municipality and the State. In fact, the Federal Basic Education network average growth, between 2007 and 2011, is around 8.5% per year.

3.2. The Secondary Education Profile in Brazil in 2011

Secondary education in Brazil presents a difference between the total demographic population expected to this level and the field reality of 2011 enrollments. That difference is estimated to be 19.2%. In 2011 there are 8.4 million enrollments and the equilibrium would be reached if the whole 10.4 million of youth population aged 15 to 17-years-old would be enrolled in it.

The 2011, Brazilian frame of the secondary education designed by the INEP data (2011; 2012) is described below in numbers and rates.

In the **Figure 2** is illustrated also a fundamental point: the Brazilian vocational system is not terminal allowing the secondary VET students to go till the end of the post-graduation educational system.

The arrows  inside the map 2 indicate, in 2011 and 2012, the enrollments increasing, stability or decreasing trends (INEP, 2011; 2012) in the Brazilian secondary school as well in the secondary establishments that offers inclusively the ISCED 3 plus VET and properly in the secondary Brazilian VET schools.

The total number of enrollments in the whole levels of basic educational (BE) in Brazil 2011 is 50.972.619 (INEP, 2011; 2012). Comparing with 2007, the **Figure 2** (INEP, 2011; 2012) indicates that the basic educational (BE) total rates for 2011 had 1,13% of enrollment decrease, a reduction of 577.270 students, attributed by the government to an educational system stabilization. The infantile education enrollments rates of 2007-2011 suffered an increase of 11% especially in pre-school education that caters for children until 3 years old, before the ISCED 0 (UOE, 2010).

It is possible to identify some stability of the Brazilian Secondary Education enrollments from 2007 to 2011 because the enrollments rate for this level grew only 0,5%.

The fundamental education in Brazil is completed after nine years of schooling in 2011, nowadays following the statistical framework of OECD countries, namely, ISCED 1 and 2 varying from 9 to 10 years of schooling. That situation was different in 2007 when it only eight years were necessary for finishing this level.

About the first portion of the Brazilian Basic Education flow, the 6 to 14-years-old enrollments are superior in 3,9% (INEP, 2011; 2012) of the total Brazilian population expected to be in classroom at this age. That is 29.204.148 people (IBGE, 2011). This indicates a student's hindrance in that educational level. On the other side, according to the INEP in 2000 the difference was much worse: 20.0%.

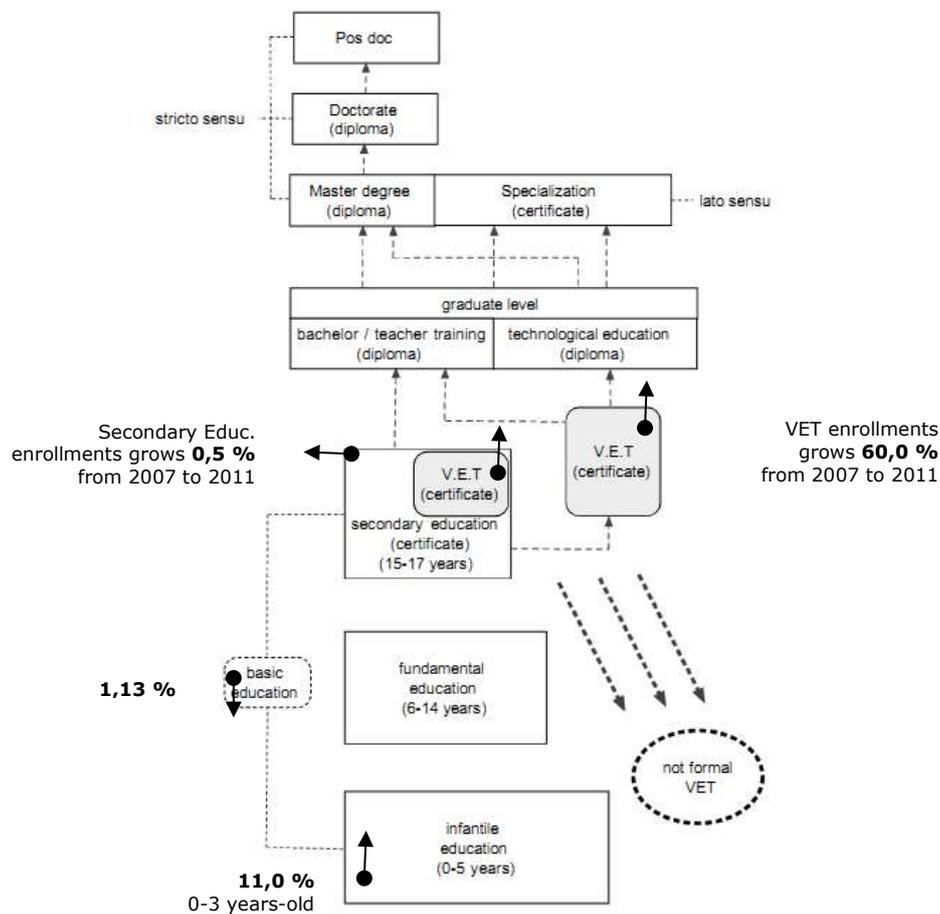


Figure 2. Brazilian Educational System trends in 2011.

Legend: the arrow▲ indicates the enrollments increasing, stability or decreasing* trends in 2012 in the Brazilian (VET) secondary schools.

Source: Brazilian Ministry of Education (MEC). Basic Educational Census 2011 (INEP, 2011; 2012)*. Amplified from Dore Soares and Lüscher (2008).

The Secondary Education institutions (Federal, State and Private Education Networks), the possibilities of technical and vocational and training education (TVET) itineraries and enrollments in Brazil are expanding fast stimulated by Federal Public Policies based on funds releasing and TVET network physical and political expansion. That is the reality during three successive Brazilian Governments: two terms of the Dr. Luiz Inácio Lula da Silva⁶³ (2003-2011) plus the actual Government of Dr. Dilma Rousseff (2011-2015)⁶⁴.

The **Table 5** sets with more details the growing rates of the Brazilian Secondary Vocational Education at the five years.

Table 5 Secondary Vocational Education enrollments by Administrative Sector in Brazil – 2007-2011.

Year	Secondary Vocational Education Enrollments by Administrative Sector				
	Total	Federal	State	Municipal	Private Sector
2007	780.162	109.777	253.194	30.037	387.154

⁶³ Luiz Inácio Lula da Silva, 35. ° President of Brazil ruled for two terms from 2003 to 2011.

⁶⁴ Dilma Rousseff, 36. ° President of Brazil ruled since 2011 to the present.

2008	927.978	124.718	318.404	36.092	448.764
2009	1.036.945	147.947	355.688	34.016	499.294
2010	1.140.388	165.355	398.238	32.225	544.570
2011	1.250.900	189.988	447.463	32.310	581.139
Δ% 2010/2011	9,7	14,9	12,4	0,3	6,7

Source: MEC/Inep/Deed. School Census 2011

Notes:

1. Does not include enrollment in complementary care classes and specialized educational services (AEE).
2. The same student may have more than one registration.
3. It Includes *Secondary Integrated Technical* enrollment numbers

Those policies for example in the Federal TVET Network are focused and committed with the TVET advance to the Brazilian small cities and or rural areas. The Brazilian Ministry of Education is investing for 2014 in the Federal TVET Network more than a half billion Euro in the Professional Educational expansion policies. It is expected that the actual 354 TVET Federal school units (400.000 schools) in 2014 will grow to 562 physical Federal units connecting more than 600.000 school places. Maintaining constant the actual enrollment offerings of the State and Private TVET networks in Brazil, these numbers of Federal school places would correspond to 50% of the whole TVET.

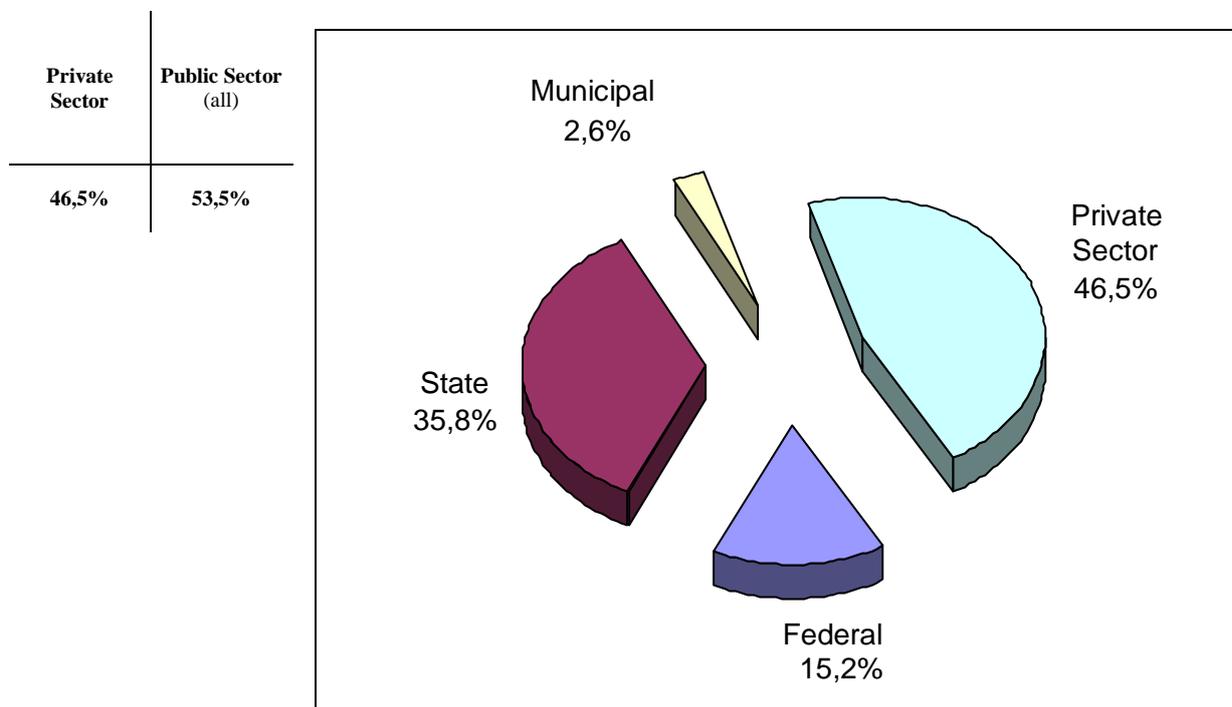


Figure 3 illustrates the specific and relative participation of each Administrative Sector in the Brazilian Secondary Vocational Education in 2011.

Source: MEC/Inep/Deed. School Census 2011.

The Brazilian School Census 2011 (INEP, 2011; 2012), as illustrated by the **Figure 3** above, confirms that trajectory of expansion of VET in Brazil. VET enrollments in 2007 were 780.162 and reached in 2011 the number of 1.250.900 enrollments: 60% growth in that

period. That TVET expansion and strengthening trends are followed and have produced in the scholar field a decrease of the TVET quality levels.

4. School to Work Transitions

The transitions of young and adult people from school to work, and into adulthood, result from complex social constructions, and they are loaded with multiple meanings, both for individuals and for society. This passage, in contemporary times, is no longer a reasonably quiet, almost linear, transition from school to work as it was in the past with a stable employment for life: a smooth pathway that occurred for many generations of young people and adults almost till the 1960's.

This means that the young and adults have to face transitions from school to a work environment no longer marked by the stability of the traditional professions (HOBSBAWM, 1995; POCHMANN, 1999), inside occupations based on the qualification model (ZARIFIAN 2001; 2003; LAUDARES & TOMASI, 2003), but they must face their insertion in work scenarios characterized by the logic of competencies, namely marked, for example, by the individualization of the worker, the weakening of worker-trade union links and by constant stimulus to the acquisition of new behaviors, skills and attitudes. These attributes are geared almost exclusively to increase the productivity and they are increasingly synchronized with the business world (FERRETI, 1994; HIRATA, 1994; TARTUCE, 2002; 2004; 2007).

With the current capitalism, stressed by fast changes, the transitions experienced by young people occur in societies established upon increasingly complex social relations. Within this context, the transition process experienced by the young and adult in their socialization processes, involves the transition to adulthood, the transition from school to work, the transition to higher education institutions and lifelong learning and studies, inside environments marked by social inequality (PAIS, 2001; FRIGOTTO, 2003; FRIGOTTO, CIAVATTA, RAMOS, 2005; ALMEIDA, 2005; TARTUCE, 2007).

The severity of social and economic inequality imposed on young and adults was appropriately reported from the nineteenth century in Marx writings (1985), and also was criticized by two other major scholars, namely, Paulo Freire in Brazil (FREIRE, 1987; 1996) and Antonio Gramsci in Italy (GRAMSCI, 1999).

These scholars provided a theoretical indication that the present capitalism inequalities and the capitalism itself will be overcome on the basis of its own internal contradictions by a new and fairer social and political system.

4.1. Theory of School to Work Transition and Professional Insertion

This paper discusses the transition to work based on theoretical considerations of Pais (2001) and Almeida (2005), in Portugal, and also with reference to Tartuce (2007), in Brazil.

Conceptually, Almeida (2005) understands the concept of transition in a broad sense. Also she underscores the difficulty of scoring exactly the initial or final events of the transition from school to the work, showing that these landmarks have no absolute significance, because the transition may be initiated before the end of the training school and finish long after obtaining first job.

Regarding entry into the job, Almeida (2005) highlights the fluidity and polymorphism of the concept of employability. For her, it is difficult to limit the boundaries of these transitions and

insertion processes; also it is not easy to distinguish them from occupational mobility. This makes it difficult to know if the young man is still in training or work, unemployed or between jobs, graduating from school or outside it, or even working at home.

For José Machado Pais (2001), the key point is that the transition of young people and adults from school to work and their insertion in the productive world are commonly performed by means of informal pathways.

Referring to this precariousness, the Portuguese scholar Pais (2001) analyzes the background of Portuguese young people transition to the work in a qualitative perspective.

As recounted in his book, Pais (2001) previously conducted a series of 14 in-depth interviews based on the method of the stories of life in order to understand the strategies used by these young people to face and confront their own transition to the work and adulthood.

This scholar aims to show the "techniques" used by young people in their transition to adulthood as a process "they seek to creatively tackle the dilemmas, difficulties and challenges that come to them" (PAIS 2001, p.16, our translation), namely, strategies to make money and life processes: sometimes marginality life, it is marked by randomness and improvisation.

Opposed to linear visions of the transition to work, Pais (2001) argues that the transition to work is neither stable nor linear, but rather characterized by progressive succession of steps toward adulthood not always identifiable or predictable.

With this approach, José Machado Pais is a scholar who can capture lucid pleasures, potential, troubles and conflicts experienced by young people in their transition from inactivity or from school to work.

The young people, as Pais (2001, p.10) observes, make a transition to work and adulthood erratically, suffering with a 'Labyrinth Dilemma', that is translated into the inability to decide upon the life, academics or occupational pathways to take.

So, an important reflection of his work (PAIS, 2001), therefore, is that the transition to work is no more characterized by the vocational and stable linearity of the golden age in Europe and US, but is progressively being replaced by an insertion in a hostile flexible labor market, especially negative for youth (OIT, 2013). In this sense, policymakers (educational) in Brazil, Portugal and the world should be aware.

4.2. School to Work Transition: the Brazilian Thesis (TARTUCE, 2007)

Another academic work that has great interest for this paper is the one referring to the Ph.D. thesis of Tartuce (2007), which addressed to the transition of young people from school to work in Sao Paulo, Brazil.

The aim of his research was "to analyze how certain groups of young people are experiencing tensions in their transition between school and work and how they represent the processes to qualify themselves" (TARTUCE 2007, p.128, our translation). She used a qualitative methodology, adopting open and in-depth interviews to investigate the transition from school to work in the lives of young people, aged roughly between 15 and 24 years.

That scholar raised and analyzed seven discursive settings related to professional experience at employment agencies in Sao Paulo.

According to the author, the young people interviewed in the city of Sao Paulo experienced a backdrop of tensions in the transition between school and work and represent the processes to

(re) qualify in an arena of reduced job opportunities, increased qualification requirements, productive restructuring, downsizing and high demand for jobs (with an available job demand in the reserve army).

Historically, to Tartuce (2007) the problem of transition from school to work only presents itself when compulsory schooling becomes universal in the mid-twentieth century, with the emerging crisis between school and the labor market and the arriving uncertainty about the future.

Along the way it proposes to review the young people speeches about their own transitions, and the scholar identifies seven discursive configurations to help the understanding of their experiences and representations about school to work transition: 1) Life experience versus certified experience ; 2) No experience and no college, time to get a steady job, to enable the study; 3) time to search for technical training to gain experience; 4) With purpose and dedication, it creates the opportunity; 5) Technical training in the area as a gateway to input for growth and professional recognition; 6) Primacy of the study in good colleges and high cultural capital; 7) Fear of entering the adult world.

In summary, the work of Tartuce (2007) is a great account of the complexity of the young people and adults' transition to the world of work: from a relative stability in the young people transition between 1951 and 1973 (European glorious years) to an increasing complexity and instability in the transition from school to work since the 1970's. Such increasing instability and complexity are also highlighted in the work of other scholars (PAIS, 2001; ALMEIDA, 2005).

In these terms, the transition from school to work is seen by these scholars as a very complex process involving the young people in a maze of possibilities for precarious transitions, where the Pais (2001) Yo-Yo transition metaphor well describes well the scroll and progress of the young adults' pathways presented in order to rewrite their professional careers.

5. Micro data analysis

This section is structured as follows: the presentation of the thesis research data and results related to the two samples (VET dropouts and graduated students), their discussion and some important conclusions related to these micro data.

5.1. Socio-demographic and economic profile (PSE)

With the data from Observatory for Education Program (DORE SOARES, 2010), about the socio-demographic and economic profile (PSE) of the subject samples (dropouts' and graduated students samples), Paixão (2013), at the Ph.D. thesis research, observed that the average age of both subject samples was about 26 years old with no statistical significant difference between them ($t = 6.40$, $p < 0.001$).

The gender distribution among the dropouts' sample: 52.8% are young males and 47.1% females. In the graduated case students, 54.6% of students were male.

Regarding the color, the dropouts' sample, 4.3% did not disclose what their color was, 44.6% reported they were white, 13.1% black, 36.7% brown, 0.7% yellow and 0.5% Indian. In the graduated sample, 2.9% did not disclose what their color was, 45.7% reported they were white, 9.9% black, 40.9% brown, yellow 0.3% , 0.3% indigenous.

About the civil status in 2011, 77.8% dropouts were single and 15.4% married; 4.3% reported they were living together with a partner. In the other sample, 75.1% of graduated subjects were single, 19.2% reported they were married and 3.7% responded that they are living together with a partner.

Declared not having children, respectively, 82.7% and 80,0% of subject samples: graduated one and dropouts'.

In both samples, demographic settings by sex, race and civil status showed a very similar distribution.

From an economic standpoint, the analysis of statistical samples showed that dropouts' and graduated samples, in the period from 2006 to 2010, didn't come from families of high socioeconomic status, but that 76,0% of graduated students received per capita less than R\$ 2.042,00 (668,68 Euro) per month, and more than 60,0% of them earned less than R\$ 1.450,00 per month (341,21 Euro: 2 minimum Wages in Brazil - SM). When is analyzed the total number of dropouts and graduated subjects, 62,0% of the total students' sample came from families earning up to three minimum wages per month, in average (ie, less than R\$ 2.074,00, 679,15 Euro, in 2013).

The two following figures (**Fig. 4 and 5**) show the economical and comparative two samples behavior (technical graduated versus dropout students) in two different average household incomes: up to 3 Brazilian minimum wages and beyond that.

Comparatively, the **Figure 4** shows that the income distance between VET secondary graduated and dropout students is greater in household average income established between 0 and 3 minimum wages.

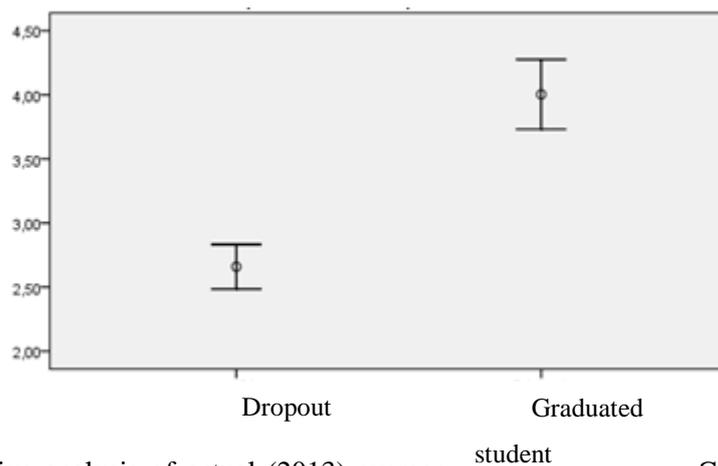


Figure 4 Comparative analysis of actual (2013) average secondary VET students in families income between 0 and 3 minimum wages⁶⁵. Familiar income established by the midpoints of classes: 95% CI⁶⁶.

Source: Observatory of Education, Project 89, CAPES, dropouts and graduated samples. Developed by Paixão (2013).

Still comparatively, the **Figure 5** shows that the income distance between VET secondary graduated and dropout students becomes lower in household average income established beyond 3 minimum wages.

⁶⁵ Brazilian minimum wage in 2013, R\$ 678,00 (222,02 Euro).

⁶⁶ Confidence Interval.

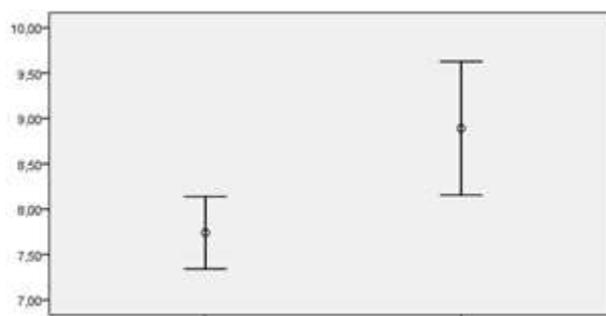


Figure 5 Comparative analysis of actual (2013) average household income. Graduated and dropout secondary VET students in families **income exceeding 3 times the minimum wage**⁶⁷. Household income established by the midpoints of classes: 95% CI.

Source: Observatory of Education, Project 89, CAPES, dropouts and graduated samples. Developed by Paixão (2013).

In the two graphics above, it was observed that the current average household income of dropout students is 7.74 times the minimum wage, while the same average income VET graduated students is 8,89 minimum wage. Difference of means t test for independent samples shows a significant p value (less than 1% probability of sampling error) for the difference between means.

Comparing the two figures (**Fig. 4 and 5**), it is possible to conclude that the income inequality is worse exactly where the families are poorer. In another words, the hypothesis to these samples behavior is: if the average household income between the two different samples becomes greater, then the inequality between the two groups trends to increase.

In terms of general economic classes⁶⁸ output, it was observed that, from 2006 to 2010, 36.12% and 47.43% of the dropout subjects were crowded in economic income families from classes C and D, respectively at the time of dropping out. In 2011, there was an improvement of household income of those subjects, 47.30 and 34.45%, in classes C and D, respectively: ten percentage points of growth in the average income level.

As an important conclusion on the occupational status of these two samples data, as shown at this section (at the perspective from the socio-demographical and economical profile - PSE), both samples, young people and adults were about 26 years old and came from families of low socioeconomic classes. The social and economical situation of VET graduated students is established all times better than those who dropped out in all the analyzed periods of time.

5.2. Educational profile and academic course (PED)

Regarding the educational profile (PED) of the two sample subjects, it was observed that over 80.0% of dropouts and graduated students have been studying at Elementary Education and Secondary public schools, and not at private and paid Basic Education schools.

Another statistics that demystified the idea of elitism in scholar enrollment at Vocational Education came from the fact that, when comparing school data of the dropouts' parents, it was observed that 47,7% of their fathers and 42,6% their mothers (52.5% of fathers' and

⁶⁷ Brazilian minimum wage in 2013, R\$ 678,00 (222,02 Euro).

⁶⁸ About the concept of family economic income class, check the "Critério Brasil" (CRITÉRIO BRASIL, 2013) and "classification of middle socioeconomic status" from Strategic Affairs Secretariat of Brazilian Government (BRASIL, 2012).

46.1% of the graduated students' mothers) had equal or lower than the elementary school level education.

Only 8.6% of dropouts' fathers and 11.3% of their mothers have reached a college level.

Among the graduated subjects, only 5.3 % of fathers and 9.5% of mothers held tertiary education at the time of completion their technical course.

Regarding the dropouts' sample, only 8.5% of them have returned to a technical school to do the same or another technical course. Only 26.2% obtained a diploma in technical course in a second attempt. This data points to two key elements: the first is about the importance of public policies that promote the student will remain at the technical school in his first opportunity to graduation. From another perspective, it indicates the probability of a student to dropout again when experiencing a second chance in the same technical area (RUMBERGER & LIM, 2008; 2011) where he has already dropout the first time. Other rates indicate that the total of those who have dropped out of their courses, 25.3% were "attending high school", 19.4% were going into tertiary education and 17.5% did not return to more studies.

In **Table 6** below, can be observed the distribution of the main technical education mode course fulfilled for both samples.

It was noted in this table as an important educational itinerary that almost half of dropouts occurred in the subsequent course model.

The integrated technical courses are represented at the dropout's sample with a third part of whole respective subject sample.

Table 6 Percentage distribution of secondary VET graduated students and dropouts by type of technical course chosen at both two samples.

Course Model ⁶⁹		Dropouts' sample	Graduated's sample
"Subsequente"	(Subsequent)	48,1	40,1
"Integrado"	(Integrated)	30,5	26,0
"Concomitante Externo"	(External Concomitancy)	14,7	20,6
"Concomitante Interno"	(Internal Concomitancy)	6,7	13,3

Source: Data extracted from the Observatory of Education Program, Project 89. Dropouts' and graduated students' samples. Developed by Paixão (2013).

This finding is consistent with other studies (NERI, 2009; SOARES, 2010; DORE SOARES & LÜSCHER, 2011a, 2011b; TCU, 2012) that indicate it is generally higher the dropout in the subsequent teaching modality. By the thesis data, it was understood that it may occur because the students have incompatible needs and difficulties when attending at subsequent modality like to combine at once the job schedules with subsequent studies and or other activities, such as social life, family responsibilities, and personal conflicting projects.

⁶⁹ Subsequent: one student's registration number for the technical course made at the VET institution. In this case the student has already acquired his secondary studies diploma,

Integrated: only one student's registration number for the secondary and technical courses was made simultaneously at the same VET institution.

External Concomitancy: two kinds of student's registration numbers at two different institutions: one for the technical course made at the VET institution and the other registration number for the secondary studies.

Internal Concomitancy: two different kinds of student's registration numbers at the same VET institution: one for the technical course and the other registration number for the secondary studies.

Indeed, as an example, a previous study (TCU, 2012) highlighted some negative aspects associated with subsequent technical courses: Brazil has low school completion rates in subsequent education as well in the integrated education at the Federal System of Vocational Education: 31.4% and 46.8%, respectively (TCU, 2012). This Federal System has a high dropout rate (18.9%) in Brazilian subsequent courses in face of the dropout rate in integrated education, 6.4% (TCU, 2012). The dropout rate in the integrated technical course reported in this study (TCU, 2012) is very similar to the lower European better rates, around 6.0 % (REUPOLD & TIPPELT, 2011).

Finally, these data here exemplified on educational pathways and demystify the idea that students from the two samples of Federal Brazilian Vocational Education are coming from higher income social classes or they come from families of the Brazilian economical elite.

5.3. Occupational profile (POC)

After dropping from their technical courses, 38.9% of subject sample in the survey said they were already working before dropping out of their courses. In this case, the **first dropout profile** has 61.8% of subject sample who were already employed 4-60 months. The subject sample employed 12-48 months was equal to 39.6% of the cases.

From those did not seek work, a **second dropout profile**: 38.7 %.

In the **third dropout profile**, 18.1% have achieved their first job after school dropouts: the accumulated 44.9% of the **third profile** obtained their first job in the first quarter after leaving technical school, 64.5%, 72.5% and 90.6%, achieved their first job in the 2nd, 3rd and 4th quarters, respectively.

These three profiles match in the research about 95.8% of dropout sample cases, and these figures show that two thirds of the students who have dropped out from their technical courses were already working with some experience in the labor market.

In terms of educational pathways, the three dropout sample profiles highlighted above pointed to students who seek surely an education, but one that is different from the secondary technical or vocational education.

The labor contract in 2011 for the three dropout profiled groups indicates a situation of relative labor protection of and welfare: 54.2% of formal employees' contract and 12.5% are government employees; 7.8% are freelancers and service providers and 4.5% are business owners or have their own business. Are busy in the Tertiary Sector of productive Brazilian activity, 78.7%, most of the cases; 13.8% are in the Manufacturing (secondary) sector, and 7.5% work in the primary sector of the Brazilian economy.

The relationship between the academical field of training received by dropouts and their actual jobs shows that approximately 70.0% of the subject sample say they have never worked in the technical course field.

In another sample, the situation is reversed and 64.5% of graduated sample are working in 2011 in fields related to the technical training received at secondary technical school. That indicates the efficiency and effectiveness of the technical courses of the Federal System for Professional Education in inserting these graduated students into the productive world in a given technical field.

Conclusively, in regard to the above occupational profile, the thesis (PAIXÃO, 2013) observed that the subjects of the two samples come from families of poorer or popular

economic classes, who needs to work and study (30.9% and 43.1%, dropouts and graduated students, respectively), and accumulate weekly working time superior to 40 hours (51.4% doe dropouts and 61.0% for graduated). It is important to emphasize the worker profile of these subjects' sample: 73.5% of graduated students and 66.4% of dropouts "just work" or "work and study". So, are strongly embedded in the labor market, pointing to that work and his earned income is very important for one's academic and professional career and life, including as part of enabling their transition processes from work to work, and from school to work and vice versa.

5.4. Factors associated to the technical courses' choice, dropping out and conclusion (POC)

At the Ph.D. thesis was made a factorial hierarchy of reasons (factors) significantly associated to the technical course choice by the dropout students. Was made also a list of factors linked to the dropping out behavior itself; and, finally, another hierarchy of factors associated to the technical course conclusion behavior.

Below is presented the tables of these three kinds of hierarchies. The theory debate related to these hierarchy frameworks is based on the 306 significant samples study review made by Rumberger & Lim (2008).

As a note, in the following tables are placed in bold the factor titles (of choice, dropout or completion) associated more strongly with the occupational status of graduated or dropout student samples.

Table 7 Hierarchy of factorial reasons for choosing a technical course in Federal VET System (RFEP) in Brazil and its relation to occupational status - dropouts' sample:

Technical Course Choice Associated Factor (sample: 762 students)	Rumberger & Lim (2008)		
	Perspective	Associated Factor	Associated Sub-Factor
Factor 1 - Gratuity and quality of the course	Institutional	School	Structure
Factor 2 - Good salary expectations/profession	Individual	Attitudes	Objectives

Source: VET dropouts' sample by factorial analysis and other statistical techniques. Data extracted from the Observatory of Education Program, Project 89. Developed by Paixão (2013).

The "**gratuity and quality of the course**" may have been the factor that is influencing decisively the students' decision to choose the technical course at the Federal VET System in Brazil. After this choice, a year and a half, is the time spent for these students for dropping out and leaving behind that VET choice. That factor is a reason related to the dropouts' economical and social disadvantaged background, whose bad economic situation can prioritize the dropouts' choice for a technical course based on its gratuitousness and quality. This factor can indicate also that these sample subjects come from lower Brazilian economic classes and that such a choice could be motivated exactly by dropouts' bad economical and occupational situation marked by low-income.

The second main reason for choosing the VET course, "**Good salary expectations/profession**" reinforces that conclusion, because this factor is directly linked to the student's expectations of who made the choice (future dropout student) to improve his wage income and get a good placement in the working world in the future.

Still about the second reason (Factor 2), the questionnaires' results highlighted the importance and centrality of work for subject sample portrayed while their responses emphasizes the

basic need for getting a job and improve their income and occupational status as a central element and essential to the existence of the individual.

The next **Table 8** shows the hierarchy of factorial reasons for early leaving the technical course.

Table 8 Hierarchy of factorial reasons for early leaving the technical course in RFEP and its relation to occupational status - dropouts' sample:

Dropout Associated Factor (sample: 762 students)	Rumberger & Lim (2008)		
	Perspective	Associated Factor	Associated Sub-Factor
Factor 1 - Organize simultaneously work and study	Individual	Behaviors	Work
Factor 2 - Lack of interest by profession or course	Individual	Behaviors	Work / Engagement
Factor 3 - Option for Tertiary Education	Individual	Attitudes	Objectives
Factor 4 - Great amount: scholar material or content	Individual	Behaviors	Engagement
Factor 5 - Difficulties: financial or with teachers	Institutional	School	Social Relations
Factor 6 - Lack of educational help or support	Institutional	School	Resources
Factor 7 - School/teacher's detachment for students	Institutional	School	Structure
Factor 8 - Bad school quality and bad teaching	Institutional	School	Structure

Source: VET dropouts' sample by factorial analysis and other statistical techniques. Data extracted from the Observatory of Education Program, Project 89. Developed by Paixão (2013).

Among the first three factors associated with the dropping out, the first of them, "**organize simultaneously work and study**" (26.1 % of total dropouts' sample), had strong statistical relationship as a reason for dropping out and as a youth main decision-making element. According to the Student and School Performance Model (RUMBERGER & LIM, 2008), this sub-factor is established mainly on individual behavior perspective (within and outside the school) and expectations about the employment or job. From this perspective, as factorial loadings, the decision of the student, especially linked to issues of acquisition of higher income, is presented as « actually occupational needs of work and professional needs (financial needs) » and are crucial for the decision-making to drop out the technical course. The centrality of the work in the decision-making processes also seems to be more linked to the pragmatic need for better income and stable jobs than the factors connected to subjective reasons for vocational, professional achievement and personal empowerment.

In a comparative analysis, an earlier study, Soares (2010) developed a statistical survey where he found about 60.0% of the subjects sample reported that the factor "**organize simultaneously work and study**" was the key reason for their school dropping out. The Soares (2010) research was made at the Regular System of Secondary Education in the State of Minas Gerais. At this sense, the present Ph.D. thesis confirms and reinforces the findings of Soares (2010). Another important conclusion of this scholar is that the age-scholar grade distortion (scholar-age delay) was one of the main variables that hinder the link between work and study, since the older student, especially male, feels pressured to work, and hence, might feel forced to drop out the school.

The second most significant factor as a reason for dropouts' decision-making was the "**lack of interest of the student by profession / course**" (17.0 % of the total subject sample). According to the Student and School Performance Model (RUMBERGER & LIM, 2008), this sub-factor has mainly an individual behavior perspective (within and outside the school),

engagement and the expectations about the work market. At this perspective, considering the factorial loadings, the student's decision-making to dropping out of his technical course is linked to the progressive decrease of the student's investment at the course and professional area. Among the others found, the "**Technical Course Content**" factor has here also an important role.

Finally, the following **Table 9** shows the hierarchy of factorial reasons for concluding the technical course in RFEP and its relation to occupational status - graduated students' sample.

Table 9 Hierarchy of factorial reasons for concluding the technical course in RFEP and its relation to occupational status - graduated students' sample:

Technical Course Conclusion Associated Factor (sample: 742 students)	Rumberger & Lim (2008)		
	Perspective	Associated Factor	Associated Sub-Factor
Factor 1 – School Quality	Institutional	School	Resources
Factor 2 – Interest for profession / VET course	Individual	Behaviors	Work
Factor 3 – Teachers' quality	Institutional	School	Social Relations
Factor 4 – Families' low socioeconomic status	Institutional	Family	Resources
Factor 5 – Family pays / encourages studies	Institutional	Family	Resources
Factor 6 – Student Occupational Expectations	Individual	Behaviors	Work
Factor 7 – Lifelong studies expectations	Individual	Performance	Educational Outputs

Source: VET graduated students' sample by factorial analysis and other statistical techniques. Data extracted from the Observatory of Education Program, Project 89. Developed by Paixão (2013).

The factor "**school quality**", as the main motivating factor of technical school completion, indicates the importance to provide for the students the better school quality as possible: to provide all resources and structure the schools need: very good teachers, teachers' and technicians' better earnings, appropriated teaching, student pedagogical support, and other for quality key elements designed by several authors in Brazil and abroad (KLEIN, 2003; several scholars at BROOKE & NIGEL, 2008). That is an idea according to which both the school and the individual (students and other scholar persons) are accountable for school efficiency and effectiveness.

The second most important factor identified in the decision to complete the technical course was the "**Interest for professional / VET course**". This factor is correlated with the work and occupational life of the sample subject, focusing on their professional interests and linked to the attainment and to the development of a fulfilling occupation. It shows the importance and the centrality of work as part of essential and positive influence in the students' vocational decision-making process (GRAMSCI, 1999; DORE et al, 2013; SOUZA JR & LAUDARES, 2011).

Among the first six decision-making factors for technical course's completion, five of them were classified as sub-factors linked to 'resource' and 'work' (professional and occupational achievement) at the Student and School Performance Model of Rumberger & Lim (2008). The presence of these elements motivated a lot the surveys' students to complete their courses. This pointed out again to the importance and centrality of work (MARX, 1985) as related to the occupational decision-making factors, as well as the need to improve the students' socioeconomic status. So is set that the students' work vision consists of an important

motivator element for scholar permanency, school completion and emancipation as a human being.

6. Final Remarks

This paper presents some results of a Ph.D. thesis and of an Observatory of Education research funded by the Coordination of Improvement of Higher Education Personnel⁷⁰ (Brazil). Two subject samples of students are studied, data from 2006 to 2010. The research field was made at 10 Brazilian institutions and 37 secondary vocational schools from the Federal System of Professional Education in Brazil, by means of two surveys with 1.504 students that are spread throughout the huge Minas Gerais state.

The research focus was to establish the occupational status profiles for the two samples in a comparative way. For that was made also a hierarchy of factors significantly associated to three different kinds of students' transitions: the technical course choice factors; the dropping out factors; and the conclusion factors.

By means of two complementary types of hypothesis tested, it was possible to assert, among other findings, that graduated students from the Brazilian Secondary Vocational Federal System had an occupational profile significantly better placed than those who drop out the school, both in 2006 period as in 2011-2013 one. In the two samples of students, 76.0 % were from lower economic classes, had studied in public schools and were working in areas strongly related to the vocational training received by them at their technical schools.

It was also found that around 60.0 % of them commonly continued studies in university courses related to their technical training, indicating a vertical transition from two different levels of Federal Systems of Vocational Education: a transition from secondary vocational schools to higher education vocational schools.

The three kinds of hierarchical factors analyzed at the researches show that the variables linked to the work and the occupational status of dropouts or graduated students are very important to establish their behavior for making decisions for choosing or not a technical course, or to dropping out of them or to conclude their courses and get a secondary VET diploma.

So, the thesis researcher looked for to establish the key lines of the occupational profiles of these individuals and to set their different pathways from vocational school to work transition. That process, the centrality of work was presented firmly on the data were found.

All the results presented above show that the subject samples (dropouts and graduated students), in the period analyzed between 2006 and 2010, came from popular Brazilian economic classes and that they didn't come from the dominant and wealthy elite. Those elite students would visualize the Secondary VET Education as a springboard to pursue Tertiary Education. However, the data shows that these two subject samples are searching foremost to acquire a secondary technical training diploma or to enter as quickly as possible the work market. Otherwise, part of these students of low economic classes goes to the higher education: the data shows they specially make tertiary education at fields correlated with areas of their secondary technical education.

Finally, about the generalization of scientific discoveries, another key point is that the doctoral thesis' results could be validated by comparative samples analysis with previous

⁷⁰ Coordination of Improvement of Higher Education Personnel (CAPES).

research, also for the whole population N of 189.988 students of the Federal System of Secondary Vocational Education throughout Brazil.

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Social Actions for Local Changes

The Cabanyal neighborhood case in Valencia (Spain)

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We are convinced, as educators, that in schools the cultural context of learning cannot be forgot to prioritize instruction, as "deep learning occurs more as a cultural process than as an instructional process" (Gee, 2004 p.13). The development and learning always take place through participation in cultural practices (Rogoff *et al.*, 1995). We have found, through research, that the participation of the community, including in families and volunteers is relevant for students to see consistency between what happens in the classroom and life in the neighborhood and, in that way, learning is transferable.

Therefore, we believe that to achieve an improvement of the school and therefore of society, we must start from a real participation of the whole community thus creating a true educational community. Change lies in a new conception of the involvement and commitment of adults in terms of participation in school life. So we have to keep looking spaces, more time and flexibility to provide the same presence of adults in the life of schools.

The approach of this paper is justified firstly, from the theoretical foundations, community participation as a practice in the school to develop a preventive socialization and achieve significant social change at the local level. Secondly, we present the case of participation in a school called *CAES* (Center for Educational Singular Care) school located in the neighborhood of the Cabanyal in Valencia (Spain) where is a high percentage of Gipsy Roman population in which, from the initiative of "Learning Community ", is being carried out some good practices of success.

In this context of participation, we found in the Cabanyal, Valencia (Spain) that to see a significant change both in school and in their immediate environment is essential to have the commitment of the adults in the community as well as teachers because "there is no real educational reform without the active and honest participation of an adult, a teacher willing to share and help, comfort and scaffolding and prepared to do" (Bruner, 1997: 104).

The educational community is the clue to develop local changes. It does not make sense that is uniquely developed by teachers. If we really want to improve the school, and therefore society, has to be from the participation of the entire educational community, creating spaces for participation and training the members of the community. The development and learning always take place through participation in cultural practices (Rogoff *et al.*, 1995). Dissociate the instruction from the context leads to failure because we are depleting the opportunity to learn with and through culture where children live. This idea is justified from well know authors in some different disciplines as Psychology, Pedagogy, Sociology (Chomsky, Vygotsky, Mead, Brunner, Rogoff, Wells, Freire, Habermas, Brunner, Bakhtin, Arrow, Kincheloe).

In addition to the authors mentioned above, we also recognize as valuable the theory of Barbara Rogoff who uses the concept of guided participation and participatory appropriation.

The participation of the community, understood as families and volunteers, is relevant in order the students see the consistency and transferability of learning. To understand this idea, it is essential to conceptualize what participation means and the types of participation that may occur from adults in the educational context.

Therefore, we present the different types of participation that reflects the *INCLUDE-ED* Report (2006-2011; Sixth Framework Programme, funded by the European Commission). In that report, are presented the results of a European research, which shows and analyzes educational strategies used to overcome inequalities and promote social cohesion and which generate social exclusion, with particular attention to vulnerable or disadvantaged groups. This report has three large blocks: academic performance and school clustering; grouping of pupils and use of available resources for all to achieve academic success; and, education and participation of social partners (community contribution to academic success). In relation to participation, is the last block of the report which reveals some clues to adult participation in the school context.

- "The student interactions with the rest of those involved in their education (teachers, family, peers and other community members) greatly influence their learning and school performance. Numerous theories and studies have demonstrated the influence of cultural and educational relations on student achievement ". (*INCLUD-ED*, 2006-2011 p.68).

As the Report said, guided adult participation is needed to learn. Learning occurs at different levels of socio-cultural activity such as at Community level, interpersonal level and personal level (Rogoff, 1990, 1993).

The concept of guided participation refers to the processes and systems of mutual involvement between individuals who communicate as participants in a culturally significant act. This concept has, on the one hand, the term guidance and direction offered both cultural, social values and social group members, and moreover, the term participation means both observation and effective involvement. Rogoff, specifically how guided participation leads to ownership and participatory process by which individuals transform their understanding of and responsibility in the group through its own participation. This author emphasizes involvement between individuals, their peers and other members of his group, which communicate and coordinate their involvement, while participating in a structured collective sociocultural activity (Rogoff, 1990; Gardner, 1984).

Margaret Mead makes clear justification of the importance of the social group. A person is constituted by the social process (Mead, 1990 p. 199). This justifies that, the essence of the person is cognitive; resides in the conversation of gestures subjectified constitutes thought, or in terms of which thought or reflection operates. Hence, the origin and basis of the person, such as thoughts, are linked to the social (Mead, 1990 p. 201). This is essential to understand that true transformation has to be from the whole society, in our case, since the entire educational community, because in this way is how it is and how the person is thinking.

Evidence provides the theoretical justification of the importance of the participation and training of family and educators involved in the classroom. The *INCLUD-ED* Report reveals the involvement of the social partners is clue to promote social cohesion through education. Social participation helps to improve academic performance. The Report insists that training has to be addressed not only to teachers but also to the families because family involvement promotes the transformation of relationships within the school itself causing success.

The INCLUDE-ED Report proposes different forms of family involvement: information, advisory, decision-making, evaluative and educational, being really the most important in the learning of children the last three.

The Report also talks about the importance of training:

- "The extension of educational opportunities to the various social agents (including families and other community members) having relationship with students is an essential and necessary step if we pretend that school and family work in the same direction. More educational and cultural interactions with students have to be promoted. "(INCLUD-ED, p.68)

The approach of community involvement emphasizes the search for patterns of sociocultural activities organization, focusing on personal aspects (interpersonal or in community activities), taking into account some other aspects for the analysis too. The school organization follows this pattern. Adults have an active part in the education system and, through participation, increase educational success for all.

INCLUD-ED report disclosed:

- "Adults' participation in classroom from different cultural backgrounds (family, teachers and other adults) provides references for children who identify with these adults."

According to family education, members of families must choose which training like to receive to be meaningful and successful. The sense of families' formation lies in the training that is useful in the context of the community, how it responds to everyday activities and needs of the population. This idea is linked to what is known as "community education" in the sense that different schools are intimately connected with the community social life.

We teachers, social agents, have to facilitate the process of community participation in school. Education becomes a common project full of sense when all the participating members act as transformers social agents from the educational reality and the social reality. It is possible to dream, it is possible a better reality but for this to happen, we must work together throughout the community.

It is important to know what kind of education we want for our children and therefore what kind of society we want to live them. Not so much the individual component but in the group of individuals where they live. It is important to emphasize the figure of the teacher as head of the education of their students but it is true that there is no real educational reform without the active and honest participation of an adult, a teacher wanting to give and share support, comfort and scaffolding and prepared to do so. (Bruner, 2012 p. 104). The space of the school must be open to dialogue and participation of all the members. Only when we open ourselves, recognize in each other's ability to learn from others.

Educational programs with top-level learning outcomes, reduced problems of coexistence and promoting more democratic and egalitarian relationships (Elboj, 2002), take into account the participation and involvement of the entire educational community (Flecha, 2012).

Santiago Apostle CAES school in the Cabanyal (Valencia) works with the voluntary participation for the last years. Two years ago the school become a Learning Community, and has grown significantly adult participation in both school hours and outside it.

In this school, are being implemented educational actions for success justified by the INCLUD-ED Report. Learning communities have two basic objectives; on the one hand, improved academic performance and, secondly the improvement in conviviality. It is in this last part, where we establish the investigation launched this year. One of the goals of the research is to show what types of participation of the educational community in relation to preventive socialization are more effective.

It is important to create spaces for dialogue where, based on the principles of dialogic learning, accommodate the plurality of voices in order to respond to problematic situations and other inequalities (Gómez, 2004).

In short, we start with a transformative theory that can be implemented with the involvement of the whole community. We are still in time of data collection, hopefully we will present results in further papers.

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Integrating Higher Education in Middle Adulthood. Paths to Empowerment: Struggle and Self-accomplishment

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Abstract. This paper is based on an on-going study case that is being carried out at an Higher Education School in Portugal. The study is focused in undergraduate students who were “older than 23 years”⁷¹ when they enrolled in Higher Education and the data used was collected from structured interviews and focus group discussions.

Higher Education students face a number of challenges in contemporaneous post-industrial and semi-peripheral societies. In Portugal, the uncertainties of a labour market characterised by high unemployment rates and budget cuts that reduced investment in science, research and education have caused difficulties to both students and teachers. The problems and challenges are even greater for non-traditional students who re-enter the education system after an absence of several years. In this paper we discuss some preliminary results of this study case namely: their perceptions of Higher Education, among which we target the consequences of integrating higher education on their personal, social and professional development; the processes of their integration; the processes of their empowerment and transformation. With respect to the integration processes, our scope is to discuss the impact caused by these students on the educative community through civic participation, academic engagement, group formation and general sociability. Furthermore, we explore these students’ current learning strategies and their plans for future improvement, as well as their expectations of the impact of completing an academic degree to their lives, their children’s school life and their families’ lives as a whole.

Keywords: Adult Education, Transformative Learning, Experience, Community

Introduction

Every year, several groups of students that have long ago left school for different reasons, enter Higher Education institutions to start or to complete their studies. They are non-traditional students that want to fulfill their dreams of pursuing a professional career, but often find themselves somehow displaced there. By non-traditional students we mean the individuals that have interrupted their formal education after compulsory school due to financial, societal or other personal reasons, often these students are included in less-favored socioeconomic groups⁷².

⁷¹ Portuguese common designation for non-traditional students who want to re-entry into Higher Education.

⁷² This definition follows the one developed in the project TSER (Target Socio-Economic Research Programme) University Adult Access Policies and Practices across the European Union and their Consequences for the Participation of non-traditional Students; and also used in the Socrates Grundtvig LIHE – Learning in Higher Education Project (<http://www2.warwick.ac.uk/study/cll/research/lihe>)

According to their own testimonies, friends and colleagues but specially the Internet was the resource for checking out scholarship opportunities in their local area of residence or interest. One aspect that seems to have a huge impact on their decision to enroll in Higher Education as well as in the way they interact in the academic context is a former participation in social movements (feminist, associative, cultural, trade unions, etc.). All the representations and relationships they have built, the messages they have exchanged, the forms of mediation they have engaged in before, act for them as potential indicators of the educational value of intergenerational relationships and of the personal, professional and community impact of a process of adult education. Once integrated, adding to the difficulties faced by the other "regular" students (how to use academic knowledge and how to master a scientific language), these students also have to deal with the problem of understanding how to use their own previous work and social experience. As Mezirow (1997) mentioned: *A defining condition of being human is that we have to understand the meaning of our experience. Facilitating such understanding is the cardinal goal of adult education.* To be able to fully integrate in the educative community and to identify themselves as higher education students, middle adulthood students have to find ways to incorporate their previous meaningful experiences in the learning activities they are now involved in (Stryker, 1980; Pinto, 1991). Critical reflection on experience is the key to transformational learning. Having an experience is not enough to achieve a transformation. What is valuable is not the experience itself but "the intellectual growth that follows the process of reflecting on experience. Effective learning does not follow from a positive experience but from effective reflection" (Merriam 2004). Furthermore, in the representations of common sense, student appears as a concept we don't question, a social construct used to define a particular stage of life, that involves the frequency of a Higher Education institution. At the same time, nowadays, people are expected to meet certain demands but have not always been treated as social actors in their own right. What is certain is that student, as a concept, encompasses an extremely heterogeneous social group. Student's situations vary widely according to their place of residence (urban or rural), household socio-economic status (low-income or high-income), age subgroup, level of education and gender (Bourdieu 2004).

With this paper we aim to draw attention to a research project currently under way in the School of Higher Education of Porto Polytechnic Institute⁷³. Entitled "*Learning to Learn*", this project is integrated in the Academic Work Support Group (GATA) and seeks to understand the multiplicity of processes that exist in and give shape to the multidimensional phenomena of integration of students in Higher Education. Ever since the implementation of the Bologna Process directives, research on the construction of an academic knowledge by Higher Education students has been carried out, focusing on graduate and postgraduate studies, study plans, the learning paths of the students and other topics that have been the object of analysis in the works of Costa & Lopes (2008), Diniz & Almeida, (2005), Fernandes (2001), among others. In the same manner, the emergence of special enrolment schemes for adult students (in Portugal, regulated by the legal documents DL 64/2006 and Lei nº 49/2005) has brought the attention of scholars and institutions to the factors that influence non-traditional adult students' participation in post-secondary education (Kortesoja, 2006), and particularly in higher education (Chen, 2014; Stanistreet, 2013), regarding the tendencies of enrolment, these student experiences (Amorim, 2013), identifying the particular necessities of non-traditional adult students with the purpose to promote pedagogical strategies and curricular programs attractive to these students (Correia e Sarmiento, 2003, 2005, 2007).

Based on the perspective that student participation in this project should be motivated, this research project is with students and not about them and it incorporates issues related to the

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development of citizenship and civic awareness, as a complement to academic training. In parallel to the active involvement of students as researchers of their own daily realities, this project also aims at giving rise to new opportunities for interdisciplinary reflection, at contributing with concrete interventions in the transition and integration processes of the students and at developing strategies which will improve their academic performance.

Furthermore this project incorporates issues related to the development of citizenship and civic awareness, as a complement to academic training. This project also aims to give rise to new opportunities for interdisciplinary reflection, at contributing with concrete interventions in the transition and integration processes of the students and at developing strategies which will improve their academic performance. To interrogate how these pathways are developed in order to integrate and clarify how it generalizes, the Portuguese concept of "Older than 23", to understand the student practices, their aims, rituals, personal and collective characteristics as well as their cultures, requires also interdisciplinary approaches in different areas of knowledge such as Psychology, Philosophy, Sociology, Arts and Sports.

Older than 23 years: alternative learning cycles

To speak about alternative learning cycles, if we can consider under this broad designation students "older than 23 years", means to face the inequality and asymmetry that characterizes the Portuguese reality. But not only. Transversely to the concept of alternative cycles there seems to be, nowadays, a dual conflict, particularly strong either on the different places where education is debated or in the educational institutions and in political and legislative discourses. Each one of these dimensions is supported by and supports a certain educational common sense, which can hardly be separated from the educational mandates that determine the Education as a whole (Berger, 2009)⁷⁴. Such dual vision deeply conflicting, even if it is not always clearly assumed, refers to the coexistence of ideological perspectives on educational realities such as:

- i) The backlash of the Right to Education, an integral Education for all, under the inclusive perspective that sees it as an inalienable Human Right (Delors, 1996)
- ii) The pursuit of academic excellence following an elitist conception linked to the exclusion of a large majority and focused on the refinement of selection procedures.

In this framework, these people feel somehow compelled by life and by their professional environment to follow studies beyond "compulsory education", making higher education a new phase of a *de facto* compulsory training needed to achieve their minimum standard goals in life – has been so often rigidly ranged and listed: in a certain phase and a certain life cycle; like a differentiation by specialization, underlined by the expression “doutor” (differently from the use in UK and other European societies, in Portugal there's a traditional use of calling everyone with a basic academic degree as "doutor", or referring to people with an academic degree as "doutor"). In this sense, all education, very especially Higher Education, is formulated almost exclusively as *education just for a few*, for a "*numerus clausus*", and as the concretization of a certain social scaling.

⁷⁴ As Peter Berger says about common sense – discourses (scientific) educative: “Social Sciences research processes tend to be always re-elaboration, re-interpretation processes around phenomena that we all experience” (2009).

We consider adequate the analysis that shows that forcing the opposition between equality and exclusivity hampers the necessary balance between a demanding learning, that must be preserved, and the need for a massive qualification for all, in an equalitarian perspective (Correia, 2000). In a country with a qualification deficit, it becomes imperative to fight the tendency to increasing inequality that, in the end, affects always the same social groups (Mendes, 2011: 83).

When the opening of vacancies for "older than 23" becomes more and more relevant in the Portuguese Higher Education System, it becomes clear that a whole set of representations, contributing to the situation we describe in this text, interferes with the ways to access education and with the process of skills development on non-school territories, affects the balance between different forms of contact with knowledge, makes more difficult not only the adaptation to new realities and new contexts, but also any social claim or civic participation.

These are some of the dimensions that may be interesting in the study of this particular context, precisely because they highlight the effect of different life experiences in the consolidated academic praxis. Alternative cycles that produce an inversion of the usual perspective in research: instead of starting from inside the academic narrative to look outside, we start from the outside world to look at the interior of the academy.

Expectations and projections

In this context, it is noted that students "older than 23" occupy a position in contrast with others:

- they often preserve a view about mobility in the social scale as something to be highly valued and celebrated;
- they usually have ways of participation, of interaction and of claiming much different than the ones of their colleagues⁷⁵;
- they combine, in a way somehow contradictory, a certain attitude of quietness, in submission to the institutional norms and uses, with the exercise of replying, a great desire to learn and know things and a great enthusiasm for anything new.

This scenario can find its justification in the context of a sudden and abrupt interaction of these students with a different cultural field, with new established rules, sometimes ancestral rules as are the ones of the academy, where their social interactions are reshaped, sometimes reiterating them, sometimes overrunning power logics established long ago. As if the social fields, as Bourdieu (1989) would say, were being reorganized in these students in a seismic way. Their action and their justification scope can move considerably between the most conventional regulation and the demand for transformation.

Academic Work Support Group (G.A.T.A.)

The work developed with students in the scope of G.A.T.A. (set up at the initiative of the Technical-Scientific Unit (UTC) of Education Sciences with the contribution of the UTCs of

⁷⁵ It's necessary to say, in what concerns this aspect that this study started with social education students, which privileges a specific profile.

Sports Science, Psychology, Visual Arts and Music) aims to strengthen the cooperation between students and teachers in relation to the academic work and the integration of students in Polytechnic Higher Education. In that context, it has emerged the need to consider the social, cultural and experiential plurality of the different generation groups that each year start their studies at ESE-IPP and to understand their motivation, personal and professional paths and their expectations and constraints. This is considered a necessity we defend that the singularity and complexity of their knowledge – not formally structured – should not affect learning negatively but should, on the contrary, add value to that process in a constant, conscious and mobilising way. Many of these students' representations of Higher Education and formal academic work do not correspond to the reality experienced daily at the institution and, in that sense, it seems to us that it is of the utmost importance to listen and to involve the students in the processes that concern them and to foster cooperation in matters of academic work. Realising this also means to understand that the institution must have the necessary scientific and pedagogical capacity to reflect and to supervise to guarantee academic success integrated in a personal and social development process. Having that in mind, the work of this group materialises itself with the implementation of different strategies of supervising students, such as fostering communication and interdisciplinary relations, maximising the effort of the various social, psychological and administrative support structures provided by the institution, facilitating individual support online and, also, the construction of the collective project called “Learning to Learn”.

Project Design

This project has two objectives, both related with its dual purpose: research and intervention.

i) The first general objective is the strengthening of an effective and emancipatory integration of students in the academia. Along that line, actions are taken to promote the understanding of the value of knowledge, the use of linguistic codes specific to the academic context as well as the development of strategies that contribute to an improvement of the academic performance of students.

ii) The second general objective has to do with understanding the difficulties and potentials that exist in the processes of transition/integration of students. That implies understanding or becoming aware of the representations and expectations of student at the time of entering Higher Education, the difficulties of adapting to the demands of academia (curricular articulation of courses, scientific rigour, etc.) and the difficulties pointed out by students in respect to academic work (recommended reading and autonomous research, time management, structure and writing of articles, amongst others).

Summing up our multidimensional approach to the integration processes, we have defined three dimensions of analysis:

- Cognitive and learning dimension – In which we explore students' current strategies of learning and possible intention of changing them. In conjunction with students, we critically reflect upon the difficulties and potentials of such strategies and propose new pedagogical strategies;
- Personal and social development dimension – In which we explore the motivations and expectations of students when they enter Higher Education, as well as their accomplishments when they integrate the institution. We focus on personal and civic development and on the importance of the social relations that are established and the sociability experienced.

- Learning resources and their use dimension – In which we explore information and communication technologies and the importance of mastering foreign languages.

Methodological Framework and Project Scheduling

In this research, our approach is rooted in the perspectives of the grounded theory (Glaser n' Strauss, 1967 in Charmaz, 2007) which drawing on the anthropological tradition, defend the interconnectivity between theoretical construction and empirical data, emphasize the importance of observation and detailed profound analysis of data with the purpose of developing theoretical hypothesis.

These are the goals that guide the current research, previous to which we assumed only a few premises regarding the conception of education and its social functions, and the multidimensionality of the concept of social integration.

On the first subject, we defend both the humanistic and the critical perspective, assuming education must not only focus on the experience and development of learners but furthermore explore their potential in the promotion of social change (Carvalho, 1999). This focus on experience, personal and social development implies, firstly, to center the learning and teaching processes on the students, as a group and in each student, as an individual, and secondly, to value the students' previous experience, to promote opportunities of practical and collaborative learning, promoting critical and autonomous thinking. To explore the learners' potential as change makers requires, not only, the development of a learning process that contributes for an experience based knowledge grounded on social context, as well as reflection moments upon these experiences that allow points of view to be constructed and might promote action upon these social contexts (Smith et al, 2008; Parente, Costa e Diogo, 2013).

On the second, we state that Higher Education has assumed “a symbolic value that places it in the field of aspirations of large groups of young people” (Fernandes, 2001), is included in the basic education and training system and therefore constitutes a relevant factor on the institutional domain of social integration. This understanding draws upon a perspective of social integration as set of multidimensional processes that are inscribed in a dual movement of insertion – adaptation of the individual to society and inclusion – creation of individual opportunities through the democratization of social structures. Based on this perspective, we take under consideration the structural conditions that frame the integration of Higher Education students, as well as the motivations, representations, strategies and trajectories of the students (Amaro, 2000; Costa, 2008).

This is a longitudinal study case involving graduate students of Social Education (daytime and after-labour period), Basic Education and Sports Sciences.

Data collection techniques: Documentary analysis; observation; interview and questionnaire surveys; focus group.

The data collection instruments were drafted by the first year students of Social Education on the curricular unit of Socio-educational Research Methodologies. This process was very interesting as students could learn how to build a questionnaire to inquiry their own realities. In their own words: *like that we could understand better how to make an interview or a questionnaire, how to build a research project. We could realize in practice what research means. How to inquire, or try to know more about a subject that we thought we were aware.*

In the first stage of our study, with an exploratory nature, observation was used as well as a survey to 13 students that entered ESE-IPP under the “Older than 23 years” special program.

Our focus groups were organized with students who entered higher education under normal and special schemes in the graduate courses of Basic Education (49 students), Sports Science (18 students) and Social Education (62 students).

So far, at this stage, the following topics were explored: academic and professional paths; family situation; sociability and initiation rituals; time management issues; access to information and communication technologies; survival techniques associated with social and academic change; and constraints arising from educational policies.

Exploring these topics allowed us to establish a general diagnosis of the context under study.

In a second stage, students of the different courses which were not yet surveyed will answer our survey questionnaires.

Scheduling: From 2013 to 2016. This option will allow us to implicate students throughout the totality of their training period and it will give us a perception of their evolution.

Preliminary results

In respect to motivation to enter higher education, students refer several reasons: i) academic and professional (obtaining a Higher Education degree, scientific and professional development, labour integration and upward social mobility); ii) personal development and satisfaction (getting a wider vision of the world, developing their intellectual capacities); iii) vocational (having a clear calling to study a given subject); iv) social (serving as an example to their children).

When asked to evaluate their experience in Higher Education and to compare it with their expectations, students emphasize personal fulfilment (“it is a dream come true”), personal growth, the investment they made as well as the opportunities to learn.

Various types of challenges were mentioned by the students: i) physical, with regard to time management (both between study and personal time and, particularly, to having time to conduct group works) and to oscillatory movements; ii) management of financial burdens, aggravated by the reduction of the number of scholarships granted; iii) psychological, regarding management of emotions and feelings; iv) social, with respect to the enlargement of their social networks and spaces where they can socialise; v) and professional, with regard to the difficulties to reconcile labour and academic responsibilities.

In line with the results from previous researches (Fernandes, 2001), we see that relationships are the most valued aspect of the students’ experience in higher education – it has even been referred that “school is our second home” and “we spend more time with colleagues and teachers than with our family”. Students explain that it is the interaction with teachers and colleagues, from the same or from different years, that allows them to establish relationships of help and collaboration that will lead to a better structuring of their practices.

As far as study methods are concerned, we found out that students use as main strategies: i) reading; ii) taking notes in classes and reading them; iii) solving problems (training); iv) memorizing texts; v) writing summaries; vi) using the Moodle platform and doing research. This tendency reveals a path that will render more difficult the construction of knowledge through reflective and critical learning.

Final remarks

Student's enrolment in academic context calls out for research development at least in three different dimensions:

- students' ability to incorporate new academic work into their prior knowledge and experience;
- students' representations of knowledge and power;
- relationships between students and teachers, students and other students, and students and communities.

The present study, still in an early stage, allows some hypotheses among which:

- in an undeniably empowering journey non-traditional students have an increased value on their academic life;
- it is possible to develop a very rich intergenerational dialogue that we have not yet explored.

The dialogue between formal education contexts and communities is reinforced, in the sense that knowledge institutions deepen their role of democratization, broadening their inclusion of *others*. This final aspect depends on a future phase of intervention that will combine social intervention and scientific discourses in a symbiotic effort for the improvement of academic practices, student integration and development.

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Playful in Education of Adults and Young People – can an adult’s teacher do its job without treating the student as a child?

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Abstract. The present paper came up from the necessity to investigate if the playful could be used in Education of Young People and Adults (EJA) without treating them as children. The research follows the qualitative model, having the methodological profile as an action-research, was made in two classes of the Education of Young people and adults Project, (PEJA), in a state school of Rio de Janeiro, by Priscilla Frazão. For the data collection, we used the observation of the classes and the placement of four playful activity with them, as well as pictures of the activities made with them. The observation of class A started in June 2012, and class B in March 2013. This research was made throughout 2012 and the beginning of 2013, until March, as part of the author’s end of course monograph. The data analysis aims to evaluate how the playful activities done promote real learning for these students, without treating them as children. We are aware that it is a State Duty to guarantee the right of education for everyone, according to Brazilian laws, but above everything, it is a duty of everyone involved on the process, specially teachers, to promote a sheltering education in terms of differences and recognize the qualities that make them unique. This is our challenge and the challenge of this paper: bring up to light only what shows up “in the darkness of the internship”.

Keywords: playful, inclusion, Young people and adults education

Introduction

The present paper came up from the necessity to investigate if the playful could be used in Young people and adult’s education, without treating them as children. In the end of 2012, the Group Create and Play (LUPEA) started to include on its debates and studies not only the playful in college teaching, but also in Young people and adult’s education. We understand that the project reaches different educational purposes, including the issue of playful as a tool for inclusion, in literacy and use of letters processes, these students who are already adults, but who are seen many times as children, due to the fact that they don’t know how to read and write. With these new looks, we continued to reach, through the creation of games, the rescue of these students joy for learning, who many times didn’t feel motivated to be at the school environment. We notice that the facts researched by the Group Create and Play should turn to a punctual research inside the main theme of it: the playful in teaching/learning process. This research was made throughout 2012 until the beginning of 2013 (March), as part of one of the authors end of course monograph, Priscilla Frazão.

In order to get the necessary data for the research, we observed the work of two teachers (A and B classes), so we could know how the EJA has been methodologically treated in Rio de Janeiro. After that, we observed both classes and did some playful activities, which we registered in the researcher’s field diary, and equally photographed in sequence.

Considering the point that an individual is constituted by its social relationships, and that they are marked since the beginning of life by the playful and that the discovery of what is new Always brings the human being something new (HUIZINGA, 2010), we defend that it is part

of the educator's role to promote learning for its students in a joyful and meaningful way. Facing our theoretical sureness, we believe that the study of the proposed theme has a relevant role, since it brings up to scene the issue of the playful space as an essential spot in learning processes, including the not-learning and the learning difficulties, connecting them with the learning process of these adults with the issue of EJA's learning for adults. The playful space, that is the place where the child and the human being keep culture and symbol stored (WINNICOTT, 1975), is many times used as the main space for learning in childhood education, with the games and play working as the main instruments. However, with the studies done by the research group, Create and Play: the playful in teaching-learning process (LUPEA)⁷⁶, coordinated by the Ph.D. Maria Vitoria Maia, we could see that the playing space should be kept inside the school environment, no matter which section of school process we are talking about or dealing with, since this is the origin of the learning space.

Due to that, we felt the necessity to reach for answers for our questioning about the relationship between our practices and the theories studied about playful and education of young people and adults: how can we use the playful as a methodological strategy without making them feel as children?

After our theoretical researches, we built an answer to our major question: "Can we use the playful as a methodological teaching strategy without the students feeling as children?" In this path, we still did a personal analysis around the theories and observed them while researching. These instructions are designed for authors submitting final papers for the Conference Local Change, Social Actions and Adult Learning: Challenges and Responses (Doe, 2000) and should be read carefully. This template is designed (Michael & Joff, 1999; Silva, 2003) to assist authors in preparing their submission. Joff, Quin and Yang (2001) suggest that is template an exact representation of the format expected by the editor for the final version of papers. Final submissions not following the required format will be returned to the authors (Kravoïk et al, 1999) for modification and compliance. One can simply edit the document you are now viewing (Gretel, 2005, p. 22).

The research has qualitative model, with action-research methodological profile, and was made in two classes of the Young people and adults education project (PEJA), on a state school in Rio de Janeiro. To have the necessary data for the research, we first observed the lessons, and later, purposed the activity making in classroom. In the end, we photographed all the activities done by the students. The observation of class A started in June 2012, and class B in March 2013, both are still being observed. The content analysis of the data obtained tries to evaluate how the playful activities provided some ground of learning for these students, without making them feel as children.

We know that it is a State Duty to provide the right of education for everybody, but it is a duty for us all, specially teachers, to provide a sheltering education model, so they don't feel different in a pejorative way and recognize the qualities that make them unique. As teachers or future teachers, this is our challenge, as well as this paper's challenge, to bring up to light what only shows up "in the darkness of the internship".

1. Education of Young people and adults: a brief sight

For many years, education was a privilege of few people, while the majority of the population was excluded: Poor people, women, black people, were simply ignored.

⁷⁶ The group has research with qualitative ethnographic bias, type research-action, with the focus of study and research on the question of how can the playful propitiate inclusion of children who have serious problems of learning and behavior and also how can the playful and the space of play be used as methodology in teacher training. One of them researches the issue of playful on Higher Education, called: The playful in higher education: a practice (im) possible? Begun in the Department of Education, in 2010.

As a consequence of such indifference for the right of education, Brazil had a great deal of illiterate people, on the twentieth century already. However, after the 40's decade, illiteracy became a national wide social problem. Then, the high rate of illiterate people in Brazil (around 55% of people over 15 years old, according to 1940's cense), caused a revolution in this area, since the country was raising a lot and couldn't admit such high levels of illiteracy. Because of the urbanization expand, the illiterate started to be seen as a "disgrace" for a growing nation, and it should be banished. Due to that, the first steps were given to try to narrow down the high rate of illiteracy. Many different strategies were created, as the structuration of professional teaching, besides campaigns and literacy movements. But because of the mismanagement of these campaigns and movements, allied to the low payment for teachers, the real intention of adults literacy was restricted to have the voter document, among others, grew and were extinguished, considering the decentralization of LDB (Lei de Diretrizes e Bases 4024/61).

Then, we came to a moment in which illiteracy was treated as a problem, education and adults literacy process was taken as a way to make people aware of the powerful tool that could be given even to the so far excluded members of society. After the 1964's military coup, the country became capitalist, and this modernization process made new actions to be adopted in the Brazilian educational system, turned to projects as EJA. Even with the mobilization started on the 60's, today, in Brazil, there are still millions of people are considered illiterate.

1.1. The Young People and Adults Right for Education

The lacks of information or knowledge lead many people don't study. The story of EJA students is a meaningful point that deserves highlights, although many people think the fact that these men and women who now attend EJA classes didn't go to school when it was the appropriate occasion was not an option, but for reasons that were relevant in their lives, such as family issues, working, distance between school and home, financial problems, or because their parents couldn't effort or allow them to go to school, are some of the problems they might have gone through. Such reasons raise a resentful individual regarding its conditions, and most of times, discouraged because consider itself someone with "no instruction", someone that has no value, or that has nothing to add to someone else, "the EJA students come and/or return to school with a lot of knowledge. However, most of times they suppose they know nothing, and consider their rich life experience worthless." (RUMMERT, 2003, p.34) Under these conditions, these students need a specific look, according to their reality.

The Brazilian Federal Constitution, from 1988, (Art. 214) says that the current law will establish the national education plan, with multiple year lasting, looking for the articulation and development of teaching on its different levels, and the public ground of actions that lead to extinguish illiteracy.

The *Lei de Diretrizes e Bases e a Educação de Jovens e Adultos*, in its Art. 37, says that the education of Young people and adults will be focused on those individuals who didn't have access or continuity to studies on regular education basis.

The PNE and the EJA: Aim 10 has the goal to offer a minimum of 25% of enrolments of Young people and adults education in a connected way with professional education, on the final years of junior and high school.

Regarding these laws, what is the role of the EJA teacher?

1.2. *The EJA teachers*

The EJA teacher should have double care with their students, besides the normal attention every teacher should give to its students, the educator of such modality of teaching should have extra care not to childish the student, not to make this student, who had already gone through a lot, due to its brief or no contact with the school environment. This student, who was already hurt by life, by the shame and who doesn't know enough, hurt because it had to look for other ways to survive in this world that is totally turned to words, letters and numbers that look like letters, or, as one of them said once, "looks like Chinese, everything scrambled".

In many cases, the EJA student comes to school on the will to learn, or looking for a better professional background, and finds with a teacher that many times is not prepared to receive him/her the way it should, and treats him/her like a little child. "Get the notebook, please!", "what is this handwriting?", "How oldish are you?", among another sentences, are currently present on these students daily routine. This behavior, besides inconvenient and embarrassing, makes many students quit the school. It means, they look for the school, get in, but feel in a different world, as if this space didn't belong to them.

Besides speech and attitude, we, teachers, should watch the activities we present our students, respecting age, specific details, social context in which they live, taking advantage of the world knowledge they have from their whole lives. Take games to construct or reconstruct a ground of bond with learning is not to treat as a child, but to bring to classroom the laugh that is held throughout their daily routines, and that they have few chances to experience. It is to bring this adult a forgotten memory of previous and dusty times, when he/she was allowed (is it?) to play and create.

2. **Activities in question**

In our research, four activities were created, being two of them, "*Romero Britto – Vida e Obra*" e "*Alfabetário de Rótulos*" registered by pictures through the process; the activities named "*Vamos às compras*" "*Será que número se escreve?*" instead, have Picture registers, but not from the entire process. Therefore, from the moment we choose photo ethnography as analysis methodology, we will rather show the activities that were fully registered, but according to Bardin's purpose of analysis content (2011), in which we bet on the categories that emerge secondarily in field, we will equally use the registers of the other two activities, so we can corroborate the analysis done. We come from the idea that since there is no new field being built, since the classes are the same and the activities were done by the same groups, we can articulate all of these moments to answer our main question: Is it possible to use the playful in Young people and adult's education, without making them feel like children? A bit further, is it possible to make all these adults not only believe that playing works and also provides them a lack of childhood they had?

The activities mentioned will be described, and lately discussed, in terms of what was the learning provided to the students and equally how it was received by them, with a new work purpose to face.

2.1. *Is it possible to write numbers? - class A*

The aim of this activity was to materialize, to turn to real, the number scheme we use in our day by day, which sometimes is underestimated in terms of importance, by us, teachers. In a

board display the numbers were exposed in cardinals and the respective amount in Golden material. After that, the students receive the name of the numbers (one, two, three ...). Each student received an amount of tags to be stuck under the respective number. The students started to associate names missing on the board display and what was in their hands.



Figure 1 – Numerical board

Why did we do that?

In a specific lesson, we noticed that the students had a hard time to put on the paper what they were talking about, specially numbers. The students from class A, so far couldn't understand which number to write. We felt the need to create an activity that clarified the situation for them. At the end of it, they noticed that each symbol has a different name, and also had contact with numbers that they still didn't know how to pronounce or recognize, specially big numbers, with three or more digits, such as 400, 500, 900, 1000.

2.2. *Let's go shopping? - class A*

This activity aimed to provide the identification between the product value and its shopping together with other products, like when you go to the supermarket. Each student received a shopping list. The lists were different, so that once they found the product, they should cut it together with the price tag. After that, stick the products on their notebooks and make the proper calculations, as if they were at the supermarket.

The students observed their lists, started linking the activity with their personal lives and then they could identify the products on their lists. The products they couldn't understand were asked about, and soon they started to reach for the products in their lists. The following sequence shows how the process happened.



Figure 2 – Search for the products from the lists on the adds distributed

Why did we do that?

Next to the school, there are two supermarkets, and we observed that when they left school, they always pass by them to check prices and buy something. We felt the need to put social and school life together.

2.3. *Romero Britto – Life and work – class A*

The aims of this activity were to present Romero Britto's biography, so that they could get interested for arts and provide them a reflection about the theme, starting from the stimulus for the student's creativity. Following, we have the step by step taken in this lesson.

1st Step: with the help of a projector, Romero Britto's biography was exhibited. At this point, we worked around the artist's life, in which his origin was emphasized, since part of the students also comes from the northeast of Brazil.

2nd step: the students were told about the method the artist uses to create his art, aesthetics and technique.

3rd Step: the beginning of his career was showed, as a painter, explaining that only when he participated on a big campaign for a soda industry, he was world widely recognized.

4th step: the presentation of the artists' works, specifying the techniques mentioned before. (geometrical shapes, things from everyday living and vibrating colors).

5th step: We proposed that each student made its own canvas, having one of Britto's works as basis. As soon as it was presented as an activity, the first reaction they showed was to refuse to do it, saying they didn't know how to draw, "I don't know how to draw, give us something else, teacher, this is too hard for us!", said Claudio. Because of their reaction, we did a work to valorize personally each of them, making them believe that they could create something. Shortly after that talk with the class, they accepted to develop the activity. For FERNÁNDEZ (2001, p.34), "the challenge with the meeting with new stuff and make itself responsible for something is included on the learning process The wish uses to come to us disguised like fear".

6th step: The students start to draw and paint.



Figure 3 - beginning, middle and end - Alda's canvas



Figure 4 - beginning, middle and end - Claudio's canvas



Figure 5 - beginning, middle and end - Luan's canvas



Figure 6 - beginning, middle and end - Amanda's canvas (class A teacher)

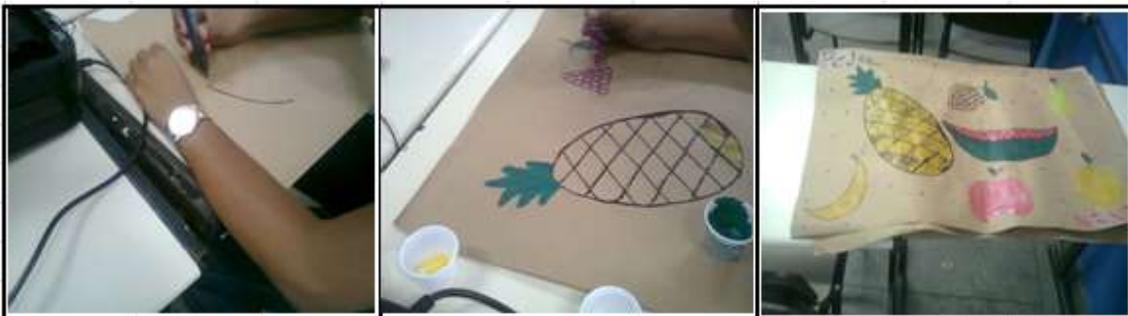


Figure 7 - beginning, middle and end - Fabiana's canvas (class A intern)

Why did we do that?

On PEJA 1's curriculum, Block 1, we found a blank, the lack of a subject such as arts, so, the students have a few or no contact with activities like that. We found on playful a way to contemplate arts in a joyful and meaningful way for the students. Besides, we chose Romero Britto in order to provide some ground of cultural identification among the students, since class A has students who come from Brazil's northeast, like the mentioned artist.

Class A students used all their creativity in this activity, and then they realized that they could not only draw, but also express feelings through it, which is many times imprisoned to the few or no use of materials like paint and brushes, differently from the activities in which they use paper and pencil, as they are used to. The playful activity went beyond providing learning and creative capacity on these students, it was inviting and involving, since the teacher and the intern also joined the group.

2.4. Labels alphabet - class B

The aim of this activity was to provide the recognition of letters by class B students, on the products used and recognized by them, bringing their life outdoors for the school environment. The activity was done in steps, as we will describe following:

1st step: It was required that the students bring from home labels and packaging of products they used in a daily basis.



Figure 8 - The students cut the front of the packaging

2nd step: the students recognized the initial letters and the packs being separated and put together according to the correspondent letters.



Figure 9 - Once they recognized the letters, the packs were separated according to the letters. Each student got an amount of packs to cut.



Figure 10 -whenever they felt insecure, they asked for help. It worths to mention that Jaqueline (the teacher) also joined the activity.

3rd step: Students chose their packs, got them to cut and started the collage process.



Figure 11 – 4thstep: packs collage, with the correspondent letters



Figure 12 – labels stuck in their respective letters

Why did we do that?

During the lessons, we did an activity of “who comes before and next” with the alphabet letters, noticing that the students found a hard time on understanding the sequence of letters, we created this activity to supply this need.

3. Results analysis

We checked that the playful activities done with both groups were interesting for them, and they put a great effort on it, since the teachers decided to participate with them. From the observations we did, we could notice that playful has an essential role for the process of learning construction. The playful space provides the approach of peers, establishing the creation of a safe environment, and building a confident relationship. It is worthy to remind that the confidence in education of young people and adults is extremely important, since by doing the activity, they started questioning why did they have to do them, and the teacher should put their real lives the closest as possible, of the playful universe.

3.1. Activity: is it possible to write a number?

This activity brought much more interest from the students, and we could see that learning cannot be separated from joy. At the end of this activity, they thanked the process of doing it and showed that they really learned that numbers are also possible to be written. They learned the name of the numbers through play, and left it pretty clear in their testimonials:

“I enjoyed the activity very much, now I know the numbers, the amounts and their names, and this is important to me because I work with commerce”, said Claudio.

“I didn’t know that numbers have letters like our names”, said Manoela.

Therefore, as Freire says, (1996, p.43),” There is a relationship between the necessary joy for the educational activity and hope. The hope that teacher and students can learn together, teach, agitate ourselves, produce and together equally resist to the obstacles of our own joy”.

3.2. Activity: *Let's go shopping?*

From this activity purpose, we could see the interest of the students on searching for the products on their shopping lists. We noticed a lot of effort on searching for the products, and the motivation to reach the end of the activity because the playful created a funny and joy environment, and it made the construction of knowledge easier. By the end of this activity, students could understand the dynamics of shopping at the supermarket check the products value and calculate the total value of their shopping.

"Teacher, it was very good, now I understood how to calculate with so much numbers and I will pay more attention to the prices", said Carmem.

"I do it almost every day, but I never thought that the school count was the same of the supermarket" said Alda.

According to Santos (1997) it happens because:

The playfulness is a human being need at any age, and it cannot be seen as fun. The development of the playful aspect makes learning easier, the personal, social, cultural development colaborates for a good mental health, prepares for a state of inner fertility, makes the socialization, communication, expression and knowledge construction easier (p 12).

3.3. Activity: *Romero Britto biography*

We realized through this activity that the students could imagine, have fun and create by using their skills in arts, through the work of Romero Britto. Another great achievement was the participation of the teacher Amanda and the intern Fabiana, who joined the students to create and play. During the confection of the works, Fabiana and Amanda were competing to one another:

"It's not even possible to understand your painting, Amanda", said Fabiana.

"My canvas is abstract Fabiana! Yours is boring, a bunch of fruits only", replied Amanda.

"Never heard about dead nature?" Fabiana asked

"I preffer mine, it has personality!", answered Amanda.

We noticed that Amanda e Fabiana were worried on competing to one another, while the students wanted to paint, play, and let their creations come up.

"I thought I couldn't do these things of drawing and painting, I liked it a lot, teacher, I hope you bring us more things like this to do", said Claudio.

For Winnicott (1975, p.88), "It is playing, and maybe only by playing, that the child or the adult use their freedom of creation".

3.4. Activity: labels alphabet

Through the reaction of students from class B, we noticed that they learned with joy and fun, and such a thing was detected by their attitude while being photographed, they put their thumbs up. They realized they can read.

“I didn’t know this product (referring to the brand Chinezinho) spelled like this, I always buy it for my house, I know the brand but I couldn’t write it, this way it its easier”, said Mirtes.

“This rice (Tia Belinha) has the same name as my cousin, her name is Isabela, but we call her Belinha”, said Edgar.

So, we understand that this is what happened “[...] for some people, the game may can cause remorse. But, for most of them, no doubt, it is the authorization feeling that has won the prohibition one, and that raises a lot the joy of playing.” (WALLON, 1981, p.92)

4. Our considerations – Can we use the playful as a methodological teaching strategy without making the students feel like children?



Figure 13 - Mosaic

From the mosaic set, from the faces that show up for us as a register of moments in which teacher and student play and learn from day by day experiences, from labels, glue, paint and laugh we can ask ourselves who is afraid of teaching by playing? We may say that most of the teachers do, they repeat what they learned, no matter if it is from their 20 years passage at school, as Renato Russo used to say, they learned their lesson well, stay quiet, do the homework and memorize for the test, if you give your opinion, it should preferably be like what is said on the school books or the teacher’s. To invent? This is dangerous. By entering teachers formation courses, many for a gift, others for lack of option, continue, most of the times, to teach the same way they learned. On internships, they see again what they’ve been through and learned at school and university. Once they see themselves as teachers, standing behind the desks with the White board on their back and not in front anymore, they are not so sure about what to do anymore, and soon start to repeat everything they’ve seen. Colored pencils are for children, colored glue, for God’s sake! What they are going to think about me? Draw to learn how to red? Is it the way to teach grown people? But if we dare to try in a long

process, to break these learning formal barriers, we see ourselves in a more free context, even if we still have a lot more work to prepare each lesson we deliver.

That is why we started to retake the pictures that were put along our chain register, in ethnographic view. It is like a map of try and renew of look on the learning process.

Facing the question that opens our last considerations and facing the revisited photos of this moment, we can answer emphatically that YES, we do believe in this possibility, because if we could reach our goals through some playful activities, making Young people and adults with learning problems could go back to the creating space, we defend that the playful should be the base, the way of any work on the teaching/learning process. We are not saying that we should have a different game for every lesson, being that the only way to keep a class' attention, we defend the playful as a space for playing, creating and equally, the autonomy for of thought, without making a confusion between that and the toy and the game as instruments. To bring the playful for the pedagogy field, as a work methodology, in order to rescue joy is to revalidate thinkers as Paulo Freire, for example, and question the teacher's formation, where the learning is, most of times, separated from joy, he says." There is a relationship between the necessary joy for the learning activity and hope. The hope that teachers and students together may learn, teach, to feel excited, produce, and together, equally resist to the barriers for our joy." (FREIRE, 1996, p.80).

By analyzing the historic path of Young people and adults education, we could observe that this kind of teaching, although is a part of the implemented political Project, is apart from the educational process for some time.

The education of Young people and adults aims to build knowledge, integration, inclusion, and the construction of critical individuals. So, the educator should know and understand the student's real background, in order to motivate, push forward and collaborate with learning, by creating efficient methodologies for this kind of teaching. The EJA specifications require pedagogic practices that are in accordance with the reality we live in.

To think about Young people and adult's education is a challenge for the construction of an emancipating education that considers the human being as a whole. In such context, the playful activities present a new way to turn pedagogy more effective, humanized, fun and free.

The research we did led us to conclude that the educator needs to understand the transformation power that playful may perform on education, and so, it is necessary to rethink our practices, modeling them to promote citizenship and understand that the classroom is an environment with multiple experiences that may be used to stimulate the students, improving the learning.

Besides, with the playful activities the teacher can stimulate selfsteem and facilitate language, since some students have a hard time to communicate and through games, the ideas may come up easier. Then, it is possible to understand the other, share anxieties, doubts and wishes. The student's reception regarding playful activities used on the teaching/learning process was good, although the teacher should be careful not to become them childish. Therefore, the challenge to work with playful activities in EJA is not only with its insertion, but on the way to understand the specifications the modality requires.

Teachers should understand that students are active individuals on their learning process, who need to be stimulated to acquire knowledge. Thus, the search for new teaching methodologies has to be constant. It is worthy to remind that we understand the importance of theoretical

lessons, in order to improve the knowledge, but it should be always associated to practice, so we can guarantee a meaningful and joyful learning.

The playful provides this practice, and the use of different methodologies is good not only for the students, but also for teachers, because they can obtain the necessary feedback on their work, feel more satisfied on delivering better lessons.

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Experience, *experientiality* and complexity: a pertinent discussion to adult education?

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Abstract: In this paper we present a systematization of ideas that have emerged from a theoretical and epistemological reflection, relating the concepts of experience (Honoré, 1992, Larossa, 2002, 2011), knowledge from experience (Larossa, 2002, 2011, Freire, 1992, 2007, Sá-Chaves, 2004) developed within the conceptual field of adult education. Our purpose is to contribute to the discussion of the notion of *experientiality*, that we consider central to understand experiential learning processes and thus to contribute to adult education reflection, situating it in the epistemological framework of the complexity approach of Edgar Morin, where we find the basis and the presuppositions of this proposal. In this presentation, the concepts of experience and *experientiality* are analysed from the perspective of the complexity approach and the complex thinking (Morin, 1977, 1980, 1985, 1991, 1999, ..., Nicolescu, 2003).

We argue that is not possible to understand the complexity of adult learning processes without consider the existence of a central dimension — *experientiality* —, which has not been enough valued both in traditional theoretical educational approaches nor in adult learning settings. We will work the concept of *experientiality* evidencing its articulation with the concepts of experience and knowledge produced from experience, trying to evidence the existing epistemological links with the complexity approach and with the complex thinking of E. Morin. We also argue that the awareness of *experientiality* and experiential learning processes can be a basis for strengthening the transformative dimension of adult education (Freire, Mezirow), leading to the development of emancipatory practices and projects.

Keywords: Adult education, experience, *experientiality*, knowledge, complexity.

Introduction

In the recent years, the concept of experience has been analysed in the field of adult education from different theoretical and epistemological frameworks. According to these frameworks, knowledge produced by experience — often referred as experiential knowledge — has also been understood differently, shaping conceptions and adult learning practices.

Our purpose is to present and discuss the concept of experience and knowledge produced from experience, from the perspective of the complexity approach, and thus to contribute to the highlight of an underexplored dimension in the adult learning theories, which we name as *experientiality*. We argue that *experientiality* is a human dimension closely interrelated with the concept of experience, and also that its awareness and understanding can contribute to the development of adult learning practices.

The paper is organised in three parts: in the first part we analyse the key concepts of experience and knowledge produced from experience, leading us to the emergence of a central dimension of the person, related to experiential processes, that we name as *experientiality*. The second part of the paper will focus on the analysis of these concepts at the light of the complexity approach and complex thinking, evidencing its characteristics and potentialities, that challenge the traditional perspective on learning and knowledge. In the third part we present some of the major implications of this discussion to adult education and learning practices.

1. Experience and *experientiality* in adult learning theories

In this part of the paper we will analyse the concepts of experience and knowledge produced from experience, from the perspective of Larrosa (2002, 2011), and secondly we will propose a definition of *experientiality*, understood as a core dimension of the experiential process, articulating it with the concept of *formativity* (Honoré).

1.1. Experience in Adult Education theories

Experience is considered in educational literature a key concept to understand the process of adult learning and development. We highlight relevant authors from Sciences of Education that have analysed the role of experience in learning — particularly from the scope of experiential learning — in the adult education field: D. Kolb (1984), N. Roelens (1989), P. Vermersch (1991), G. Bonvalot (1991), P. Dominicé (1989), C. Josso (1991), G. Pineau (1991), J. Mezirow (1991), B. Honoré (1992), Boud, Keogh & Walker (1996), Weil & McGill (1996), Larrosa (2002, 2011), between others. In previous research we have already give room to their contributions to adult learning theoretical framework (Pires, 2005, 2007), so in this paper we will work from a different perspective. Our purpose is to mobilise the principles of the complexity approach and complex thinking to conceptualise our perspective of experience.

We highlight in the first place the idea proposed by B. Honoré (1992), to whom experience is not a simple notion, but a complex one. The author identifies its recursive characteristic: “La dialectique de l’expérience trouve son achèvement propre, non dans un savoir définitif mais dans l’ouverture à l’expérience suscitée par l’expérience elle même” (Gadamer, 1976, *in* Honoré, 1992), leading to the idea that “l’expérience révèle la formation au meme temps qu’elle forme”.

Honoré (*ibid*), sustains that experience is complex, identifying some of its properties: relationability, temporality, reflexivity, which also are related to some of the characteristics of the complexity approach.

J. Larrosa (2002, 2011) author from philosophy of Education offers an idea of experience in which we can identify some relevant principles from the complexity approach. According to Larrosa (2002), experience is “what is happen to us”. It is not what happens or what touches us. Experience mobilise all felts, demanding the suspension of the will and the automatism of the action, and at the same time needs time and space. Experience, as the possibility that anything happens to the subject, demands the “interruption” of thought, demands to be open to listen, to think slower, to feel slower, to take time on the details, to suspend the opinion and judgements, open the eyes and hears to the others, to be patient, give ourselves time and space (Larrosa, 2002:24).

The subject of experience is defined by passivity, receptivity and openness. According to the author, passivity is made of patience, passion, attention and availability. The openness and receptivity are crucial to be available to experience — listening and feeling — and also to make sense of the experience.

Experience is “what happens to us” and the knowledge that emerges from experience is related to the elaboration of sense, or non-sense, of what has happened. Larrosa (2002:7)⁷⁷ sustains that

⁷⁷ Original source: “(...) um saber finito, ligado à existência de um indivíduo ou de uma comunidade humana particular; ou, de um modo ainda mais explícito, trata-se de um saber que revela ao homem concreto e singular, entendido individual ou colectivamente, o sentido ou o sem-sentido da sua própria existência, da sua própria finitude. Por isso o saber da experiência é um saber particular, subjectivo, relativo, contingente e pessoal.” (Larrosa, 2002:7)

the knowledge from experience is a finite knowledge, linked to the particular existence of an individual or a human community; it is a knowledge that discloses to a concrete and singular person, individually or collectively comprehended, the sense or the non-sense of his own existence, his own «finitude». According to Larrosa, the knowledge from experience (*knowledge of experience*) is particular, subjective, relative, contingent and personal.

The author points out to the existential property and at the same time to the contextual property of the experience, highlighting its «relationship with existence, with the concrete and singular life of a singular and concrete existent» (2002:27)⁷⁸.

It is through experience and through knowledge from experience that we construct ourselves and that we appropriate ourselves of that construction: the experience and the knowledge that emerges from it give us the possibility of the appropriation of our own lives.

Larrosa (2011) identifies the difference between experience and experiment: the experience as a singular form of experience (*vivência*) and experiment as an element of the method — in the context of experimental science; the experience is singular and the experiment is generic; It produces agreement, consensus, homogeneity between subjects; experience, by its way, produces difference, heterogeneity and plurality — the space where the singular can become plural.

Experience is always singular: the same experience (*vivência*) has not the same meaning to the person who experiences it; it produces heterogeneity: the sharing of experience give room to heterology rather than homology. On the other hand, the experiment is repeatable and predictable; experience is not repeatable, it does not produces the same meaning everytime it happens.

Experience is also based on the foundations of uncertainty and freedom, leading us to a «non-order»: of the unknown, uncertain, unpredictable, non-repeatable. Experience does not belong to the same rationality of the determinable, predictable, repeatable, and thus it is not possible anticipate its results. It is open to the unknown.

Experience is reflexivity, it is a movement of going and return: a movement of going because it presupposes a movement of going out of his/herself, towards what is happening outside the person, towards a happening. And a return movement because experience presupposes that what happens produces effects on his/herself, on what one think, feel, know and want (Larrosa, 2011:7)⁷⁹.

Experience is also transformation: *it forms* and *transforms* the subject: the result of experience is the transformation of the subject of the experience, which is not the subject of the knowledge, or the subject of the power, or the subject of the will, but the subject or formation and transformation (*ibid*).⁸⁰

⁷⁸ original source: “a sua relação com a existência, com a vida singular e concreta de um existente singular e concreto” (Larrosa, 2002:27)

⁷⁹ “Um movimento de ida porque a experiência supõe um movimento de exteriorização, de saída de mim mesmo, de saída para fora, um movimento que vai ao encontro com isso que passa, ao encontro do acontecimento. E um movimento de volta porque a experiência supõe que o acontecimento afeta a mim, que produz efeitos em mim, no que eu sou, no que eu penso, no que eu sinto, no que eu sei, no que eu quero, etc.” (Larrosa, 2011:7)

⁸⁰ “Daí que o resultado da experiência seja a formação ou a transformação do sujeito da experiência. Daí que o sujeito da experiência não seja o sujeito do saber, ou o sujeito do poder, ou o sujeito do querer, senão o sujeito da formação e da transformação.”(*ibid*)

Following Larrosa (2002, 2011), we also defend that experience is singular, subjective, reflexive, transformational, unpredictable, non-repeatable and uncertain; experience produces difference, heterogeneity and plurality. It demands time, space, and freedom. It belongs to the unpredictable and unknown order.

1.2. Contributions for the understanding of Experientiality

As we have stated before, it is our purpose to contribute for the understanding of the concept of *experientiality* as a core dimension of the experiential learning process. We will point out to the proximity between the concept of *experientiality* and the concept of *formativity* proposed by B. Honoré, relating *experientiality* with the complexity approach of Edgar Morin and to Paulo Freire thinking about the complex relation between men and world.

Honoré (1992:40/41) presents the concept of *formativity* — *formativité*, in the original language — as intrinsically human, relational, contextualised in time and space, opened to the possible:

“(…) cette dimension de l’homme par laquelle s’exercent ces deux fonctions inseparables: la différenciation et l’activation. L’une caractérise la situation dans l’espace et le temps, l’autre indique la nature de l’énergie engagée dans l’activité. Le développement de la formativité crée les conditions d’un espace plus et plus relationnel, et d’un temps de plus en plus intentionnel, révélant toujours davantage le possible.”

Sharing the same presupposes of the concept of *formativity*, we propose that *experientiality* can be understood as a human dimension that is based on the possibility to experience — where we can also identify the functions of differentiation and activation, characterised by the existence of time and space, by the investment of the person in the activity.

Experientiality could be defined as a human property, the quality of being experiential, that is essential to the awareness and development of experiential learning processes and to the person transformation. Considering that a person is as a complex system, this dimension contributes to the self-organisation processes: self-awareness, openness to experience, giving sense, meaning and shaping experiences when they occur. The development of *experientiality* can contribute to the creation of a more relational space and for a more intentional temporality, tuning with the *formativity* concept proposed by Honoré.

Our proposal is to understand *experientiality* as an intrinsically human dimension, which is developed during the vital cycle of life and that has in its core the interactions that a person — as an open and complex system — establishes with the environment, with his/herself, with others and with the world. *Experientiality* brings the awareness that experience produces knowledge, knowledge transform persons and persons transform the world, contributing to a global and holistic process of development. *Experientiality* also contributes to establish a deeper relation with the self — self-awareness —, through a process of reflexivity.

Paulo Freire (1997:62)⁸¹ argues that man is a temporal and situated being, ontologically unfinished, subject by vocation and object by distortion. The relationship that men establishes

⁸¹ original source: “temporalizado e situado, ontologicamente inacabado — sujeito por vocação, objecto por distorção.” (Freire, 1997:62)

with the reality — of which he belongs and where he is a part — is a relationship shaped by «plurality, criticality consequence and temporality».

As sustained by the author, «men dynamizes his world from these relations with it and in it; He is creating, recreating. Add something to the world of which he is creator. He temporalizes the geographic spaces. Makes culture. And it is from this creative game of relationships between men and world that imobility of society and cultures is not aloude» (Freire, 1997:64).⁸²

Thus, Freire sees knowledge as a result of what the individual constructs with the others, highlighting the importance of the relational dimension of the process. This relational dimension is one of the dynamic of *experientiality*.

Synthetizing, we propose that *experientiality* is a founder dimension or a instrinsic quality of the human beeing — the quality of beeing experiential —, wich is developed troughout the life cycle, in the interaction with the self, with the others and with the world, transforming the self and transforming the reality, trough a dinamic process of internality/externality. *Experientiality* contributes to self-awareness, the making sense of experience and to the transformation, in tuning with the transformative learning approaches developed by Freire and Mezirow, between others.

Valuing *experientiality* and experiential learning processes in educational settings can be a basis for the strengthening of the transformative dimension of adult education, leading to the development of emancipatory practices and projects, as we will explore further on.

2. Analysing experience and *experientiality* from the perspective of the complexity approach and the complex thinking

As stated, one of the purposes of this paper is to analyze the concepts of experience and *experientiality* from the perspective of the complexity approach and the complex thinking (Morin, 1991), challenging the traditional perspective on learning and knowledge. As also already pointed out by Fenwick (2006), we can expand possibilities for adult learning adopting a complexified view of these processes, taking into account the principles of embodied action and co-emergence, complex adaptive systems, disturbance and disequilibrium, and continuous emergence, between others.

2.1 The epistemology of complexity

We would like to evidence that concepts of experience and *experientiality* can be affiliated in the epistemology of complexity. We highlight the principles and pressupositions that can comprehend and evidence its characteristics.

As Morin (1991:123) points out, complexity is the challenge, not the answer. «Complexity is not a basis, it is the regulative principle of the phenomenon principle in which we are and that constitutes our world» (Morin, 1991:127). Following this idea, we consider that complexity is the regulative principle of the thinking.

⁸² original source: “o homem vai dinamizando o seu mundo a partir destas relações com ele e nele; vai criando, recriando; decidindo. Acrescenta algo ao mundo do qual ele mesmo é criador. Vai temporalizando os espaços geográficos. Faz cultura. E é o jogo criador destas relações do homem com o mundo o que não permite, a não ser em termos relativos, a imobilidade das sociedades nem das culturas.” (Freire, 1997:64)

According to Morin (1999:15), complex — that comes from the Latin *complexus* — means that which is woven together. According to the author, an entity is complex when it has multiple and heterogeneous parts in interaction, which interfere one with the others, weaving together as a whole. «There is complexity whenever the various elements (...) that compose a whole are inseparable, and there is intro-retroactive, interactive, interdependent issue between the subject of knowledge and its context, the parts and the whole, the whole and the parts, the parts among themselves. Complexity is therefore the bond between unity and multiplicity» (*ibid*).

The complex way of thinking is not disjunctive (either/or), but it connects; it interrelates parts and whole: it is not possible to know the parts without knowing the whole, and to know the whole without knowing the parts.

For a better understanding of the principles of complexity approach and complex thinking we present a brief synthesis of the ideas of Morin (1977, 1980, 1985, 1991, 1999). We argue that these principles can be very useful to understand the concepts of experience and *experientiality*, as well as the dynamics of experiential processes.

2.2. Complexity as a lens to understand experiential processes

Experience and *experientiality* can be understood as complex entities, and thus analysed with the lens of the complexity principles:

.The dialogical principle

It means that what can be opposed can also be linked. Opposite or competing notions, or elements, are not dissociated, they can be united without losing their duality, they are both needed for understand the reality, from a not disjunctive perspective.

Experientiality as not disjunctive; it is a relational property that demands an integration from confrontations and interrelations of experience (divergent and diverse).

. The principle of recursivity (or organisational recursion):

Causes and effects are interdependents and influence mutually; processes of self-regulation are adjusted to self-production processes, in order to maintain the system dynamic balance. Products and effects produce and causes new products and effects, in a recursive process.

Experientiality is a dimension that can be self-developed through a recursive process; It can be simultaneously a product and a cause.

. The hologrammatic principle:

It is present in the paradox of the unicity and the multiplicity; It implies the overcoming of the fragmented and juxtaposed perspective of reality; It works as a whole that is simultaneously represented in its parts; And the part also represents the whole, because it can be incorporated on them.

Experientiality is hologrammatic, it is a global dimension, not dissociated, in which the whole represents more than its parts; the interaction between its parts and the whole produces the emergence of new properties.

Complex entities are connected to their environment and the process of evolution is mutually influenced. Open systems are evolutive, they are characterised by dynamic states and tend towards homeostasis. Entities evolve and interact with the environment, that which also evolves with the system, participating in their mutual formation and organisation processes.

Experientiality is developed through recursive and retroactive movements; it is auto-creative and auto-organised. The person is an open system, that is creating and recreating him/herself, through processes of trans-formation, strongly anchored in experience.

Experientiality is based on the principle of interdependence and interconnection that is established between the person and the world, constituted by different nature phenomenon: physical, biological, psychological cultural and social.

2.3. Complexity and learning

According to Fenwick (2006), learning is a complex process and needs to be understood according to it. To the author, this complexified view of learning is informed by the complexity science (Davies et al, 2000, Maturana and Varela, 1987, Varela, 1999, Sumara and Davies, 1997), arguing that systems represented by person, learning and context are inseparable and change occurs from emerging systems affecting by the intentional thinking of one with the other. Humans and systems in which they act are interconnected, and when two systems coincide, it originates perturbations that will affect the dynamics and the responses of the other.

From this perspective, learning is an expanded possibility for action, leading to more sophisticated, creative and flexible actions. The interactions between complex systems, some of them unpredicted, lead to the emergence of new possibilities for action. Accordingly, «knowledge can not be contained in any one element or dimension of a system, for knowledge is constantly spilling into other systems (...)» and «experiential learning emerges and circulates through exchanges among both human and non-human elements in a net of action» (Fenwick, 1996:239).

According to the complexity science, Fenwick argues that it is not possible to separate individuals and environments, minds and bodies, prior and present, learning and doing, because complex systems comprises *person, learning and context*, that are interconnected and produce changes that could not be produced independently — this process of change is understood as co-emergence. Learning is central of any complex system but is not only the property of the individual, thus contextual elements have a significant role in the process.

Based on the idea of a complex system, knowledge is a process, not a product acquired by the individual, resulting from the interaction of the person and the context, through a learning process.

Experiential learning is auto-eco-organised, it is developed as an autonomous process, singular, but strongly dependent of the environment, considering that the person is an open system in relationship with the inner and the outer world.

According to this, knowledge from experience results from the reintroduction of knowledge in all knowledge – it is the result of trans-formation and re-construction process, inseparable of the time and space where it occurs.

3. Implications of the discussion to adult education and learning practices

We have pointed out the importance of experience and experiential learning for knowledge production processes, and also for the development and trans-formation of the person.

We also have argued that principles of the complexity approach can be a lens to understand experience, *experientiality* and experiential learning, which articulated with coherent learning practices can strengthen the transformative dimension of adult education (Freire, Mezirow), leading to the development of emancipatory practices and projects.

Adult education should aim to contribute to the perspective transformation (Mezirow, 1990), that is the process of becoming critically aware of the influences of our presuppositions in the way how we understand and feel about the world; the reformulation of presuppositions can lead as to new understandings, «*More inclusive, discriminating permeable and integrative perspectives are superior perspectives that adults choose if they can because they are motivated to better understand the meaning of their experience.*» (Mezirow, 1990: 14).

Based on that analysis, we present some contributions to adult learning practices, pointing to some existing tensions between traditional and complexity approaches on learning.

According to Sá-Chaves (2004), the construction of formative interventions anchored on a critical, reflexive and ecological matrix is not a way without obstacles, considering that we live in a world of uncertainty and unpredictability. «However, it is exactly there where we find the challenge of complexity in the core of formation and that we make our own formation in the core of that complexity (Sá-Chaves, 2004:167).⁸³ To shed light on values and conceptions that underlines the formative intervention corresponds to the author «to the construction of the reflection on praxis».

Following this argument, we can question the dominant approach developed in adult education practices — which reproduces the dominant traditional school approach to learning —, questioning what is the importance attributed to the reflection on praxis, what is the role of experience in learning and what is the value given to knowledge that is produced from experience in education.

We have argued that experiential processes are a basis for self-organised and transformation processes, that are multidimensional and global, where the whole and the parts are in relation.

If the purpose of traditional school approach is to transmit knowledge, then valuing knowledge from experience in formal education setting demands a different approach to teaching and learning. According to Morin (1999), education is blind to the reality of human knowledge, to its infirmities, difficulties, errors and illusions.

The predominance of fragmented learning — artificially separated in disciplines — does not connect the part and the whole, and does not take into account neither the subject that produces nor the context where knowledge is produced.

According to Morin, sentiments may blind, but intellectual development is not separated from the emotional development. In fact, the author states that curiosity and passion are considered the wellsprings of scientific and philosophic research. In this sense, affectivity is crucial to knowledge, it may stifle it but also enriches it.

⁸³ original source: “*Todavia, é justamente aí, que encontramos o desafio da complexidade no seio da formação e que fazemos a nossa própria formação no seio dessa mesma complexidade*” (Sá-Chaves, 2004:167).

The cartesian paradigm — that dominated science, a certain conception of knowledge and also that shaped schooling processes oriented to its transmission —, disconnects subject and object, soul and body, mind and matter, quality and causality, sentiment and reason, liberty and determinism, existence and essence is overcome by the complexity approach, that connects rather than separates.

By the other hand, the traditional school model does not consider the hologrammatic, dialogic and recursive principles, neither privilege a transdisciplinary approach to learning.

In educational settings knowledge is seen as objectified products, presented through mechanic and not contextualized teaching and learning strategies, according to the positivist paradigm of science. Fragmented knowledge is seen as neutral and objective. Knowledge is not understood as a global entity and its existential dimension is absent.

We can understand that the pedagogic work based on transdisciplinarity brings a major challenge to traditional school approaches, but it brings together the diversity of knowledge.

We have been arguing that knowledge from experience is *particular, specific, subjective, contingent and personal*. This knowledge is neither separable from the subject nor from its contexts of production, so it is necessary to develop a reflective, critical and ecological intervention in order to promote effective transformational processes of learning, which are based on the conscience taking, reflexivity and critical thinking.

The nature of this knowledge is not linear, not fragmented, not disjunctive, it articulates subject and object, mind and matter, sentiments and reason, existence and essence. Its awareness produces transformation, expands the learner potential range of action, autonomy and emancipation. It is the result of different situations and experiences, actions and retroactions, woven in time and space.

At the same time, it does not belong to any classified scientific knowledge. It can be seen as trans-disciplinary knowledge (Nicolescu, 1999, 2003, Morin, 1999). It is a knowledge *in vivo* that aims to articulate the outer world (object) and the inner (subject), looking forward to understand through unity of knowledge, demanding a new balance between mind and body, reason and emotions, woven in an ethic framework. The awareness and the epistemological valuing of this complex knowledge in formal education settings *in vivo* and *in situ*, will lead us to the development of a culture of *experientiality*.

According to Freire, knowledge is not transmitted, it constructs itself — in coherence with the idea of self-organisation and self-construction of the living system. Freire (1992: 85) argued that we should never underestimate the knowledge from experience that learners take with them into schools or into formal training institutions: «underestimate knowledge that results from socio-cultural experience it is at the same time a scientific error and also the unequivocal expression of an elitist ideology. (...) in last analysis, it is a *myopia* that constituting itself an ideological obstacle, provokes an epistemological error»⁸⁴.

As adult educators, we should be able to face this challenge: valuing experience in our adult learning practices, acknowledge the role of *experientiality* as a central dimension of learning and existence, mediating learning processes and trans-formational ecological processes of

⁸⁴ Original source: “*jamais subestimar ou negar os saberes de experiências feitas, com que os educandos chegam à escola ou centros de educação informal. (...) subestimar a sabedoria que resulta necessariamente da experiência sociocultural é, ao mesmo tempo, um erro científico e a expressão inequívoca da presença de uma ideologia elitista. (...) Em última análise, é essa “miopia” que, constituindo-se em obstáculo ideológico, provoca o erro epistemológico.*”

subjective, reflective and singular experiences, processes that lead to *difference*, *heterogeneity* and *plurality*.

Will we be capable to accept this challenge, this unpredictable adventure, not repeatable and uncertain? In a time of uncertainty and unpredictability, valuing experience and knowledge from experience in formal settings is, more than ever, a *maybe*. And, above all, to accept experience as *freedom*.

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The writing of women who are members of UNIVENS about the associated work

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Abstract. This paper analyses the writing about the work produced by women who are members of a sewing cooperative in the South of Brazil. The work is problematized as an educational process in which values and knowledge of the associated work are "translated" into verbal language by these women by means of photographs and subtitles created during the research that originated this text. The workers search for translating their work activity, the cooperative, and its insertion in Solidary Economy in Brazil. From a theoretical standpoint, language is considered an activity of mediation between the subject and the work, that is, it is part of this activity in the sense of mediating the workers interactions with the work and the colleagues. The corpus of analysis is the photographic material created by the women and it was analyzed according to Content Analysis. The results evidence two levels of reflection in the language produced by the workers about their own work: one level is represented by descriptive statements searching for "translating" the work activity that is present in the photograph; the second one is more analytical, indicating each photographer's effort to associate each image to the feelings and values of work in the cooperative and in their lives. It is concluded that the analysis of the women's writing has allowed us to know the knowledge and values linked to the associated work and to the Solidary Economy that are part of saying the work produced by those who really lives it.

Keywords: Education; Associated Work; Language; Knowledge.

Introduction

This paper is about the writing about the work produced as an exercise of language production *about* the work, experimented by the workers themselves. The reflections here presented are aimed at knowing which associated work values and knowledge are verbalized by these women in their writing related to their own work. This writing systematizes and allows the visualization of their reflections concerning the work in the cooperative and the significance of the work in their lives, being them explicit in one of the data sources of the research⁸⁵. When creating photographs and, later, subtitles for them, with the purpose of presenting the cooperative⁸⁶, these workers search to translate their work activity, the cooperative, and its insertion in the Solidary Economy field into images and words.

⁸⁵ In the research project that gave origin to this paper, data was collected by means of photographic and filmic registers, field journal, individual semi-structured interviews, besides the production of photographs and subtitles by the workers of the cooperative themselves.

⁸⁶ This production came along with the research project. Initially, only the research group members took pictures of the work in the cooperative. When initiating the analysis of these registers, the group verified the existence of gaps that did not allow knowing the work properly. In this context, the group decided to ask to the workers to create pictures about the work in the cooperative. The proposal was accepted by the cooperative members and next, each worker received a camera with a 36 exposure-film and was asked to create pictures showing their work, not only in the cooperative, but also in all the spaces considered, in their own evaluation, as linked to their work. After the development of the films, members of the research group took the pictures back to the authors and requested that each of them created subtitles for their own pictures. All this material was digitized to form the *corpus* of the research project.

According to this perspective, language is considered an activity of mediation between the subject and the work, that is, it is part of the work activity in the sense of mediating the interactions of these female workers with the work and with each colleague.

The interpretation of the material produced by the UNIVENS workers in this paper has as a general goal to understand *how UNIVENS female workers verbalize knowledge and values linked to the associated work*. For this purpose, we have analyzed the themes present in the subtitles of the photographs and problematized the unique approaches of recurrent themes (such as the work activity or the relationship between work and identity). The *corpus* of analysis is the photographic material created by the cooperative members in photography workshops, proposed by the research group.

This study intends to contribute for the visualization of work knowledge and values that are present in the writing of the UNIVENS female cooperative members. Such effort, present in the set of the productions of this research group, is added to Boutet's proposals (2008) on the importance of highlighting the workers protagonism when creating knowledge about the work, present in the language activity.

1. Understanding the language to know the work

Bringing language and work closer by means of the concept of human activity is what is proposed by the Language and Work field. Understanding them in this manner allows us to bring closer different types of human activity, which specificities are based on the needs and desires that motivate the human acting.

According to França (2007), the study of work situations by linguists is relatively recent. In Brazil, it began in the 1990s, following the studies that focused on learning by means of verbal interaction, in the end of the 1980s and along the 1990s. The publication of the initial books by Moita Lopes in 1991 and 1992 is prominent in the country. The Brazilian linguistic studies on the language produced in the work initially tried to bring closer this field of studies and the current questions belonging to the work world (França, 2007).

From another perspective – the one of the work sciences - Faïta (2002) also claims that the interest of the studies that bring work and language closer and their relationship with the social life, the subjectivity, and the techniques is recent. Such interest is accredited to the changes that happened in the last quarter of the 20th century in the work world. The author understands that the changes in the work mode of management led to the valorization of the heterogeneity and the variety of knowledge mobilized in the work activity. In this context, “the calls to the ‘intelligence’ of men and women in work became the order of the day, despite the fact that, in general, the management strategies always certify, when seen from this angle, several and serious ambiguities” (Faïta, 2002, p.45).

Therefore, the social phenomenon that promotes the rapprochement between language and work in these theoretical fields is the same. The search for the interdisciplinary approach of the phenomena related to the work world is linked to the impact caused by the productive restructuration and the place that the language starts to occupy in the work world.

The approach of the language activity by Ergology searches for the understanding of what they - as a constituent part both of the prescribed and the real work - disclose about the work, and its analysis aims at “to understand how the activities are performed, which senses and meanings are assigned to them, and which dramas intercross in this experience” (Cunha, 2010, p.55) in the perspective of those who live the work daily.

2. Words to translate the work and the difficulty to say it

In order to understand how the language is inscribed in the work context, it is necessary to review this concept briefly. Boutet (2008) sums up language in the following way:

Language activity is an activity of permanent commitment to deal with the constituent tension between a unique experience and collective natural idioms, between a unique experience and the transmission to another person. It is an activity of adjustment between interlocutors during the interactions, a more or less successful work to converge on local commitments, more or less precarious or steady. (p.119)

The articulation between a material and social dimension and a unique dimension is part of the language activity. The first one is related to the idiom and to the need of making oneself understandable by the interlocutor. The second dimension is related to the use of the language by the speaker, as well as to the need of translating in words an experience that is, in some extent, unheard-of.

The language is a type of human activity with specific characteristics in relation to other activities with a nonverbal character. This activity is conditioned by the social practices where it is produced and the term *language practices* is used in this perspective. The perspectives linked to the sociolinguistics or to the interactionism understand the language from a material dimension (the idiom) and another non-material one (the signification, related to the culture). The language activity is marked by the tension that is intrinsic to the verbal interaction. The tension between *the wanting to say* of the speaker and *the transmission* to an interlocutor contributes for the analysis of the difficulty to say the work, in the sense of responding to the distancing between the work activity and the language about the work, approached by Nouroudine (2002). When using verbal or written language, the subject makes evaluations and choices related to the content to be said, as well as to his interlocutor(s). Based on these evaluations, the subject selects and combines linguistic elements.

The ergologic approach of work – the main theoretical input of this study - allows the analysis of the relationship between language and work for being human activities that confront and articulate themselves. From another standpoint, it is by language that the workers do the exercise of distancing and reflection on the work, which is necessary to narrate and/or to explain the work itself to their interlocutors. Taking as a reference the experience of production of photographs and subtitles, carried through by the UNIVENS workers, is it understood that, in the process of elaboration of the photographic and written material that was analyzed, these workers need to distance themselves from their own labor activity itself when thinking about what is necessary to photograph to tell their own work and the colleagues'? And to explain how the cooperative works? What this work represents for their own life, their own identity? These and many other questions certainly guided the choices of each worker when creating the images, selecting this or that angle, capturing a smile or a serious face...

In the UNIVENS context, we can consider that, at these moments of creation of the material, each worker locates herself as the author of a text (which, in this case, articulates verbal and nonverbal), taking decisions on what to write and what to omit, selecting, creating a sequence that produces an effect of linearity and cohesion between the images and the subtitles. That is, it is an authorship exercise and, as such, assumes a reflection on their workmanship and re(produce), mobilize, and interpret knowledge and values concerning the labor activity, the cooperative, and themselves. This exercise of distancing and reflection is motivated by the need and the desire “to translate” their own work in photographic images and words,

constituting a specific activity in which work is the object of reflection, but the choices, the tools, and the use of the self of the workers happen around the language.

Nouroudine (2002) distinguishes the language *about* the work, the language *as* work and the language *in* the work. The former accomplishes a *verbalization effort a posteriori to the inevitable rapprochements that are the reflexes of rapprochement along the course of all experience* (p.20); the latter happens, often, in the scope of the inner discourse, thus, the mentioned effort of verbalization does not come true.

The last modality presented by Nouroudine (2002) is **language about the work**. This concerns to the production of knowledge about the work and it is here where it is distinct from the previous modalities. The author highlights questions to be analyzed in the study of this modality, related to the validity and pertinence of *language about the work*: “*who speaks?*”, “*from where does he/she speak?*”, “*when does he/she speak?*” (p.26).

Among these three modalities, what is important to highlight is the language *about* the work, since the subtitles created by the UNIVENS workers are enunciated created from a distancing of these women in relation to their own acting, what implies reflection and organization of the thought in words, that is, their words try to translate their own work with a certain distancing from it.

This is also the effort carried through by the research project that originated this paper. In the experience of research with UNIVENS, in face of the difficulty to say the work, the proposal to produce photographs and subtitles about the cooperative was an interesting exercise of reflection, observation, and distancing of the workers in relation to their own activity and their colleagues', to the functioning and to the interactions of the group, and to the work place, among others. The results of this activity of *language about the work* are next analyzed.

3. Language about the work in UNIVENS

From the experience of photographs and subtitles production by women who are UNIVENS cooperative members, they generated a material in which the writing does not appear as a set of prescriptions elaborated by specialists (as, in general, the writing is present in the quotidian of the workers in hetero-managed companies or organizations, in which asymmetric power relationships prevail), but possibly as a synthesis of their look on the cooperative. It is about, therefore, a language *about* the work (Lacoste, 1995), produced by the workers of the cooperative themselves.

In their writing we find a reflection of each worker about herself and about her own labor activity, about the knowledge and the values that these women associate to their work, to their colleagues', to the production in the cutting and sewing sector, as well as to the significance of the cooperative in the Solidary Economy field. In this sense, we can think about the experience of production of this material as a language activity marked by the development of the authorship, since the written language was presented (and articulated with the photographic language) as the expression of ideas, opinions, and knowledge of each of them without any direct interference from the members of the research group with respect to the choices of scenes, angles, places, and words of the subtitles⁸⁷. The experience also made possible the visualization of knowledge and values on the associated work, consisting in an additional source of “collection” of these knowledge and values for the research.

⁸⁷ We consider that the creation and articulation process between images and words was exclusively done by the authors, even though this process was put forth by a request from the research group with respect to the theme to be photographed, as it was reported in the beginning of this paper.

When analyzing the photographs and subtitles of 23 workers⁸⁸, it was possible to identify the predominance of two types of subtitles: one, in which enunciations are descriptive of the images; and another one, in which the words form commentaries on the meaning assigned to the image and, therefore, to the work and the cooperative. In subtitles like “This one represents (...)”, the author tries to highlight the values and knowledge that, in her interpretation, emerge from the images of her work, her colleagues’, and the cooperative.

Thus, two levels of reflection are present in the language about the work produced by these workers. In one of them, the workers searched to present to their interlocutors (members of the research group) the production in the cooperative, selecting scenes of the quotidian in which each stage and space of the cooperative is registered. Their main effort is to describe the work activity of a sector or the whole of the production. Another level of reflection is the one when the author makes a commentary on the work, assigning values and qualities on the activity, the work place, the interpersonal relationships with the colleagues, as well as the linking with other scopes of the daily life (family, home, and house chores).

In this first type of subtitles, **the work activity and the stages of the production** are highlighted. Many workers produced subtitles prioritizing the description of work stages. Both the images and the subtitles emphasize this theme, without any commentary or evaluation from the author on the meaning of the work in their lives or the values and emotions associated with this experience.

They are enunciations that try to “to translate” the image, that is, to explain what is happening in that photograph to the research group. In the descriptions of the activity, some albums show the name of the workers and which stage of the work they are developing. Subtitles like these do not dissociate the worker and the stage of the portrayed work, as the subtitle indicates the name of the worker who accomplished the task at the moment of the picture, as it is the case of subtitles by Camila, Edília, Gisa, Preta, Helena, and Vera. This characteristic, present in the subtitles of several workers, suggests that these women recognize and highlight the unique element of the work activity, since this is not understood dissociated of the one who accomplishes it. Each dressmaker customizes the piece of cloth a little bit, there is always a detail that fosters the recognition of the uniqueness of the worker in the product. These are aspects that are unnoticed in the context of the factory production, but that emerge in the associated production and are valued by the workers in their pictures and subtitles.

In other authors’ pictures the subtitles highlight the stages of the work, looking at the activity itself, in the attempt to describe the tasks that constitute that work (be it sewing, screen printing or cutting), without highlighting the presence of the worker, as in Luana and Tetê’s albums. There are also pictures highlighting the work place or space as an important element of this activity.

In relation to the cooperative itself, some subtitles make reference to the aesthetics of the place, above all to the colors of the threads, present in the stock, and to its organization, considered a “challenge” to face (Edília).

The pictures and subtitles of this first type also show: the backyard; the “little corner” of this or that colleague; the canteen, where the workers talk while they rest for a few minutes and have coffee; the reception, where the dressmakers who work at home bring and take the pieces that are done; the stock; the Cooperative façade; and the Justa Trama [Solidary

⁸⁸ Twenty-three women and one man participated in the production of photographs and subtitles, all of them being cooperative members of UNIVENS. In this analysis, we aimed to understand the point of view of the women from their verbalizations on the work.

Ecological Cotton Chain, a network of cooperatives that extends throughout Brazil] room, as the reserved space for this network is known.

The second type of subtitles also presents images of the stages of the work, workers in activity and the work space, however, accompanied by enunciates in which each worker makes her interpretation of the image, trying to translate which values, knowledge, and emotions are assigned to the picture by her author. Besides, the workers who created this type of subtitle have widened the selection of images to photograph, adding themes not only related to the production, but also to other moments of interaction in the cooperative and other instances of the daily life. That is, these workers added other themes, beyond the work space: family, house, pet and/or personal objects that were important for them⁸⁹.

All the workers who, in their subtitles, make comments on the images highlight the positive values of working in the cooperative. That is, there are no pictures suggesting conflicts or difficulties present in the group. The positive dimension of the work is what all the workers aim to highlight, mentioning the following values and qualities in their subtitles:

- Focus and responsibility, seriousness and firmness (Preta, Helena, Tetê);
- Competence (Isaurina);
- The work and the cooperative as conquests (Tetê)
- Accomplishment of the work with love (Preta), joy (Helena, Preta, Osana), and playing (Vera);
- Union and friendship (Preta, Gisa, Isaurina): “A great friend, sovereign and sincere” (Isaurina), “Teamwork is possible” (Rosa);
- Dialogue: “Dialogue and enlightenment in the first place” (Rosa);
- Struggle (Isaurina);
- Ability of the workers (Isaurina);
- Love and concern for the environment (Preta, Gisa);
- Capacity to articulate professionalism and relax - some workers highlight that the professionalism is not antagonistic to relax, as it is expressed in the smiles of the “models” or in a wave for the photographer: “My colleagues and I in a quite relaxed professional environment. As usual! In harmony” (Gisa); “relax” (Isaurina, Terezinha); and “Moment of entertaining and alleviating the muscle stress” (Rosa). In the pictures of those who sew at home as well, this possibility of making the work more pleasant is in prominence: “By working in UNIVENS I can add the useful to the pleasant” (Mara).
- Possibility to talk during the work: “chatting moment” (Gisa). The worker signals the freedom of the workers to talk on other themes beyond the work during the activity. The *language in the work* is controlled in the experiences of factory work, because it is considered an obstacle to the focus and the reduction of the production time - is present in this cooperative as an element that each worker will have autonomy to manage.

⁸⁹ It is important to mention that, in the proposal of pictures production, the research group requested to each woman to capture images of the work and of all the other spheres of her life, in accordance with the will of each author. However, not all women met to the demand, having exclusively photographed the work place.

The mentioned aspects are part of the subtitles of this second group. In them, the authors emphasize the possibility of articulating the work with professionalism without renouncing to the pleasure of the conversation (at the "small talking" moment), of the relax reached by a smile or a *cuia of chimarrão*; without neglecting to their own body, making a pause "to alleviate the muscle stress"; without the pressures of the competition, what allows them to recognize in the images of the colleagues the union and/or the friendship that is present among them, as well as it allows them to describe a colleague as "a great friend, sovereign and sincere".

Another value assigned to the workers of the cooperative is the availability to perform all the tasks that are part of the activity. This aspect is presented in the picture that Isaurina took of a colleague cleaning the backyard with the subtitle "This represents that we don't have any prejudice and we do everything" (Isaurina); "Working with will" (Tetê).

Some authors emphasized the **relationship between the images and emotions** assigned to the work in the cooperative (Gisa, Isaurina, Nelsa). In these subtitles, the belonging to the group is distinguished: the "pride" to be part of the cooperative, the "satisfaction to be part of a cooperative that has importance for the society and the environment" (Gisa), and the valorization of the work as a part of their own life and as part of their identity: "My work, my house, cooperative" (Edileuza). The relationship between work and autonomy is evidenced as an important part of their identity both as women and workers of this cooperative in subtitles like the mentioned ones.

One theme that was selected by several UNIVENS cooperative members is family and home. Images of the kitchen, the house, the backyard with the plants or the pet, as well as the home chores composed the photo album of several workers. These elements of their daily life, when selected to compose the album, allow the understanding that the work is not dissociated from other instances of these women's life.

The creation of photographs of their own house, family members or pets evidences the inseparability among work, family, house chores, moments of leisure in the representation that these women have about the work. This is also associated with the accomplishment of dreams (acquiring their own house, photographed by Isaurina, or achieving financial independence, highlighted by Mara). Such aspects allow the identification of elements of the feminine condition, predominant in that group and, therefore, present in the analyzed material, in the language *about* the work.

In short, this material represents for the research the possibility of problematizing the way how the workers "say the work" in the context of the associated production. It is possible to identify links with values present in different texts of the Solidary Economy field.

Besides, it is highlighted that the analyzed material shows the work from the point of view of the workers, that is, their ways of interpretation of the activity, the antecedent norms, the use of themselves, and the role that certain values play to answer to daily difficulties, as the low income, the work conditions, the need to reconcile the paid work and the house chores. In this context, the feminine condition is the keystone of the *dramatics of usage of the self* faced by female workers, evidenced in the choices of the scenes to be photographed, as several of them did not restrict themselves to the work place, but also included the "conquests" originated from their participation in the cooperative. Working is a conquered right, as Tetê highlighted; it is an essential right to the conquest of so many other ones, historically denied to women, as studies by Saffioti (1979), Nogueira (2009), and others highlight. It is also a right that leads us to the debate about the precarious work conditions through which many women have been

incorporated to the work market, indicating the need to not reduce the conquest of the right to work by women to their precarious insertion in the work market.

4. Final remarks

Based on the creation of photographs and subtitles about the experience of work in the context of Solidary Economy, we have obtained a material that configures itself as language *about* the work, as Lacoste (1995) says. This material was not produced by specialists, but by the workers themselves instead, representing, thus, a writing whose authorship is theirs. Thus, the pictures and subtitles allow us to understand the meanings assigned to the work by those who live it.

In face of the difficulty to say the work, proposing an activity of reflection about their own acting and the cooperative was a challenge faced by each UNIVENS cooperated member. In their own way, each one tried to portray her work and her colleagues'. The result indicated the recurrence of two types of subtitles: description of the images; and comments about the values and emotions related to the work and its link with the personal life, the personal identity, and the belonging to the group.

The experience made it possible the visualization of values and knowledge about the associated work. To provide continuity to these reflections, it would be important to relate such knowledge and values to the debate accumulated in the field of the Solidary Economy. In this way, it will be possible to recognize how much of the verbalizations by these women lead to the knowledge and values generated by the set of the associated production in Brazil and in what extent these reflections are unique.

The feminine condition is present in the knowledge and values of these female workers. Narrating their own work implies to show the other spheres of their life, since the work is integrated to the other daily activities of these women. The pictures and subtitles of these cooperated members emphasize this articulation.

The material calls for the continuity of the reflections drafted in this text, as the relationship between the singularity and the generalization present in these subtitles. In which aspects these women's writing indicates specific aspects of the cooperative and which other ones lead to the discussion on the Solidary Economy as a whole? Which texts and enunciates circulate in the cooperative, produced in the field of the Solidary Economy, and which is their repercussion among the workers, to the point of being incorporated to the subtitles as a saying "theirs"? Which elements of each worker's writing are related to their personal trajectory and their identification with the cooperative and with this field? Which is the level of participation of each one in forums and other spaces of articulation of the solidary enterprises?

There are several questions that allow us to give continuity to the study on the language about the work, produced by the workers themselves, allowing us to think that this type of study can contribute for the visualization of the knowledge and values of the workers in the context of the associated production.

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Adult education initiatives in a local social development project: tensions and challenges in conflicting trends

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Abstract. This paper focuses on the adult education initiatives developed under a local social development project in a territory with a perennial incidence of poverty and social exclusion in Portugal, exploring how the hybridization of policies and practices between the adult education and the social work fields contributes to the on-going (re)configuration of the national adult education system. The analytical framework includes the impact of the neoliberal reform of the Portuguese State in adult education and social protection policies; and the consequences of a globalized economical order in reconceptualizing development, and redefining social work's and adult education's social purposes. A case study was designed to analyse these processes from a micro, meso and macrosocial perspective, through an interpretative-constructivist approach resorting to document analysis, exploratory and in-depth interviews. Research reveals that these adult education initiatives are highly determined by the social policy measure's political-administrative orientations and organizational dimensions. The decisions primarily respond to social work paradigmatic affiliations and to tensions surrounding the implementation of social policy measures by third sector organizations, displacing educational approaches and concerns to a secondary plane. The conceptual elements and political priorities perceivable in these initiatives relate heterogeneously to the human resources management and the modernization and state control rationales, the emancipatory tradition emerges minimally and punctually in informal initiatives, all with very limited impact, contributing to a sense of disbelief in both the inclusive and emancipatory potentials of adult education within this social policy measure, which paradoxically places adult education at the centre of its intervention strategies.

Keywords: Adult education, social work, social policy, local development

Introduction

There is evident space and pertinence to devote a specific analytical approach, through educational lenses, to the social-educational dynamics involving adults benefiting from social policy measures, in order to understand the impact that this appropriation of adult education by the social work field is generating. The questions surrounding the growing centrality of adult education, learning and training in social insertion projects' design and practice demand for answers that coherently contemplate that the interpenetrations between adult education and social work within social policy measures occur at several levels – policy, organizational and practice - through complex and multidimensional social processes.

Research into the social welfare policy measures promoted by the Portuguese Welfare State has so far privileged evaluations of its impact and effectiveness in what comes to its central purpose - the social (re)insertion of the beneficiaries and its effects on reverting extreme poverty (e. g. Rodrigues, 2010; Comissão Nacional do Rendimento Mínimo, 2002; Capucha, Castro, Gonçalves, Guerreiro, Melro, Pegado, Saleiro & Santos, 1998) - somewhat neglecting a specific analysis of the roles and the places of adult education within the social insertion programs.

On the other hand, research around social-educational dynamics with adults has been rather proficuous in the analysis of the processes by which the field of adult education is being reconfigured from within - via its own historical and/or emergent structures and actors - privileging analytical approaches centred on national and/or international educational policies

(e. g. Barros, 2013 and 2009; Cavaco, 2009; Lima, 2006; Rothes, 2005), not attending specifically to the adult education's reconfiguration processes deriving from the logics involved in its integration in the arsenal of social work strategies mobilized by social policy measures to fight poverty and social exclusion and to promote social development.

Portugal's social and economic portrait reflects an asymmetric reality in what comes to our adult population's education and learning trajectories, providing evidence of a strong positive correlation between poverty and social exclusion and low academic and professional qualifications (INE, 2013). This accounts for the fact that the socio-educational intervention designed and implemented to tackle with this reality, which constitutes a historically rooted social development challenge, is strongly associated with the policy and practice fields of social protection and social work, creating a particular contextual frame for the configuration of this dominion of adult education and learning in Portugal.

The Social Insertion Income (SII), as a particular social policy measure, sets the conditions for an also particular configuration of areas of interpenetration between the field of adult education, learning and training and the field of contemporary social work, and these hybrid areas bring about particular challenges to the analysis and understanding of the ongoing processes and phenomena in each of the fields.

1. Framing the research context

1.1. Social policies at play and territory definition

The SII belongs to a category of social welfare policies developed in Europe as a backline resource for people who are unable to guarantee their subsistence by their own means – the assurance of a minimum income for social integration (Rodrigues, 2010). Its political-administrative orientations define it as a measure consisting on a benefit, included within the social welfare subsystem, and of a social insertion program, by which beneficiaries and their families can access the adequate resources for the satisfaction of their minimum needs, and for the promotion of their progressive social, labour and community insertion (cf. Bill nr. 13/2003, of 21st May, altered by Bill nr. 45/2005, of 29th August). The same political orientations determine that the SII insertion programs are to be composed of a constellation of actions intending to support the insertion processes of the SII beneficiaries and their family members, defining a general typology for such actions. An immediate analysis of this general typology of actions reveals that the main core of the intervention around the beneficiaries of SII is located in the broad spectre of adult education traditions and practices, stressing the connection with the ones directly relatable to qualification and training oriented towards labour market insertion. The official SII numbers provide a clear picture of the importance of adult education in the insertion programs: in June 2011, 62% of the beneficiaries from the SII measure's insertion programs were adults, a total of 202.797 people. As much as of 130.288 beneficiaries (64%) were involved in formal education and/or vocational training activities, and many of them were also involved in non-formal education activities, in areas such as health education (26%) and development of employability competences (14%) (CNRSI, 2011, p. 27-28). Going through the SII evaluation reports for 2010 and 2009, we come across similar numbers (cf. Gonçalves & Palma, 2011 and 2010), pointing towards the centrality of adult education within this social policy measure.

The SII measure is conceived as a decentralized instrument for public social work, therefore its operative settings are local communities. The logics that support the operationalization of SII rest upon partnerships and networks, which combine public organizations – of national, regional and local scope of action - and local civil society's organizations – namely non-

governmental organizations for social solidarity (NGOSS), or others that assume similar mission and aims.

Local SII coordination structures are significant research contexts if we aim to understand the association between adult education and social work within the SII measure. These are the structures that, on one hand, approve, monitor and evaluate the social insertion programs, and on the other hand organize and manage the local and external resources mobilized for their implementation, through internal negotiation and decision-making processes.

The research design was thus conceived as a case study in which the analytical unit is a community where the SII measure is being implemented, a small administrative geographical unit – a *freguesia* – located in the periphery of an urban area in the north of Portugal. This territory is characterised by the particular intensity by which social exclusion and poverty affect the population in a relatively stable way, which accounts for the implementation of the SII measure, but also for other local implementations of national public programs designed to contribute to the social development of the communities. Among these, it's important to highlight the Local Contract for Social Development (LCSD) program – a multisectoral social policy measure - and of the Priority Intervention Educational Territory (PIET) program – an educational policy measure. Both rest upon the same action and coordination principles as the SII measure. In the chosen territory, the NGOSS responsible for the coordination of the SII measure also coordinates the local LCSD program project, and integrates the network of partners for the development of the local PIET project.

The LCSD program intends to promote the citizen's social inclusion through multisectoral and integrated actions, to be developed in partnerships, in order to fight persistent poverty and social exclusion in socially depressed territories (cf. Ordinance nr. 396/2007, of 2nd of April). Again, the political-administrative orientations for this program's intervention axis present a direct connection with the development of actions located in the field of adult education, learning and training. Consequently, organizing the social-educational resources for the social intervention is one of the major processes that take place within the Local Contract's coordination dynamics.

1.2. Multi-level analysis

Being so, in the chosen analytical unit we see the territorialisation logics for social and educational policy implementation reinforced, which contributes to increase the opportunities for local regulation of those policies through the articulation, coordination and negotiation dynamics within the local network of partners (Barroso, 2006). Since this research intends to acknowledge the complexity of the local phenomena, articulating local observation and reflection on global aspects, anchoring itself in time and space to socially situate the phenomena (Ferreira, 2005, p. 86), it was particularly interesting to research into the LCSD project's timeframe - May 2008 through April 2011 - to study the aforementioned processes of reconfiguration of the adult education field.

In a global political context where the State's social functions are being questioned and reformed through the intervention of supranational entities, researching into the reconfiguration processes of the adult education field in Portugal requires the articulation of several analytical levels: one linking the national context with global and, especially relevant for the Portuguese context, european policy trends for the development of adult education and social work; and another one allowing for a meaningful interpretation of the adult education

and social work policy and practice dimensions within the organizational issues that frame the local implementation processes.

2. Theoretical framework for a multi-level analysis

2.1. The global political backdrop scenario

Going from a «provider» State to one that acts as a «mobilizer» of the local social agents organized in sectoral networks, calling upon itself the regulatory role of the territorialized social policies, developed and conceived under logics that no longer follow in the Keynesian Welfare State principles of equality, solidarity, equity and social justice, is a consequence of this reformist neoliberal transformation (Montaño, 2002). Such dynamics are currently taking its toll in the fields of social work and adult education, and rest upon diffusing the belief that the State is no longer able to respond adequately to the growingly complex social and educational problems, nor is it capable of assuming a central role in providing specific local solutions to unique local, individual or groupal issues, namely because the costs of such an endeavor are unsustainable, and/or the measures the State sets in motion tend to be massified, ineffective and authoritarian (e. g. Castel, 2009; Ferreira, 2005; Lima & Afonso, 2002; Griffin, 1999a and 1999b). In the present context of global transformation of the relation between the paradigm of development, employment as the social bond which assures social protection in welfare states (Castel, 2009), and education as human development (Finger & Asún, 2001), a new response to the “social issue” (Castel, 1995) emerges, no longer embedded in the universal social rights assured by public social policy, but in organic voluntary solidarity dynamics emerging from the civil society, through the establishment of partnerships with the State and/or the market in order to finance itself. In this new social policy paradigm, each person/family/community is not only co-responsible for its own development – as desired, and actually central in every social work paradigmatic configuration - but is above all perceived as the main responsible for its assurance, giving way to the retreat of the State as the core actor in promoting equal access and opportunities for success to all its citizens in all social dimensions (Montaño, 2002, p. 186 ss.), thus enhancing the vulnerability of those who have less support available in their communities. The State’s initiatives are increasingly fragmented and focalized, targeting the fringes of population categorized as particularly vulnerable to social exclusion and poverty, and/or territories that are perceived as particularly deficitary on social resources; and tend to follow the trend of contractualized programs in which the State is a funding and evaluating partner, and the local civil society organizations are the operational promoters of public social policy measures, developed within predetermined limited timespans.

The evident parallelisms between the impact of a neoliberal reform both in the social work and in the adult education policy fields is the support for a critical analysis of the macro-regulation of educational practices and policies (Barroso, 2006) through the penetration of neoliberal ideology on the State’s configuration and in social policy making (Griffin, 1999a, 1999b), visible in the territorialized implementations of public social work projects (Payne, 2002; Ruivo, 2000) that incorporate adult education, learning and training activities. This can constitute a contribute to critically rethink and discuss the meaning, senses and impacts of the social-educational policies and practices within the multidimensional field of social work and social policy, and it can be an important step towards the understanding of adult education, learning and training policies’ reconfiguration dynamics through other social policies’ construction processes.

In this political and social context, the dominant development concept is very coherent with social policy measures primordially designed to promote labour market insertion, which gives way to a trend of strong association between paradigmatic perspectives on social work that diverge from the social protection paradigm of a Welfare State, and the adult education dominions directly relatable to qualification processes oriented towards the perceived needs of the labour market.

2.2. For an educational policy and social work paradigm cross analysis

Lima and Guimarães' (2011) rationales for adult education policy analysis and Payne's (2002) typology for contemporary social work paradigms are the theoretical frameworks used to analyse, on a macrosocial scale, the contextualized set of social-educational initiatives developed under the implementation of the LCSD project. Assuming that each initiative would present itself as a hybrid composition of various elements from different rationales and paradigms, the final purpose was to perceive any trends for the association between adult education policy rationales and social work paradigms, identifying the main outlines of the impact of this phenomenon in the reconfiguration of the adult education field.

Regarding the rationales for adult education policy analysis, the authors identify and systematize three models: democratic-emancipatory (Lima & Guimarães, 2011, p. 42); modernisation and state control (*idem, ibidem*, p. 48) and human resources management (*idem, ibidem*, p. 56). The three rationales are differentiated through the political priorities each establish as a mandate for the adult education field in society, and by the main conceptual elements embedded in the educational policies, which consequently generate different political-administrative orientations, that are in turn consequent with specific organisational and administrative forms and processes by which adult education is promoted. It's understood that any given adult education, learning and training process may present itself as a hybrid combination of these three rationales, depending on the institutional and organizational setting for its development. Still, the Welfare State reform dynamics have a concrete expression on the affirmation of the human resource management model, alongside the prevalence of the modernization and state control model (Lima & Guimarães, 2011, p. 48-64) in what comes to adult education processes associated with social policy measures promoted by the State.

In order to link paradigmatic perspectives for social work to adult education practice and policy approaches, Payne's (2002) proposal seems particularly interesting since it privileges an analysis on the social role and aims of contemporary social work. Payne proposes a typology comprising three social work paradigms: the reflexive-therapeutical, the individualist-reforming, and the socialist-collectivist.

In a practice inspired by a reflexive-therapeutical vision (*idem, ibidem*, p. 20), the central aim is the people's empowerment, in the sense that they gain power over their feelings, attitudes, representations, ways of life, so that they develop competences that allow them to overcome constraints, challenges, difficulties that potentiate social vulnerability. Empowering people so they may overcome the deficits that block their access to this mythically available universal wellbeing is *the* social work to be developed. Crossing this approach with Amaro's (2000) perspectives on social integration – conceived as a mechanism of complementary dynamics of social insertion and social inclusion – we see that a reflexive-therapeutical social work approach essentially operates on the social insertion dynamic, not privileging an orientation for action towards the construction of an inclusive society, much in line with the social intervention vision at the core of the SII measure.

The concerns with promoting inclusive social contexts are present in the individualist-reforming paradigm (Payne, 2002, p. 21), since it articulates the personal empowerment aims with the notion that it's necessary to actively intervene on the services and mechanisms available to people, in order to assure equity and social cohesion in every social system and subsystem. The individualist-reforming approach to social work is the dominant vision present in LCSD program policy. Its operationalization is sustained by public-private partnerships and local network intervention logics, presently constituting the most common configuration for the social policy measures reconstructed under the neoliberal reform of the State.

Within these two contemporary social work paradigms lie conceptions of personal development as the central purpose for its social existence, privileging the individuals as the units around which action is organized – whether the action is operated on them or on the services that tend to their individual/groupal needs. There's no consequent integration of a critical approach sensitive to the fact that social inequalities translate into perennial structural inequities, before which social cohesion is systematically threatened (Castel, 2009). The social workers are trusted with the continuous tasks of supporting the weakest social ties; attempting to minimize/avoid extreme social exclusion and poverty phenomena; facilitating the possible and imaginable personal development processes within the marks of an unquestioned social structure, somewhat maintaining a reconfigured assistential approach (Bal, 2000) functional to the consolidation of a neoliberal capitalist society.

The adult education and learning perspectives that coherently compaginate these visions for social work are close to the pragmatist and humanist traditions (Finger & Asún, 2001, p. 35-70), through which the professionals position themselves as facilitators, promoters of psychosocial development contexts and processes, inscribed within the human task of autonomously solving social problems in order to achieve personal realization, and accumulate competences to strive in a competitive society, very much in tune with the conceptual elements privileged by the human resources management model for educational policies (Lima & Guimarães, 2011, p. 56).

Under the socialist-collectivist paradigm for social work (Payne, 2002, p. 21) comes the recognition that some social groups consistently accumulate and preserve more power and autonomy to manage social resources for their benefit. Hence, social work should be committed to deep social change, without which personal development and social wellbeing goals will never be more than oppressing utopias, legitimating a social order closed to the possibility of upholding the same criteria for quality of life to all. This paradigm implies assuming a social work practice aiming at a broader finality to the social-educational intervention: working towards the emancipation of groups and communities so they can reclaim their autonomy in face of a social order that has failed to create conditions for a sustainable human development.

Education policy wise, we find a strong coherence between this social work paradigm and the democratic-emancipatory model (Lima & Guimarães, 2011, p. 42). Not being dominant in the Portuguese education policy tradition, this social-educational work paradigm relates to the ideological stands of some civil society organizations operating outside the formal education system, seldom connected to State or market funded initiatives, and certainly not preponderant in the field. The adult learning and education practices that coherently articulate with this model derive from adult education perspectives which encompass the critical analysis of social inequalities as a liberator and emancipatory process, and from the participatory action-research practical approach, set on the emergence of collective, endogenous, autonomous, socially relevant and contextualized knowledge construction

processes as the central educational goal for social transformation (Finger & Asún, 2001, p. 71-86).

In this scenario, the social work practices towards the promotion of personal and social development processes cannot be confined to a single paradigmatic frame. This position can further be complemented by the perspectives of Bolle de Bal, speculating on the real social function of social work, pointing out that reality is somewhat paradoxical: '(...) the social worker is both an 'unpaver' and an 'asphalter', for s/he simultaneously activates and reduces social struggles' (2000, p. 66) (my translation). Social workers and educators operating in the context of social policy measures, continuously come up with contextualised answers to this tension between functional empowerment and disruptive emancipation as they intersubjectively construct their concepts and practices with other agents.

2.3. *Towards a meaningful microsocial analysis*

Mediating between each agent's conceptualization of adult education and the role(s) and function(s) it should play within social policy measures pursuing social development, and the design and implementation of concrete social insertion programs and educational practices that sustain them, we can find a web of negotiation processes and interinstitutional power relations within the local partners' network - and between these networks and the State that legitimates them (Ruivo, 2000).

These dimensions, inherent to the network and partnership logics proposed for the operationalization of most of the social policy measures, must also be integrated in the analytical framework for this research, since these meso-regulatory processes are important structuring dynamics for the configuration of social work practices, and thus of the associated adult education, learning and training processes.

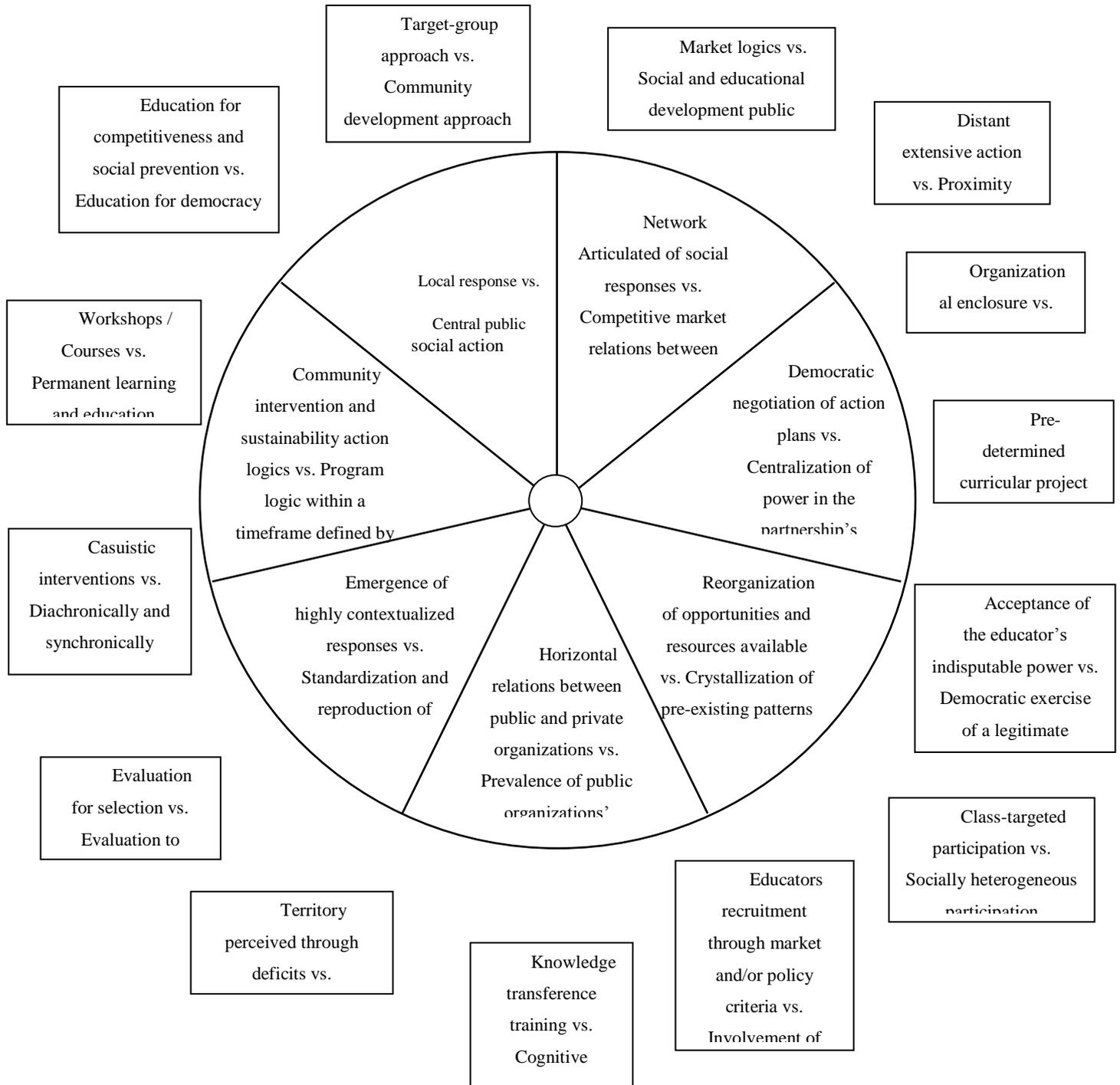
For this purpose, Montaña's (2007) problematization of the civil society organizations' role as the executive instances for public social work has provided ground to identify the tensions inherent to the implementation of public social policy measures by local organizations. These tensions can be represented as *continuums*, ranging between two poles, where each social policy measure's action/initiative, in a given territory, can be analytically located.

It's possible to establish parallelisms between those organizational tensions and Rothes et al. (2006) proposal on the organizational and pedagogical dilemmas surrounding the development of the adult education, learning and training system in Portugal (**Figure 1**).

These dilemmas derive from the confrontation, at a practical and operational level, between the political priorities and conceptual elements of the different education policy rationales at play. But, considering that in many local implementations of social policy measures the coordination task is assured by an organization which doesn't primarily define itself as an educational organization, it seems predictable that these dilemmas are not always directly and intentionally resolved from an adult education policy rationale perspective. So, although these dilemmas could provide indicators for the policy rationales sustaining the adult education, learning and training processes within the local social policy measure implementation project, in a context where the local network responsible for the adult education initiatives is coordinated by a NGOSS responsible for the SII measure and the local LCSD program project

in the territory, we must assert if and how strongly the aforementioned organizational tensions constitute an overpowering matrix for educational/pedagogical decision-making processes.

Figure 1 Articulation between Montaña's (2007) organizational tensions (central circle) and Roth's et al. (2006) organizational and pedagogical dilemmas for adult education (outer boxes)



When we interpret these interweaved dynamics against the backdrop scenario setting the global ideological landscape harbouring these meso and microsocial phenomena, we gain the unifying understanding that both the organizational tensions crossing the operationalization of

public social work by NGOSS, and the organizational and pedagogical dilemmas to be tackled with when designing and implementing adult education initiatives, ultimately connect to the same central core of social-political transformation: the growing penetration of neoliberal logics regarding the conceptualization of the role and functions of the State in a society, namely in what concerns social protection, education and local development.

Finger and Asún (2001, p. 101) point out that failing to reset the relation between adult education and development can result in losing track and meaning of the reconfigurations that this relation imposes upon the field of adult education. On one hand, the new global economy is growingly characterised by precarity and the disqualification of employment – if not by unemployment; and on the other, in capitalist societies, adult education offers itself increasingly as a means for personal survival - providing labour market oriented recycling, training and even the so-called “survival skills” – at the service of individuals and organizations dealing with the negative consequences of economic globalization. This double dynamic leads to the inevitable instrumentalization of adult education by turbocapitalism (*idem, ibidem*), like another merchandise developed and promoted for the system’s benefit, thus perverting its original purpose of humanization of the development process, achieved by its potential to mediate, at the policy level, between concepts of permanent education and development (*idem, ibidem*, p. 31), and assuming a perverse functionality within a global neoliberal reform movement. For these authors, it’s imperative to understand that, if the social, cultural, political and historical contexts influence the field of adult education, so are the social processes that it promotes contributing to redefine and reconstruct those contexts dynamically. Such an understanding leads to the acknowledgement of the adult education field as one of political and ideological conflict throughout all its levels, dimensions and processes.

Similarly, attending to the dynamics of social work’s social construction, it’s assumed that the agents involved in the interactions that embody social work and make it visible – from which we point out the social workers, the public and private organizations that offer institutional contexts for social intervention, and the beneficiaries/publics of social work – bring their own expectations, representations and goals to the processes of social work in action, thus contributing to an intersubjective definition of aims, strategies and visions for and about social work (Payne, 2002, p. 32). Therefore, the professionals and agents involved in adult education activities within the social policy measures share the responsibility of socially constructing the senses, meanings and articulations between development, social work and adult education.

3. Findings and conclusions

The heterogeneous quality of the hybridization processes between social work and adult education practices was perfectly visible through the research and analysis focused on one of the adult education initiatives developed under the LCS D project in the selected territory: the alphabetization activity. This activity constituted a new local adult education resource, created by the LCS D project, articulating several partners for its design and implementation: the LCS D project team targeted and organized the adults in class like alphabetization groups; the local elementary school provided the teachers for the basic alphabetization classes, after receiving central authorization by the Ministry of Education for this purpose; the organizational elements for the classes followed along the official orientations for basic elementary school education; the toy library, the financial education service of a local

museum and the LCSD project team provided non-formal education activities “packages” according to their specific areas of intervention and know-how.

The LCSD project team, through its coordinating function, promoted the articulation between the different activities aggregated to the adults’ alphabetization activity. This doesn’t mean an integrated social-educational project was designed: adults’ alphabetization was a hybrid “collage” of activities, each developed under a non-negotiated perspective for social work and/or adult education principles and practices. When referring to activities which were explicitly developed as adult education dynamics, one can point out that those developed under educational policy programs and/or by formal education organizations tended towards the modernization and state control policy model, and presented themselves with less flexibility within the scarce negotiation processes. The ones developed through non-formal education and informal learning approaches, by organizations implementing socio-cultural activities, presented themselves as a mix between the democratic-emancipatory and the human resources management models, depending on the ideological affiliation of the organizations and/or of the professionals involved, and occasionally evidenced a competitive approach regarding financing when negotiating their participation on the project.

Overall, the LCSD project’s organizational challenges and its social policy affiliation set the tone on how the adult education pedagogical and organizational dilemmas were resolved in the territory. Even the alphabetization classes, which could have been developed exclusively by the local elementary school, namely through the implementation of the PIET project, was a LCSD project initiative, although the public formal education sector maintained control over curriculum, evaluation, teachers’ schedules, and most of the pedagogical decisions concerning methodologies.

Still, the global structure, aims and organization options were decided following social work logics criteria, conditioning the possibility for the development of a contextually articulated, politically consubstantiated and methodologically coherent adult education process. The organizational and pedagogical contours of this adult education initiative were highly determined by the contextual solutions found within the network of organizations implementing public social protection measures when dealing with the tensions they face in virtue of their relation to a funding and evaluating central State. A clear example of one of the paradoxical situations brought about by this sort of hybridization can be found in the specific terms by which the adults from the gipsy community were involved in it. The LCSD project is set on a core aim of social integration and cohesion, which in principle wouldn’t give way to ethnic and cultural segregation of two adult alphabetization groups in the territory, namely in what social-cultural, or otherwise non-school related activities, were concerned. Taking into account that most of the organizational and pedagogical decisions around alphabetization classes themselves were made at the local school/teacher’s autonomy level, that the national schooling model is inclusive, and that the PIET project also aims at promoting social cohesion, it would also be expectable to find mixed groups for the classes’ development, thus amplifying the social integration and cohesion scope of the LCSD project in the cultural and ethnic dominions. Still, the LCSD program and the SII measure are social policy instruments that establish rigid sets of predetermined quantitative aims regarding number of participants and qualification results. With the power to set goals, comes the power to exert pressure through funding mechanisms and the definition of limited timeframes. Combining such organizational challenges faced by the LCSD coordination institution, with the specific social work profile of an LCSD project team less oriented towards the development of an educational approach within their work in the community, and with the involvement of educators non committed to the adult education field, the alphabetization activity was

developed along operativization options distant from both the social and educational policy elements brought by the partners involved.

Another example is the way absenteeism of adults was managed across the different components of the alphabetization activity: being a school-related, and thus school regulated and controlled activity, absenteeism in classes was handled through traditional school-like procedures, i.e., led to the exclusion from the alphabetization classes. In this case, there were requirements of flexibility directly related to the LCSD project's aims and its political vocation to develop contextualized local responses, respecting the characteristics of the population and the specific aims for the intervention. Adult education principles would also point towards flexible definitions, though the imperative for qualification and certification would press towards the incorporation of a high degree of standardization and control. The outcome of these tensions largely evidenced the dominance of the central and formal education system over the possible local and contextualized solutions: the adults' alphabetization activity incorporated the traditional school-like sanction for absenteeism, a predictable factor for exclusion of adults whose life circumstances enhanced the probability of higher levels of absenteeism than the ones found in other groups.

Looking at the decision rationales and processes by which social-educational activities were incorporated in the adults' alphabetization activity, we can find yet another trend, but equally revealing of the relevance of the social policy and social work logics to the development of local adult education initiatives. The incorporation of the handcrafts workshops activity in the weekly schedule of the adults' alphabetization initiative was primarily decided by the LCSD project team as a means to both fully occupy the adults throughout the day, and to effectively mobilize the social-educational resources of the toy library, a strong partner in the project's institutional network. The role and functions that activity would be playing in the personal and social development processes previewed for the adults' groups were posteriorly established, its objectives being matched to central aims of the LCSD project's intervention with the adult population in the territory.

A similar rationale accompanied the incorporation of the domestic budget management training activity, although in this case the process was conducted to attribute more visibility and power to the museum's service for financial education within the local network of institutions operating in the social-educational field, hence the attribution of the activity's design and implementation to that organization by the LCSD project team.

The emergence of the culinary workshops in the adults' alphabetization activity, on the other hand, points to another set of possible dynamics behind the design and implementation of social-educational activities within this initiative: it arised directly from one of the groups of adults, and found an interest from the alphabetization teacher working with them. The LCSD project team established the necessary coordination efforts to assure the physical and material means, and the whole activity was designed and developed in a self-management approach by the group. The needs behind the culinary workshops were identified by the participants in that group-class: exchanging low budget recipes and budget control strategies; and for the gipsy community members, sharing their gastronomical culture with the non-gipsy participants. This process is quite different from the one that gave way to the incorporation of the group dynamics sessions in the adults' alphabetization group weekly schedule: no specific or concrete need was identified by or in the group, it was rather a matter of extrapolation from a normative need to improve social interaction skills as any social-educational intervention core axis that led to the consideration that it would be adequate to provide that activity to the participants.

In its whole, the alphabetization activity was characterized by the simultaneous prevalence of different social and educational policy approaches, social work perspectives and adult education conceptual and practical traditions. Still, transversally we can find the marks of a neoliberal ideology tone in its configurations, both in the adult education and the social work fields. The specific appropriation of adult education by social policy measures found in this case study reveals an erosion of the link between adult education and the social work field, in the sense that it is perceivable a trend to further voiding social policy and social work – growingly functional to the neoliberal project (Montaño, 2002) – of educational contents, and the educational policy of social and political contents - growingly converting it into learning facilitation strategy orientations (Griffin, 1999b) attached to labour market insertion priorities. The LCS D project could have allowed the emergence of a highly contextualized reorganization of social and educational resources around the territory’s development guidelines prioritized by the national LCS D program, giving way to a social-educational intervention breaching the gap between social work and adult education, and creating opportunities for local development dynamics rooted in an educational approach, promoting both personal and community development. What is found, however, is a fragmented and focalised array of actions targeting traditional social work intervention subjects. Even when articulated in an intervention package – as was the case for the alphabetization activity – each action was a specific translation of the territorial power balances between the organizations and the professional profiles involved, originating a non-coherent mosaic of practices and orientations rather than a truly interweaved network action.

The secundarization of the educational dimension, which should be central to each decision regarding the alphabetization activity, resulted in an inconsistent mesh of orientations and practices, better understood combining the analysis with critical social work perspectives and taking into account the impact of neoliberal reform trends in both the normative design and the local implementations of social policy.

In such a scenario, the frailty of an adult education tradition positioned in the core of local development, associated with transformative social work and emancipatory processes in this territory is easily overwhelmed by the logics of social policy measures’ implementation, strongly set on empowerment orientations and social control priorities, and highly conditioned by the organizational issues the institutions face in their everyday functioning under central State regulated social policy programs. These processes were by far more determinant to all levels and dominions of decision around social-educational intervention, than the specific educational concepts, principles and aims implicated in each action.

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Adults' meanings for professional requalification in a post-graduate online distance education context

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Abstract. Training, qualification and education are part of a way of being that is inherent to the professional culture itself, which involves epistemological and cognitive characteristics of the dynamics of the Information and Knowledge Society. Moreover, the spread out of distance learning throughout eLearning to achieve professional development is now well established and it is a reliable mean to free from those characteristics that have made education difficult for adult population. Namely the benefits of distance education and eLearning include the possibility to adapt learning to individual's needs and the flexibility to allow the individual to learn at their own pace, anywhere and anytime. However little is known about how the adult learners who are participating in a eLearning based qualification is experiencing the new ICT-based education, nor is very much known about the ways learners construct their sense of social inclusion when enrolled in ICT-based education (Selwyn, Gorard & Furlong, 2006; Webb, 2006).

In this communication we present an exploratory study about adults that have sought retraining in the context of a post-graduate online course. After presenting the participants in the study, we intend: to understand how they face their present living professional situation; to analyze the reasons that led them to seek lifelong learning in a context of distance education for educational improvement; to understand how they intend to fit this learning experience in their changing professional situation; and what social purpose the adults confer to it.

Keywords: online distance education; online participant observation; requalification; lifelong learning ; social purpose

Introduction

As a result of cultural dynamics and globalization we are now witnessing rapid modifications in the world of work. These complex changes of modern societies require frequent adaptations from a wide range of professions, that leads to transformation or disruptions that in turn, demand from professionals to acquire new training, new knowledge and new skills. These processes of change may be experienced by adults and young adults, simultaneously as a challenge, a new opportunity or a difficulty and impose identity transformations lived with contradictory feelings of opportunities or threats.

In addition, the increasing number of unemployed that reaches more than 202 millions of people, puts in agenda the urgency of new learning and new qualifications. As Mossberger, Tolbert & Stansbury (2003, p.61) highlight:

A broad economic restructuring has widened economic disparities, automated some jobs out of existence, created new types of jobs, modified organisational practices, and altered traditional career ladders. In the 'new economy', workers are more likely to hold a number of jobs over a lifetime. Less-educated workers have watched their standard of living erode, and skills demands are increasing even in jobs requiring only a high school degree or less.

Yet, although some adults look for lifelong learning, millions of others do not feel clearly the urgency of new learning and qualification. This condition is leading some adults to a state of functional illiteracy, which in turn generates social and professional marginalization.

In this frame, the perspective of adult education as a long life learning necessity to become more skilled and knowledgeable highlights the social value of adult education because it embraces inclusion in work and civic participation and it incorporates technological and economic development. This perspective not only goes behind the social integration but also emerges as a relevant goal to today's contemporaneous societies, since the role of adult education in the Knowledge Society is, as Jarvis (2001, p. 67) pointed out is "... a human right and a fundamental need in today's societies". Thus, adult education not only intends to meet the needs of training and retraining, but also refers to inclusion and social integration showing the purpose and social value of learning in different contexts and the very important role that it plays in socioeconomics, in particular how it have become one of the most important resource to stabilize the economy and personal careers. Furthermore it also is related to several different aspects of life in the twenty-first century.

This communication starts by presenting societal changes, particularly those related to information and communication technologies that induce the different types of responses that adults and young adults produce to cope and deal with the labor market, showing also some of the reasons for the use of information and communication technologies in adult education. After developing the methodological approach, particularly with regard to participant observation in online contexts, some findings are presented and discussed that pointed out the value of requalification throughout learning in an online context.

1. Change and ICT

There are many reasons to participate in lifelong education. Updating knowledge and developing new skills is something that fits into the routine of many adults. Indeed, given that adults, in various professions, need to upgrade both in terms of knowledge and competences to continue to perform their professional functions, the demand for training and qualification is inherent in the professional culture itself. So, for example people may look for lifelong education as their good will because they want to increase both professional know-how and professional development opportunities. Also to achieve new job opportunities, and because to the extent that people get higher certification, they also increase their knowledge in a given field or in a new area, becoming more knowledgeable and skilled. In fact, when a person has certifications in different areas there are more chances to find employment. Personal reasons like for example to improve skills for daily situation, to launch a own business, to be more safe in daily professional activities, or to meet new people, get pleasure and to explore new areas of interest are also motives that leads people to look for more qualification or requalification. Other reasons to be involved in requalification are related to the fact that, frequently, people feel a kind of obligation to look for more education and training. For example: to be less likely to lose jobs and for more job accreditation and possibilities of professional development. Nevertheless it is important to highlight that the literature suggests that the demand for education, or training, or even schooling is rather more the result of an interaction between situational, occupational and institutional motives than the desire or need to acquire knowledge. The decision to engage in a long-term commitment is an activity where individual's own benefits are balanced with several other individual, familiar and professional aspects, including employers and job's opportunities, family, friends, and identity as a former student. (Stein, Wanstreet &Trinko, 2011)

In the frame of the learning society it is now very well accepted that people learn at all stages of life and that ICTs are crucial to empower citizenship and to support the acquisition of new skills for the workplace. According to the Council of the European Union (2002, p. 9)

[We] stress the need to adapt European education and training systems both to the demands of the knowledge society and to the need for an improved level and quality of employment... In particular, Member States should strengthen their effort towards the use of information and communication technology for learning.

In addition to more flexible, individual and affordable education, reasons like the easier contact between adults who have similar interests, the social advantages, the pedagogical transformations and the facilitation of inclusion, (mainly the populations of the unemployed, the disabled, the domestic women, and the senior adults), are pointed out as rationales for the spread of ICT in the context of adult education (Selwyn, Gorard & Furlong 2006). Nevertheless, several authors consider that despite the widespread idea that ICTs are used generally by all in the "learning society", the literature of adult education is still scarce in regard to gather evidence that clearly answer the questions about "who" is using ICTs, "why" and for "what purposes" (Selwyn, Gorard & Furlong 2006; Webb, 2006) .

In relation to Portugal, it is a country that has one of the lowest rates of literacy among the OECD countries. Indeed this claim is supported by data that shows that while in the OECD countries, among the population with 25-34 years old, 37.1% has completed higher education, in Portugal the rate is only 23.3%. Also the average of the population with 55-64 years old that completed higher education is 22.4% in the OECD countries, and in Portugal it is 7.4% (De Murray, Desjardins, Coulombe & Tremblay, 2010). In this educational context, the European goal of achieving, at least 40 % of graduates in 2020, among the group of people aged between 30-40 years old, is even more important in Portugal. Moreover, differences between the average literacy are important at the individual level, since higher values translate into better access to education, employment, better wages, better health and higher levels of social participation, in regard to participation in lifelong learning programs. According to the same study (De Murray, Desjardins, Coulombe & Tremblay, 2010), Portugal is atypical to the extent that literacy scores have little impact on the labor market and consequently at the level of individual success.

The differences in literacy scores among the populations of OECD countries both explain and determine almost 55 % of the differences in the rate of growth. The existence of a large proportion of adults with low literacy inhibits growth over the long term and to obtain better literacy levels of the adult population depend on the successful implementation of active measures to stimulate the demand for literacy in the economy and society.

To summarize and paraphrasing Selwyn, Gorard & Furlong (2006, p. 5) "A successful learning society is therefore predicated upon a comprehensive postschool education and training system in which everyone has access to suitable opportunities for lifelong learning." This ultimately means that, in the future, a multi-generational more diverse skilled adults will be involved in lifelong learning. Simultaneously more young and aged adults and more less-expertise and high-expertise adults are enrolled in lifelong learning courses. This scenario of diversity poses new challenges to adult education and imposes changes in the concept of lifelong learning itself.

2. Methodology

In the research field of adult education there is a rich tradition in participant observation, still few studies on adult education use participant observation in online contexts. Online virtual environments have their own specificities and are complex contexts that range from very simple text-based environments to some of the current virtual worlds that rely on 3-dimensional graphical representation. One of the remarks about participant observation whichever are the specific characteristics of the online contexts where a group of people meet, like for example in a virtual class, is that the researcher should analyze the kind of contact that exists among the individuals in the group (Jones,1999; Hine, 2000). This means that not only the kind of contact and relationships that individuals may have offline are important but also the possible effects of offline contexts in online behavior and the understandings of how individuals' online experiences are important features to observe . As Jonas (1999, p.58) notes:

On-line interaction cannot be divorced from the off-line social and political contexts within which participants live their daily lives. (...). Once on-line, participants draw on their off-line resources, as well as understandings gained in off-line experiences, to negotiate and interpret their on-line interaction.

Although interaction in online settings may be different from face-to face settings, participants usually share the idea that in both environments, not only the level of commitment and authenticity is the same but also the understanding of the importance of making meaningful contributions to the group is similar in online and face-to-face settings (Hines, 2000).

Another important feature about online participant observation is attention to the differences within the group as well as its social dynamics as well as online contextual elements. As Jones (1999, p. 67) notes:

Most researchers recognize differences between types of on-line forums, understanding that factors such as synchronicity versus asynchronicity (muds vs. newsgroups, for instance) and public availability versus various forms of controlled access (registration on muds or newsgroup moderation) affect the interactions that occur in particular groups. Even among forums of the same type, there are significant variations in purpose, level of participation, acceptable behaviors, and so on.

The methodology followed in the study is qualitative, having an interpretive nature, focusing the process of collecting data on participant observation and document analysis. Participant observation was conducted online in a virtual classroom context, focusing mostly on the online asynchronous forums, as they are important moments of online communication and social interaction. Indeed online asynchronous forums in the context of a formal educational program are environments where students discuss, ask questions, share and exchange expertise, ideas and feelings with other colleagues and teachers, taken advantages of being in different time schedules and localities.

Five key informants participated in the study. They are some of the graduates of the virtual class that sought online distance education as a way to requalification. They constitute a special resource for giving new insights of understandings of the group. The teacher simultaneously played the role of researcher, since she is a teacher for more than 10 years in virtual settings she is well accustomed with the online culture.

3. Findings

In this exploratory phase it was undertaken an analysis on the reasons which led the graduate students to seek a renewal on their qualification as well as why they decide to choose the online distance education modality.

The group of individuals enrolled in the graduate course is very diverse regarding age, professional experience, expectations and reasons that led them to look for requalification in an online distance course. Their ages range from the late twenty's to the fifties' and the percentage of women is 80%. All of them sought distance learning as a way to requalification and simultaneously develop their knowledge in online educational settings. In fact the majority of the graduate students mention that besides the need to be more knowledgeable about ICTs they also need to improve skills on how to communicate professionally with others using digital platforms. Here are some graduate students' testimonies:

During my professional activity I started to feel the need to learn new aspects in the area of digital platforms.

To learn how to interact with distance learners using digital platforms seemed to me important in the sense that making contact with a different reality could bring positive aspects to my professional activity as well as for the others in my workplace.

However graduate students are aware that it is necessary to surmount several difficulties and expectations in order to full participate in the Knowledge Society. As one student pointed out:

I recognize that there is still a long way to go because, in my opinion, [society] has not yet made a commitment to foster the appreciation of the preparation of individuals for full use of the best the Knowledge Society has to offer.

Another aspect that graduate students talked about is that it was due to their personal initiative that they enrolled in the course. As different students said:

The need was felt by me and not by the employer, who accepted my enrollment in this course with some reservations.

I'm currently working in a social program in a local institution and this postgraduate program seemed perfect for my current career

Speaking from my experience, I have finished my degree in Social science but I did not find employment in this area and I stated working in a job in a bank but I realized that to keep my work I would have to acquire more skills in this areaand consider this graduate course as an opportunity , to acquire new tools for my everyday professional work .

4. Discussion

This exploratory study in the area of adult education in the online environment provides an opportunity to understand both the meaning that adults give to situations of requalification, as well as in what ways the access to ICT at the workplace contribute to learning development, namely to understand the meanings given by adults to training in online contexts and to establish connections between the demands of the Society of knowledge and interests of the individuals in relation to their workplace and in particular their technological conditions and other potential to develop local change and to intervene for equity.

One important finding is the diversity of students in regard to age. Indeed the profile of adults seeking retraining courses in online distance education has expanded in recent years and

currently the group of adults attending online courses is more diverse, firstly in ages. If traditionally the average distance education student was picture as the adult male with more than 25 years old, settled down professionally and with familiar life to care about, recently studies have been showing that this image is changing (Zawacki-Richter, 2008). Indeed statistics indicates that not only enrollments in online courses are increasing but also that it includes students from all ages, races and ethnic minorities. In regard to gender issues, fairly equal numbers of men and women are enrolled in higher education courses and roughly 60% of all races. Moreover, as Palloff & Pratt (2003, p.4) point out

...with the success of virtual high school programs across the United States, increasing numbers of high school students are making decisions about where they will go to college based on how "wired" the institution is and how many online course offerings it has in its curriculum. High school students who have experienced online learning want to be able to continue to learn this way in college.

The diversity of age in the groups of adults under study makes interactions a richer and easier process to implement because it develops various levels of the exchange of experiences and provides answers to individual learners through extensive professional experiences, as the generational diversity of the experiences of lives enlarged, it in general provides the existence of a wider range of contexts where competencies are acquired, share and develop, therefore giving more examples for integrating a portfolio of knowledge and skills.

Despite being well known that men have both more access to computers and NTIs than women, in general the data has been showing that the percentage of women online has been increasing and currently it is almost equal in number as men, both in Europe, the USA and Canada. The data also show that women use the NTIs in a more social connectivity mode(email and chat) and men access more for navigation and information purposes (OECD, 2001). However in terms of professionals in information technology women are the minority at least in the USA and the data indicate that tend to decline (Cooper & Weaver, 2003; Misa, 2010). More specifically the data shows that both men and women are in equal numbers using the computer to access the net, send emails, etc., the differences start to widen sharply when thinking in more sophisticated activities and more involved with technological professions (Cooper & Weaver, 2003; Marshall 2008; Misa, 2010). This scenario has deeper social implications because it prevents women from having more direct involvement in creating interfaces and other Internet's needs so the net carrying female cultural perspectives for this environment. Nevertheless, in the course under focus the situation is exactly the opposite, this is, there are mostly women that perform jobs demanding different level of expertise.

Another feature about the profile of the student looking for online distance learning pointed out in the literature is the personal maturity that translates both into strong willingness to learn and personal self-esteem. Namely Starr, Hiltz & Goldman (2005, p. 149) argue that:

There is evidence that students with high motivation to learn, greater self-regulating behavior (or "independence"), and greater confidence in their ability to use computers and to learn online do better than do those who lack these characteristics. Several studies have also found that students with certain learning styles (e.g., visual) perform better in online courses than do learners who are "aural" and passive.

New ways of life make the personal and professional dimensions intersect and merge. The conditions of life alter social roles and can generate new and heterogeneous membership in subcultures, ideologies or religions with new ways of learning. As learning is a social act, and there are several communities of practice, adults experience and try several modalities of learning and they usually use media and electronic networks. Thus, when the adult student

decides to enroll in an online distance course to acquire more useful knowledge and competencies for his/her own professional motives there is an underlying idea of an intentional change (Dias, 2013) from where it emerges the importance of individuals students' local context and workplace to the development of the learning community. Social interactions as well as a creativeness in the appreciation of differences between individual students holding different contexts, artifacts and practices are used in the virtual classroom to promote a collaborative learning environment. Adults, working in an interactive and collaborative way on the proposed tasks, provide motivation, guidance, and feedback to each other and this is very helpful to one another.

Hence the need to understand the local and their various contexts to search for a sense of aggregation from where it develops a network of learning experiences that will be enhanced, through digital inclusion and access, to other contexts and resources. Starting from a sharing knowledge situation in the virtual class, adult students empower themselves in constructing from this initial knowledge stage, a more global one. While members of a community of learners, students share their owns practical ideas of development and innovation that come from each one local knowledge and throughout communication, participation and involvement, progress to a new sense of knowledge - this is their own global knowledge constructed in articulation with previous experiences (Moreira,2007). The contextualized learning and the positive relationships with the professional context that each student brings with him/her to the discussions in the virtual class, aggregated and legitimized by teaching during collaborative work with the group, improve knowledge to a more global level and it will be carried again by each student that to their local possible intervention, and that ultimately incites the local change.

In conclusion, concurrently, lifelong learning, whether formal or informal, is critical for career progress and the search for online education is a result of the condition that online environment is for additional learning indispensable for the Knowledge Society. Moreover, the personal development of the adult learner is an unquestioned practice of adult education leading to place the adult in the very center of a dynamic link between their learning in online settings and his/her local networks to both improve change and provide global meanings.

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The Learning Divide in Formal Adult Education: Why do low-qualified adults participate less?

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Abstract. Objectives. The aim of this paper is to investigate the reasons behind differential participation rates in formal adult education in Flanders (Belgium) between low- and high-qualified adults. Since the scientific literature is rather tentative in its explanations for existing differences, finding empirical grounds for these explanations is necessary. **Prior Work.** Most theories explaining differences in participation in adult education draw on psychological, economical, and/or sociological reasoning. According to the psychological strand, differences in participation can be explained by differences in dispositions. The economic strand, on its behalf, stresses the importance of socio-economic status for understanding differential participation rates. Finally, the sociological strand focusses on differences in volume and composition of (economic, cultural, social) capital. **Approach.** In the analysis, data from the Programme for the International Assessment of Adult Competencies (PIAAC) (n = 4134) were used. More in particular, applying logit regression modelling, we examined which factors were likely to explain the differential participation rate based on educational qualification. **Results.** The results suggest that differences in motivation to learn and differences in cultural capital are at the heart of the existing differences in participation between low- and high-qualified adults. **Implications and value.** The present study points out that the social background of potential adult education candidates should be accounted for in order to increase participation in formal adult education. Interventions aimed at increasing participation are not likely to resort the same effect on different population groups. Targeted interventions might be a more preferential approach when aiming at increasing participation of specific groups.

Keywords: adult education; participation; equality of opportunity; cultural capital; dispositions

Introduction

Within the scientific literature, the ‘learning divide’ in adult education is a well-documented phenomenon. International comparative research reveals recurrent patterns in participation in adult education. More in particular, highly educated, employed, and younger adults are more likely to participate in this type of education (Desjardins, Rubenson, & Milana, 2006; Hefler et al., 2011). Consequently, the term ‘learning divide’ points at the fact that the likelihood of participation in adult education is not equally distributed over different population groups; rather, it is correlated with population characteristics such as socio-cultural, socio-economic, and socio-demographic background⁹⁰. As such, adult education has the capacity of enlarging social disparities instead of reducing them. More precisely, since adult education is considered a key component for individual and societal development (OECD, 1996; UNESCO, 1996; Commission of the European Communities, 2000; Commission of the European Communities, 2009), socially biased participation in adult education possibly deflects its potential for development and change, by allocating its beneficial outcomes (e.g.

⁹⁰ Looking at the participation rates according to highest educational qualification in the EU-28, for example, the Adult Education Survey (AES) of 2011 shows that only 2.5% of the adults with lower secondary education or less participate in formal adult education compared to 11.0% of the higher education adults, and 6.2% overall; in Belgium, there rates are respectively 3.9%, 11.4%, and 7.4% (EUROSTAT, <http://epp.eurostat.ec.europa.eu>).

income, productivity, health, life satisfaction, and social and civic engagement; Ferrer & Riddell, 2011; Schuller & Desjardins, 2011) unequally over the population. This might lead to the question whether adult education can be rightfully considered as an instrument of social change when its accessibility is disproportionate? In this respect, as Wößmann and Schütz (2006) argue, the debate on (adult) education can both be framed in terms of ‘efficiency/efficacy’ (i.e., maximizing the individual/societal benefits of education), and in terms ‘equity/equality of opportunity’ (i.e., the endeavour for a more fair and just society); and both approaches can be complementary to one another.

In order to deal with the question of ‘equity’, the focus of this paper, one must first understand the reasons for socially biased participation rates. Several theoretical models and conceptual frameworks have been developed over the years to understand these differences in participation (for an overview, see Silva et al., 1998; Boeren et al., 2010). These models and frameworks usually pinpoint micro- and/or macro-level differences as the source of differential participation in adult education. However, answers to the question of differences in participation are rather tentative and inconclusive. To compensate for this lacuna, the aim of this paper is to empirically investigate the explanations underlying the difference in participation in adult education; and more in particular the learning divide in adult education in Flanders (Belgium). In the context of this paper, we will focus particularly on the divide between *low- and high-qualified* adults. Furthermore, we limit the analyses to the *formal* field of adult education, which is the institutionalised field of adult learning leading to officially recognised certificates and diplomas (Groenez & Desmedt, 2008). In the first section, we present a summary of the theoretical models and frameworks on which our analyses were built. We differentiate between psychological, economic, and sociological explanations for the learning divide. Based on this theoretical background, the analyses focus on the factors most likely to explain the differential participation rate between low- and high-qualified adults. Data from the OECD-coordinated Programme for the International Assessment of Adult Competencies (PIAAC) (OECD, 2013a) were used. In section two, we give a more detailed explanation on the data used, the variables included, and the analyses performed. In section three, we present the results of our study, and finally, in the last section we argue for a broader interpretation of these results. Ultimately, in providing evidence for the processes underlying the difference in participation in adult education, we not only wish to encourage inquiry into social stratification in the field of adult education; but through a more detailed understanding of these differences in participation, we also hope to improve the objective probabilities of meeting the (political) objectives of ‘equality of opportunity’ and ‘social cohesion’ in and through adult education, which is strongly emphasised in Belgium and in the European socio-economical context (Boeren & Nicaise, 2009; Commission of the European Communities, 2009).

1. Theoretical background

Several theoretical/conceptual models for understanding participation in adult education have been developed. These models mostly draw on psychological, economical, and/or sociological reasoning. A first strand is the psychologically inspired strand. It sees participation as an outcome of a disposition towards participation. The link between disposition and behaviour, however, is not necessarily direct. Azjen and Fishbein (1980), for example, propose a model in which behaviour is the outcome of an intention towards that behaviour. This intention, in turn, is a function of attitudinal (i.e. beliefs and evaluation of the behaviour) and normative considerations (i.e. beliefs of other and motivation to comply with these beliefs). Rubenson (1977) sees participation as a function of both expectations towards

and needs for participation, and further distinguishes between objective reality (i.e. the presence of deterrents) and perceived reality (i.e., mediated individual response to deterrents). Cross (1981) suggests that participation in adult education is the result of a complex chain of responses (i.e., attitudes, expectations, barriers/opportunities), which places the individual in relation not only to him/herself, but also to his/her environment. Darkenwald and Merriam's (1982) Psychosocial Interaction Model is similar to Cross' model in that it conceptualises participation as a function of internal and external stimuli, although they stress the importance of socio-economic factors as well (through its impact on 'pressure' to learn). Finally, Baert, De Rick, and Van Valckenborgh (2006) present a more comprehensive model as it integrates different elements of the other models into one coherent model. At the centre is the individual and a chain of responses starting with the perception of a(n) (educational) need. This need is influenced by the individual's biography (socio-demographic, psychological, and educational characteristics, and living conditions). This perception of an educational need, jointly with attitudinal and normative considerations, influences an educational demand and ultimately educational participation. Actual educational participation, however, equally depends on attributes pertaining to the fields of adult education and lifelong learning (i.e., characteristics of the learning process, structural/organisational context, and cultural context). In sum, from these models we can infer that differences in participation in adult education are the consequence of differences in dispositions, such as intention, attitude, (perceived) need, etc.

A second strand of models draws from an economic framework; more precisely the human capital perspective and rational-choice theory (Becker, 1993). Investments in education are seen as beneficial because they will increase productivity and simultaneously individual welfare (both monetary and non-monetary). However, these investments entail (direct and indirect) costs (e.g., tuition fees, travel expenses, opportunity costs) as well. So ultimately, individuals will participate in adult education if (perceived) benefits outweigh (perceived) costs (e.g., Heckman & Klenow, 1997; Bassanini, Booth, Brunello, De Paola, & Leuven, 2005; Cunha, Heckman, Lochner, & Masterov, 2006). Yet, the way costs and benefits are perceived is not uniform. Firstly, it depends on individual background attributes (e.g., age, gender, SES), secondly on employment characteristics (e.g., employment status, occupation, earnings), and lastly on societal variables (e.g., GDP per capita, unemployment rate) (Cohn & Hughes, 1994). Ultimately, this economical perspective implies that differences in participation can be explained by differences in socio-economic status.

A third strand, inspired by sociology of education, stresses the importance of one's social position within society because this position determines opportunities. Essentially, individuals and groups can be positioned within society based on the volume (i.e., how much?) and composition (i.e., which capital?) of their 'capital' (Bourdieu, 1984). 'Capital' is a multi-dimensional concept: it is not only regarded as an economic resource (e.g., income), but also as a cultural (e.g., qualifications), and a social resource (e.g., social networks) (Bourdieu, 1997). Furthermore, social positions are socially hereditary: through the workings of socialisation, primarily in the family and secondarily in the education system, social positions are passed on from parents to children (Bourdieu & Passeron, 1990). Nevertheless, society can be conceived as a social space in which individuals and groups struggle for the best social positions, meaning that social heredity does not equal social fatality. Individuals and groups can and do change their social position by mobilising and investing in their capital – either by increasing the volume or by changing its relative composition. But since resources are not equally distributed, neither will be the outcomes of the social struggles. Adult education can be seen as a particular social field in which individuals and groups engage in order to increase their capital, and thus ameliorate their social position. In sum, explanations for differences in participation can be found in differences in volume of capital, and its relative composition.

From this brief literature overview, it can be observed that different theoretical frameworks for differences in participation in adult education coexist and that these approaches coincide with different scientific disciplines. Furthermore, these frameworks are not mutually exclusive. Within the scope of this paper, we further focus on the differences in participation in formal adult education based on educational qualifications, because this is one of the most important and recurring themes within adult education (Boeren, 2009). Therefore, the research question guiding the study is:

Which factors explain the difference in participation in formal adult education of low- versus high-qualified adults?

Drawing from the theoretical frameworks, we postulate a number of hypotheses. First, based on the *psychological framework*, we expect high-qualified adults to participate more in adult education than low-qualified adults because they are differently (positively) disposed towards adult education. Differences between low- and high-qualified adults can therefore be explained by differences in attitude, (perceived) need/value, intention, and/or cognitive skills (e.g., Svensson, Ellström, & Åberg, 2004). Based on the *economic framework*, we anticipate high-qualified adults to participate more because they occupy better positions in the labour market, providing them with more opportunities to participate (Boudard & Rubenson, 2003), or because they have more return on investment (Heckman & Klenow, 1997). Differences between low- and high-qualified adults can thus be explained by differences in, for example, occupational status and income. Finally, from the *sociological framework*, we infer that high-qualified adults are more likely to participate because they occupy a relatively better social position in society. Differences in participation can be explained by differences in capital (economic, cultural, and social) held by individuals in each position (e.g. Sargant & Aldridge, 2002; Boudard & Rubenson, 2003; Strawn, 2003; Thompson, 2009).

2. Methodology

2.1. PIAAC data and sample

Secondary analyses on the PIAAC data were performed. PIAAC is an OECD-coordinated (Organisation for Economic Co-operation and Development), internationally comparative survey that directly measured people's (aged 16 to 65) skills in literacy, numeracy, and problem-solving in technology-rich environments (OECD, 2013a). Furthermore, the PIAAC-survey enquired extensively into people's background. As such, the data not only contain information on adults' engagement in formal education, but also provide measures on dispositions (readiness to learn, literacy proficiency), economic capital (labour market position), and social/cultural capital (level of trust, parental education level, reading practice). Finally, data in PIAAC were calibrated, weighted, and non-response-bias-corrected so as to make the data representative for its respective country (OECD, 2013b).

Although PIAAC-data is internationally comparative, the present analyses are based on the Flemish (Belgium) data in order to control for potential macro-level effects – i.e. the effects of the type of 'welfare-state regime' (Esping-Andersen, 1990). The Flemish sample initially has 4,322 observations of which 358 participated in formal adult education. However, we included only those respondents in the analysis for whom we had information on all the variables included in the analysis; this in order to eliminate the potential effect of item non-response. Therefore, the analysed sample has 4,134 observations of which 351 participated in formal adult education.

In order to capture the complex sampling and estimation approaches used in PIAAC, replication-based variance estimation is used (OECD, 2013b, Chapter 15). In this estimation,

the full sample is subdivided into specifically designed replicate subsamples that mirror the design of the full sample. The variance of the full sample estimate is computed as the sum of squared deviations between each replicate subsample estimate and the full sample estimate. The general replication formula is

$$\text{Var}(\hat{\theta}) = c \sum (\hat{\theta}_i - \hat{\theta}_0)^2, \quad (1)$$

where c is constant, whose value changes depending on the replication method used⁹¹, θ_0 is the full sample estimate, and θ_i is the estimate for replicate i .

2.2. Data analysis: logit regression modelling

Difference in participation is analysed using binary logit regression modelling. More in particular, the likelihood of participation in formal adult education is modelled (participation against non-participation). In the base model, we estimate the effect of educational qualification (based on the ISCED) on likelihood of participation. In subsequent models, variables capturing elements from the different frameworks are added (cf. *infra*). Assessing the change in correlation between the primary predictor (i.e., educational qualification) and the dependent variable (i.e., participation in formal adult education) allows us to investigate explanations for differential participation rates between low- and high-qualified adults.

Due to the complex variance estimation approach used in PIAAC (cf. *supra*), the analyses were performed with the Wesvar software⁹². To assess the change in correlation between the primary predictor and the independent variable, we primarily rely on hypothesis testing through the adjusted Wald F test. As a ratio of the explained variance compared to the unexplained variance, the F -statistic captures the significance of the predictors in the model (Field, 2013). In order to test the hypothesis that the model predictors are significant ($H_0: D\beta = \delta$), Wesvar calculates the F -ratio as follows (Westat, 2007, Appendix C):

$$F_{d,df-d+1} = \frac{df-d+1}{df*d} T_d^2, \quad (2)$$

where F has a central distribution with d (i.e., the number of parameters in the model) and $df - d + 1$ degrees of freedom (with df being the number of replicate weights used⁹³). The F -statistic is an adjusted version of the Hotelling's T^2 -statistic (Westat, 2007, Appendix C).

To find the covariates most likely to explain the effect of educational qualification on participation in formal adult education, we assess the effect of their 'en bloc' introduction (i.e., by explanatory framework) on the correlation between the educational qualification and the likelihood of participation. More in particular, we are concerned with the question whether the introduction of these covariates cancels out the effect of educational qualification.

2.3. Models

⁹¹ More in particular, we can distinguish four different replication approaches. Firstly, the paired jackknife approach (JK2) holds that constant $c=1$. Secondly, in the random groups approach (JK1), $c = (g-1)/g$; and g equals the number of replicates. The balanced repeated replication method (BRR) holds that $c = 1/g$. And finally, in Fay's method, $c = 1/[g(1-k)^2]$; with k being a weighting factor for Fay's method (for more information, see OECD, 2013b; chapter 15). For the Flemish data, the paired jackknife (JK2) approach is used, so $c=1$.

⁹² Software is accessible on the following website: <http://www.westat.com>

⁹³ The number of replicate weights used for the Flemish replication method, paired jackknife (JK2), is 80.

In our *baseline model* (Model 1), we estimate the effect of educational qualification on the likelihood of participation in formal adult education. **Participation in formal adult education** is a derived variable based on four reference variables in the PIAAC-questionnaire⁹⁴. It reflects participation or non-participation in formal adult education in the 12 months preceding the survey. Since the PIAAC-participants are aged between 16 and 65, some (younger) respondents might still be in their initial educational cycle. Respondents aged 25 or more are, without further differentiation, part of the target population. Respondents aged 16 to 24, on the contrary, are only considered as target population if they have finished their initial education. Further, **educational qualification** is coded according to the ISCED97-classification. It has been recoded to have three response categories, namely ‘less than upper secondary education’ (ISCED 0, 1, 2, 3C(short)), ‘at least upper secondary education’ (ISCED 3A, 3B, 3C(long), 4A, 4B), and ‘higher education’ (ISCED 5 or higher).

In *Model 2*, we add the covariates from the *psychological framework* to the base model. Firstly, as a proxy for cognitive skills, we include **literacy proficiency** in the analysis. PIAAC uses ten plausible values to capture proficiency in literacy. These have been calculated by combining IRT scaling of the cognitive items with a latent regression model using information from the background questionnaire. The PIAAC Technical Report provides a detailed description of the scaling procedures (OECD, 2013b; Chapter 17). In this study, we rely on the first plausible value. Secondly, as a proxy for motivation, we use the ‘**readiness-to-learn**’-scale. This scale was also constructed using IRT scaling of self-reported Likert-scaled items (OECD, 2013b; Chapter 20).

In *Model 3*, we assess the effect of *economic* covariates on the relation between educational qualification and the likelihood of participation by adding them to the base model. We only included one variable in the model⁹⁵, namely **labour market position**. It distinguishes between five categories based on ISCO-08 occupational classifications. More in particular, we differentiate between ‘skilled occupations’ (ISCO 1, 2 & 3), ‘white-collar, semi-skilled occupations’ (ISCO 4 & 5), ‘blue-collar, semi-skilled occupations’ (ISCO 6, 7 & 8), ‘elementary occupations’ (ISCO 9), and ‘at least 12 months without paid work’.

Finally, in *Model 4*, the effect of *sociological* covariates on the relation between educational qualification and the likelihood of participation is captured through four covariates. Besides the **labour market position** as a proxy for economic capital, we consider four additional covariates, mainly seizing the individual’s cultural capital. First, as a measure of the cultural capital acquired through the family, we use **highest parental educational level**, and differentiate between a low (i.e., both parents have no higher than lower secondary education), a medium (i.e., at least one parent has higher secondary education), and a high level (i.e., at least one parent has tertiary education) of cultural capital. Secondly, **reading practices at home** addresses cultural capital in form of cultural practices. This variable was created through IRT-scaling of self-reported Likert-scaled items (for more details, see OECD, 2013b; Chapter 20). Finally, as a proxy for social capital, we use the **level of trust**. This scale was constructed on the basis of two Likert-scaled items (Cronbach $\alpha = .67$). Table 1 presents an overview of the descriptive statistics of all variables used in the different models and Table 2 presents an overview of the correlations between the predictors.

⁹⁴ Codebook of the derived variables can be downloaded from the OECD-website: <http://www.oecd.org/site/piaac/publicdataandanalysis.htm>

⁹⁵ We equally considered adding ‘income’ as a variable of interest in our analyses. However, income (from employment) is only known for employees and the self-employed. So, financial information on the unemployed and those out of the labour force is lacking. Furthermore, income was enquired on an individual level, not a household level. As such, our insight into disposable income is restricted.

Table 5 Descriptive statistics on the variables included in the model

Variable	n	%			
Participation in formal adult education					
Not participated	3783	92			
Participated	351	8			
Highest educational qualification					
Lower secondary education or less	707	17			
Higher secondary education	1847	44			
Tertiary education	1580	39			
Labour market position					
Skilled occupations	1561	39			
Semi-skilled, white collar occupations	806	19			
Semi-skilled, blue-collar occupations	598	14			
Elementary occupations	264	6			
No paid work in at least 12 months	905	21			
Cultural capital (parent's education)					
Lower secondary education or less	1816	44			
Higher secondary education	1412	34			
Tertiary education	906	22			
Variable	Mean	St. Dev.	Min.	Max.	n
Literacy	275.37	47.47	88.63	411.20	4134
Readiness to learn ^a	1.74	.90	-1.23	5.00	4134
Cultural capital (reading at home) ^a	1.92	.85	-1.86	6.00	4134
Social capital	3.67	.90	1.00	5.00	4134

Note. ^a Negative minimal values are due to the calculation method of the scales, i.e. IRT-scaling.

3. Results

In Table 3, we present the model statistics and hypothesis testing results of the logit regression models. Model 1 only includes educational qualification. This model explains a significant proportion of the variance in likelihood of participation ($F = 18.23$; $p < .001$). In other words, people's qualification level is significantly related to participation in adult education.

In model 2, we add the psychological covariates to the baseline model. The model as a whole is significant ($F = 22.86$; $p < .001$), meaning that educational qualification on the one hand and cognitive skills and motivation on the other, are significantly related to the likelihood of participation. Moreover, the variance in the likelihood of participation explained by the level of schooling has dropped considerably as compared to the baseline model. Nevertheless, the

relation between people's qualification level and participation is still significant ($F = 4.55$; $p < .05$), suggesting that the effect of qualification level only partially coincides with differences in cognitive skills and motivation.

In model 3, we include the economic covariate in the baseline model. Overall, the model is significant ($F = 6.76$; $p < .001$), but the results also suggest that people's labour market position does not strongly interfere with their qualification level effect on the likelihood of participation ($F = 12.46$; $p < .001$). In other words, the figures propose that the effect of educational qualification on participation in adult education cannot be explained by differences in the labour market position.

Finally, in model 4, we add the sociological covariates to the baseline model. As a whole, the model is significant ($F = 10.55$; $p < .001$). Interestingly, the results suggest that the effect of educational qualification can be explained by differences in economic, cultural, and social capital. Adding these covariates to the model actually nullifies the effect of people's qualification level on their participation in adult education ($F = 2.12$; $p = .127$).

Table 6 Hypothesis testing and model statistics from the logit regressions

	Models			
	1	2	3	4
Hypothesis testing (F-ratio)				
B _{all parameters = 0} ^a	18.23 ***	23.86 ***	6.76 ***	10.55 ***
B _{ed. qualification = 0} ^b	18.23 ***	4.55 *	12.46 ***	2.12
Model statistics				
Log-Likelihood (intercept only)	1,894,714	1,894,714	1,894,714	1,894,714
Log-Likelihood (model)	1,862,874	1,830,618	1,860,758	1,808,145
N (weighted)	3,333,804	3,333,804	3,333,804	3,333,804
N (unweighted)	4,134	4,134	4,134	4,134
R ² (Nagelkerke)	.022	.044	.023	.059

Note. * $p < .05$, ** $p < .01$, *** $p < .001$; ^a Tests the hypothesis that all parameters are insignificant; ^b Tests the hypothesis that the effect of educational qualification is insignificant.

In order to gain a better insight in the relation between educational qualification and additional covariates on the one hand and the likelihood of participation on the other, we present the logit regressions coefficients and corresponding odds ratios in Table 4. The results for Model 1 show that the learning divide in formal adult education in Flanders is situated between low-qualified (i.e., lower secondary education or less) and medium-qualified (i.e., higher secondary education) adults on the one hand and high-qualified (i.e., tertiary education) adults on the other. In fact, compared to low-qualified adults, high-qualified adults are 2.6 times more likely to participate in formal adult education ($p < .001$). Compared to medium-qualified adults, they are 1.8 times more likely to participate ($p < .001$). Furthermore, although the results indicate that medium-qualified adults are 1.4 times more likely to participate than the low-qualified, this difference is non-significant ($p = .10$).

Table 7 Unstandardized coefficients and odds ratios from the logit regressions

	Models							
	1		2		3		4	
	b	Odds ratio						
Intercept	-2.984 (.180)	***	-4.021 (.429)	***	-2.894 (.193)	***	-3.497 (.338)	***
Educational qualification ¹								
Higher secondary	.342 (.204)	1.408	.180 (.208)	1.198	.392 (.213)	1.480	.151 (.220)	1.163
Tertiary	.943 (.204)	2.568 ***	.561 (.228)	1.752 *	.979 (.227)	2.663 ***	.425 (.246)	1.530
Tertiary vs. higher secondary	.601 (.118)	1.824 ***	.275 (.141)	1.463 ***	.587 (.143)	1.799 ***	.275 (.151)	1.316
Literacy			.002 (.002)	1.002				
Readiness to learn			.374 (.056)	1.453 ***				
Labour market position ²								
Skilled					-.114 (.180)	.893	-.121 (.178)	.886
Semi-skilled; white collar					-.310 (.177)	.733	-.242 (.179)	.785
Semi-skilled; blue collar					-.126 (.177)	.882	-.037 (.177)	.964
Elementary					-.110 (.266)	.896	.135 (.264)	1.145
Parent's education ³								
Higher secondary							.227 (.152)	1.255
Tertiary							.410 (.179)	1.507 **
Reading practice at home							.530 (.066)	1.698 ***
Level of trust							-.107 (.062)	.898

Note. * $p < .05$, ** $p < .01$, *** $p < .001$; Standard errors are in parentheses; ¹ respondents with lower secondary education or less are the reference category; ² respondents at least 12 months without paid work are the reference category; ³ both parents having lower secondary education or less are the reference category.

Adding the psychological covariates in Model 2 clearly affects the relationship between educational qualification and participation in adult education. In fact, when controlling for differences in cognitive skills and motivation, the higher likelihood of high-qualified adults' participation in formal adult education (compared to low-qualified adults) is reduced to 1.8 ($p < .05$), and among medium-qualified it is reduced to 1.2 ($p = .40$). Further, high-qualified

adults are 1.5 times more likely to participate than the medium-qualified ($p < .001$). However, in addition the results suggest that differential participation rates among individuals with different educational qualifications are not due to differences in cognitive skills ($p = .20$), but to differences in motivation ($p < .001$). In other words, the results suggest that low-qualified (and medium-qualified) adults participate less in formal adult education because appear to be less motivated to learn. Therefore, we can also more safely assume that the learning divide in formal adult education can, at least partially, be grounded in differential dispositions.

The results of Model 3 indicate that differences in labour market position do not serve as an explanation for differential participation rates among low-, medium-, and high-qualified adults. Overall, occupational status is not significantly related to the likelihood of participation. Furthermore, even when controlling for differences in occupational status, high-qualified adults are still respectively 2.7 and 1.8 times more likely to participate than low-qualified adults ($p < .001$) and medium-qualified adults. The difference in participation rate between medium- and low-qualified adults is, as in the baseline model, non-significant ($p = .07$). Stated otherwise, the results suggest that the lower participation rate among low-qualified adults is not due to their occupational positions that offer fewer opportunities to participate in formal adult education.

Lastly, adding sociological control variables to the baseline model in Model 4 revealed that these variables significantly affect the correlation between educational qualification and the likelihood of participation. More precisely, these variables neutralize the effect of the qualification level on the likelihood of participation. The results furthermore indicate that an explanation for the differential participation rate among the different groups is not found in differences in economic or social capital, but rather in differences in cultural capital. Both parental educational level and reading practices have a strong impact on the likelihood of participation in formal adult education. More in particular, adults of whom at least one parent is a graduate from tertiary education are 1.5 times more likely to participate in adult education ($p < .01$), and an increase of one unit in the reading practices-scale results in an increase by factor 1.7 in the likelihood of adult education participation ($p < .001$).

In conclusion, our study suggests that the learning divide in formal adult education between low- and high-qualified adults can be (partially) explained by differences in disposition on the one hand, or differences in cultural capital on the other. More precisely, it seems that low-qualified adults are less positively disposed towards adult education resulting in a lower participation rate. Alternatively, low-qualified adults participate less because they possess less cultural capital. Interestingly, our results also provide evidence for the fact that differences in economic resources do not contribute to the difference in participation in formal adult education in general, and do not serve as a possible explanation for differential participation rates between low- and high-qualified adults in particular.

4. Discussion: a Bourdieusian reading

Firstly, our study provides evidence that differences in participation rates in formal adult education based on people's educational qualification can be both explained by differences in dispositions towards adult education or differences in cultural capital. A second substantial finding is that differential participation rates cannot be explained by differences in economic capital. However, the 'psychological' explanation is not necessarily at odds with the 'sociological' one. In fact, in the view of Bourdieusian theory, they are clearly intertwined: through the concept of the 'habitus'.

The ‘habitus’ is a set of dispositions orientating one’s perceptions and practices (Bourdieu & Wacquant, 1992). The way we talk, dress, eat, the newspapers we read, the political parties we vote for, our success in school, ... overall, our behaviour is determined by our habitus, our dispositions⁹⁶. Distinctive of the habitus, as conceived by Pierre Bourdieu, is that it is class-related, or broader, related to our social position (Bourdieu, 1984). This social position, the place we occupy in society, is ordered along two principal axes, namely the volume and composition of our ‘capital’, primarily our economic and cultural capital. ‘Classes’ can be distinguished on the basis of the volume of their capital (more as opposed to less capital), whereas ‘class fractions’ can be distinguished on the basis of the composition of their capital (more economic than cultural capital as opposed to more cultural than economic capital). The resulting social field is a complex mosaic of social positions, each with their distinctive habitus⁹⁷. In other words, the habitus can be (causally) linked to one’s social position, and thus capital, i.e. primarily the social position of the family (Bourdieu & Passeron, 1990). The fact that our study reveals that both motivation (as an element of disposition) and (parental) cultural capital strongly relate with participation in adult education, and more so than adults’ level of educational qualification, is indicative of this notion.

The logic, however, is one of circular causality. Through the habitus, the social structure is reproduced. People from the working class, for example, develop certain views on the opportunities society has to offer, and act upon these ideas. As such, they will reproduce their social position as working class (Dumais, 2002). To fully capture the link between habitus and cultural capital on the one hand, and practices on the other, Bourdieu points out that we also have to consider the ‘field’ in which both are operative (Bourdieu, 1984). The concept of field denotes ‘... more or less autonomous microcosms of social practice...’ (Flemmen, 2013, p. 329), for example the field of formal adult education. Each field is, on the one hand, defined by the capital that is accumulated within it, and by the capital that is used as ‘currency’ to this end on the other. Firstly, in the field of formal adult education, people primordially struggle for the accumulation of cultural capital (in the form of educational qualifications) – although it can also be argued that some participate in order to enlarge their economic capital (e.g., educational participation as a means of improving their labour market position) or social capital (e.g., educational participation as a means of extending one’s social network). Secondly, the results of our study are indicative of cultural capital being the most important currency within the Flemish field of formal adult education. More particularly, the results indicate that both economic and social capital have no significant impact on participation in formal adult education. Since cultural capital is at stake, it equally explains why low-qualified adults participate less than high-qualified adults, for the former lack the means for participation. It would, however, be interesting to examine whether the same logic applies in other countries/social systems. Boeren *et al.* (2012), for example, established that motives to participate in adult education also depend on the education system and social policy, and that countries can be ‘clustered’ around welfare-state regimes types. From this, we gather that participation in formal adult education might be linked to other forms of capital in other countries; and that differences between countries could be linked to differential macro-institutional settings.

⁹⁶ Notice that some authors argue that ‘determinism’ in Bourdieu’s writings should not be interpreted in terms of ‘fatality’, but rather in terms of ‘causality’ (e.g. Peters, 2014).

⁹⁷ In its most simplified form, the social space is composed of three basic classes: the upper class, the middle class, and the working class. Within each class, we can further differentiate between class fractions – e.g. within the upper class we can differentiate between fractions with more economic capital, such as captains of industry, and fractions with more cultural capital, such as university professors.

In view of this, we argue that the results of our study are relative to Flanders (Belgium). This is an important limitation. Further investigation of between-country differences in effect of (cultural) capital and dispositions on the likelihood of participation would be interesting, and could permit us to establish correlations cross-nationally. A second limitation derives from working with secondary analysis. As PIAAC was primarily a survey into the competencies of adults, not into adults' engagement in adult education, potentially relevant information on participation in adult education is not available or only available by proxy. This means on the one hand, that potentially confounding variables could not be controlled for in our study, and, on the other hand, that some of the measures used in our study only incompletely reflect the concepts of the theoretical framework. Finally, it should be noted that the results presented in this paper cannot rightfully be interpreted in terms of causality, but only in terms of correlation. A causal relationship can only be assumed on theoretical grounds.

In sum, our results direct us to question the capacity for the Flemish formal adult education system to be a means of change; or more precisely, a socially undifferentiated means of change. In general, we established that adults endowed with more cultural capital (the high-qualified) are more likely to participate, ultimately improving their social position through cultural capital accumulation. However, those in most need of cultural capital (the low-qualified) are less likely to participate; and their participation seems to be inhibited precisely by their lack of cultural capital. In other words, the field of formal adult education may not be a likely instrument for the latter to improve their social position; to bring about change in their 'condition'. However, this does not necessarily entail that change for them is impossible altogether. In fact, our study rather points out that in order to increase participation in formal adult education, social background of the potential candidates should also be accounted for. Interventions to increase participation are not likely to resort the same effect on different population groups; and, thus, targeted interventions might be a more preferential approach when aiming at increasing participation of specific groups. These approaches should not only be confined to the field of adult education, but should be considered in the field of initial education as well. Since individual cultural capital is (partially) a product of the prior educational career, interventions can also be aimed at increasing the level of cultural capital within initial education.

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Adults Education “for the workers by the workers”: contradictory experiences of self education in worker schools of Unique Central of Workers (Central Única dos Trabalhadores – CUT/Brazil), in the 1990's and 2000's.

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Abstract. This paper analyses the projects of education carried out by Unique Central of Workers (Central Única dos Trabalhadores – CUT) from the 1990' to the 2000' in Brazil. It sustains that these projects became prisoners of the *State-rights fetish* because of the necessity of funding the trade movement, in that historical context of mass unemployment, growing precariousness of labor, weakening of social movements and trade unions. In this way, the increasing erosion of the ideal of democratic and emancipatory model of self education turned the CUT's speech into a function subordination to market principles of productivity, competitiveness and employability. The research focuses on the educational projects undertook by participating in institutional forums of the Public System of Employment (Sistema Público de Emprego – SPE) and by managing the Fund of Support to the Worker (Fundo de Amparo ao Trabalhador – FAT). It works specially in the scope of public/State funding for the worker's Education that was negotiated, markedly the programs of Professional Education and of Capacity Building of Advisers of Employment, inside the National Plan of Professional Qualification (Plano Nacional de Qualificação Profissional – PLANFOR).

Keywords: workers education – State-rights fetish – contradiction – employability

Introduction

“Perhaps like no other moment in Brazilian History, has the debate about Education mobilized in such an intense way the union movement, beyond the sectors of education themselves, like in this end of century. The theme of Education, particularly of youth and adults, is present in the discussions about Education's policies direction in the country, as well as in the debate about the regulatory milestones of the relations of capital and work, in the context of globalization of economy and production, of the advance of misery and unemployment, of social exclusion.” Tortelli, CUT's National Secretary of Formation in the presentation of the Memory of Formation in the First National Conference of Politics of Formation of CUT, 1999.

The projects of Education carried out by Unique Central of Workers (Central Única dos Trabalhadores – CUT) became prisoners of the *State-rights fetish*⁹⁸. Maybe that is the fundamental hypothesis of the present paper. Based on previous research⁹⁹, the points presented from now on reinstate the debate about the conceptions and practices of the New Trade Unionism in Brazil¹⁰⁰. We have investigated its proposals of rupturing with the official

⁹⁸ Comprehension in which, concealing coercion and class character of the State in present time, the democratizing and socializing capacities of its institutions are idealized.

⁹⁹ AFFONSO, Claudia. “A CUT conselheira, tripartismo e formação profissional. Concepções e práticas sindicais nos anos 1990”. Niterói, UFF, 2001 - Master's Dissertation. And AFFONSO, Claudia. “Relações (des)educativas entre o sindicalismo propositivo e o Estado no Brasil (1990-2000): contradições de uma experiência”. Niterói, UFF, 2007 – PhD Thesis.

¹⁰⁰ Although it has been created by the international literature to name the new forms of unions born in the end of

corporate unionism, part of the Corporatist State¹⁰¹, and of disputing of the State¹⁰². The text studies the (negative) educational relations between the State and the *propositional unionism*¹⁰³, from the 1990's and 2000's, notably the ones sustained by participating in institutional forums of the Public System of Employment (Sistema Público de Emprego – SPE)¹⁰⁴ and managing the Fund of Support to the Worker (Fundo de Amparo ao Trabalhador – FAT). We focus specially public/State funding for the worker's Education that was negotiated, markedly the programs of Professional Education and of Capacity Building of Advisers of Employment, undertaken by the Central, inside the National Plan of Professional Qualification (Plano Nacional de Qualificação Profissional – PLANFOR).

The historical context in which the object is situated corresponds to the advance of the neoliberal model both in the dimension of restructuring/breaking down the structures of production and exponential growth of unemployment and of State's reform. The context is also characterized, in the social field, by the dimension of shattering of the progressive social movements, including the *cutist* unionism.

The establishment of the educational action line as the *cutist* unionism's priority strategy of actuation is fast and involving¹⁰⁵. The multiple formative/educative spaces, old and new,

the 19th century, the term “new unionism” (novo sindicalismo) is used in Brazil to appoint the renewal of union action in the late 1970's, notably in the ABC Paulista area, involving issues of Labour and Citizenship. In CUT's website one can read “Present in all economic sectors of the country, the CUT is the biggest national central in Brazil and in Latin America and the 5th largest in the world, with 3,806 affiliated entities, 7,847,077 associated workers and 23,981,044 workers in the base.” **Principles:** The CUT defends freedom of association and autonomy with the commitment and the understanding that workers have the right to decide freely on their forms of organization, membership and financial support, with complete independence of the State, governments, employers, political parties and groups, faiths and religious institutions and any organization of programmatic or institutional character. For the Central, the struggles of the working class are sustained by the unity of the workers' will and political conscience.”

¹⁰¹ Corporatist State is the one that, assuming the unity of interests amongst classes, advocates the harnessing of the unions by the State and making its functions bureaucratic.

¹⁰² Rodrigues (1992) grants the to advance of New Unionism the possibility organized workers had to influence in the political system, including the executive, legislative and judiciary powers. The author named that “trade union power” (poder sindical).

¹⁰³ Proposal born in the interior of CUT in the early 1990's, which defends the articulation of mobilization actions and direct action of the workers with the participation in institutional forums of discussion of public policies. Historically, in the internal debate of the Central, such proposition was always in opposition to the thesis of class-character unionism.

¹⁰⁴ Although the National System of Employment (Sistema Nacional de Emprego – SINE) has been created by General Ernesto Geisel in 1975 through the Decree nº 76.403, attending partially to the 88 Resolution of International Labour Organization, at the occasion weren't established neither the tripartite administration of the system, nor the financial mechanisms of support. The unemployment insurance, one of the most important duties of the system, was only created in 1986 and the resources for the upkeep of the benefit were only defined after the 1988 Constitution.

¹⁰⁵ The principal propositions on the theme date from 1992. The Projeto Integrar of the National Conference of Steel Workers (Coferência Nacional dos Metalúrgicos) was the first of this modality in 1996. Between 1998 and 2008, CUT has carried out the Integral Project of Training of Trainers in Professional Education (Projeto Integral de Formação de Formadores em Educação Profissional – FFED) and the Capacity Building of Advisers for Municipal and State Government Commission of Labour, Employment and Income (Capacitação de Conselheiros das Comissões Estaduais e Municipais de Trabalho, Emprego e Renda), reaching over four thousand people. In 1999 and 2000, the Integration Program (Programa Integração) offers basic, high and technical education, oriented towards those unemployed or under risk of dismissal in 26 states, reaching, only in 2000, 9697 students. Also in this period, the Sowing Project (Projeto Semear) was introduced – of basic and technical education – for rural workers, which had as emphasis the discussion of sustainable and supportive development. Attending to 14740 trainees from the 4 states of the southeastern region, this project was conducted in 115 municipalities. The CUT-Contag project of training of leaders and technicians in sustainable development in 2000 involved 17718 trainees in 200 municipalities of 24 Brazilian states. The Northern Wind Program (Programa Vento Norte), carried out in Roraima, Amazônia and Pará states, reached 9180 trainees in 2000. The Northeast Regional Program (Programa Regional Nordeste), involving activities of increasing in

demand us to make explicit the analytical approach adopted in this text. In such way, even if we consider the union leaders' political practice in their social environment, from the union boards up to the strikes, as broad and traditional formative/educative spaces, the object we are concerned with is other. Our focus, once again, is in the projects and programs of professional formation/education specially and willingly created to such purpose, sponsored by public resources and carried out in a innovative way by unions or union schools in Brazil between the 1990's and the 2000's. The mediation of the State, in wider or stricter sense, will be, therefore, a specificity of the pedagogical relationships analyzed here.

Considering the dynamics of the object of study, we warn that there are no single lines of determination in the analyzed formative/educative processes and, therefore, tensions and contradictions between spheres or groups of interest in the very interior of the Central are observable. An example of this can be taken in the different speeches on Education delivered by the high leaders of the Central, compared with those produced by the formers/educators from CUT's the union schools. It is not uncommon that the educators sustain *progressive* or popular education tradition related positions, while the leaders reveal adherence, more or less awarely, to the technicist or economicist assumptions in Education. The participation in commissions, boards and forums of the extended State has been revealing itself to be, effectively, a space of socialization of union leaders in the pedagogy of hegemony¹⁰⁶.

It was also verified in the research that, although potentially democratizing of the State, these commissions have been progressively transformed into dialogical spaces with no effectiveness in social transformation. Moreover, we have observed that the centrality which the dispute for public resources has acquired – both for the conducting of educational activities and for the maintenance of the union activity – resulted in an instrumental subordination of theses educational practices to the dominant economic rationale. So, while in the local spheres – Municipal Commission of Employment – the debated themes and problems could refer to local sustainable development and to the general educational and professional necessities to it associated, at national level – Deliberative Board of the Worker's Support Fund (Conselho Deliberativo do Fundo de Amparo ao Trabalhador – CODEFAT) – the disputes and pacts necessary to the acquisition of resources have been made in the field of *productivity, employability and competitiveness* ideas (Guimarães, 2011). It is in such way that the cutist union leaderships became managers of the policies of the State and became not only learners, but also educators of the pedagogy of hegemony, conformists and conformers of capital's sociability. As Paulo Freire said once, “The oppressed, instead of striving for liberation, tend themselves to become oppressors.” Therefore, the principle of utopia, was replaced by the idea of inexorability.

1. Reflexing and Action amid contradiction: the speech of the formers.

schooling levels, Sustainable and Supportive Development (Desenvolvimento Sustentável e Solidário – DSS), family agriculture, among others, reached 10930 trainees in 2000. The Supportive Land Project (Projeto Terra Solidária), based in the south of the country in 275 municipalities, reached 2045 trainees with activities related to DSS and schooling levels increase. The Center-western Regional Program (Programa Regional Centro Oeste) also involved 2045 trainees in activities related to DSS, in 240 municipalities of the region. In 1999, the Central already had a National Plan of Professional Qualification Building (Plano Nacional de Qualificação Profissional), which intends to be the synthesis of its position facing the theme.

¹⁰⁶ The book “The New Pedagogy of Hegemony: strategies of capital to consensus education.” (Pedagogia da Hegemonia), organized by Lúcia Maria Wanderley Neves analyses the theme. The very denomination of the benches in the interior of the tripartite commissions of the SPE educates in the way of things. The benches are called of the workers, of the employers and of the public power. It is to be noted the implication of complementarity and of inexistence of State, but rather of a said “public power”.

The possibilities opened by the field of action described previously have led to the mobilization of formers/educators and union leaders, who have been dedicated to an accelerated process of reflexion, creation and implementation of educational programs, projects and activities, in the Union Schools of CUT, as well as in Federations and Confederations of Workers¹⁰⁷ in the 1990's and 2000's. Two formative fields soon stood out, given the availability of resources: the professional training and qualification, and capacity building of public policies advisors.

Marked by the tradition of popular, democratic and emancipatory education, the formulation of the action lines centralized the relations between culture, education – work – development; the idea of work as educational principle and the perspective of intervention for social changing. Philosophically identified with the concept of Man as subject of the historical process, the Integral Formation's plan (Formação Integral) defend the synthesis between subjectivity/objectivity, theory/practice and general formation/professional formation. In methodological terms, the emphasis will befall on processes, in problem posing, on investigation and the construction of categories of analysis, rather than the learning of ready-made theoretical explanations. The criticism on banking concepts of knowledge and the defense of the permanent education complete the framework. Synthetically, in the speech of an educators:

“We understand as Education, the lifelong processes of human formation which are undertaken in both formal and informal spaces, articulated to the production of material existence, allowing the access to the accumulated knowledge and the fully development of the individual. Such education will be of public character, maintained by the State and managed publicly, organized in an system with spaces of integral general formation and specific profound formation – guaranteeing the concrete making of production without injuring general formation. The transition to this model would happen in the incorporation and socialization of the formative experiences implemented in the popular-democratic governments, NGOs and popular movements; in the potentiating and expanding of the partnerships with universities; and in the democratization of the System S” (CUT/Union School 7 de Outubro).

The work methodology aligned with the critical conception of education, by stating that “(...) the necessities to articulate knowledge originated from various fields of knowledge into one totality of sense stimulated the building of methods, which, setting out from the accumulated not-systematized knowledge, could advance towards the theoretical formulations, in order to, following, go back to the field of experience and of the social and political practices, aiming to perform a new scrutiny from the mediations that have been built”. (Trindade, 2000: 28).

The developed method also involved collective processes of systematization and writing, which made possible to claim an theoretical statute of their own to these schools of the Central. The identification of the necessity of engagement in alternative projects of country development, and the denunciation of the limits imposed by the State to the effective democratization, were remarkable. The process of reflecting/acting, or praxis, was growing.

It would be up to CUT, through its Union Schools, to broaden the debate about the kind of public education that is in the interest of workers, and to generate alternative methodologies, capable of influencing in the process of transformation of Brazilian educational system as a hole. It is not by chance the formulation of the National Project of Development of

¹⁰⁷ The First National Conference of Cut on the theme, which took place in Belo Horizonte, received 717 people, from which 60,7% knew the actuation of the Central in the educational field for as long as only 2 year, and 95,6% participate in unions, federations or confederations.

Methodologies of Action and of several Projects of Professional Qualification (PNM-1997/1998).

However, also the difficulties brought by structural unemployment and precariousness of labor effect on the formulation of CUT's National Plan of Professional Qualification in that period. Hence, in place of experimenting with alternative methodologies, general or professional education activities were massively carried out. Such activities were marked by the quickness and repetition of traditional methods. This tended to take the space of union action, shaken by the crisis and undermining of the unions.

Furthermore, the very Central started to sustain a new education-related lexicon, rather associated with professional re-qualification as a way to guarantee worker's employability and competitiveness, facing the scenario of chances in reality. As it's very well known, the ideological background of these conceptions are both the theory of human capital and the developmentalist ideology.

Increasingly, short courses' supply, more and more practical/pragmatic, has occupied CUT's Schools' capacity of realization. In a short time, the notion of "public purpose of education" will be established in the Central's speech, as well as the apology that Education should take place in "public non-statal sector", and no longer in the public space. As it is known, the term "public non-statal sector" results from the social-liberal view, entailed in the Third Way and authorizes the emergence, at least in Brazil, of a group of profit orientated institutions financed by public funding.

The funding theme of union action is not commonplace. Let us remark the evaluation:

"In 1999, SNF/CUT has articulated in the scope of PLANFOR a group of demands through projects of Professional Formation for various categories and for the Central, from discussions with the vertical and horizontal structures and with the representatives of the Central at the States Commissions of Employment and at CODEFAT. This projects will be conducted in part by SNF/CUT and CUT's Union Schools, reaching the amount of R\$ 16 millions, that is, around 20% of PLANFOR's total resources and 37,93% of the resources destined to the Union Centrals, compared to R\$ 10,5 millions, 14,44% of PLANFOR's total resources and 24,76% of the resources destined to the Union Centrals in 1998" (CUT, 1999b:7).

Although the presented numbers in local currency, the Real, may mean little to the foreigner reader, the 35 million mentioned above correspond to somewhat seven times the annual income of the Central in contributions and monthly fees payed by the union members. We remark, yet, the value of the comparative method to make evident CUT's greater capacities of fundraising, compared to other union centrals and even to other states of the brazilian federation. Although it's not the only, this was certainly one of the ways of learning the pedagogy of hegemony and of subordination of the educational projects to the conformity and continuity logic in Brazil.

2. Education, citizenship and State-Rights fetish.

This is certainly one of the dimensions of contradiction in the historical trajectory of CUT. Having influenced in the Brazilian process of redemocratization in the 1980's and expecting its continuity in the 1990's, this union Central participated in the political dimension of civil society's expansion and, contradictorily, seems to be one of the orchestrators of its capture by the market rationale.

The CUTist presence in the State has been analyzed as corporatism and its actualization, the

neocorporatism. Another analytical line¹⁰⁸ has centralized the role played by the institutional and citizens fights in the ground of dispute for hegemony in the apparatus that constitute the *extended State* or the *civil society*. Based on the propositions made by Gramsci, those ideas, transformed into political agenda, were assimilated by various organizations and movements, which have disputed the conduction of the Brazilian redemocratization process in the 1980's and 1990's. Coutinho (1991) has pointed out the attempt to make a positive/optimistic perspective of the concept of civil society in Brazil, specially by the social movement, in that moment of struggle against the military dictatorship. Understood as space where active citizenship and democratizing force take place, the advance of the civil society over the State has become a cliché of the more engaged speeches. Therefore, the negativity and the dimensions of restatement of the bourgeois hegemony and of advance of the market logic were withdrawn from the concept. Civil society should be considered as a space of counter-hegemonic struggle, but not of restatement of the bourgeois logic. The recurrence of this argument results, as it seems, in another field of theoretical and political risk: the comprehension of the coercive nature of the State and of the implicit or explicit violence in the civil society are emptied. From a political point of view, the consequences of such approach are countless, however the emptying of alterity and contradiction, the primary motors of class struggle and of political action, may be the most important.

The comprehension of the State phenomenon in capitalism become a central objective to our analysis. We opt, thus, for an approach to the phenomenon mediated by the idea of *State-rights fetish*, shaped by the Argentinian sociologist Guillermo O'Donnell, in the expectation of not losing from sight the tension between the components of the State: leadership and domination. By understanding the State as “(...) component specifically political of domination in a territorially particular society” (O'Donnell, 1981:72), we stress the less valued component by the somewhat romantic reading of the civil society performed by the left-oriented intellectuality and the militancy in Brazil in the 1980's. O'Donnell enlightens our point of approach and restates the negativity of civil society,

“The State which interests us here is the capitalist State. The modality of appropriation of the value created by work constitutes the fundamental classes of capitalism, through and by means of the social relation established by such creation and appropriation. The mechanisms and consequences the most ostensible of this relation are economical. The principal relation of domination – although not the only – in a capitalist society is the relation of production between capital and worker, by means of which the value of work is generated and appropriated. This is the core of the civil society, its principal of contradictory ordinance.”(Idem: 74 – emphasis added).

Considering this particular State's particularities of the birth - the separation of the bourgeois from the coercive forces previously utilized to maintain the exploration of the laborers, it is to be seen the particularity of fetishization of the State's process, which, in the case, should give birth to the conception of State's neutrality face both bourgeoisie's and proletarians' interests. As the capitalists do not control completely the coercive capacities of the State, it appears as not-capitalist, providing not direct support to the proprietary class, but guaranteeing relationships of exploration.

Not being directly controlled by either class, State's capacity of coercion seems reasonably autonomous, which makes believe in a rupture between society and State, “(...) and the reciprocal externality to which it condemns is the main basis of the masking of the State as

¹⁰⁸ Coutinho (1991), Neves (2005), Nascimento (1999), Oliveira (1998), amongst others.

guarantor of domination in society” (Idem: 80).

Thereby, considering that the fundamental relations of capitalism appear disconnected from any means of coercion, the presence of the State is also not recognized in them. Or, to put it differently:

“(…) the reification of the capitalist State in its institutions is the typical modality of its appearance – reason why the critic of this State should begin by uncovering it as an aspect of the domination of society. Likewise money and merchandise, the State institutions are a fetish. Emanation and simultaneously concealment of the contradictory relation underneath, the fetish does not only appears as exterior power. It is also a determinant of common consciousness: its modality of externalization tends to conduct a perception of the social world, which is in itself a mask to the underlying reality. It is not restricted do capital based on money, but on relations of production. Nor the capitalist State is reached setting out from its institutions, but from the capitalist relations of domination.” (Idem: 83 – emphasis added).

Being the State, in its extended meaning, educator and fulfilling its role of creating the “civilization”, the “morality” and the acceptance of the broadest popular masses relating to the necessities of economic development (Gramsci, 2000b: 23), it produces ideological and cultural mechanisms of its own pedagogy. The threefold commissions of the SPE and the educational projects there discussed and here presented pose an example.

3. Agreements must be made to avoid conflicts.

If our hypothesis is correct, the pedagogical process experienced by the leaders of the Central throughout the 1990's and 2000's, inside the extend and strict spaces of the State, eventually produced new ways of submission of the CUTist union movement to the Sate, transmuting it into “transmission belts” of privatizing policies of the public funding, under the mysticism of the participative citizenship and of the expansion of public non-statal sector.

The exemplariness of this experience, inside the strategy of *propositional union action* formulated by the time, guarantee connection with the indictments that tie the political practice of the Central to the State.

The theme is illustrate by a headline from one of the main Brazilian newspaper, which, in 2007, associated those monies to the Central's reactions, regarding the perspective of extinguish of the union dues approved in the Chamber of the Deputies. The newspaper “O Globo” attested:

“The resistance of the union centrals against the end of the mandatory union contribution, put to a vote on the Senate, hides a problem of cash flow maintenance and is linked to the end of the allocation of the FAT's resources by determination of the Court Auditors of the Union (Tribunal de Contas da União – TCU). In a series of investigations, the technicians from the TCU have found out a spree with public money and a menu of irregularities in the covenants signed between the entities of the Ministry of Labor in the field of qualification of the workers”.

We point out the observation by some actors that “the unions have become part of the State”. The more complete diagnosis, made by the sociologist Francisco Weffort, says: “the unions were absorbed by the State, not even by the government. The centrals receive resources from FAT. When the new unionism grew up, instead of changing the State, it was absorbed by the State. This is happening since before Lula arrives at the presidency. When he came, it became

a piece of cake.”¹⁰⁹

While facing in a contradictory way both the historical context and the challenge of representing the dismissed, underemployed or precarious workers of all kinds, CUT has tried and apparently failed to “(...) reconstitute the policies of social antagonism, in such a way as to grant to unionism a new role in society, a more political unionism, less sectorial and more supportive, an unionism with an integrated message and a civilizational alternative, in which everything is connected: work and environment; work and educational system (...)” (Santos: 1999, 66). In this context, CUT made itself pupil and master of the pedagogy of the State.

The analyzed projects, we believe, used to dialogue with the same pressures of the objective reality: on the one hand the unemployment, the changes in the composition of the working class and in the fractions of this class organized around CUT, and, in the other hand, the reform of the State and the opening of the spaces of the “new” kind of dialogue. It seems that the Central has taken refuge within the State, in the expectation of shaping its basis and, diluting its identity of class, has distanced itself from such possibility.

The theme is polemical. Oliveira (1998) attributes to the organized workers the task of organizing the disorganized, informal, underemployed, precarious. Santos (1999) names “rebuilding” the policies of social antagonism.¹¹⁰ Genro (1999) sees there the possibility of generating new political ways to reunite the political societies formal and informal and of generating “activities of self-affirmation of one's human dignity [as] a new utopian reference to the left”. Leher (2006) sees that “nowadays, no left-oriented force in the country is capable of to call up a large contingent of militants to perform this tackling (against the main centers of power)”.

Oliveira (2007) adds that

“The gravest problem is in society, in the movements that have lost strength, in a certain cooption of the trade unions, it is there that resides the danger. Though the relation between social movements, workers and theoretical production is not direct and causal, if you do not have claiming and contesting movements of the social order, the theory loses its nourishment. In Brazil, something like that is going on, a society of conformist consensus has formed, which takes the contesting force and conditions away.”

In times so “interesting”¹¹¹ like those we live now, in which identification, mobilization and organization of working classes is strongly burdened by the change in contemporary productive pattern and sociability, we observe that the theoretical production in the field of Social Sciences, in general, and in the field of Education, in particular, “loose nourishment”, retreats to more or less idealist positions, true “illuminist temptation” (Ribeiro, 2000). It distances itself from the apprehension and systematization of the contradictions and dilemmas of history. The *State-rights fetish*, understood in an structural role in the proposals of Education by workers to workers, is only one of the ways of such idealization.

¹⁰⁹ Quotes of Francisco Weffort in an interview to the newspaper “O Globo” from 28/10/2007.

¹¹⁰ “With the social movement lies also the responsibility of revaluing and reinventing the supportive tradition and rebuild its policies of social antagonism. It is necessary to draw a new, broader and bold arc of solidarity, adequate to the new conditions of social exclusion and to the forms of oppression that exist in the relations of production, extravasation so the conventional scope of the unionist claims, that is, the relations of production” (Santos: 1999, 66).

¹¹¹ So Leher defines actuality in “Tempos interessantes para a organização dos trabalhadores”. In: *Jornal da Adurf/Seção Sindical*, 03/05/2006.

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Empowerment as a “potential” emancipatory educational practice: cases from Tuscany

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(Objectives) This paper deals with some experiences in adult education developed in Tuscany in order to move beyond a functionalist understanding of emancipation and empowerment. **(Prior Work)** It reconstructs the Tuscan approach to adult education by presenting two specific cases of the experience of study circles carried out by the Provincial administration of Prato (Italy). **(Approach)** It links them with the discussion on the transition from a paradigm centered on education to a paradigm centered on learning underling the importance to focus on the educational practices and not just on the declarative aims of the policies under which they took place. **(Results)** The results of the experiences conducted in Prato speak of an educational model that, holding strongly to the need for a ‘society of widespread initiative’, has been able to boost demand for education through activities that enabled an autonomous and empowering management of learning. **(Implications)** Interpret these activities as elements of an individual and collective process that over pass the workplace dimension, allows us to attribute to them the status of potential emancipatory educational practices. **(Value)** The key contribution of the paper consists in the fact that it opens a different perspective on empowerment, presenting it as a potential emancipatory educational practice and underling how emancipation itself should be considered a process rather than an outcome of the education.

Keywords: Empowerment, Emancipation, Tuscany

Introduction

This paper deals with some experiences in adult education developed in Tuscany. It links them with the discussion on the meaning of its practices that take place since the 70s. The approach followed in this paper focuses on the development of foundational concepts of this field of study. In reconstructing the transition from a paradigm centered on education to a paradigm centered on learning, this paper aims to critically evaluate the functionalist understanding of two central concepts such as emancipation and empowerment.

This assessment highlights the importance of looking at educational practices beyond the political discourse within which they are located. This work reconstructs the Tuscan approach to adult education by presenting two specific cases of the experience of study circles for safety in the workplace carried out by the provincial administration of Prato (Italy).

This purpose, rather ambitious for a contribution of this extension, suggests to specify in advance the limits. The perspective adopted will not comprehensively explain the impact of the transformations that have occurred in the field of adult education. It simply suggests that a narrow understanding of the concept of empowerment may obscure some relevant practices.

The contribution consists of four sections. The first attempts to reconstruct the evolution of the debate on adult education. The second presents the two most commonly used explanatory models to account for this evolution. The third focuses on the impact that this development has had on the understanding of concepts such as emancipation and empowerment. It also suggests some alternatives. The fourth section presents two experiences of adult education, including them within the commitment of the Tuscan Region to create a “society of

widespread initiative". In the conclusions, some of the results of these experiences are used to suggest an interpretation of empowerment as a "potential" emancipatory practice.

1. The evolution of the discourse on adult education

In many appreciated contributions of sociology of education, many authors divided the educational policies of the postwar period - the period in which we are interested- in two periods. According to these contributions, the first period departs from the end of the war until the seventies while the second crosses the threshold of the twenty-first century from the end of the seventies. (Cobalti 2006, Munck 2002, Crouch1999) .This periodization analyzed in the light of the economic and social changes that have crossed the twentieth century shows that in many cases a new model of governance appears among education systems.

In the context of adult education studies, this periodization is offered by who suggest a close link between educational policy and the discourse on adult education. (Fejes, Olesen 2010, Rubenson 2006, Biesta 2013). The whole of this literature, taking into account the main international publications in the field of adult education, highlights in particular two elements. On the one hand, it is found that "much of the recent discussion in adult education seems stuck in a contradiction between different educational cultures."(Fejes, Olesen 2010). On the other hand, it is recognized that "this contradiction between different educational cultures must be seen as a temporary frontline in a much more comprehensive historical transformation of the role of the education and learning of adults" (Fejes, Olesen 2010). The historical transformation to which Fejes and Olesen relate in this quote can be attributed to what many other authors indicate as the conceptual shift from 'education' to 'learning'.

In some of his works published between 2006 and 2009 Kejell Rubenson identifies two generations of political thinking informing the notion of adult education. From his point of view, the first of these, from the 1960s to the 1980s, was strongly bound to the emerging notion of lifelong education, while the second, beginning in the 1990s, exemplifies societal concern with the challenges and threats posed by contemporary globalization processes. This concern found its expression in the main production on lifelong learning (Rubenson 2006). In the same directions, Barros emphasizes how, over the past six following decades, we have moved from 'thirty glorious years' to 'thirty disastrous years'. Using the prism of a critical sociology of education, she finds that "in the sixties, lifelong education is understood, as an educational project that is continuously inter- relating with the individual as well as the social dimension of education, and is aimed at the construction of a 'new man', and the offer of a humanist collective system of values" (Barros 2012). According to her analysis, this dominant understanding was quickly replaced in the 21'century by the concept of lifelong learning.

The most frequent interpretations of the concept present lifelong learning as a key tool for adaptation to change. The concept is also perceived as the best educational tool to increase flexibility and economic competitiveness. In another sense, it is seen as a policy to prevent forms of social conflict and a factor of employability and professional promotion. A final point of view shows it as a strategy to develop consumer-citizen participation in the social, cultural and political spheres. Confronting them with the understanding of lifelong education has convinced several observers that the two concepts identify different paradigms that involves the adoption of specific underlying principles that imply very different practices (Barros 2012).

For many authors the conceptual shift from 'education' to 'learning' is well documented in the productions of transnational organizations. In 2012, Milana has reconstructed this shift using the documentation of UNESCO and OECD. Her analysis points out that the concept of

lifelong education first came to international attention thanks to two publications by UNESCO (Lengrand 1970; Faure et al. 1972). In the same period, the conception of recurrent education, launched by the 1969 Conference of the European Ministers of Education, was adopted by the OECD. After a period of partial convergence, the debate within UNESCO and OECD grows in the mid-1990s. With the publication of 'Learning: The treasure within' by Jacque Delors et al. (1996), UNESCO took a stand against the diffusion of human capital theory that had progressively permeated the OECD's policy. According to her reconstruction, the publication of the report 'Lifelong learning for all' (OECD, 1996), demonstrate that "originally intended as a means for personal and social development, the concept (of adult education) today is primarily associated with economic growth and the global competition of nations and geopolitical regions" (Milana 2012).

2. Two models of explanation

Following this group of authors, we can say without doubt that the transformation of the vocabulary of adult education is the political synthesis of changes in the societal functions of the education and learning of adults. These changes require a broader reflection on the causes that generated them.

In 2006, Biesta concludes that the shift from an education paradigm to a learning paradigm represents the unintended outcome of a number of developments. Among them, he includes: (1) the impact of new theories of learning, particularly constructivist theories, which put the focus more strongly on students and their activities than on teachers and their input; (2) the (postmodern) critique of authoritarian forms of teaching; (3) the so called "explosion" of non-formal and informal learning activities, (4) the individualising impact of neo-liberal policies and politics on education. Even if the main quality of this work consist in the fact that Biesta insists on a mix of trends related to the shift rather than on a single reason explanation, several observers have attributed the change to two main causes. They present them as partially exclusive. On the one hand, there are those who refer to the emergence of neo-liberal society, denouncing that education has moved from an approach related to the welfare to a market-related approach. On the other hand, there are those who underline the need to rethink education (especially adult education) under the light of the knowledge society, which makes impossible not to consider the production, dissemination and acquisition of new forms of knowledge from individuals as the greatest source of countries' wealth.

Particularly among economists, an abundant literature recognizes a great peculiarity in the first period that we have identified. In the footsteps of Polanyi, Ruggie suggests that the first three decades after World War II can be identified with a form of liberalism embedded in social situations that contain its negative aspects (Ruggie 1992). The centrality of economic concerns on the one hand and the role assigned to the state on the other hand have made mention of economic nationalism as the formula that characterized the thirty glorious years of the adult education (Barros 2012).

Next to this interpretation, we find the interpretation of scholars that in the footsteps of Castells have traced the paradigm shift into the emergence of the network society. In 2008, Castells stresses that "towards the end of the second millennium of the Christian era a technology revolution centered on information technologies began to redefine rapidly the material basis of society" (Castells 2008). From his point of view, what has happened since the 70s coincides with the birth of a new mode of development where the source of productivity lies in the technology of knowledge generation.

Moving from theoretical categories to historical change, Castells argues that "it is not possible to understand the rise of the network society without looking at the interaction of two relatively autonomous trends: the development of new information technologies and the attempt of the old society to obtain new tools using the power of technology to serve the technology of power "(Castells 2008). This statement suggests that what is called the 'neo-liberalist turn' and its implications for adult education have not been socially determined but rather technologically induced.

3. Emancipation and empowerment

According to what has been said, we can take for granted two facts. The first is that the adult education has historically developed complementarily to the greater history of educational development policies. The second concern the fact that starting from the 80s the discourse on adult education has been "constrained" to a different understanding of human learning needs. This different understanding can be interpreted as the Consequence of the neo-liberalist turn or as the result of the technological revolution.

According to these statements, we can return on a work of Biesta that highlights two distinctive points of the discourse of learning (Biesta 2013). Biesta observes that from the 80s, the word 'learning' has become a popular concept in educational research, policy and practice. According with the authors mentioned above, he notices that this process is visible in the discursive shift that characterizes in particular the language of adult education.

The very fact that this field is now being called lifelong learning already highlights the impact of the language of learning on this domain" (Biesta 2013).

In what he defines 'the learning age', learning language has helped to transform teaching in a non-controlling and non-authoritarian practice, but its rise had also some less desirable consequences. Two are the main problems of 'learnification'. The first is linked to the fact that learning generally denotes a process or an activity in a neutral way with regards for content, direction and purpose. The second concern the fact that learning is an individualistic and individualizing term.

learning is, after all, something one can only do for oneself; it is not possible to learn for somebody else (Biesta 2013).

The fact that 'learnification' obscures crucial dimensions of education such as content, purpose and relationship, has convinced Biesta to question the language of learning from a critical point of view in order to highlight the political 'work' that is done with and through it. From his point of view, the idea that lifelong learning is, first and foremost, about the development of human capital, so as to secure competitiveness and economic growth, played a central role in the transformation of lifelong learning as a right that individuals can claim into a duty that all individuals need to live up to.

If under the lifelong education 'paradigm', individuals had a right to lifelong education and the state a duty to provide resources and opportunities, under the lifelong learning 'paradigm', individuals have ended up with the duty to learn throughout life whilst the state now seems to be in a position where it can claim the right to demand of all its citizens that they learn throughout their lives (Biesta 2013).

The transition from the 'right to education' to the 'duty to learn' is kept also by Milana. Reporting that in OECD words lifelong learning "covers all purposeful learning activity...for

all individuals who wish to participate” (OECD 2004), she underlines that the emphasis on the willing to participate can be seen as a subtle way to redefine the relation between the state and its citizenry (Milana 2012). The specific underlying principle that is implied in this redefinition claims that if individuals have to wish to participate in learning activities, government can leave to them the responsibility to provide their own learning opportunities. Some contextual transformations occurred in the last thirty years on the European educational market testify the strength of this underlying principle.

Several observers notice that in combination with these contextual transformations, there has been a move from 'emancipation' to 'empowerment' as one of the main goals of educational endeavours (Fejes, Olesen 2010). In the context of adult education, emancipation relates to the social movements of the sixties and the seventies. It is the result and the starting point of new policies and practices in the field of education and referred to the redistribution of opportunities on a collective level. Empowerment instead, is linked to a human capital approach and it is seen as instrument to enable individuals to adapt to changes, to improve their competences in order to survive in more and more competitive international work market.

Although this interpretation is reflected in the documents to which we have referred, the fact that we are witnessing the narrowing of objectives assigned to the adult education and the fact that this is alleged to empowerment should make us consider the possibility that in other fields the term shows an entirely different value.

Questions of empowerment have preoccupied researchers in a number of different fields. The concept of empowerment can be traced back to feminist and civil rights movements, to the social action ideology of the 1960s, to the self-help perspectives of the 1970s. In the 1980s, the concept was promoted further as a principal theory of community psychology (Rappaport 1981, 1985). According to Rappaport “empowerment means aiming at enhancing the possibilities for people to control their own lives” (1981). The different dimensions of empowerment appear in Rappaport's writings for the first time in the mid-80s:

Empowerment is a sense of control over one's life in personality, cognition, and motivation. It expresses itself at the level of feelings, at the level of ideas about self-worth, at the level of being able to make a difference in the world around us, and even at the level of something more akin to the spiritual. It is a process ability, which we all have but which needs to be released” (Rappaport 1985).

Confronting this with some pedagogical traditions it is possible to assume that, quite before the diffusion of the term among international organizations, empowerment found its main intellectual and practical foundation in the work of who have tried to tie together this theorizing approach and the common process of personal development, participation, consciousness-raising, and social action. The reference here is of course Paulo Freire. In his theory of critical consciousness (1972) he proposes a dialogical method that involves groups of individuals in a process of empowerment. This process starts from the reflection on their reality in order to look behind its immediate problems to the root causes. Then, the group examines the implications and consequences of these issues, and finally develops a plan of action to deal with the problems collectively identified. In so doing, group's dynamics emphasize the elimination of asymmetrical, paternalistic aspects of the leader/ teacher's role in the learning process.

This perspective allows us to take into account the possibility to look at the empowerment beyond its use among the international policies of learning. In the next paragraphs, we suggest

to engage a process of re-semanticization of the term in order to propose it as a potential emancipatory practice. In so doing, we focus on some local experiences that have taken place in Tuscany.

4. The study circles in Tuscany

The ambiguities and contradictions brought to light by the dynamics of appropriation of the idea of lifelong education or its reductions to lifelong learning, require us to think about a fact. If we do not want that “the manifestations of education induced by the different educational agents decide of the human essence, we must work because the man in his totality becomes the stimulus and the manager of education” (Federighi 1996).

In this perspective, the Tuscan region has a strong tradition of awareness of the need to take the point of view of the individual and the collective as a compass to guide the definition of educational policies. From a long collection of good practices, among them the experience of integration of services at Mugello and the Regional Law 32/02, it stands today as a laboratory. Through the application of the subsidiarity principle, which guarantees the support from the region to the individual choices in training, it attempts to reconfigure the system of adult education in order to create what Federighi called a ‘society of widespread initiative’.

The expression ‘society of widespread initiative’ refers to a society in which are carried out the conditions for the formation of individual and collective capacity to re-educate every form of organization. This ambitious goal sees the Region engaged in a process of consolidation and integration of the training network. This process is primarily based on the needs of the citizen. This setting allows us to interpret the demand for training not as a mere question of access to knowledge, but as the search for effective solutions to the challenges of existence (Federighi 1996).

The experience that we present is part of this logic. It is built on the commitment that the provincial administration of Prato has shown, since 2000, for security issues in the workplace. The policy of participation enabled by the administration was a great tool for stakeholder involvement and it helped to elaborate the demand for training coming from the society. On this regard, we must remember two things. The first is that safety training is realized principally in the workplace and depends on the type of safety culture existing in the organization. The second relates to the fact that the safety training carried out outside the workplace acquires meaning because of the ability to respond to specific questions of knowledge (Federighi 2006). These actions have the effect to complete acquisitions provided by the organization through corporate training devices (Bernstein 1990). In the case of study circles triggered by the Provincial administration of Prato, these actions allow to overcome the drawbacks due to informal learning occurring in deleterious contexts through the stimulation of a process of self-directed learning.

A study circle is defined as a self-training activity based on the expression of the demand for learning of the participants. Participants, grouped in small groups, working with a tutor and some experts for a short period in order to acquire knowledge in relation to a theme chosen by themselves. Because the study circle is an example of the development of self-management skills of educational processes through cooperative learning, the study circles of Prato are geared primarily to the promotion of a network able to exchange experience and solve problems.

Each of the experiences that we analyze has involved a maximum of 22 people in a training course of about 24 hours. Although the circles were not designed as a tool to fulfill the

educational requirements related to safety in the workplace, they have involved participants interested in 1) convert the theory related to the law 81/08 in practical behavior, 2) transform what for the law is a duty in a genuine right, 3) remove cultural barriers that prevent the acquisition of a widespread culture of security.

"Security in practice for workers" is the study circle that the Province of Prato has dedicated to people engaged in basic care of elderly who live with them and their hosting family. This study circle has recorded an exceptional turnout (22 women, mainly from new EU member countries), bringing to light a critical area of this sector. The participants chose to discuss the lack of dividing lines between work and free time, home and business setting, private life and working life. They discuss also the social and psychological effects that this situation has on them. From the sharing of the problem, the group has gone to the identification of training needs. The actions planned by the group has been aimed at developing the knowledge as regards the rights and duties of this job category. The comparison strongly required, with the operators of a day care center that performs a similar job, has highlighted the issue of burnout and the delicate management of the relationship with the assisted and their families. The products emerged from the circle were presented by the tutor and discussed with the participants. The experience was considered very positive and has led to the creation of a network of workers that manifest a new demand for training on the aspects related to the protection of their health.

"Weaving security for immigrants" is the name of the study circle involving immigrant workers in the textile industry and construction. The 11 participants from different African countries have sought and received a specific action to support activities. With the inclusion of a mediator in the circle, the group has highlighted the difficulties of communication with the employer for both linguistic problems that for cultural reasons. The training needs have indicated the need to develop knowledge related to the obligations of the employer with respect to accident prevention provisions. This need has been joined with the need to map local services for immigrants. What emerged from the study circle was an unceasing demand for information, substantiated by proposals for a participated development of services for immigrants.

Having to take a stock of the results of the experiences presented, we can say that in reason of the fact that the study circle is aimed to stimulate self-directed learning through the mobilization of the knowledge that the group can reach, the action of tutors and experts was extraordinary important. By entering just a few moments in the life of the circle, the expert is configured as a resource of knowledge and a valuable node of the network that each circle wants to create. On the other hand, the presence of a tutor in possession of the basic information related to the subject has facilitated the establishment of relational dynamics enriching both from a strictly business point of view and from a personal point of view. Participants in fact, despite coming from different countries have shown a remarkable ability to be on the net. This allows them to develop forms of cooperation and mutual instruction also related to their everyday life.

5. Conclusions

The results of the experiences conducted in Prato speak of an educational model that, holding strongly to the need for work related educational policies, has been able to intercept the demand for training. The administration of the Province of Prato even within the constraints related to the goals of competitiveness and employability assumed from the Regional program, has been able to boost demand for education through activities that enabled

autonomous and empowering management of learning. These learnings have often over passed the working environment to result in the construction of a network at the same time professional and social.

If these considerations allow us to imagine the possibility to interpret the process that began within the study circles as a process of individual and collective empowerment, there are two facts that lead us to consider the emancipatory nature of this process. On the one hand, the study circles were the basis for a development proposal that involves immigrants in the design of immigrants' services. On the other hand, other participants immediately tried to use the knowledge gained within the circle to improve their position in the workplace and in the society.

Taking up a job by Tur Porres, Wildemeersch and Simons, who "want to open the perspective of VET as an educational practices in its own right, and hence will, as a potential emancipatory educational practice" (Tur Porres, Wildemeersch, Simons 2013), we suggest to broaden the conception of empowerment. In our perspective, the term, especially in the border areas between education and work, does not refer only to individual responsibility to develop a lifelong learning attitude and to adapt to fast changes in society. Some of the practices that is possible to link to it can engage individuals on an actual reflection on their living conditions and promote change.

To further explore the emancipatory potential of educational experiences connected to empowerment discourse we suggest to focus on the educational practices and not just on the declarative aims of the policies under which they took place. Moreover, in order to evaluate the emancipatory potential of them, we propose to think emancipation, not as an outcome or a function of education, but rather as a process in educational practices. From our point of view, if we want to reflect on the evolution of adult education we have to observe in practices "how the relationship is framed between teacher and students, between the teacher and the content, and both the relationship between teacher and students with the content (Tur Porres, Wildemeersch and Simons 2013). In so doing, we could move beyond a functionalist understanding of emancipation and empowerment which is prominent nowadays and reaffirm the spirit that has always characterized the adult education.

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Youth and Adult Education as a Fundamental Human Right and the Articulation of its Five Forms of Service in São Paulo-Brazil's Basic Education

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Abstract. The main goal of this project is to present the organization of Youth and Adult Education in the City of São Paulo, emphasizing the different forms of service. The author is the Head of the Technical Youth and Adult Education Division - DOT-EJA-SME since february 2013 e works in the implementation of public policies for EJA (Youth and Adult Education) and really engaged in renewing this form of Basic Education. Therefore, conducts, along with her team, the elaboration, orientation and monitoring of the actions of implementation of this policy in the Education Units and Associated Entities of the 13 Regional Education Directories of the City. In 2014 the EJA is being offered in 209 Education Unities; Modular EJA - Reorganizes the curriculum in modules; 14 CIEJA (Integrated Center for Youth and Adult Education) serves only young and adult students on all its shifts; CMCT (Municipal Center for Adult Alphabetization Training) turned entirely to the alphabetization at the Entities Associated with the Municipal Education Office. In the author's opinion the articulated coexistence of these five forms of services is fundamental to supply the young people and adults in their different mental times, socio-emotional, cultural and identity, as a form of education through their lifetime. Thus, this work presents these different forms of service, renewing, strengthening and empowerment of these young people and adults in São Paulo.

Keywords: Youth, Adults, service forms, articulation and flexibility

Introduction

The city of São Paulo is one of the top 10 most important cities in the planet. According to the IBGE data, year 2010, has 11.253.503 inhabitants.

The Municipal Education System of the city of São Paulo, consequently, is the biggest Education System of the country, with almost 1 million students. 8,2% of the 11,3 million inhabitants of the city. Along with the parents and relatives, it includes almost 5 million people, overcoming, the population of most capital cities in Brazil.

With more than 83,8 thousands of employees, between educator and supporting staff, the Municipal Education System has 1.459 schools around all the city runned directly by the Municipal Education Department. Add to it, the 343 indirect daycares, operated by associated entities, and the 1.171 agreements signed with private daycares and alphabetization entities (MOVA-SP), what totals 2.113 early childhood education and 546 elementary education.

The Municipal Education Department is organized in the chart below:



Gabinete do secretário - SECRETARY'S OFFICE

Conselho municipal de educação - MUNICIPAL EDUCATION COUNCIL

Secretário adjunto - Assistant Secretary

Chefia do Gabinete - Office Chief

Assessoria jurídica - **legal advisor**

Assessoria de comunicação e imprensa - press agent

Assessoria técnica e de planejamento - **strategic planing and technical advisory**

Assessoria especial sala CEU - CEU room Special's Advisor

Coordenadoria geral de núcleos de ação educativa CONAE - General Coordination for Educational Actions CONAE

Diretorias regionais de educação DRE - Regional Education Directory DRE

Divisão de recursos humanos - Human Resources Division

Núcleo técnico - Technical Core

Diretoria de orientação técnica DOT - Technical Orientation Directory

Divisão administrativa da SME - Administrative SME Division

Escolas - Schools

Source: <http://www.portalsme.prefeitura.sp.gov.br/anonimo/quemsomos/quemsomos.aspx?MenuID=165>

Figure 1- São Paulo's Municipal Education Office chart

Connected with the Municipal Education Department Secretary's office and the regional Education Directories (which totals 13) is the Technical Orientation Directory - DOT-G - that has as its main goals to build and implement the educational politics of the city, through political-pedagogic actions and technical orientation, formulating training proposals, building and monitoring of the pedagogical actions developed at the Schools along with the DREs.- Regional Education Directories.

It is inside the DOT-G - Technical Orientation Directory - that the Regional Youth and Adult Education Division - DOT-EJA - takes place, in which the author is the Director.

In the coordination of the projects and the team, since 2013, the main goal of the Division is establishing a common thread between all the Basic Education forms, emphasizing and respecting the development of the education from the childhood to adult life. In an specific way, the main goals are all to the renewing and organizing the Youth and Adult Education in the Municipal Education Department through the dissemination, valorization and articulation between the different forms of service at the EJA in the city of São Paulo, which constitutes the heart of this project and what we will explain later.

The increase of the demanded service, building an updated diagnostic on the EJA's students and educators in the city aiming the development of a curriculum that relates with the necessities of these subjects and the demands of the contemporary society are also goals, and the establishing of a partnership with the DREs teams.

The Regional Education Directories being the link between the Municipal Department and the Education Unities, one of the main tasks of the DOT-EJA is the formative. So, the formation workshops with the Pedagogical Teams of the DRES and the School Supervisors that follow up and are responsible for the EJA actions on all the city's regions is an action of the Youth and Adult Education Division's relevance. The formation workshops said take place every fifteen days, from 9:30 to 16:30 and subsidize the educators so they can act in the regions through the common thread that integrates the City.

Still in regarding of the actions, it is fundamentally important to highlight that after the EJA was always of the City's Educational Goals, nowadays the Youth and Adult Education is a part of the Target Plan of the city of São Paulo for the 2013-2016 administration. The Target Plan is built by a dialogue between the civil society, through participative plenary sessions and aims goals, priorities, strategic objectives, structural axes and territorial articulations on which seeks effective results. Therefore, EJA finds itself described in the Goal 07 that predicts an amplification of the enrollments in the Youth and Adult Education of 20 thousand vacancies, as well as the implementation of three (03) new Youth and Adult Integrated Education Centers (CIEJAs).

The main objective of this article is to present and discuss the organization that the Youth and Adult Education has in the Municipal Education Department, as well as the works that has been done at the DOT-EJA regarding the maintenance, valorization and articulation of the Forms of service provided by the EJA, what in the author's opinion reveals a policy that goes along with the educational and cultural necessities of the young and adults that haven't had the access to schooling at a proper age.

In the opinion of the author of this article, the valorization of different forms of service of EJA, is one of the main actions of the Youth and Adult Education in the City that points to the concern of the Municipal Department - DOT-EJA - with a education that increases the flexibility of schedule and space, extends the possibilities of access and permanence, and flags the social quality of the youth and adult education.

1. The Youth and Adult Education: Social Rights, Challenges and Perspectives

From the academic point of view, there is and increase interest for research and theoretical production about Youth and Adult Education in Brazil. Among EJA's theoreticians and researchers it is important to highlight the great contribution of the educator Paulo Freire for the Education and in a peculiar way, for this form of Basic Education in our country.

Paulo Freire wrote many books and established himself as a education militant, putting in practic his theoretical thoughts. In the book Pedagogy of the Opressed (FREIRE, 2007) Freire enfacizes the importance of the dialogue in the Education. A education that respects the student as a subject and that refuses an alienating education.

According to Paulo Freire "It's not in the silence that men make themselves, but in the word, in the work, the action - reflection[...] The dialogue is the meeting of men, their mean through the world, to pronounce it, not endind, thus in the me-you relation." (FREIRE, 2000, p.44)

The work of Paulo Freire is long and reaffirms the conviction of an liberating education that encourages social changes. According to the author "If the education itself cannot transform the society, without it, society will also not change." (FREIRE, 2000, p.44)

The Youth and Adult Education is in the Brazilian Legislation, (CF,1998 and LEI 9394/1996) where it acquires the dimension of Basic Education Modality having it's service regulated.

The Federal Constitution of 1988 (CF,1988) recognizes the importance of the Youth and Adult Education as requested by the society and affirms, in it's writing, the right of young people and adults to Fundamental Schooling, forcing the public authorities to offer it for free. And add to the

Art. 208. The duty of the State with education will be effective by ensuring:
I - Fundamental Schooling, mandatory and free, ensured, including, it's free offer for all of those who didn't have access at proper age; (Law by Constitutional Amendment No. 14/1996)
[...]
VI - Offering regular evening classes, that suites the demands of the student; (CF,1998, art.2018)

The right of these young and adult people to schooling, was reaffirmed on the Law of Directives and Bases of National Education of 1996 (LBD, 1996), in wich was put as a form of basic education, appropriated to the demands and peculiar conditions of this group. The title III says

TITLE III Of the Right to Education and the Dutie of Educating

Art. No 4. The dutie of the State within the public school education must be effective by the guarantee of:

VII - regular school education offer to the youth and adults, with characteristics and modalities that suites their necessities and disponibilities, to guarantee the access and permanence in school;

Art. No 5. The access to the Fundamental Schooling is a subjective public right, and any citizen, group of associated citizens, community association, union association, class or legal established entitie, and still the public ministry, claim the State Public Prosecution Office .

§ 1º. It is a dutie of the States and the Municipality, in colaboration regime, and with the Union’s assistance:

I - collect data about the population at school age for fundamental schooling, and the young people and adults that didn’t have access;

The Resolution No. 4 CNE/CEB (RESOLUTION, 2010) defines as National General Curricular Lines for Basic Education and in the article 20 it reaffirms the principle of respect to diversity and the necessity of the flexibilization:

“The respect to the learners and their mental times, socioemotional, cultural and identities is a guiding principle of all the educational action, and it is a responsibility of the system to provide conditions for the children, teenagers, young adults and adults with their diversities, so they can have the opportunity of receiving a training that responds to their own school age”. (RESOLUTION, 2010, art. No 20)

Although the Federal Legislation signs the right for the young people and adults to an quality public education, the EJA in Brazil and also in the world still represents serious challenges regarding to the universalization of the knowledge of the literate for the students, the social quality and the conquest is a right of this population and the Brazilian society.

The updated data still points to the high level of illiteracy among adults. According to the IBGE data (2010) the last census show a drop on the level of illiteracy among the population at the age of 15 or older. Despite this considerable reduction of 13,63% in 200 to 9,6% in 2010, it is real and notorious the elevated number of brazilian citizens who are still marginalised (or excluded) of a social participation that promotes the quality of life and social participation.

Still based on the IBGE data, the level of absolute illiteracy among young people and adults, add up to 3,2%, as seen on the chart below:

Table 8- The absolute illiteracy among young people and adults in São Paulo

Age Group	Illiterates	%
15 to 24 years old	18.374	1,0
25 to 39 years old	45.237	1,5
40 to 59 years old	100.886	3,6
60 years old and more	118.975	8,9
Total	283.472	3,2

The 3,2% may seem low at first, from the statistics point of view, but in absolute numbers, it is necessary to pay attention to the fact that this percentage corresponds to approximately 300 thousand people. These number clearly shows the need for an articulated public policy that states in favor of the young people and adults that need to complete their studies.

The EJA, in São Paulo, regarded as a public policy has as one of its purposes to enable young people and adults the access to education during their lifetime. The author is convinced of the role of Education as a fundamental human right and its changing and liberating function and the condition of full citizenship among the young people and adults, in an urban society that increasingly requires the citizens knowledge for their social participation and intervention.

As a result, in order to attend to the young people and adult's in their real needs the SME DOT-EJA has been organizing a political and pedagogical work wich aims to promote the increase of the schooling level, increasing the number of EJA classrooms; the assurance of the staying and learning throughout the course; a curricular reorganization that speaks with the learner's needs; the search for diverse alternatives of service; the support of the developing of their own projects that takes into account and give visibility to the diversity of the EJA in the educational units; the articulation of the five forms of service of this Basic Education and the specific and qualified training for the professionals working on EJA, among other aspects.

For the achievement of these political-pedagogical goals, the DOT-EJA has been talking to the trainers of the Regions with the perspective of building and organizing a curriculum constituted by the educational experiences that unfold around the knowledge. These experiences are pervaded by the social relations, searching to articulate with the concrete living experiences and knowledge historically accumulated, contributing to the construction and strengthening of the students identities. (RESOLUTION, 2010)

2. The Five Service Forms of the EJA - Structure and Organization

Considering that the objective of this work is to present the organization of the Youth and Adult Education in the city of São Paulo, emphasizing the different forms of Service, the number of classrooms and enrollment rate of the Municipal System of São Paulo, have been treated and organized in two charts that reveal the detailing and the distinctiveness of these forms of Service, as well as the distribution of the students and classrooms; But before that, here are the five Forms of EJA Services in São Paulo and a brief detailing of them.

2.1. Youth and Adult Education - Night Time EJA

The Youth and Adult Education - night time - is the oldest form of service in the Municipal System. It is installed in the Municipal Schools for Elementary Education - EMEFs, Municipal Schools for Elementary and High School Education - EMEFMs and Municipal Schools for Bilingual Education for the Deaf - EMEBSs, the Municipal Schooling System and has as its main goal to expand the access opportunities to education e completion of the elementary education. It is offered during the evening, and is four years long and takes 4 (four) Steps, as presented:

- I – Literacy – corresponding to the 1º, 2º e 3º years of the Cycle I.
- II – Basic – corresponding to the 4º and 5º years of the Cycle I.

- III – Complementary – corresponding to the 6° and 7° years of the Cycle II.
IV – Final – corresponding to the 8° and 9° years of the Cycle II.

It is a classroom-course and each Step has 200 school days and 890 hours. Today there are 1146 groups, which totals 51.943 students.

O curso é presencial e cada Etapa terá duração de 200 dias letivos e 890 horas.

Atualmente são 1146 turmas, totalizando 51.943 estudantes.¹¹²

2.2. *MOVA - SP - Adult Literacy Movement*

The MOVA-SP was born in an historical moment - 1989, on the occasion with Paulo Freire was the Municipal Secretary of Education - in which a great number of people working along with the popular movements understood that the education involved a political-pedagogical action for social transformation and participation.

The Adult Literacy Movement - MOVA-SP - is characterized by the engagement with the society - understood as a part of a project that promotes the citizen participation of the learners - and has as a main goal to meet the demands of young people and adults that didn't have the access to elementary and high school education at a proper age - paragraph. 1° of the art. 37 of the LDB 9394- 1996.

2.3. *CMCT (Municipal Training and Formation Center)*

The Municipal Training and Formation Center offers the young and adults, with little or none formal schooling, short term professional qualification courses in these areas: bakery, electric, mechanics, english, spanish, tailoring and administrative assistant.

Today, the city has two CMCTs: the Unity I - and II, both placed in the eastern region of São Paulo - DRE São Miguel Paulista.

2.4. *CIEJA (Integrated Center For Youth and Adult Education)*

The CIEJA articulates in its pedagogical project the Elementary Education, with duration of 4 years, with classes in the morning, afternoon and night, and Professional Education - Initial Qualification. The students are taught at the Educational Unities that open from monday to friday, and had 2:15 hour long classes.

It is structured in four modules: Module I - Alphabetization Stage; Module II - Basic Stage; Module III - Complementary Stage and Module IV - Final Stage. Each module takes 1 (one) year and 200 (two hundred) school days to be completed.

The professional qualification course that integrates the Formative Itinerary is developed in an articulated and integrated to the elementary education and is design to meet the needs of the community and local peculiarities.

Today the city counts on 14 CIEJAs bounded to the Regional Education Directories.

2.5. *Modular EJA*

¹¹² Managerial data – February/2014.

The Modular EJA is organized in Education Unities registered at the Modular EJA Project. It Presents a different organization proposal in component modules curricular modules that looks to offering new schooling opportunities to the learners' needs.

The Modular EJA is a classroom course - offered during the night shift - organized with a curricular flexibility, of time and space, developed in four Stages - Alphabetization, Basic, Complementary and Final. Each step is composed of four Modules, independent and non-sequenced, with fifty school days each, each one of the daily encounters takes two hours and fifteen minutes (three teaching hours)

The study unities, within the Modules of each Stage, are consisting of themes and activities that complete each other on the same day.

3. The Five Forms of EJA Service in São Paulo as Data

Done with explaining the structure and presenting a brief history of the Five Forms of EJA Service, we will present the São Paulo's Municipal Education System data

Table 2 – Detailing the Five Forms of EJA Service in the RME.

Form of Service	Description	Enrollments
Night Time EJA	Currently in 209 Education Unities Nights	37.103
MOVA-SP	Currently in 80 Social Entities affiliated to the SME* mornings/afternoons/nights	8.170
CIEJA	Currently in 14 Education Unities From 7:00 to 22:00	9.984
CMCT	Currently in 02 Education Unities From 7:00 to 22:00	200 por cursos modulares
EJA Modular	Currently in 19 Education Unities Nights	4.856

*This data may vary due to oscillation (starting / ending of agreements)

The chart above reveals the Five Forms of EJA Service and presents the enrollments distributed in these different forms. Mos of the students is concentrade in the Night Time EJA - The oldest and still the most widely offered form in the System.

With a much lower number, but still, with significative representation comes the CIEJA that reveals the students interest in day time classes. Workers, small business owners, housewives, elderly students, young people and adults with deficiency or special educational needs have come to CIEJA exactly for offering classes during the day and having a much more flexible curriculum.

The MOVA-SP with its 8.170 enrollments also reveals the importance of local education in the communities, nearby the students residences, at the social entities. The link with the place is the strong point in these young people and adults search for this type of service.

The Modular EJA, offered in 19 unities is the EJA's newest type of service (created in 2012) and already counts on 4.856 enrollments, revealing, with it, the importance of the time and space flexibility and the curricular reorganization offers for the young people and adults.

Next, the chart 2 reveals the specificity of these Types, what in the author's opinion guarantees better and more just forms to attend and treat young people and adults in their peculiarities and specificities.

Table 3 – Specificity of the Five Forms of EJA Service in São Paulo.

Types of Service	Specificity of the offered service
Night Time EJA	Offered on the night period, In Regular Education Unities 4 daily teaching hours Monday to friday, Elementary Education approach 1° to 9° Year - 4 stages – 8 semesters
MOVA-SP	Offered on the day and night period, Inside Social Entities 2:15 daily teaching hours From monday to thursday Alphabetization – pupils learning time
CIEJA	Offered in five day shifts and one night shift, At 14 self-owned Education Unities 2:15 daily teaching hours From monday to friday, 4 Modules – 8 semesters
CMCT	Offered on the day and night period, In 02 self-owned Education Unities Flexible schedule Monday to friday, Flexible class load
EJA Modular	Offered on the night period,,

Projeto por adesão da Unidade
3 mandatory class hours
Modular curriculum
From monday to friday,
4 stages – 8 semesters,

Complementing the previous data (chart 1) the information above reveal different forms, its peculiar characteristics, flexible time and space, adapted formats, that in a specific gathering of issues, offer the learners a chance to choose one that better suites both their life and work schedules. Besides, they break with the traditional and historical organization of the School, bursting the Regular Elementary Education symmetry.

In the author's opinion, this diversity allows better condition to promote the first step towards the learners access to school. From there, new challenges are created.

4. Final Considerations

This article has as it's main goals to present a general framework of the EJA in São Paulo, revealing the political-pedagogical actions of the DOT-EJA for renewing and reorganizing the service within this form of Basic Education and face the challenges that reality presents to the illiterate young people and adults, wants concerning the challenge to the access and stay at the Youth and Adult Education Unities.

Upon assuming the work at the Municipal Education Office, the Director of the DOT-EJA - author of this work - has been pursuing goals that may reverse the framework where the EJA is at. As EJA is a type of Basic Education and the Municipal Education Office launched the *Programa Mais Educação São Paulo* (More Education São Paulo Program, april 2013) that reorganized its stages and types, it is worth highlighting that the Technical Note No 8 describes many aspects of the Youth and Adult Education in São Paulo.

In this way, São Paulo has been seeking ways to face the challenges that the EJA presents to contemplate its diversity. The Education Unities that serve the Youth and Adult Education need to know their students specificities, to make a more appropriated pedagogical program, and the composition of its Political-Pedagogical, besides the projects formulated by school team.

The author's assumption is that the learners don't leave the Education Unities, they are absorbed by their life's adversity, and once they overcome the adversities, they return to their places at School.

The learners attending EJA have lived, and live through diverse and because of those differences provide a significant experience exchange between these generations and contribute to the cultural, social, ethical and aesthetics formation of these learners.

Understanding that this population presents its own specificities through their life story, for being inserted in a world of work and culture, the EJA needs its own pedagogical model, one that meets its demands.

Although, still distant from the universalization of this right, we have to consider the organization and the efforts of the present administration towards stablishing goals for EJA, to prioritize it, offer training, building an articulated work among the many SME-DOT cores and

the DOT-SP cores of the DREs (Technical-pedagogical Orientation Directory of the Regional Directories) to understand and research the learners profile and the EJA educator to be another aspect of the construction and reorganization of this type of Basic Education curriculum.

This way, the conviction that the articulation of the five forms of EJA service configures an answer to the real demands of Youth and Adult Education and as a educational policy to the promotion and expansion of the access and these young people and adults stay in school.

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MOVA - Movement for Literacy for Youth and Adults - in the City of São Paulo: What do think educators / instructors MOVA-SP-City of São Paulo - Brazil - about their actng itself?

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The present work is focused on MOVA-SP - the educators performance in the MOVA – SP – Movement for Literacy for Youth and Adults – in São Paulo. The MOVA-SP was born in an historical moment - 1989, on the occasion which Paulo Freire was the Municipal Secretary of Education and was committed to involve the Civil Society Organizations and the Public Authorities against illiteracy among the youth and adults. Nowadays, the city of São Paulo counts with five forms of Elementary Education looking to guarantee the access and permanence of the students - young people and adults - in the Education system. Therefore, the DOT-EFA (Technical Orientation Directory - Youth and Adult Education) of São Paulo's Municipal Secretariat has valued its co-existence and the articulation. In the purview of the Regional Education Directories, MOVA-SP's coordinators and monitors have a monthly training - studies and reflections on their pedagogical duties - as coaches - the authors work in these fields. This article intends to bring to surface what the educators think about their own performance and the role they fulfill in the development of the work performed along the youth and adults. In the authors' opinion, MOVA-Sp due to its history, bears specificities that guarantee, among other things, a greater link between educators and learners, in addition to a contextualized pedagogical action, revealing conditions of the importance of this form of service to the Youth and Adult Education - EJA. The data presented were collected during 2013, through an evaluation of the work performed in the monthly trainings. The authors of this study act in the Municipal Education Secretariat and the Regional Education Directory.

Keywords: educators, formation, popular education, awareness

Introduction

The work in question reflects the thoughts of three of the São Paulo's Municipal Education System, who act at the Municipal Education Secretariat and the Regional Education Directory, located in the south of São Paulo.

São Paulo has 11.253.503 inhabitants, being considered one of the biggest and most important cities in the world. The Municipal Education System has about 1 million students, almost 10% of its 11,3 million inhabitants. It is the largest education system in the country, having over 83,8 thousand employees, among educators and supporting team. There are 1.459 schools around all the city runned directly by the Municipal Education Department. Add to it, the 343 indirect daycares, operated by associated entities, and the 1.171 agreements signed with private daycares and alphabetization entities (MOVA-SP), what totals 2.113 early childhood education and 546 elementary education schools.

São Paulo's Municipal Education System's administration is organized centrally and regionally. The guidelines that come from the central administration are followed and

restructured regionally, taking in consideration their specificities. There are 13 DREs in the city - Regional Education Directory - which the main role is to implement an educational policy that establishes a union of diversities among the schools.

From the DRE - Regional Education Directory - given the specificity of the area where it belongs (Technical Pedagogical Orientation Directory) - the authors followed the schools that serve Youth and Adult Education and the MOVA-SP Associated Entities during 2013 and were responsible for the design and coordination of the formative process, elaborated from the SME DOT-EJA orientations. These study meetings and training had the educators, coordinator, and even the Youth and Adult Education students' participation.

The MOVA-SP began in a very particular historical moment, in which the Professor Paulo Freire was São Paulo's Education Secretary and whose work proposal characterizes by the government's commitment with the society to serve young people and adults who didn't have access to education at a proper age. This possibility is even present in the Legislation when it states that *"education covers the formative processes that develop in family life, human relationships, at work, in educational and research institutions, social movements and civil society organizations and cultural events."* (LAW 9394/96, art. 37)

It's important to stress that this historical moment left a mark on people, movements and governments in a profound political dialogue, which gives the MOVA-SP the transformative-political-pedagogical-educational dimension of building Education. Although, maybe even because of its own history, an intimate relation - still eventually limited - with what we call humanized, welcoming, political and transforming education.

It is possible to say that today's circumstances of the city are in favour of the articulation of the social movements. It's an historical moment - that began in 2013 - marked by the recovery and strengthening of the movement's identity for being a government where a big part of the educators were a part of Mayor Luiza Erundina's administration, in which Professor Paulo Freire was the Secretary of Education. As a precious reference, Paulo Freire left a importa legacy to the education of the city and the world. The same way, it is worth mentioning that link and identity of the authors with the popular movements and Popular Education, given by their personal journeys marked by the involvement and participation in the action of these groups. That, certainly, presents a positive impact in the making of this work along with MOVA's educators and monitor.

This way, the today's political circumstance in which São Paulo's Municipal Education System finds itself is a fruitful moment in the relations with the popular movements in a more generic way and with MOVA-SP, what makes this form of service have power and visibility.

Involved by this atmosphere, the authors write and present this work. With the objective of giving visibility to MOVA-SP and to those who think and coach educators and coordinator in the different contexts on their own role in the educational process of young people and adults. These data were collected by registration instruments, group work and evaluation of the educators' regular monthly coaching meetings and they reflect, for sure, and specificity that is very important to the Youth and Adult Education.

1. A Brief Contextualization on MOVA-SP - Historic e Principles

Next, a brief contextualization of the birth of MOVA-SP in the city. The idea here is not to give an historical outline, what would require us to adress too many aspects.

The 80's in Brazil was market by the national political re-democratization movement. It is in this context that in 1988, Luiza Erundina is elected Mayor of the Municipality of São Paulo. One of her first acts was to invite and nominate professor Paulo Freire to the Education Secretariat.

This fact generated a great expectation among all the educators, overall the Youth and Adult Education, since the figure of Paulo Freire represented to many, a possibility of the definition of a policy that incorporated the importance of this modality in social change and not only and education that serves to the labour productivity of the nation. The social movements, throughout their leaderships, articulate and gathered, even before the beginning of the administration, to present an effective participation project for the alphabetization of young people and adults.

This partnership led, in march of 1989, to the delivery of a prize for the Youth and Adult Alphabetization by the Popular Movement Comission.

Thus, the MOVA-SP, was born as a proposal of popular participarion and cultural action in the organization of a broad Youth and Adult Alphabetization Movement.

For the establishing of this project - Education Secretariat and Popular Movements - the Municipal Alphabetization Forum was created what, initially, defined the outlines and political-pedagogical principles of the alphabetization process. After that, the work structure was established and organized. The Forum in question, did not give the Municipal Education Secretariat the job to support both financially and materially the Youth and Adult Education projects developed by the popular movements. New alphabetization centers were created in areas where the movements weren't. Besides that, the Municipal Secretariat guaranteed the political-pedagogical orientation and popular educators' permanent training, in systematical meetings between the popular movements and the MOVA-SP's technical team.

It was a job of the Popular Movements to provide actual physical spaces for classrooms, learners' enrollments, arrange classes, indicate the monitors and supervisors following the previously defined by the MOVA Forum and participate, along with the SME, of the construction of a pedagogical project.

The MOVA-SP's Charter of Principles (671,2006 GATEWAY) brings the main MOVA goals which are:

- Collaborating with the Municipal Education Secretariat-SME in the the elaboration of Youth and Adult Education public policies to the city of São Paulo;
- Contribute to the full development of the human being;
- Developing an active citizenship with the participation in social, economical, political and cultural life of the society and training/educating based on the principles of solidarity, ethics, social justice and democracy, to the plain exercise of the political, civil and social rights and duties;
- Interpret and enjoy the cultural productions, in public and private contexts, attending the different;
- Expand and provide tools for the popular groups work since they develop or will develop Youth and Adult Education projects in the city;
- Develop and adopt partnership regimes between civil society institutions and SME, regulated by the associatoin, to the developing of a objectified training, respecting them both autonomy;
- Stimulate and intensify the involved subjects directly or indirectly in the alphabetization process and Youth and Adult Education: teachers, students, teaching coordination, technical staff, community, etc..
- Provide literacy through a dialogical and consciousness methodology, inspired by a liberating pedagogy;
- Develop a pedagogical practice through which the learners appropriate themselves of the reading, writing, math and natural science, as well as the developing of the sensibility, criativity, and other languages;

- Reflect on the elements of practical education that enable the development of a critical conscience in the humans relationship with themselves and nature;
 - Guarantee a permanent education process of MOVA-SP's educators, so they can follow up the practice in the educational process in a participative, active and critical way;
 - Enable the MOVA learners the use of computing tool as a form of preparing and inserting them in the world's technological demands nowadays.
- intenções e situações de comunicação.? Intentions and communication situations

The MOVA-SP also aims to contribute, through the Alphabetization Movement, to the development of the learners political conscience and the involved educators and the battle for social justice for the citizens, stressing the right to public and popular basic education.

Nowadays, MOVA-SP give continuity to the principles established on it's birth and goes on being a partner for the civil society associated with the Municipal Education Secretariat. This modality of education looks to assure to the uneducated youth and adults, in a way to ensure compliance of the constitutional goals to eradicate illiteracy and for the universalization of elementary education.

The principles of MOVA are listed in its Charter of Principles, a remarkable document that leads our educators' work. An object of constant study, the Charter of Principles aims for the perpetuation of a popular and democratic education.

2. MOVA-SP Educators' Perceptions - Presenting the Data and Analysing the Results

Next, the organized data obtained on the research. Many instruments were analyzed and three issues led us to think about what the MOVA-SP's educators feel about their own performance.

Chart 1 - Number of MOVA-SP classrooms in São Paulo

<i>Form of service</i>	<i>Number of classrooms</i>	<i>Number of enrollments</i>
<i>MOVA-SP</i>	<i>376</i>	<i>8.170</i>

Source: PMS-SP - Managerial Data - February/2014

According to the data in the Chart 1, we can see that the MOVA-SP, today, is being offered in 376 classrooms in the city, which totals 8.170 enrollments.

Chart 2 - Educators' Perception on their performance at MOVA-SP

<i>Speechs from MOVA-SP educators</i>
<p><i>“a lot for me, a knowledge exchange”</i></p> <p><i>“to enjoy teaching, a work that’s really worth participating”</i></p> <p><i>“to learn and capture knowledge and information of an outcast universe, sharing my knowledge and view of the world with my students”</i></p> <p><i>“This knowledge exchange is inedited. I am starting to know people with more esperience; [...] that is an exchange where I am helping them to know their own value.”</i></p> <p><i>“Commitment with people whom we decided to be with, work with, socilize knowledge“</i></p> <p><i>“To cope with my fears and challenges“</i></p> <p><i>“To share what I learned in couses, mettings and in my own life”</i></p> <p><i>“To give a little of myself and receive a lot from the others“</i></p> <p><i>“The opportunity to exchange knowledge“</i></p> <p><i>“To like to give classes. To be engaged in a project. To know that what I’m doing is important“</i></p> <p><i>“[...] Lesson that comes through the experience that people bring and share in classroom“</i></p> <p><i>“A rewarding life experience“</i></p> <p><i>“[...] to learn ant to teach with people that need it“</i></p>

Data in Chart 2 reveals educator’s opinios about “being in MOVA-SP“. The principal idea inside this question was to think with educators the way they have seen the work we have done. The speeches of these subjects expose, all together, and comprehension that exced the limits od a simple professional commitment and show us that they embrace a perspective related to a commitment with social changes, militancy and solid envolvement with the students.

Stands out, from the amount of speeches, the afirmative that educator`s agency is marked by intervention, teach, but also learning and enrichment for them. It is present the knowledge valoration that students bring that enlarges and enrich the educator’s repertory. Including, they told us the movement os teaching and learning belongs to both actors – educators and students – and that this is not a unilateral relation.

This commitment, in the authors opnions taking the data into consideration, reveals that MOVA-SP is a way to answer, in the EJA (young and adult education) type, which gathers pedagogical and political principles. Principles that are appropriated by educators that are acting in a especif perspective: education is for social changes and social intervention

In this way is possibli to infer that educators and coordenator of MOVA-SP understand theis acting in this movement with a political and committed intention related to social intervention, beyond the spotlight in this two-way street in the process of knowlede enrichment.

Chart 3 – Educator’s perception about MOA-SP students

<p>Question: In my opinion, MOVA-SP students are.....-</p>

“wonderful people that need our help“
“people looking for other knowledge and more opportunity to become citizens“
“source of knowledge with their own history, very rich point of view about the world“
“heroes, humble and simple people with a immense value, that are here to learn and dream about a better future“
“my companions, friends, together we can realize and break walls [...]“
“protagonists in the huge stage of life, history doers“
“people that search to learn what is basic in their lifes, they teach through abnegation and duple shifts“
“the reason of a beautiful work that rescues citizenship and establish an inclusion
“people who hadn’t the opportunity while they were kids, but they seek something to satisfied them“
“people seeking new opportunity”
“helpful people that really want to learn“

The data in Chart 3 expose, as an example of we have been talking about in the last question, the educator’s perceptions about the students they work with. Their speeches show a positive relation, a established bond with students, taking as a base confidence and conviction that the students are able to learn more and more. The speeches reveal, also, a huge commitment with pedagogical and human changes of these young and adult students from MOVA.

This interesting data exceed perceptions of a educator common sense. Some of the used terms in their speeches, for example “wonderful people“, “companions“, “source of knowledge“, “protagonists”, history doers”, “reason of the work“ and others, link us to the basic bond that is build in a health relation between educator and students. This relation announce confidence, respect and profound love for each other.

There are several tests that can be conducted from these data. In the opinion of the authors, we list the following possibilities: an education project build in the community and / or in entities of bond and trust for students, the fact that educators are also leaders and / or neighbors of the students, the methodology used in MOVA SP, the work of encouragement and self-esteem which is developed by educators, the flexibility of time and space that differs from the organization established, in general, the regular school etc.. Numerous other points can be highlighted but they will not be detailed because they are not the focus of this work.

Chart 4 - The biggest challenge in MOVA-SP

<p><i>Question: My biggest challenge in MOVA-SP is...</i></p>
<p><i>“succeed in making every learner can leave the project reading and writing to continue studying“</i></p> <p><i>“alphabetize and arouse interest to learn more“</i></p> <p><i>“incentivate students to continue until the end of this fase and show them that they part in the society and that they are special“</i></p> <p><i>“to continue this work“</i></p> <p><i>“to invest in the sequency of each MOVA class and make community recognize MOVA’s work“</i></p> <p><i>“It is a challenge every day. And every day we are trying to overcome.“</i></p>

To quest educators about the challenges faced in the development of the work was another way that the authors found for reading the perception that educators have of their performance, since these answers could signal the nature of the concerns and goals of these educators.

Chart 4 shows that the challenges are focused exclusively on learners in a perspective of transformation, growth and continuity of the task that led them motivated and to participate in this educational context. It is noteworthy that no response involved individual, professional or economic conditions related to the objective aspects of work. This is not, in the opinion of the authors, a problem.

What is interesting here is that the focus of educators is fully focused on the purpose of their work, which leads to point out that there is a strong coherence in the adherence to the Charter of Principles of MOVA-SP.

3. Final Considerations

The main objective of this work was to reveal what educators think of MOVA-SP on their own acting and the role it fulfilled in the development of this work.

We highlight the methodological process adopted. Data were collected through discussions that were part of the regular monthly meeting of educators and coordinators of MOVA-SP, with other words, were obtained in the process itself. That, in the opinion of the authors, brings trustful data to this work, since there was no specific time for research where a differentiated organization to answer questions could be possible. It is, therefore, research that took place in reality and also because there is a dialogical methodology.

The data revealed that being on MOVA-SP for these educators is synonymous with social, political and pedagogical actions. This shows that despite the past 25 years of its foundation, it is still present and strong guiding principles established in the early MOVA - SP on work carried out in accordance with the perception of the subjects.

Another relevant information is the representation that educators have of their learners. The data bring a clear relationship of bonding, companionship, trust, friendship and complicity with growth, with the appreciation and individual and social transformation of these subjects.

Finally, the intrinsic relation between educators and objectives of MOVA-SP revealed by analysis of the data indicates that there is clarity as to the actual acting in work with young people and adults. This acting is connected and coordinated with the principles established in the Charter of Principles of this segment, which shows how much these actors stick their feet in the educational context.

4. Acknowledgments

This work was planned and built in the formation of groups of educators and coordinators of MOVA-SP, in the Regional Education Board, the Southern Region of the City of São Paulo. The formative moments were marked by the reading and political, social, educational, cultural discussion in which participation and dialogue always placed as the foundational methodology.

Thus, the beginning of this work is marked by the perceptions of three coordinators, coordinating these formative processes, encountered the peculiarities of MOVA-SP and profited the historical moment of the 25th anniversary of the Movement to give visibility to such content and this reality. Hence the importance of the systematic way the data obtained is organized by means of speeches, involvement, practices and perception of reality brought by these educators.

In this way, there is no other way to conclude this work - which is far from closing the discussion - not hugely thanking the existence and acting of the MOVA-SP, in the persons of educators, coordinators and leaders of the Movement of the various regions of the City of St. Paul. Also thanks to the possibility of held a rich and profound dialogue and that was crucial to allow the authors presented this synthesis - short demonstration of the whole - in this congress.

Thus, the authors thank and dedicate this work to educators and coordinators of MOVA-SP City of São Paulo, educators represented in the Income Statement of Santo Amaro Region - Board of Education of Santo Amaro - City of São Paulo - Brazil.

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Collaborative Process of Teacher Education In a Professional Context

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Abstract. This communication aims to discuss the critical and collaborative process of development of teacher education in pre-service. The study took place in a College in Jandira, a city located in the outskirts of São Paulo city. The research was carried out with forty students ages from twenty to thirty-four –student teachers. The objective is to reflect on students' education as future teachers of foreign languages to answer: what are students' senses and meanings about foreign language teaching-learning? To what extent does the social activity and the use of digital media contributes to the development of students as future foreign language teachers? The research is supported in a critical paradigm, in which creating contexts for dialogue among participants is a central point for learning and development. It is theoretically based on the Cultural-Historical Activity Theory (Vygotski, 1934/1998, 1930/2004, Leontiev, 1959/1978, Engeström, 1987, 1999, 2001), focusing on the concepts of teaching and learning, and development, mediation and ZPD as a socio-historical-cultural space where language organizes the relationship among participants and PCCOL-Critical Collaborative Research: a methodological choice to build contexts of Understanding and Transformation. This research aims to bring new pedagogical practices for teaching foreign language through resources as well as by the needs of the contexts involved, in a way that language can create collaborative spaces that enable participants - students teachers and teacher – to reflect on their way of acting, questioning meanings and values that underlie the choices made and based on this reflection, make new choices.

Keywords: Teacher education in pre-service; Class Teaching Practice of Foreign Language; Cultural Historical Activity Theory (CHAT)

Introduction

This research focuses on a problematic issue of undergraduate courses specifically of the humanities area, bachelor in Language Arts (English and Spanish). We have observed that throughout these courses a significant number of students that conclude their graduation are set in the context of education as teachers in the classrooms of elementary and high school education without having any practice in the teaching of a foreign language (TFL). About eighty percent (80%) of the students who answered the survey conducted in 2012, at the Eça de Queirós-FACEQ113 College admitted they had no theoretical and practical knowledge needed to perform in the classroom and teach a foreign language.

This issue motivated me to investigate the modes of action (agency) of students of the bachelor in Language Arts of the Eça de Queirós - FACEQ College triggered by the work proposed in the discipline Teaching Practice of Foreign Language - English and Spanish. Because students don't feel prepared to face their new profession which supposedly, after four years in a classroom they should, we find that this has become a serious problem when it comes to the offering of new groups/classrooms in the undergraduate courses of bachelor in Language Arts. To fight the evasion and closure of these courses new alternatives that may

¹¹³ Name of the Faculty which has been used with permission of the manager. Authorization was sent and approved by the Ethics Committee of PUC-SP University.

enrich the teaching-learning of foreign language must be proposed, that is, classes which lead to practices that would necessarily stimulate reflections when it comes to acquisition and practice of teaching and learning.

Teacher training is considered a priority area by the Brazilian Government according to the 2010 Census of Higher Education published in 2012¹¹⁴ by the National Institute for Educational Studies, Teixeira - INEP. Still, there has been a decrease in the number of students enrolled in courses for teacher training of several areas, and this lack of students has caused the closure of many bachelors in Language Arts courses. According to the INEP (2012) in States like Piauí and Paraíba we simply cannot find teachers to teach the Spanish language in schools. The evaluation that measured the knowledge of 7,576 university undergraduate students in 2011, pointed out that only 5.8% obtained the highest score. In 2011, results of the National Examination of Student Performance - ENADE indicated that 29.9% of undergraduate students have unsatisfactory levels (grades 1 and 2). INEP also presented the General index of Evaluated Institution Courses (IGC), a quality indicator that rates the universities of the country taking into account the quality of undergraduate and graduate (MA and Ph.D.) courses. In this scenario the FACEQ got the IGC index of 2.1843 considering the range 3. The undergraduate students of Language Arts did not participate in the evaluation because they were too few, only one class.

Deliberating about this issue, Celani (2009)¹¹⁵ points out that “in the educational environment of the area (Bachelor of Language Arts) there is a general disbelief”. For her, however, this situation is beginning to transform. There is no doubt that to change this framework, educational incentives must be created in order to motivate students, showing them the importance of becoming teachers, for this research, the teaching of both English and Spanish as foreign languages through teaching practice and, for instance, the insertions of new modes regarding the teaching and learning of foreign languages. Bianconcini de Almeida’s studies, in 2003 pointed towards the need of digital media as resources so that such transformation could occur enabling the expansion of the teacher’s and student’s view, towards new horizons in the day-to-day activities of the classroom. In the same direction, we observed that in recent times, several researchers, including Rojo (2012) have been looking into studies of multiliteracy and the role of multimodality¹¹⁶ in language teacher training, as it could be either, in-service, in-service training courses at school, or as well as, in pre-service when it comes to the lessons of Teaching Practice of foreign language (FL) on the Language Arts graduation course. The discussion of teacher education at the university draws our attention to several issues, for example: Leffa (1999) discusses an overview of the teaching of foreign languages in the national context with focus on the history of foreign language in Brazil; the researches on teaching and learning of Barbara & Ramos (2003) discuss the process of reflection and transformation of the language teaching practice; Pimenta (1997, 2002, 2004) brings the issue of supervised internship and knowledge necessary for teaching practice; Engeström (2005) points to the ways of (agency) in educational contexts.

Shimoura and Fidalgo (2006) highlight the theoretical and methodological issues when organizing a book that focuses on the theoretical and methodological choices as central to face teaching practice as a critical-collaborative organization of contexts of teaching and learning. In the same way, the Magalhães’s research (2010, 2011); and Liberali (2006, 2009)

¹¹⁴ IBGE, Censo 2010. Available at:

http://download.inep.gov.br/educacao_superior/censo_superior/resumo_tecnico/resumo_tecnico_censo_educacao_superior_2010.pdf

¹¹⁵ ALMEIDA, Daniela. Interview: Antonieta Celani fala sobre o ensino de Língua Estrangeira, Revista Nova Escola, 2009. Available at: <http://revistaescola.abril.com.br/lingua-estrangeira/fundamentos/nao-ha-receita-ensino-lingua-estrangeira-450870.shtml>

¹¹⁶ The concepts of multiliteracy and multimodality will be discussed in the theoretical Chapter.

point to the centrality of methodological choices for critical understanding and transformation of senses and meanings when it comes to values and concepts that support the teaching-learning in school communities, more specifically, when referring to FL teaching as social activity (Liberali, 2009).

It is essential for this study to point out, from the studies of Vygotski, the centrality of language and the concept of alterity, in Moita Lopes (2006) the relations of knowledge production; Pennycook (1998) with regard to language in Applied Linguistics (AL) as being critical and transgressive and to the transformative role, Applied Linguists have. Moita Lopes (2006: 17) argues that “one of the characteristics of contemporary Applied Linguistics (AL) is the involvement in an ongoing reflection on herself: it’s understood as a field that’s insistently rethinking her (Pennycook 2001: 171) “dialectical relationships fought in several social contexts.”

As these researchers point out, the language organized for collaboration and argumentation can instrumentalize teachers and students in the appropriation of cultural artifacts in social activities focused on teaching-learning and on foreign language. As an Applied Linguist, I'm inserted in the context of language and education research, "a confluence of two essentially political aspects of life" according to Pennycook (1998). For this researcher societies are unequally structured and dominated by hegemonic ideologies and cultures that limit the possibility to think over the world and, consequently, about the possibility to change this world. In this context, it is crucial to think of language as "an instrument of transformation of the mental activity of thinking about doing" (Liberali, 2006) in teacher-student relationships and professors-students of Language Arts in the Teaching Practice discipline of FL.

Two objectives guide the development of this research which has its focus on investigating in a way as to understand and transform: (1) the ways of acting of the student training in a context for language learning of FL; (2) the construction of a reflective-critical process as the construction of new ways of organizing the classroom to enable learning and development for participants on their work as teachers in the teaching and learning in the classrooms of public schools. These objectives point towards a socio-historical activity in which student-teachers and teacher-researcher collaborate to understand and transform the senses and meanings that underlie their understandings and theoretical - methodological choices about teaching-learning a FL as well as, on how to work in the school context of a school on the outskirts of São Paulo State, in Jandira, with activities involving multimodality.

To answer the research questions and achieve the proposed objectives, this research is part of a socio-historical-cultural approach based on the concepts of Cultural Historical Activity Theory - CHAT. Marx and Engels discussions give support to the CHAT when discussing that it is in the activity practice collectively of subjects, guided by an object in a given context in which ideas, representations and consciousness are produced. According to these researchers (Marx and Engels, 1845-46 / 2006: 25) to act and intervene in social problems we must start with what happens in "the life lived."

The discussion of this research is in the field of Applied Linguistics and Language Research and Education, in which the organization of language plays a key role in the production of knowledge and on the choices of design modes, reflection and re-design of the classes proposed by the students. This research is also part of the project Contradiction and Collaboration that has the approval of the CNPq¹¹⁷ and whose leader is Maria Cecilia Magalhães (my supervisor); the central aim of this project is to critically understand the ways of questioning, ways of presenting, and finding arguments that constitute the activities of a school context with emphasis on the teacher training of educators as creative and/or

¹¹⁷ Conselho Nacional de pesquisa (National Research Council)

reproductive productions of meaning in order to propose a framework for research and organization of these activities in a more creative perspectives.

Presently we can find many researches related to the theme of this work, specially dissertations and theses defended in the period between 1996 and 2011 in the main Universities of São Paulo: University of São Paulo - USP, State University of Campinas - UNICAMP, São Paulo State University - UNESP and Pontifical University of São Paulo - PUC - SP. Some of these works are important for the discussion of the topic of this thesis although they have differences when it comes to the theoretical and/or methodological basis. The discussion of Branez (2013) which focuses on "the practice of for supervised academic training in the initial formation of Spanish Language Educators"; Oliveira (2011) emphasizes the "critical collaboration in understanding and transforming the teaching and learning of English: teacher training activity"; Santos (2008) on "The internship as a place for development of teacher knowledge and teacher education." Specifically at USP on Teacher Training, supervised practice, Teaching Practice; Lisita (2006) studies the "Teaching and teacher training education: a study on the possibilities of critical reflection"; Oliveira (2006) emphasizes the supervised academic training internship participatory in a Mathematics undergraduate course, a school-university partnership: answers and questions"; Silva (2002) focuses on "education in public schools: a study of the practice and discourse of educators" and Guimarães (2001) with the theme "Teachers knowledge and professional identity: teacher training at the Federal University of Goiás".

From the reading of these papers, it was possible to observe that the thematic area about training of teachers of a foreign language and their activities of internship is being treated in the educational research area under different points of views and with the most different purposes. From this perspective, although there is an extensive bibliography about teacher training and a broad diagnosis of the precariousness and difficulties found in teacher training courses, no research covers the agency's role and multimodality as alternatives that can enhance the teacher training of foreign language teachers in pre - service.

Therefore, the main reason for this research is based on the idea that it may collaborate with the discussions about the undergraduate courses in foreign languages, the role of agency, the multiliteracy and the use of multimodal language as an alternative to stress the Teaching Practice of FL, to the benefit of educational organizations that seek to improve the training of the pre-service to teachers and students of Language Arts. It is worth mentioning that these alternatives are still applied in a prevailing traditional paradigm up to the present days and for this reason we also deal with several different resistances.

1. Theoretical Foundation

This research is supported by the Cultural Historical Activity Theory and - CHAT originally conceived by Vygotski (1925/2004, 1930/2004, 1930/1991), reconsidered by Leontiev (1978) and expanded by Engeström (1987, 1999, 2001). The CHAT enables us to understand the socio-historical and cultural development of individuals in mediated relationships with others and the world, in communities where they move and differentially focus on understanding of rules and division of labor in school. This is central in this study in order to understand the collective activities in the classroom and in the teaching - learning process that in this research is constituted through interactive relationships occurring in the school context. The interactions take place in social contexts, among them, in the classroom - a privileged place to acquire knowledge, and develop from this social relationship. In this context, the teacher's role is crucial in the construction of knowledge in which, as an educator, can make educational interventions for the construction of knowledge.

For this research, it is significant to study Vygotski's theory about the centrality of language and the concept of otherness, which is constituted by different relationships and knowledge production. Crucial to highlight that alterity is an important concept for understanding language, for both, Bakhtin / Voloshinov and Vygotski, once it's in the relation with the alterity that individuals constitute in a process that does not arise from their own consciences but from socio-historically situated relationships (Magalhães & Oliveira, 2011: 105).

For Vygotski, the relationship between people are socially experienced by men since birth and it is the basis for them to develop, proposing a socio-cultural - historical approach based on learning, with focus on the social origin of intelligence. The Vygotskian studies underline as central the knowledge production as well as, issues of affection and understanding of themselves by interacting with the other mediated by language, the subject (re)creates and (re)interprets information, concepts and meanings, as he is thinking, talking, and using language socially.

Vygotski discusses the processes of internalization and externalization in which intellectual inner processes come from an initially exterior activity, interpsychological (Roberts 2009: 33 cited Leontiev, 1978: 153)¹¹⁸ and externalized into enunciative situations forming a continuous of appropriation and transformation of totality, which is always provisory. In these two aspects, we observed that Vygotski lays the foundation for the development of activity theory. The theory is developed through studies on human activity, one of the main concepts in the socio-cultural-historical approach. Leontiev continued the discussion of the concept of activity focusing on the collective activity directed to a purpose. The constitution of consciousness is an internal particular movement generated by the movement of human activity (Leontiev, 1978) in a dialectical movement where man modifies nature and is affected by nature, developing skills that he previously did not use. The emergence of what Leontiev calls activity happened when humans began to live in society with its consequent division of labor.

Resuming the discussion of Vygotski and Leontiev, Engeström (1987) points out aspects that until then were in-between the lines of the activity theory in the way that was presented by Leontiev. He reinforces the idea that the activity should be considered as a unit of analysis, whereas this model is the "smallest and simplest unit that still preserves the essential unity and integral quality behind any human activity" (Engeström, 1987: 100). He inserts as the foundation of human activity, three other elements that appeared implicitly: the community, the social division of labor and rules. In an attempt to refine the understanding of human activity, the Activity Theory framework clears through mediation, the signifier and signified of the word.

According to Engeström (2000) actions are short-term, focused on the objective. The activities are lasting or long-term oriented towards the object. We emphasize the need to enhance knowledge, transformation that occurs in the movement of this activity system of the subject in which there is a training system. The contradictions begin in stages in cycles of expanded learning. There are questionings, share analysis of contradictions, ways of acting, modeling the zone of proximal development (ZPD), shares of examination and implementation of the new model. We call Expansive Cycle what makes the object expand through critical mediation. The conflict occurs when someone brings up something. There is contradiction in the subject, the object, and human activity, where there are rules and division of labor. The activity is materialized through language by the kind of mediation that occurs in the Expanded Cycle.

¹¹⁸ Available in: Disponível em: <http://pt.scribd.com/doc/55802105/7/Teoria-da-atividade-de-Vigotski-a-Engestrom>

Based on what we have said up to now in our discussion, the Activity Theory makes the research work easier as it aims to look at the actions, subjects, instruments, object, rules, division of labor, community and result, that is, everything that is found in the context to be studied and is part of the training and its needs. As pointed out by Engeström (1987) the activities in the school context are not isolated but supported on the experiences of teachers, students and community manager that support the understanding and production of the object being worked on. In the case of the activity in focus of this research, the object is the training of students as foreign language teachers and the appropriation of new ways to use media in the classroom.

Supported in discussions of Vygotski, Magalhães and Oliveira (2009, 2011) bring the concept of ZPD, as essential to the discussion of the relationship between teaching and learning and development. These discussions are supported by Vygotski's (1930/1999) writings about Method, in turn, supported by studies of Marx & Engels (1844,1845,1846) in which collaboration and conflict are understood as organizers of social processes. According to Magalhães (2006) these two movements organize the praxis of agents in its socio - historical - cultural context, in the relationship between the participants, object-oriented to the activity in which they are involved.

It is indeed a fact and Vygotski's studies give us evidence: in the social context and in a collaborative way, relationships can be built and changed in such a way that what the student does today with the help of "others," tomorrow he will be able to make it alone. Daniels (2002: 8) points out that the tools used in everyday life "can play no role in human action if concrete individuals are not able to take them acting in specific contexts." In the context of this ongoing research, teacher and students interact, share their ideas at every step developed during the Teaching Practice of FL discipline, work with socio-cultural-historical activities constituted through multimodal language.

2. Theoretical and Methodological Frame

The following is a discussion about the context and the collection and analysis of data.

2.1. Research Context

This research is based on the methodology of the research framework of Critical Collaboration Research, discussed by Engeström (2003), John-Steiner (2000), Magalhães (2004, 2006, 2009, 2012), Oliveira (2009) among others. The reason for this choice is in the scientific texts offered by these researchers that facilitate the construction of contexts for understanding and transformation of modes of action (agency) of future educators, students, professors of Language Arts undergraduate course. It is a method of research in Applied Linguistics in the school context, in this case, the Teaching Practice of FL. The central matter is on the participation of all who act, teacher and students, seeking the construction of knowledge.

This research aims to bring new pedagogical practices for teaching foreign language through resources (mediatic or not) as well as by the needs of the contexts involved, in a way that language can create collaborative spaces that enable participants - students teachers and teacher – to reflect on their way of acting, questioning meanings and values that underlie the choices made and based on this reflection, make new choices. For Oliveira and Magalhães (2012) the actions of critical collaboration are a central point, as they allow the development of a creative work when it comes to the paths and projects shared in a school context. Towards this direction, the concepts of sense and meaning, central concepts of the work of

Vygotski, configure as essential for this study, which aims to investigate, understand critically the modes of action (agency) of students of Language Arts undergraduate course, initiated by the work in the discipline of Teaching Practice of foreign language –FL: English and Spanish at a Faculty of Jandira in the state of São Paulo.

It is important to mention that this College is the only institution in the region of Jandira located in a place of low-income socioeconomic level until the end of 2012. This research was developed during the year 2012 with students of the fifth and sixth semesters of the Language Arts course offered in the FACEQ College in the discipline Teaching Practice of FL. At the time we suggested and produced theoretical-practical activities of production of meanings that comprise the activities of teacher training in pre-service, held during the classes of Teaching Practice of FL.

2.2. Participants

The research participants are: a teacher-researcher and students of the discipline Teaching Practice of Foreign Language of the Faculty of Language Arts Eça de Queirós - FACEQ.

2.2.1. The teacher-researcher

The teacher-researcher has a Master Degree in Applied Linguistics and Language Studies at the Pontifical Catholic University of São Paulo¹¹⁹, PUC-SP. She has a specialization in Art Education and Contemporary Technologies at the University of Brasília¹²⁰; graduated in Language Arts in the Pontifical Catholic University of São Paulo, PUC-SP. Works in education since 2001 teaching classes of foreign language and native language in high schools, undergraduate and graduate courses.

2.2.2. The student- teachers

The class chosen to participate in this study consisted of 40 students in the Language Arts course at FACEQ in 2012. They were student-teachers in pre-service of a class of Teaching Practice of foreign language-FL (Spanish and English). They were divided into 25 undergraduate students of the English language and 15 undergraduate students of the Spanish language. According to data collected in the investigative questionnaire about their personal and professional development as student-teachers, these students were predominantly between twenty (20) and thirty-four (34) years of age. Seven (07) of them were male students and thirty-three (33) were female; They were all residents from the region of Jandira, a city on the outskirts of São Paulo State who by the statistics is considered to have a low socioeconomic status.

2.2.2.1. Focal participants

Among the participants were chosen two (2) students, one from each language (English and Spanish). As a criterion of choice of the student- teachers we chose the ones who participated of all the stages proposed by the project development were the steps are described below:

2.3. Production, description and selection of data

¹¹⁹ Linguística Aplicada Estudos da Linguagem na PUC-SP. in the year: 2009.

¹²⁰ Arte, Educação e Tecnologias Contemporâneas (Título do Trabalho de Conclusão de Curso: Arte-Educação e Tecnologias Contemporâneas: Linguagens Interativas em uma Proposta Inter/Transdisciplinar.). . in the year:: 2007

Data was produced by sources and instruments to be described below.

2.3.1. Teaching Practice of FL Lessons of the teacher-researcher

I proposed discussion about teaching and learning and lesson planning that would be taught in public schools for six classes taught in FACEQ. From this discussion it was possible to collect six (06) texts of the two focal students: - Two (2) planning lessons, teaching FL through social activities with the use of media; - Two (2) theoretical evaluations; - Two (2) investigative questionnaires about the process of personal and professional development of the student-teacher. This stage of the research was completed in the second half of 2012 semester. These activities were planned for the Semester, twenty (20) lessons with three (3) hours for the subject Teaching Practice of FL of the Language Arts Course.

2.3.2. Foreign Language –FL Lessons planned and taught by student- teachers

The analysis of the two classes taught by both student- teachers in the public schools is still ongoing. As a source to register their work, they used video recordings of their classes. Three (3) videos were collected during this step, two (2) of the Spanish class and one (1) of the English class.

2.3.3. Reflective sessions (the place to constitute the critical-reflective professional in education)

The activities on both Reflective Sessions were conducted by the teacher-researcher with the student-teachers during their classes of Teaching Practice of FL in order to evaluate the planned and taught lessons. In this stage, some more data was collected using the following resources: one (01) video of the Reflective Session held in class after the student-teacher finished teaching her class and one (01) recording of the final Reflective Session with the whole focal group of students after the lesson where medias were used.

2.3.4 Participation in Virtual Environments (AVA)

During the second semester of 2012, the students were offered with two resources available online: - AVA FACEQ (Moodle)¹²¹: which had no involvement of the focal students in the Virtual Learning Environment (VLE) during the second semester of 2012 for the following reason: At the beginning of the course the students testified that the classes offered at the FACEQ were face to face, and not online. They said they did not have a computer nor internet and that they did not even have any idea of how to use the Moodle VLE, the distance learning platform, where the VLE FACEQ was available; To solve the problem the teacher-researcher created group using Facebook¹²²; that was designed to be used during the second half of 2012 for exclusive use (closed group) of the students participating of the discipline of Teaching

¹²¹ The VLE (Virtual Learning Environment) Moodle is a system of administration of educational activities for the creation of online communities in virtual environments focused on learning. Created in 2001 by educator and computer scientist Martin Dougiamas, the platform is in constant development, keeping the philosophy of a social constructivist approach of education. Many universities and schools already use Moodle, not only for fully online courses, but also as support for classroom through the Internet.

¹²² Facebook is a social networking site and service which was launched on February 4 2004, operated and privately owned by Facebook Inc.. [5] Users must register before using the site, after this, can create a profile staff, add other users as friends and exchange messages, including automatic notifications when they update their profile. Available at: <http://pt.wikipedia.org/wiki/Facebook>.

Practice of FL - FACEQ 2012¹²³. At this stage, the data collected consisted on one (1) text with the publications written by the students on the Facebook page.

2.3.5. Participation in Academic Events

Data from the two focal students of this study were collected during their participation in three academic events: **WEB Curriculum**: - one (1) video and two (2) presentations; **SIAC/ 2012** - two (2) videos and (2) two presentations; - **Academic Week, FACEQ 2013**: Two (2) presentations.

The academic events allowed for the presentation of the work done during the course of Teaching Practice FL: class taught in school with the use of multimodality. The data collected aimed understanding and transformations on the modes of action (agency) of the students of Language Arts in English and Spanish, triggered by the work in the discipline of Practical Foreign Language Teaching (FLT) in the Faculty in focus.

Data Selection

For the study, twenty-four texts were selected from the production of two students who were focal participants of the course. These texts were developed in the Teaching Practice FL classes of the teacher-researcher. Due to the amount of material produced, it was necessary to make a careful selection of the data collected. The basic criterion of selection was to work with the texts produced by the students who participated in all activities, as well as the relevance of the text production that could answer to the general research question: How are the modes of action of teachers characterized in a pre-service course of FL, in the planning of the lessons, in the classes taught, in the reflective session in virtual environments and in the academic events throughout this study?

2.4. Categories and analysis procedures

The analysis of the data produced based on the studies of Bakhtin/ Voloshinov (1929/1988); Bakhtin (1953/2003), Bronkard (1999) will focus on the understanding of the senses and meanings of teaching-learning a foreign language –FL during the planning and production of the classes in the context in which the classes will be/were taught, reflected and restructured. For this, we selected the following categories of analysis: a survey of the general plan of the text; lexical choices (nouns, adjectives, adverbs, verbs, deictics, argumentative operators, pronouns) to understand the thematic content (set of information from the text withdrawn by the lexical choices of the participants), analysis of shifts (lines), and analysis of the types of questions, comments made by participants (NININ, 2013) for understanding of the relationships that organize the language in the classes of Teaching Practice of FL and the lessons taught by students in schools.

The proposed categories of analysis for the study of critical collaboration has as a central point the possibility of creating contexts in order for students and teacher to reflect on the choices made in the various contexts of the conduction of the project, in relation to the socio-cultural-historical and political context of the participants of the classes of Teaching Practice of FL and of the students of schools where classes will be taught. The key aspects I considered for analysis: observation and reading of texts generated through the activities of teacher training of pre-service teachers held in the school context, practical activities of student-teachers; description of the statements in the production environment, the historicity

¹²³ Virtual Learning Environment. Available at: <https://www.facebook.com/#!/groups/380899235304945/>

of the role of social partners; the thematic content analysis, conducted on the most relevant lexical choices.

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School and Local development: Convergences and Divergences

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Abstract. This study presents reflections from two case studies with student workers: the first featuring workers in a sugar cane plantation in northeastern Brazil and another one with tobacco growers in the south. Both concern the relationship between workers' education, knowledge at work and local development. These studies illustrate the role the school has in transforming the lives of young workers, giving visibility especially to the processes experienced by these young people before and after school entry. The findings can reiterate that the school can only be of effect when it takes into account the cultural heritage of these students. The data were produced from self-portrait photos in the first study and autobiographies in the second. The second one includes a research project developed by the students at the school. Among the theoretical references, we take up Schwartz and Charlot's thesis on knowledge production, and Francisco de Oliveira and Milton Santos' thesis on local development.

Keywords: workers' education; knowledge at work; local development

Introduction

This text is an effort among many others carried out by our research group which seeks a link in the isolated researches so that they may continually provide a theoretical reworking into new heights. Therefore we present two case studies conducted in isolation and which here take on an organicity: one with hired field workers of the sugar cane plantations in a town in northeastern Brazil and another one with tobacco growers from Rio Grande do Sul. Thus, we believe we can contribute not only to the theme itself – school and local development – but also with the methodology network research. The latter is not addressed explicitly here, but we believe researchers who might be interested will find information for their reflections and actions.

Both studies deal with the production and circulation of collective knowledge produced in work situation by the workers themselves and their articulation with the school - which is the raw material, so to speak, of all theoretical research developed by the group. The two studies were analyzed together because, within this broader spectrum, they focus on the issues of local development. The two studies also have in common the same universe: that of the rural workers in small municipalities, although in two extreme ends of Brazil, the Northeast and South regions. This analysis in conjunction becomes possible because, even though the economic and social realities of the two regions can be considered almost diametrically opposed, the situation of exploitation to which the field workers are subjected to, in the features that capitalism plays in Brazil, is but one.

It is believed that the individual is “engaged” in a world which he, historically and spacially situated, shares with others. (Charlot, 2000). We also hold true the theses defended by Schwartz on the activity of work, in which every work situation implies in experience and in

being reintroduced to a legacy heritage. (SCHWARTZ, 2000). Therefore, the collective knowledge and experiences of the individuals are linked to the local area which they live in. Both assumptions impose on us the need to seek theoretical issues relating to local development.

Therefore, the collective knowledge and experiences of the individuals are linked to the local area which they live in. Both assumptions impose on us the need to seek theoretical issues relating to local development. Very briefly, given the limits of the text, it is suffice for this approach to say that we understand *local* as synonymous for territory, as defined by Milton Santos: "[...] the grounds plus the people, that is, an identity, the fact and the feeling of belonging to what belongs to us. The environs is the basis of the work of residence, material and spiritual exchange of life on which it influences. " (2009, p.96). We also share the idea defended by Francisco de Oliveira that citizenship is seen as a central dimension for the construction of a new conception of local development. This is because "[...], it is through this that citizens fight for well-being and quality of life, and not the other way around" (OLIVEIRA, 2001, p. 11-12). According to the author, the struggle for citizenship "is the most modern, contemporary, of class conflicts". And finally, contributions of ergology (Schwartz, 2000), endorsing the thesis of Canguilhem, make up the theoretical framework which supports our analysis and help us understand the individual in their work activity.

The work at the sugar mill

In the first case study, participants were urged to narrate themselves and narrate their work from self-portraits which aimed to answer the question: "Do you see yourself as a participant in the development of his municipality? How?" The participants were four men and four women with ages ranging from 18 to 27 who worked in different production activities in the sugar mill, and who reside in the municipality of Areia in the state of Paraíba. For the production of the data we used the self-portrait method, which consists in the narrative of the individual from images they produce about themselves, taking into account the subject that is in focus. Therefore, individuals are not mere "research participants", but become "co-authors". In this study, each participant received a disposable camera and was asked to take as many photos as they wanted in order to answer the following question: Do you participate in the development of your municipality? How? After that, participants were to select the photos they wanted and talk about what they had photographed¹²⁴.

The rural area of the municipality of Areia, in northeastern Brazil, seems to maintain a tradition of submission, which is that of the Brazilian slave period, so that whoever is working for the sugar mill baron has restrictions when talking about their situation of work and remuneration. In this context, the self-portraits have shown to be a very well chosen instrument given the revelations that it has enabled. It was through these photographs and the field journal that much of the findings were made. We understand that they helped the participants to talk about the hardships of their work.

All the participants responded positively to the question which gave origin to the photographs, stating that their participation in the development of the municipality was through their work. At this point many positive allusions to the job surfaced. The fact that the mill has been taken under governmental trust gives value to the work and workers who feel proud of what they do: "the important thing of our work is that we know we're doing something accredited in several places".

¹²⁴ The method was the subject of other works of the authors. For detailed description and theoretical references see França, 2012.

Moreover, the fact that the work allows them their livelihood as well as the help they are able to provide at home are also reasons to be proud of. This is a job that I proudly carry out, it is with this job that I have so far helped my parents. And I enjoy helping out and having a certain amount for myself.

In addition, the workplace gives people an opportunity of learning and friendship: "everything inside the mill coexists with pure science "; "I decided to help my father working on this task, which is very tiring but very important, where I developed new friendships and also learned to develop new agricultural services".

It is the studies of Canguilhem (1990), endorsed by ergology (Schwartz, 2000), on the issue of work as a human activity that allows us to understand the positivity found at work despite the adverse conditions. For the author, the individual has driving force that leads to the re-creation of the activity.

For ergology, the emphasis is on viewing work from the employees'/workers' point of view and the relationship that they establish with the environment which they are engaged in. For Schwartz (2007), it is necessary to make an effort to "[...] watch closely how each one not only 'submit themselves' but live and try to recreate their work situation".

However, even though they might find some degree of positivity in their work, they are aware that this was what they have left given their opportunities: "This work is very important to me and to the other workers and farmers in this region as it is a particular job that nobody wants, but the need speaks louder."

What emerges as the most impacting in the pictures produced by the group was the hardships of life in the adverse conditions of field work. All of them started to work at a very early age in an irregular working conditions without any protection to carry out the work and in a context of exploitation in that there are no recognised labour rights: "You see, I started working here at the age of fourteen, it's been ten years that I've worked here, today I am twenty-four years old, nothing has changed, there are no rights, nobody here is legally recognized. The driver is the only who has got signed labour documents here."

Even occupational safety items, such as appropriate clothing during the whole process of tending the crop are initiatives of the workers themselves, which are the only ones responsible for their own protection while conducting activities in the mill. It is perceptible in the narratives the desire to change their lives and the struggle established by younger people to fulfill their wishes, among those are the right to education. That is why the job is seen as something transient and temporary. The necessity of school education is perceived from the reality of their parents, which is associated to their low level of schooling: "My father's a farmer and illiterate and that shows that I have to do differently, so that in the future he can be very proud of me." There are many future projects, among them is graduating in Biology, expressed by one of the participants.

That is, education is featured as a factor of social ascension, as an escape from work at the mill, in order to make a difference, to build a future different from the situation of their parents. However, young people and adults in the field are generally left to their own devices, they cannot count on public policies that contribute to the disruption of the condition of exclusion in which they find themselves in since they are not socially recognized as individuals endowed with rights. Young people who were part of this study are no different. Without any more in-depth research, their level of education, given their age, would be enough for such a finding. Almost all the workers had incomplete elementary school education. Of the eight individuals of the research, only two were attending a regular school.

Most were attending the Urban PROJÓVEM Program focused on urban youth with low schooling and no formal labor ties.

But what is aggregated to this data is the situation of invisibility that these worker/students are submitted to. This was blatant through the contact with the schools that young people attended: there was no notion of any kind regarding their work situation (field diary, in France, 2012) which plays a central role in their lives, not only in the suffering it causes but as a power source to be mobilized by the school as well. This context is certainly responsible for the hopelessness that appears in the testimony of young people, alongside the projects and dreams of studying and having a better life: "the school is always a struggle, I begin the school year and never manage to finish it".

The relation with work on the tobacco farms

The second case study was with two young men from the countryside of Rio Grande do Sul, students of an agricultural technical school in the metropolitan area of Porto Alegre. In order to get to know the reality of the participants the autobiography, written at the time of the enrollment at the school they attended at the time of research, was taken as source. One could expect that the situation of young and adult field workers at the other end of the country, considered to be a wealthier region, would be different. But what one realizes is that the relationship of capitalist exploitation of labor blurs borders and peculiarities. Relationships with the work on the tobacco farm show the reality of exploitation, the worker's submission and the working condition that still represents physical and emotional suffering, which can be compared to servitude in the XXI century.

Jardel and Eder live with their families in the rural area of Venâncio Aires, a small municipality in the State of Rio Grande do Sul. For at least three generations the family has been planting tobacco using family-based agricultural methods. As with most farmers who work with tobacco farming, Jardel's family has no ownership of the land where his parents and brothers live and work, they are sharecroppers [1]. According to him,

“worse than working as a tobacco farmer is working as a sharecropper, working with partnerships. (...)When the harvest reaches the end, he (the employer) distributes the profits and doesn't share the losses, which is up to the farmer to handle”. (Jardel – interview).

Eder's parents also worked as sharecroppers. They continue to work with tobacco farming although they have managed to buy a small property. Although there is a contract between the farmer and the tobacco companies which goes by the name of Integrated System for Tobacco Production, workers do not have their rights guaranteed since these contracts do not guarantee a working relationship with the companies.

Work is present very early on in the daily life of the majority of the children and young people of the field, especially in activities related to tobacco farming:

“you end up losing your childhood, your adolescence [...] during the harvest you don't have a single day off or weekends, in fact, you don't notice when you start working in the fields”. (Eder-Interview)

Jardel describes how his initiation at working with tobacco farming was, taking up small activities in the domestic routine, then some responsibilities in tobacco production, and later on taking up a share of the work among family members. He states that as he grew into adult life this involvement with the work in the fields increased, which contributed to his lack of interest in his school studies which anticipate in the child/adolescent the responsibilities of an adult worker. What participants report reaffirms what statistics have pointed out: the highest rates of child labor are within agricultural activities, particularly in tobacco farming.

Working with tobacco farming is one of intensive manual labor in which the farmer is exposed to the constant use of pesticides, to restless days of work and to indebtedness which increases the bonds of dependency to the tobacco industry. These associated factors lead farmers to physical and emotional health problems that begin in childhood, on through adolescence and extends into adulthood. The indebtedness is one of the causes of emotional and psychological problems.

The reality faced by those on the tobacco farms is causing the elders to be left on their own in the countryside, as an example of that Eder points out his own community in which only he and his sister have stayed behind, the other young people have already left. He states that he has stayed because of his liking for agriculture and has sought out training in this area, while the others are seeking other educational qualifications and heading to the city. He wonders what will become of the countryside in a few years.

Our interviewees, as well as their families, represent a portion of the population of our country that did not have their right to education guaranteed, nor the opportunity to attend school or have failed to remain there. Among the many reasons that drove them away from school is the struggle for livelihood, which is the reality of many Brazilians.

This situation worsens in rural and countryside regions, associated with questions of gender, color, race/ethnicity, among others, expanding the economic, social and cultural inequalities of these populations. These student-workers have in common their disrupted school history, as well as those of their families. Regarding the schooling of their parents, Jardel and Eder reveal that for various reasons they had no opportunity of completing elementary school. Even with little schooling, their parents taught them the work activities in agriculture and the values that pervade their relations of life and work. "Sometimes a little seems a lot to people", as Jardel says.

Eder stopped studying for three years. During this period in which he was not studying he worked in agriculture with his parents on tobacco farms and later as a hired worker on a farm.

As it happens with the young adults of the Northeastern Brazilian region the desire to change their lives accompanies them from an early age. When he turned eighteen, Jardel thought about quitting work on the tobacco farm. He saw in the military service that opportunity, but in order to do that it was necessary to leave the field and go into town. In his imagery, in the city he would have better working conditions and opportunities to change his life. The reference made here is that of the idealized urban space as a model of development and employment opportunities, causing much of the population of the countryside, mostly the younger ones, to end up migrating to the city in search of these conditions. Most often it is not what these young people come across. Jardel makes references to this clash of realities: the field and the town. He considers that he has failed to adapt to a reality, a cultural scenario very diverse from his own and has returned to working on the tobacco farm:

“I left home to serve the Army, I saw my first chance to change my life ... a chance to seek another alternative. I saw my dream go down the drain when I realized that the big city was too troublesome for me”. (Jardel-first autobiography).

Students reflect on how difficult it is to see all these issues that are involved in this work when one is part of this chain of production:

“While you're in that chain, you are blindfolded. Many things are disguised”. (Jardel-interview)

“because of the work routine, what you are doing there, I guess it's not that complicated, but when you stand back and you go back there, you see it with different eyes [...] it is a very difficult reality” (Eder-interview)

When talking about their experiences working on the tobacco farm, these two student-workers bring to surface the entire dramatic story of life and work of millions of Brazilian workers, not only in rural areas but in all areas in which capitalism underestimates the human being by imposing its strength, power, violence and exploitation.

On the other hand, they also bring all the capability and the ability of human beings of facing these situations and from the unveiling of this reality, making them seek out incessantly means and manners to break this cycle in which they have found themselves in.

If up to this point the realities of young people and adults of the Northern and Southern Brazilian regions are alike, it is with the opportunity of attending a school that their trajectories divert. A return to the school bench and getting a professional training was one of the alternatives that Jardel and Eder found to face the reality of work on the tobacco farm.

At the beginning of the school students develop a research project with the use of sweet potato starch as an alternative to tobacco crop¹²⁵.

In the project entitled "The Use of Sweet Potato Starch as an Alternative Income for Family Farming" students consider that the existing culture within the system of family agriculture, such as cooking their own meals was being changed as a result of convenience in purchasing industrial products (wheat flour-based products, mostly all of it imported). Thus, the lack of alternative wheat flour products aroused the students' interest in researching an alternative flour for the preparation of the so-called colonial products which would be economically viable and have a differentiated nutritional quality (Student's Project).

Students began the investigation from what they knew, that is as subsistence crops produced by family farms: pumpkin, cassava, potato, yam and sweet potatoes. This production "in natura" has been undervalued in the market, it is intended for personal use and/or for animal feed. In the opinion of the students, this production could have another purpose, such as an alternative income to tobacco monoculture. The cultivation of sweet potato, considering the yield of the flour production, was the one that presented the best results, considering not only the yield of the flour production, but also other aspects pointed to the feasibility of the project such as low production cost, given the conditions of farmers on small farms, also pointed to the feasibility of the project, such as low production cost. During the artisanal flour

¹²⁵ Research as an educational principle is part of the school's pedagogical proposal. The students' research was presented in detail in previous texts (author c, 2011 ;author a and author c 2013)

production process, they came across a by-product: the sweet potato starch, a sort of "starch" from tubers and roots

From the reality of their experiences, the students found an artisanal way to make flour and starch, they even managed to go further, changing the production form of a milk beverage "produced and taught" by the school. They created an alternative not only for their own farms and colleagues but one to be diffused by the school as well. This whole process of construction of collective knowledge and knowledge was legitimized by the school community.

In a form of lease, in which the farmer does not have the ownership over the land, they "rent" the land for crop production. In the case of Jardel's parents, the rent payment is accomplished by delivering fifty percent of the production to the land owner. This form of access to the land for crop production is very common among tobacco growers. (Jardel – interview).

The possibility of the project contributing to the local and culture development are in the design of an endogenous project, conceived and produced from the research and local reality, which bears in mind an innovation in food production. The alternative created brings forth the possibility for farmers to hold the means of production and decide what and how to produce in a sustainable means. From this reality and their experiences, the students found an artisanal means to make flour and starch, they have even managed to go further changing the way in which the milk beverage production was "produced and taught" by the school. They created alternatives not only to their realities and other colleagues but one to be reapplied by the school as well. This whole process has been validated by the increased production and consumption by the school community and the community at large.

Final words

On closing the first case study, we wonder how and if the school may be a space of reflection on the development which one wants, that is, a place where one can find worker-students who perceive themselves as protagonists of the development. The study has made us think about the participation of school education in the process of awareness and formation of new thinkers from the concrete reality and political participation in decisions that affect their lives and future in fighting for their rights. We propose with the study to contribute to the discussion about the notion of local development from the positioning of and reflection on worker-students as protagonists of their own future, connoisseurs and constructors of collective knowledge.

The second case study directs us to possible answers to this inquiry. In fact, what was perceived was that education is a strategic factor for building a project of development which articulates a set of actions with the involvement of the State and civil society in the pursuit of accessing scientific and local collective knowledge, technology and culture, building from these particular cultural and technological assets which aim at improving the socio-economic conditions of the population of our country. In this perspective, the educational processes cannot be thought out in isolation of their historical reality, tensions and contradictions in which the individuals are inserted. This means a rupture from the pure transmission of knowledge and opens up a space for student-workers to produce collective knowledge from their own experiences and at same time making the school take up its educational purpose. In this formation, the worker should be at the heart of the teaching-learning process in which work is the articulating axis so that integrated training becomes a privileged space which lend some dignity to the work.

The students and the teacher stress, besides the mere training and construction of knowledge, the personal and social transformation which they all have been through, including the teacher. This is the main objective of education, which is to contribute to personal growth beyond the professionalization. However, despite the conflict, the contradiction and the condition of oppression experienced by the student-workers on the tobacco farm, the knowledge and values of/at work in agriculture contributed to the reflection and the unveiling of that same reality. The development of critical and reflective capability of these students pointed to the importance of the school in promoting a space of appreciation of these life experiences and work.

These experiences of the students bring forth a whole new potential to be discovered and appreciated not only by the school and by the teachers, but by the workers themselves to this (re)signification of experience and knowledge which sprout and "flourish" with new alternatives of life and work, as stated by Jardel and teacher Jane. When students Eder and Jardel became aware of the relationships that permeated their realities they sought out to create ways and means to propose alternatives for change. This brings us back to Freire's thought on the ability of human reflection on their own reality and the commitment to change.

Integrated education implies in a training for the production of new knowledge and new technologies which contribute to a better quality of life for the qualification of workers and for the local and sustainable development.

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Reading with Art Project: What say the adults in literacy process?

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Abstract. The paper explores some paths highlighted by research conducted during the Master in Adult Education, which resulted in the dissertation: Read with Art - A Case Study with Adults in literacy process. The research intended to understand, analyze and reflect on how the learnings achieved by these adults are materialized in different everyday situations experienced and how they can be transforming elements of their world. In this sense makes visible the impact of learning to read and write as a tool of literacy, understood as action in personal, social and cultural world as well as its consequences for the development of the person. The analysis departs from the participant's perspectives and focuses on the relationship and interdependence between the dimensions related to the motivations / expectations, the impact of the learning of reading and writing in literacy practices (uses and contexts) and made possible changes in their personal and social life. The experiences arising from the learning of reading and writing are positive and have important implications for personal and social life of adults with respect to self-esteem, confidence in oneself, to relate to others or to solve problems. It also allows participation in a growing number of literacy practices, more utilitarian involving the use of reading, such as the orientation and displacement in the city, inter-personal communication, managing household finances or purchase of goods or services.

Keywords: Adult Literacy, Literacy Practices, Motivation and expectations

Introduction

Reading with Art it's an on-going action research project that deals with two interconnect strands: the pedagogical process of supporting adult basic literacy with art experience and the influence of the project both in individual and community terms. The educational provision is flexible, non-formal, not linked to formal schooling, and aims to respond to these specific learners' needs. The group attending the program values learning to read and write and speaking the Portuguese language, as they consider it to be helpful for their social and cultural integration by enhancing their capacity to engage in everyday life. Thus, the project action focuses on basic literacy acquisition (reading and writing), which is an essential tool for the group (Azevedo & Bruno, 2013).

Reading with Art has a voluntary nature for educators and learners. This is considered an important feature, as it adds a notion of commitment that challenges and involves people in a joint project. Despite its voluntary nature, the program is guided by clear intentional goals and reflexive practice. Besides, volunteers working as educators in this project are aware that they are constantly learning from and with learners through dialogue and critical reflection, acquiring new meanings and transforming themselves in such interaction (Azevedo & Gonçalves, 2012) This awareness follows Paulo Freire's (1998) argument that one of the most important tasks of educational practice is to "make possible the conditions in which the learners, in their interaction with one another and with their teachers, engage in the experience of assuming themselves as social, historical, thinking, communicating transformative, creative persons" (p. 45). The participants are adults from an African immigrants community named Quinta do Mocho's neighborhood (Sacavém- Lisboa): from Cape Verde, Angola and Guinea-Bissau; mostly middle aged women; low skilled, unemployed or under-qualified jobs; low proficiency of Portuguese language: creole is their communication language.

They are at a beginner proficiency level in the use of the Portuguese language, with creole as their mother tongue and communication language, which aggravates their access to the labor

market, social integration, and active citizenship. Most of these adult learners are women in their 40s, or older, who have never attended school. They are either unemployed or working as cleaners in offices, where they start working very early in the morning or in the late afternoon. All of them were born in their homelands in Africa (mostly Cape Verde and Guinea-Bissau), although some may be entitled to Portuguese nationality or citizenship (Azevedo & Bruno, 2013). The aim of this presentation is to show a case study (Stake, 2007) about the impacts of learning to read and write in the daily life of a group of adults undergoing a process of literacy participating in the project Reading with Art. By developing this research it was our aim to know, analyse and reflect about the ways in which the learning achieved by these adults in a literacy process materialize in the different daily situations they experience and how these experiences may transform their world. Considering these aspects, this research presents some evidences of the impact of literacy, understood as action in the personal, social and cultural world, as well as its consequences to personal development.

A qualitative approach was followed (Bodgan & Bilken, 2004). The data were collected through participant observation and semi-structured interviews. Content analysis was used to analyse the collected data (Bardin, 2003). The analysis parts from the perspectives of the adults in a literacy process and is centred in the interdependent relationship between the thematic dimensions related with motivations/expectations, the impacts of learning to read and write in the literacy practices (contexts and uses) and the changes produced in their personal and social lives.

The findings show that the experiences arising from the writing and reading learning process have positive impacts and implications in these adults personal and social life, particularly concerning their self-esteem, self-confidence, inter-personal relations and problem solving. This process also makes possible their participation in a growing number of literacy practices, with a more utilitarian nature and implicating mainly the use of reading, such as orienting and moving in the city, inter-personal communication, management of household finances or the acquisition of basic goods.

Learning to read and write has been hard work for these participants, and it has only been possible because of their strong inner motivation. As they progress and become aware that they are able to read and write, there is important improvement in self-esteem and autonomy. When asked about their learning experience and achievements in the project, they declared, “Without schooling we may lose a lot of things”; “I’ve already caught the bus without asking no one”; “I buy my things on my own” (p. 58). They also express their inner transformation: “I can already speak better Portuguese and talk to other people more”; “I’ve learned how to be more polite when speaking to others.” These statements suggest that they are gaining consciousness of their own transformation and empowerment (Bruno, 2010).

1. Why learn to read and write?

The starting point for the construction of this research has focused in the dimension of the functionality of literacy from the perspective of the person who initiates the process of learning to read and write. From a key issue of literacy that is based on a question raised fifty years ago and which still animates discussions - for which serves literacy? (Hamadache e Martin, quoted by Canário, 1999, p.51) – It was intended to revisit this issue, by placing it on the side of adults in literacy process involved in the project. In this way, the question unfolds and customizes it, modifies itself and arises in another perspective:

“Why and for what learn to read and write?”

Initiate a literacy process in adulthood means a commitment to change the way to understand and intervene in daily life. By using skills associated to knowledge and use of language, as an instrument that mediates the knowledge between man and the world, cognitive processes are triggered like memory, reasoning, or problematizing and solution of learning situations (Soares, 1998; Freire, 2000).

Discrimination of illiterates is a reality that is present in the participants' speech. Not dominate the written language is linked to situations of exclusion from participation of the individual as citizen. The construction of the concept of illiteracy, with its pejorative and stigmatizing charge, reinforces this dynamic of shame and concealment of the condition illiterate. And this is possible only when the adult is not exposed to situations of writing use, and staying the margin of almost everything that happens in a society where the written language is required at all levels of civic participation.

Expectations that configure the projections of life of adults in literacy process are revealed, in the short term, concrete aspects of their everyday life related to increased autonomy. In medium or long term expectations are characterized by aspects related to a change in their lives, like to get a job or continue studying, reported by younger adults, and understand and intervention in the world.

Regarding the motivations the highlights are reasons of a different nature: motivational factors of utilitarian or instrumental character, the occupation of free time, the influence of community members and the personal fulfilment and development.

The instrumental character of motivation for learning is often referred to by adults in the literacy process: in particular as regards the possibility of use in everyday writing as a means of autonomously resolve many situations that relate to their use. This possibility will thus permit the achievement and personal development and greater regularity and confidence in the use of literacy practices.

The goal to learn to read and write can and is certainly very different among individuals. Although it is possible to categorize the reasons and explore their meanings, is easy to see that each life path gives a different motivations of each sense, and even motives of the same type have different interpretations when situated in the lives of each participant.

However, it appears in the discourses of the adults in literacy process a double strand of motivation to learn to read and write, which is the reflection of a choice influenced by a goal, which refers not only to oneself, but also to what is recognized socially prestigious as for adult (Marzo e Figueras, 1990).

Also the motivations and expectations are recreated during the literacy process of these adults because personal goals for learning reading and writing reconfigure itself by acting thus as support individual aim to learn to read and write.

2. What said the participants about the impacts in his life?

How to learn to read and write can change a person's life from the perspective of adults in literacy process involved in this investigation?

The analysis result highlight the impact made possible by the use of reading and writing, of the development of autonomy in matters that are related, not only to the everyday use, but also with the desire to learn, to know more about the world.

Learn change the person and has an important and diversified implications on personal, social and professional life. The adults in literacy process who participate in this research show how they integrate the learning of read and write in his daily life and what means to participate in literacy practices.

Are identified two thematic axes regarding the impact of the literacy process. One is related to the uses and contexts of literacy practices, and also identifies obstacles that arise and ways of overcoming found. The other refers to changes in individual's life - personal and social – and they are related with the first axe, like a greater participation in practices that involve reading and writing and diversification of contexts of use.

In this sense it is important mention that literacy practices that individuals use are framed by the more utilitarian contexts of their daily lives. Seeks to resolve practical issues such as orientation in space of the city and use public transport, inter-personal communication through tickets or letters, to personal finance management with the use of ATMs or reading receipts, or acquisition of essential goods made possible by reading labels and prices, and by performing simple numerical operations.

Performing these practices represent a significant personal change, particularly in terms of autonomy, confidence and self-esteem. Situations of personal and social use of reading and writing are sometimes recreated by adults in the literacy process, as already implied in these, though by other means. The difference is in the ways to perform these practices (Ávila, 2005).

Literacy practices predispose the individuals to interact with the emerging personal and social situations and motivate to acquire new knowledge and skills that make them know themselves as subjects of these competencies. Thus, when interacting with the environment in the production and reinvention of instruments that mediate those practices, they engage in a constant process of social literacy (Vigotsky, 1991; Tfouni, 1988).

In these adults work context the use of practices of reading and writing is almost non-existent and little bit requested. However, it is here that the strategies for overcoming obstacles which arise in particular in reading the list of tasks to be performed. They make use of two strategies: one implies to call to a familiar and spell the text, the other is to copy the task list in your own handwriting to better appropriate the reading of its contents. In general the solutions to overcome obstacles involve the help of someone close, usually a family member, which assists in completing documents, in reading letters. But sometimes is requested help to strangers on the street, which aid them in reading important information for daily life in the city space.

From the perspective of adults in literacy process the learning achieved gain meaning through daily achievements made possible by the use of reading and writing. They start to realize the potential of writing as an instrument of change in their lives. Data analysis revealed that participation in literacy practices brings a very positive result in a short time. In this sense the contexts of use of literacy practices emerges as informal learning spaces, because adults learn and build new knowledge, which enable greater involvement in these practices (Dionísio, 2007; Ávila, 2008).

The need to experience new uses and contexts of use of the knowledge acquired (reading and writing) is motivated by the literacy process, because this enables participants to gain access to knowledge that are used in everyday life and allow them to engage in more and more literacy practices, more autonomously and with more confidence in their real potential.

In fact feel a different person and believe in yourself is very important in the literacy process as it strengthens the motivation to continue learning. All adults involved in the research say

they learned a lot and that already perform some activities related to reading and writing. And believe they will learn much more and they will overcome their present difficulties, as they have done in other situations, with the skills they have acquired in the adult literacy project.

Another important issue concerns the relationship between literacy and citizenship. It is beginning to appear as the adults are involved in utilitarian writing practices, which become relevant and enable the overcoming of "literexclusion" (Gomes, 2002). Thus, begin to emerge practices in which the use of writing assumes itself as a means of avoiding situations of discrimination and improve relationships with public and private institutions.

On this respect is important to highlight write their own names. It is an achievement that these adults associate with a change of condition in the relationship that they establish with institutions. The change in relation to this practice which allows signing your name to on the identification of citizen has a strong impact on self-esteem.

3. Final remarks

The knowledge built in the development of this case study with adults in literacy process allowed:

- To know the literacy practices of these adults and how they mobilize knowledge acquired within the reading and writing in their daily lives and can enable and facilitate the creation of educational situations that promote learning centred on their use;
- To understand how these adults in the literacy process integrate the dominant literacies of our society in their daily lives and how this can be a facilitator of inclusion at different levels;
- To verify how these adults in the literacy process (re) invent themselves as literate citizens from learning to read and write in non-formal educational context;
- To know the perspectives of adults and use contexts of literacy, thus allowing evaluating the impact of educational interventions;
- To identify the reality of a group and adjust measures of pedagogical intervention.

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Listening to Our Activist Elders: Social Movement Learning, Re-enchantment and Hope

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Abstract. Objectives: Our objectives in this analysis of the web-profiles created by Dr. Liz Burge at the University of New Brunswick of 27 elder women activists of Atlantic Canada were to honour these elders' activism and explore how their experiences can contribute to the study of social movement learning (SML). **Prior Work:** Feminist approaches to SML informed this study as did discussions about the malaise of modernity, shedding light on how these women's activism blurred boundaries between private and public and how movements for social justice are struggles against political disengagement and disenchantment, two dimensions of late modernity. **Approach:** We analyzed the 27 web-based profiles of the elder social activists using a narrative-interpretive approach. **Results:** Families' values, initial experiences of finding voice and "speaking up", and both formal and informal learning were all strong influences on these activists' political engagement, revealing a complex process of social movement learning (SML) fueled by hope and a search for authenticity in the face of disenchantment with modernity and its false promise of equality and freedom. **Implications:** This inquiry points to how the everyday world of activism and political engagement are in themselves forms of social change and how hope is a key ingredient for sustainability of social movements. **Value:** These women's profiles of their activism offer a counter-narrative to those who argue we have lost our dreams of a better world.

Keywords: Social movement learning (SML); women's activism; disenchantment; authenticity; hope.

Introduction

This paper builds on the project of Dr. Liz Burge (n.d.)¹²⁶ who, between 2007 and 2011, interviewed 27 elder women social activists of Atlantic Canada. Using Whitmore, Wilson and Calhoun's (2011) definition of activism: "acting to bring about social, political, economic, or environmental change for a more just, sustainable and peaceful world" (p. 8), Burge selected women activists who were 65 and older, currently living in Atlantic Canada (and had conducted a significant part of their activism in that area), and were publically known as activists. Between the 1950s until today, these women were involved with many advocacy issues, not all explicitly feminist, including affordable housing; public health; urban planning and historic restoration; services and rights of seniors; preservation of Aboriginal culture and language; preventing violence against women; identifying the economic and social costs of alcoholism and addiction; supporting francophone education; and preventing and responding to homelessness and anti-poverty initiatives. Based on her conversations with these women, Burge created web-based profiles¹²⁷. Liz invited Shauna to reflect on these profiles and add her commentary to the website. Inspired by what she read, and with Liz' strong support, Shauna and Maren undertook a more thorough going analysis with the intent of bringing more attention to these important stories and the contributions they made to our explorations of SML.

To this analysis we bring our feminist perspectives, past experiences with social activism, and ongoing interest in research into social movement learning. We are motivated, in particular, to

¹²⁶ Now retired, formerly a professor at the University of New Brunswick.

¹²⁷ The full profiles can be found as a free e-book at <http://etc.lib.unb.ca/womenactivists>.

bring attention to these activists' contributions as they offer inspiration and hope at a time of deepening inequalities. As Frank (2002) outlines, "hearing the moral impulse in others' stories enables us to become part of their struggle to re-enchant a disenchanted world" (p. 116). Gathering and listening to stories about "things that matter", that is, "sustained civic involvements in the instigation of collective social change" (p. 111) can help answer the Weberian question "what shall we do and how should we live?" We share Frank's view that personal storytelling is a "remoralizing [of] what Weber identified as disenchanted modernity" (p. 109).

1. Related Literature

Our paper is framed by two bodies of literature, feminist approaches to SML and somewhat philosophically-oriented literature addressing "the malaise of modernity". Despite laments about the lack of research into SML in the field of adult education (Hall & Turray, 2007), this area of inquiry is rapidly growing and feminist scholars are making significant contributions (e.g. Clover, Stalker, & McGauley, 2004; West & Stalker, 2007; Butterwick, 2002; Butterwick & Selman, 2006; Chovanec, 2009; English, 2005; Gouthro, 2009a, 2009b). These studies draw attention to the significant social movement learning evident in women's activism, learning that has not been given the attention it deserves. This eclipsing of women's social movement contributions is linked to narrow and singular visions of what counts as the public sphere (Fraser, 1997) which leaves out the popular education and participatory grass roots activism of marginalized groups where significant oppositional discourses are generated, positions that challenge dominant conceptions of inequality. The public-private binary is an orientation that Stall and Stoecker (1998) have also challenged. This binary view gives prominence to the "Alinsky model" of social activism with its outcome- and power-oriented approaches, strong leadership, confrontation and professionalism in the "public sphere", while "women-centered" models of community work, oriented to relationship-building and collaboration, are devalued.

Our understanding of SML has also been influenced by Taylor's (1991) concerns with the malaise of modernity, which he sees as a "massive subjective turn of modern culture, a new form of inwardness, in which we come to think of ourselves as beings with inner depths" (p. 26). Building on Taylor's ideas, Reichenbach (1998) defines the "master of self" as someone who believes in her capacity for agency and change, aiming at emancipation, both as an inward journey and a struggle with forces outside the self. Reichenbach (1999) later argued that the "exhaustion" of late modernity has contributed to an erosion of political action, a phenomenon Hannah Arendt (1958/1998) called "world alienation". We see these profiles as a kind of counter-narrative to disenchantment and political disengagement, most particularly in their search for authenticity, or what Vannini (2007) describes as "being true to one's self" and "the feeling that one's conduct is congruent with the meanings and values important to one's self" (p. 65). Another important concept we see contributing to SML and a search for authenticity is what Freire (1998) defined as a "pedagogy of hope".

2. Research Questions and Methodology

We considered the following three key questions in our review of these profiles: a) what were these women's motivations and inspirations; b) what role did learning play in their social activism; and c) how is social activism sustained? Our consideration of these stories was informed by narrative inquiry. "Narratives are one of the natural cognitive and linguistic forms through which individuals attempt to organize and express meaning and knowledge"

(Kvale & Brinkmann, 2009, p. 153). Stories are not just about individuals, they are multivocal and grounded in culture, history and politics and reflect interactions with others. Gouthro (2009a) who conducted life history interviews in her study about Canadian women social activists, points out that they “provide insights into linkages between individual experience and social/structural factors” (p. 20). Clandinin and Connelly (2002) believe that all human beings are storytellers and consider narrative inquiry as both a phenomenon and a research method. Our analytic orientation was towards the content rather than the form of the narrative (Lieblich, Tuval-Mashioc & Zilber, 1998); we used a combined a line-by-line reading (Charmaz, 2006) and open coding techniques (Saldaña, 2013).

3. Findings

In what follows, we discuss our findings relative to the three key questions posed above, beginning with influences and motivations where we identified two overarching themes: family influences and a search for authenticity. Next we consider the matter of learning and discuss where, what, and how these activists learned noting how these women acquired skills and knowledge for conducting critical analysis of the root of problems (acquired through both formal and informal learning). We were also struck by the significance of embodied learning as an important dimension of their SML. Our third question focused on the insights these profiles provide with regard to the matter of sustaining social activism; we found their stories pointed to the importance of building social relationships and hope.

3.1. Influences and Motivations

The Private and the Public Sphere: Many spoke about how “the best way to live” was powerfully shaped by their families who were the early sites of learning about their responsibilities to others and working for social change, a finding consistent with Gouthro (2009a). Sr. Angelina Martz’s activism began with the values instilled in her by her mother. She later entered a religious order and found a place to continue this commitment. She recalled how during the depression, those out of work often came to the family farm looking for food and shelter. “They were always treated with the greatest respect and given more than many would give”. Family, particularly her parents’ Christian beliefs about the Golden Rule “treating others as we wanted to be treated ourselves”, was also an important foundation for Phyllis Artiss who was a faculty member at Memorial University for over forty years where she carried out much of her social activism, for example in supporting aboriginal students. Yvonne Atwell¹²⁸ had learned from her mother that everyone should be treated equally but this philosophy was not evident as she considered the situation of African Nova Scotians.

Several women noted that speaking out was a key moment where they spanned boundaries between the private and public sphere. For example, Sr. Angelina Martz described her first public speaking event as a turning point in her activism: “I have something important to say and I must say it”, and she prayed for strength as she spoke up for something that mattered. For the late Nancy Riche, who was a leading Canadian activist for workers’ rights, her identity as a feminist proved to be foundational to her sense of political agency: “I might have lost a battle, but it was absolutely from that first day when I stood up and said, ‘I’m a feminist’, that I thought it was important to put it out there all the time.” She recalls how she felt when she got quoted in an important meeting by a man: “I almost stood up and said, Hold it! I’ve just been quoted!”

¹²⁸ Yvonne Atwell is one of the women portrayed in Gouthro, 2009a.

Marian Perkins who was committed to supporting alcoholics and their families as well as women prisoners, also referred to her first “speaking up” experience as the key moment that triggered her social activism. In Marian’s case it was calling in anonymously on a radio program. The late Maria Bernard whose social activism was concerned with women’s rights, in particular in francophone minority communities, reports how, on several occasions, speaking against what was expected of her (e.g. at meetings and conferences) was a turning point. Many others similarly defined their identity as social activists by “speaking” or “being the voice” for others. The late Sr. Kathrine Bellamy who got involved in social activism in her community “felt that her voice was key to her activism – the capacity to speak for those who were not always able to raise their own voices.”

Hannah Arendt (1958/1998) refers to Aristotle’s term of “*bios politikos*” as the public and political realm in contrast to the private realm in the lives of human beings. The two activities that defined this political life, according to Aristotle, were action and speech (pp. 24-25): “Finding the right words at the right moment...is action” (p. 26). As they asked questions and spoke out—stepping outside of traditional roles for women—they often experienced challenges and resistance to their actions and thus witnessed discrimination in one way or another. When Yvonne Atwell decided to run for public office, people around her were shocked and responded with “who do you think you are?”. Several of these elder activists were often the only women present in public discussions of the issues with which they were concerned and they were the lone voice challenging dominant perspectives.

A Search for Authenticity: A sense of disenchantment was echoed in many women’s narratives when they observed a dominant ideology of individualism that told people they got what they deserved. In their resistance to the malaise of modernity, and in striving to answer the question “what shall we do and how shall we live?” these elder activists can be seen to be developing a sense of authenticity. It emerges in almost all the women’s accounts through references to “the right thing to do” or “what is wrong”, references to “the inner voice” and the “moral anchor”, “finding the truth” or “being respected as a person”.

Many spoke about their desire to encourage other women to discover their true authenticity and “pursue some of the things that they want to do, and not to be tied down to the traditional roles that other people thought they should be filling” (Kathy Sheldon, whose community activism in Newfoundland involved building up women’s leadership skills). Yvonne Atwell sees her role as an activist in helping women “to critically examine the dynamics of their lives” and “providing the opportunity for them to hear their own voice, and to be able to say ‘I can do this’”. Sr. Angelina Martz describes her social activism as an experience which gave her “a sense of my own being that I didn’t have”.

“Like many other women at the time, I suppose I was also coming to terms with my own experience of inequality, my sense of identity, and my search for autonomy and meaning”, says Stella Lord, a sociologist and university professor who was involved in poverty-related activism. “We have to make social change personally before we can make it publicly, become strong in our own personal centre”, says Ann Brennan whose social activism was triggered by patriarchal attitudes towards women in the rural area where she lived. As Yvonne Atwell notes when she looks back at her 40 years of community activism in the African Nova Scotian community and provincial politics, “being a social activist is a way of living every day”. In the women’s stories, self-fulfillment was found in the struggle against forces that the women perceived as limitations to their lives and the lives of others, the injustices they experienced in their community. The women found authenticity when engaging with “things that matter” (Taylor, 1991, p. 40). In that way, authenticity is an expression of morality that can reconcile the individual with modernity, particularly the discourse of emancipation. According to

Guignon (2004), one interpretation of authenticity “is to become a new person by becoming responsive to the call of something greater than yourself” (p. 8). Social activism for these women was a form of re-enchantment, a way of making sense of their own lives by being part of something that goes “beyond the self” (Frank, 2002, p. 115).

3.2. *The Role of Learning*

Critical Analysis and Skills: “My way of being a feminist and activist has been to learn skills”, says Mary Lou Stirling, a university teacher (and later professor) and activist for women’s rights. For Stella Lord education was a way to “gain a deeper understanding of the forces that were shaping our world and Canada”. Gaining a higher education degree helped several of these women to “know their rights” and to learn a framework for critically analyzing and understanding the origins of problems as the precondition to change. Learning through experience as well as formal education was for Edith Perry crucial for undertaking “sharper digging into the root causes of injustice and inequality”. Perry who was involved in politics, labour issues and women’s rights in Prince Edward Island for most of her life, described how she learned to see clearer over time when she looked at things in a “more analytical” way: “As you become a little more exposed to the outside world and a little more knowledgeable, you begin to put a finger on what’s wrong with this picture”. Viola Robinson, who advocated for the rights of Mi’kmaq people and Aboriginal and treaty rights in Nova Scotia and Canada, spoke about the importance of analyzing in order to “establish the issue precisely: is it discrimination? Racism? Inequality? Violence?” Similarly, Stella Lord outlines the development of her knowledge about the “underlying structures and legacies of capitalism, patriarchy, capitalism and colonialism”.

Skills were also learned on-the-job through practice and political engagement. Many were motivated to learn through their initial frustrations; they realized they needed to develop skills to win battles with their opponents. In addition to knowledge about human rights, other skills these activists believed were crucial included: building consensus and speaking from a political point of view, as well as interpersonal skills such as persistence, patience, empathy and listening. For Sr. Joan O’Keefe, long-time coordinator of the Guardian Angel and Single Parent Centre in Halifax, key skills included learning how to “hand deliver key letters to city councillors”. Many women noted that they learned change is a slow process and difficult to achieve and it involves not only self-education but education of the wider public. As Edith Perry reflected: “It’s more complicated and more difficult to change policy and how things are done because you have to educate yourself and everyone else around you”.

As they learned skills for social change, many of the women came to a significant understanding of the difference between discourses of “helping” or “charity” and those of “justice” or “fairness”. According to Sr. Joan O’Keefe, while “charity” can make you “feel good”, “justice is the hard work” needed for systemic change. From Edith Perry’s perspective charity was an obstacle to change: “the system in Canada...is based on the charity model, not the social justice model.” Mary Lou Stirling describes this “tension between helping and fairness as ‘a big paradox’ that took her decades more to fully comprehend and resolve”. She experienced discrimination in the academic environment at the University of New Brunswick. As a woman she felt the limitation of not having access to systems of knowledge that would have enabled her to defend herself against this injustice.

Another dimension to their learning was a deeper understanding of the depoliticization that accompanies individualism. Sue Rickards describes her growing awareness of the tension between notions such as “you get what you deserve”; “if you work hard, you’ll succeed” and the reality she experienced in her work as a teacher in a high school in St. Lambert in Quebec,

before she became a community activist in New Brunswick: “You can work and work, but if you’re starting from a point way behind everybody else, you’re probably not going to succeed”.

Embodied Learning: As we have noted, for many women speaking up was both challenging and a time when they experienced a sense of agency and growing self-confidence. It was a pivotal moment, an embodied one full of anxiety. In many of the activists’ comments indicated above we see evidence of the significance of embodiment in women’s social movement learning. Speaking up, taking up space in public spheres, involves an embodied and authentic action of trespassing the private and the public binary; these women’s words tell us how significant that movement was, regardless of the outcome.

This embodied aspect of social movement learning was clearly evident in Betty Peterson’s profile and her reflections on her activism, which involved her participation in the civil rights movement in the United States and later, after she moved to Halifax, her engagement for the Innu First Nation, which gave her the Innu name Kukuminash (“Old lady with a hug”). She recalls as one of her key experiences a demonstration march with thousands of people in New York. She evokes this event as a happening where the chants, speakers and music contributed to a strong sense of belonging to a movement that is bigger than herself. Other powerful group experiences she refers to are singing together with her companions in jail when they were imprisoned during a protest. These moments resonate with her memories of her time with the Girl Scouts from which she remembers the singing at the campfire and the “spiritual relationship with nature”. Phyllis Artiss recalls the “totally amazing” experience of singing, dancing, marching, debating, sharing stories, eating together and listening to inspiring speeches at the Women’s Conference in Gander in 2000. Also other women refer to group experiences such as conferences where they debated with many other women, often from different contexts and countries, as key moments in their activist lives. Sr. Angelina Martz refers to the power of protest, which she sees as a powerful form of public education. These women’s accounts of the embodied aspects of key events in their social activism speak to the important role of emotion (and the body). Women’s knowledgeability as an embodied phenomenon has been taken up in various ways in feminist research (Grosz, 1998; Butterwick & Selman 2006). Feminist philosopher Alison Jaggar (1989) challenged the mind-emotion binary evident in masculinist notions of rationality, calling attention to how emotions are important aspects of knowledgeability; indeed our emotional responses to certain situations, as these women’s profiles illustrate, are clues to structural aspects of inequality and injustice.

3.3. Sustaining Social Activism

Collaboration and relationships: The stories illustrate the significance of personal and social relationships and networks as key to sustaining engagement in social activism. Solidarity, collaboration and being with people who share similar values and concerns gives a sense of comfort and meaning to these women: “Social activism...brings you together – connecting, learning, growing” (Yvonne Atwell). Phyllis Artiss pointed to how she “developed a strong sense of community around our shared values and activities.”

Kathy Sheldon felt a strong attachment to friends and people who have encouraged and supported her: “The first thing I learned is how strong the ties and friendships are between women and how much support and encouragement we give one another.” Edith Perry says, “the number one point is you have to be part of a group.” Ann Bell who started her activism as member of the nurses union and later led the Provincial Advisory Council on the Status of Women was convinced “that collaboration with like-minded colleagues is necessary to create change.” Many evoke the principles of “compassion”, “caring for others” and “trust”. While

aspects of collaboration, relatedness and care are emphasized in the stories, they also point to how confrontation and conflict were central to social action. Kathy Sheldon tells us about a major conflict she experienced in her life as an activist. Some of her own colleagues in the Women's Institute refused to work with women from other groups as they denigrated them as "feminists", whose work reached "beyond the private domestic sphere into the public policy sphere". Kathy received "nasty" letters, and the conflict led to some women leaving the Women's Institute. This reinforces what English (2005) argued, that while a caring and collaborative approach is evident in women's activism, they are also working directly with conflict and at times using confrontation in their actions.

Hope: Some women found it difficult to remain engaged in social action. "No matter what you decide and do, it hardly ever reaches the people who need it the most", says Kathy Sheldon. Many stressed the importance of valuing the "small victories", which prevents social activists from becoming frustrated. "You may fail, but you'll learn from failure to go on and do things better (Maria Bernard)." When Sr. Joan O'Keefe had feelings of anger, she saw them as something that needed to be overcome. Sr. Angelina Maartz believes that even when a cause seems hopeless, it is necessary to stand up and say, "This is wrong, this has to change." Sr. Dorothy Moore encouraged others "never to give up on themselves". She gained a sense of hope when she saw a child who could speak her native language: "Here is our future generation keeping us alive!" We see hope as central to these women's narratives. While speaking of a disenchantment with the malaise of modernity, they were not exhausted, as hope still prevailed.

Freire (1998) makes an important distinction about being hopeful as mere stubbornness and hopefulness as "an existential, concrete imperative" (p. 8). We can find this imperative in statements such as the one by Marian Perkins: "You can expect the exhilaration and inner satisfaction of knowing you are doing the right thing". In response to critics who challenge the importance of hope in struggles for justice, Freire describes that hope is necessary but not enough. "Alone, it does not win. But without it, my struggle will be weak and wobbly. We need critical hope the way a fish needs unpolluted water" (p. 9). Being hopeful is a direct confrontation to claims that exploitation based on race, gender and class, which underpins capitalist globalization, is inevitable and natural. Faced with what seems to be a massive juggernaut of market driven global change fueled by exploitation and injustices, it is difficult not to slide into a sense of hopelessness. Freire points to the role of the progressive educator who "through a serious, correct political analysis, is to unveil opportunities for hope, no matter what the obstacles may be" (p. 9). We see these activists learning both in formal and informal contexts, and the development of their skills of critical analysis as illustrating how these women's challenges to various forms of oppression were full of hope. Social movement learning, as illustrated by these profiles, is thus about recognizing injustice and understanding its etiology but it is equally as important that social movement learning involves seeing the opportunities to change which challenges a "tamed" view of the future (Freire, 2004).

4. Conclusion

Our analysis of the narratives of the elder women activists show that their social activism was integrated into their lives and reflected a search for authenticity and identity, with no clear boundaries between the private and the public spheres. In many cases the moment they spoke up, a powerful embodied experience, signalled how they turned their "private troubles" into "public issues". The narratives speak to how social change is a grass roots organic process that occurs in multiple settings, from kitchen tables to demonstration marches. Learning is

essential to the women's activism, and knowledge and skills such as analytic skills, acquired through formal education, as well as interpersonal and practical skills, acquired informally, helped them grow as social activists. The importance of relationships, not just individuals, is clear in these stories which remind us of Margaret Mead's oft quoted message: "Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has"¹²⁹.

Although some women talked about the limits of what social activism could achieve and expressed doubts about whether a person can dramatically change a society, most of the women considered it a rewarding and important experience to devote their lives to social change. This inquiry has led us to see how these women's activism and political engagement are, in themselves, evidence of social change. These profiles also signaled that their activism was sustained through hope. If we were not hopeful that things could change, then speaking up about injustices would seem futile. We regard these profiles as accounts of an "on-going struggle...toward a moral life" (Frank, 2002, p. 115), something referred to by Taylor (1991) as "La lotta continua". As we have shown, there is almost no bitterness and resignation in the women's stories, but a notion of hope prevails.

As social services funds are reduced and responsibilities are being downloaded onto civil society organizations, these profiles can be inspiration to those working within these agencies, positioned outside of what are traditionally viewed as activist sites. We consider these women's accounts of social activism as a reflection of a modernist conception of the self as an acting authentic agent who can bring about change. As we said, they may be disenchanted, but not exhausted.

"There is always a glimmer of something on the other side: you focus on these things, the world doesn't end" (Stella Lord).

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¹²⁹ Please see the website of the Institute for Intercultural Studies
<http://www.interculturalstudies.org/faq.html#quote> in lieu of a reference for this quote.

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From vulnerability to resilience. Community learning: the real opportunity for development or another myth?

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Abstract. The importance of adult education in community development process is undisputable. However, in the time of crisis, community development is severely limited. While some communities show resilience, others show difficulties in dealing with the effects of the crisis that may result in deprivation, poverty, marginalization, isolation and learned helplessness. The article primarily deals with balanced development, its possibilities and limitations under the conditions of uncertainty and instability. Out of many possible solutions, one of the promising ones involves the development of resilience in community learning. That raises a question about possible sources of community resilience and stimulants of its growth. Resilience may be developed and stimulated in many different ways. It may also manifest itself in many different forms. The way communities adjust to disturbances depends not only on the abilities to learn from their own experience and experience of the others but also on their abilities to adjust to the changing political, economic, social and cultural environment. The authors claim that strengthening of communities through empowerment supports resilience. Both resilience and empowerment may be learned just as helplessness and hopelessness. The authors argue that only adaptive and flexible communities can succeed, and be resilient in the ever-changing world. The article has interdisciplinary character – it includes elements of sociology and pedagogy, it also includes some interesting issues from community psychology field.

Keywords: community learning, resilience, empowerment, strengthening, sustainable development.

Introduction

There is no doubt about the importance of adult education for community development. The 2007 economic crisis that began in the USA threw the world off balance. Everything, which seemed safe, balanced and predictable, suddenly became uncertain, chaotic, ambiguous, multidimensional or simply disappeared. These uncertain, unstable and dynamic conditions impede development, including social development.

Some communities seem to be immune to these changes (resilient communities), others cannot cope with the ramifications of the widespread economic crisis and suffer from deprivation, poverty, marginalization, social exclusion and learned helplessness - they give up and fall apart.

One of the strategies adopted by the endangered communities is to merge with stronger localities, groups or individuals. Yet, this strategy may be risky. On the one hand, it might bring about developmental opportunities. On the other hand, it may contribute to the community's loss of uniqueness and its cultural identity. The community may jettison its aspirations and needs which are essential for its structure, strength and vitality (patronage and feudalism).

Hence, the most important question reads as follows: Is there any possibility of development (especially sustainable development) in the time of instability and uncertainty? Out of possible answers, the most promising solutions seem those based on acquiring resilience through community learning, the learning located in an informal or non-formal social space. These solutions include intermediary structures located between individuals and macro social structures and unique for their lifelong creativity, flexibility and development. These

structures are cemented by the goals, needs, values, ideas, passions, interests and activities shared by members of a given community.

The notion of “community” is not a new one. It has been thoroughly described and analyzed by social sciences. Nowadays, when the influence of the individualism paradigm seems to be losing its vitality and power, it is probably worthwhile considering the importance of communities and their educational potential - especially the one connected with adult education within the community, as well as potential and significance of the community learning for social development.

What might a resilient community look like? What extent the very idea of community learning may be supportive of or build up a resilient locality, community? Of course we are not able to give a clear comprehensive answer to this question, we can only try to put some theses.

Lifelong learning, empowerment, participation, resilience, inclusion, poverty reduction etc. seems to be the terms which play an important role in the development policies’ solutions.

These terms, ideas constitute comfortable, functional mix of words, they are also considered as a panacea for different social problem facing communities, for example poverty, marginalization and social exclusion. They are almost like a mantra in many different EU development programs for disadvantaged groups, communities, regions.

These words give today’s development policies an optimism and sense of purpose. These words

suggest a governable, controllable world where everyone gets a chance to take part in making the decisions that affect their lives, where policies neatly map out a route for implementation. (Cornwall & Brock 2005, from Summary).

Perhaps interesting us “empowerment for instance is

(...) nothing more than the most recently popular buzz word to be thrown in to make sure old programs get new funding (Page & Czuba, 1999, p. 24)?

In our opinion interesting is the question - is these terms are only buzzwords increasing demonstration effects, or is these terms are real ideas to reach in development policies?

The point of view which we are presenting is that the effectiveness of social interventions result from the base (model) upon which they are constructed.

1. To empower or to fill up a deficits?

Our point of view is that the failures of numerous social programs result from the foundation, construction – we mean a deficits model.

Maybe it is too critical view. However that critique goes beyond outlining problems, restrictions and their possible sources. We would like to present briefly not only our critical point of view of the real life applications of the “deficits model” as a tool to combat social exclusion, we also would like to analyze those model and their alternative – the strengths model which is presenting by his proponents as an attempt to overcome the limitations of the deficits model (Seligman and Csikszentmihalyi 2000; Seligman 2005; Seligman et al. 2004; Seligman et al. 2005).

Let’s start with the deficits model. Deficits model is the model upon which inclusion policy (especially conducted by means of lifelong learning) is based (not always but very often). One of the basic assumptions of this model is the hard determinism. Deficits model strives to make

up for shortages, to relieve pain, to compensate deficits, to repair what is destroyed, interprets the functioning of humans, groups, societies in terms of the disease model. In this model individual, groups, communities are treated as a “victim” of their own biological and socio-demographic characteristics. Deficits model and hard determinism are excluding responsibility, decision-making ability and free will. This model resulted in eliminating from the research field of social science the very idea of a fulfilled individual, prospering community. This model resulted in ignoring or denying any possibility and potential which could be accessed by way of supporting strengths (in a human, community, institution etc.). The effectiveness of social interventions based solely upon the deficits model is arguable because such interventions don't guarantee the development understood in terms of building new qualities, resources (Seligman and Csikszentmihalyi 2000; Seligman 2005; Seligman et al. 2004).

We would like to give one quotation, quite old but still relevant. This quote illustrates the deficits model in social interventions:

This underlies much of what is called prevention: find so-called high-risk people and save them from themselves, if they like it or not, by giving them, or even better, their children, programs which we develop, package, sell, operate, or otherwise control. Teach them how to fit in and be less of a nuisance. Convince them that a change in their test scores is somehow the same as a change in their life. Operating our interventions through the professionally controlled educational and social agencies (...) Thus, we are consultants, not to people, but to agencies, schools, and other sanctioned social agents. Our role relationships to people need never change” (Fairweather, 1972, quotation from Rappaport, 1981, p.12)

In the strengths model humans, groups, societies, institutions are not understood as being restricted and determined. The main aim of social intervention based on strengths model is not merely helping to return to normality, but first of all striving to give support to optimal functioning and development. The main aim of social intervention based on strengths model is optimal functioning, development. Humans, groups, societies, institutions in this model are not understood as being restricted and determined. They possess a potential of growth in the form of strengths (Seligman and Csikszentmihalyi 2000; Seligman 2005).

As we said the strengths model is viewed as an attempt to overcome the limitations of the deficits model. The development understood in terms of building new qualities, resources is possible in the strengths model. That's the opinion of proponents of the strengths model (for example positive psychologists and community psychologist) (Seligman 2005; Seligman et al. 2004; Seligman et al. 2005; Rappaport, 1981; Rappaport, 1984; Rappaport, 1985; Rappaport, 1987; Zimmerman, 1995; Zimmerman, 2000; Zimmerman & Rappaport, 1988). Proponents of the strengths model are convinced that this model expands the resources of individuals, groups, communities, etc., reducing in this way the need of “traditional”, social interventions. Optimal development, optimal functioning and resilience of individuals, communities, institutions are not possible without support of the strengths model (Seligman and Csikszentmihalyi 2000; Seligman 2005).

1.1. Limitations of the deficit model and strengths model

Deficits and strengths, they are both not free from restrictions - they are too one-sided. Deficits model ignores the strengths, strengths model ignores the deficits. Both deficits model and strengths model of interventions suggest professional experts as leaders who know the

answers and provide them for their clients. Despite many obvious differences this similarity in role relationships is striking. The models described by us are forcing us to think in terms of wellness versus, illness, competence versus deficits, and strength versus weaknesses.

The solution worth considering is that proposed by the empowerment model, that is a resource-based model where main focus is on strengths and not on deficits. The strengths model seems to be identical with the empowerment model. Empowerment is first of all aimed at strengthening the competence and restoring the strength of individual, of groups, communities, institutions. Therefore, we can reasonably assume that empowerment and strengths model – are the same. In my opinion empowerment and strengths model essentially differ from each other. Empowerment presupposes the existence of deficits and barriers as important factors when restoring strength, competence, self-determination and enablement. It seems, that empowerment model may be a means of overcome the limitations of both models. (deficits and strengths). Empowerment model can combine two types of interventions. Empowerment model focuses on identifying capabilities instead of cataloging risk factors and exploring environmental influences of social problems instead of blaming victims. Empowerment suggests a belief in the power of people to be both the masters of their own fate and involved in the life of their several communities.

Reflecting upon conceptual frameworks of various kinds of social interventions, aimed to build and empower resilience, we are inclined to take the following view : the effectiveness and successful outcome of that build-up and support measures seem to be more probable if these actions first of all draw on existing resources in form of strengths.

The quality of social programs is critical in determining people's destiny. Maybe it is a truism, but this thesis is guiding principle for our considerations. As early as in 1989, B. Solomon noticed that the relation between those in need and those who provide the support may either become oppressive or may enhance the growth of independent social potential of individuals, groups and communities. Solomon argues that „in the connection between people in need of help and the services that provide help, an oppressive dependence may develop, or an opportunity may grow to develop independent social skills”. (Solomon, 1985). Therefore, she called for (even though not directly with reference to education but rather in the context of social welfare and interventions) for change. Her advise was to abandon the models based on difficulties, and instead use models based on opportunities - to leave the road of obstacles and re-orientate toward the system of possibilities:

The welfare service system has to change from an obstacle route to a system of opportunities (Solomon, 1985, Report 3)

When considering the significance of the resource-based model of empowerment for education, we need return to the issue of learning. Empowerment, as an idea and a process, assumes that any individual is endowed with some potential. Furthermore, the empowerment model focuses on strong points of given individuals, groups, communities and with the use of their resources creates opportunities for them to obtain experience and skills that enable them to take control over their lives. What forms form the basis for the empowerment model is a belief that the best method to acquire new abilities is through learning. Thus, people should be offered such conditions to learn skills and knowledge that would motivate them to take efforts to improve their lives. It is crucial that individuals, communities and organisations have possibilities to recognize their value, resources, as well as to recognize and define their problems (Page & Czuba, 1999). Social context and social environment determine whether the potential of individuals, groups and organisations will be discovered, defined and utilized. Therefore, a learning process ought to be active and take place in the context of the real life

of learners - and not through unnatural, artificial trainings programmed and controlled by so-called experts (Page & Czuba, 1999; Sadan, 2004).

The above is the central principle of the empowerment model, the most important recommendation for education voiced by its early theorists and practitioners of this model. It is also the greatest challenge the idea of lifelong learning needs to face.

2. Back to the community. The community as a space of resources

In the analysis of the community as a space of resources, a useful research theory seems to be the conception of Thomas Sergiovanni who lists five qualities indispensable for any community to be defined as a "learning" community. These qualities include: the community of relations, space, thinking, memory and practice.

The first element is relations. The learning community is a community of close formal and informal social relations and connections. The nature of these relations encourages cooperation. Close relations create a safe environment where knowledge and experiences can be shared. Consequently, a peculiar bond develops among members of the learning community – the bond similar to that which ties the family or close friends. Learning takes place within a community, through shared practices and experiences. Not only do the members of a community learn how to fulfil themselves as individuals, but if necessary, they also find out, how to control selfish impulses for the good of their community. Moreover, being aware of their importance for the survival and further development of their community, they learn how to build up positive relations, social structures and social networks..

Another characteristic of the learning community is the community of space. This shared space (physical or virtual) is chosen and created because it enables its members to learn and share individual experiences

A particular example space communities are some new communities not rooted in the physical dimension. They are the most dynamic and changeable communities - incessantly restructured and redefined by their members. The uniqueness of such space makes the process of learning occur

by making and developing connections (intentionally or not) between ideas, experiences, and information, and by interacting, sharing, understanding, accepting, commenting, creating and defending their own opinions, their view points, their current situations and their daily experiences. Online communities allow, form, guide, foster, and stimulate connections. Learning in online communities takes place through storytelling, making jokes, giving examples, linking and making available different resources, asking questions, providing answers, developing empathy, and simply reading, to list a few examples (Aceto et al, 2010, p. 6).

The community of mind refers to the ideas, beliefs, and systems of values shared by members of a given community, which encourages them to actively participate in actions undertaken by the community. In this case, learning takes place through participation in socio-cultural space. As Sergiovanni writes,

a community of mind emerges from the binding of people to common goals, shared values, and shared conceptions of being and doing (Sergiovanni, 1999).

The community of memory, in turn, is constituted by tradition, rites, patterns of behaviour, and beliefs shared within a given community, and handed down from generation to generation. The community of memory builds and forms individual and social identity. This type of community is especially important in the time of crisis. The shared beliefs boost social cohesion and the individual's identification with a group. They form an identity backbone which helps individuals learn how to use their individual resources and cultural potential to cope with difficulties and threats.

The community of practice consists of shared activities. It is through common actions and interactions with others that knowledge is constructed. Here, practical experience of individuals becomes the shared wealth of their community and influences educational processes taking place within it. What is more, the community of practice is crucial for the processes of forming a community and development of individual learning competences. As noted by John Dewey to "learn from experience" is to be ready to discover relations between things, between the past and the future, between individual actions and their various ramifications. In the process of learning, the individual acquires cognitive and practical competences which enable him/her to find

fragile equilibrium between necessity of modernisation and the status quo, and to locate social practices within the process of intergenerational transformation (Malewski, 2010, p. 98)

2.1. Community learning - education based on resources of a community

The above-mentioned characteristics of the learning community can be perceived as its resources, which empower and strengthen both individuals and the whole community. Learning communities based on social capital consisting of the available resources rather than on deficiencies and their compensations may provide the opportunity for their development. According to Hartmunt Griese, it is not merely pedagogy or andragogy

oriented toward target groups and their deficiencies but rather a shared frame of reference built from themes and issues crossing the boundaries between generations regardless of age and sex. It is learning through seeking debate, through support and construction of something which is important and shared by a group (Griese, 2002, p. 57).

Thus, individuals within such communities make use of their resources and acquire competences which facilitate learning process. In consequence, they are able to independently accumulate knowledge, which is useful for the whole community. Learning does not consist in acquiring prefabricated chunks of knowledge which are necessary to behave as required by a given social system, ideology or social or professional roles. Learning becomes a multithread and multidimensional process which is more dynamic and diversified. It takes into account the needs, experiences, passions and aspirations both of individuals and a community. It develops when a given learning community works out internal and external problems, contradictions and conflicts of interest.

It is within informal communities based on voluntary cooperation that empowered individuals become more motivated to learning. Autonomous learners who control their process of learning have an opportunity to develop cognitive independence, innovative modes of thinking and acting, as well as proactive attitudes. What is more, they learn how to think critically and be more creative. Such a community supports individual development,

self-improvement, emancipation and transgressive processes. As observed by Ann Lieberman and Lynne Miller notices:

learning communities create and maintain an environment that fosters collaboration, honest talk, and a commitment to the growth and development of individual members and to the group as a whole. Learning communities (...) encourage and support members to examine their practice, to try out new ideas, and to reflect together on what works and why; and they provide opportunities for the collective construction and sharing of new knowledge (Lieberman & Miller, 2011, p. 16).

Learning communities are also an informal space that offers developmental opportunities for those rejected by formal educational institutions. Such communities give a chance to those jettisoned by a formal educational system. For them, the community learning becomes the space where biographical learning is possible. This is why it may be the way to break the illusion of life-long learning mentioned earlier.

Thus the real strength is that possessed by the communities which are able to subjectively utilize their resources, i.e. discover them, define, and capitalize them for the sake of change and development.

3. From vulnerability to resilience. Community learning as an opportunity

Unfortunately, there is no commonly accepted definition of resilience that is used across all disciplines. Nowadays most widely recognized definitions of resilience relevant to communities are defined in positive terms, mainly in categories of “adaptive capacity”, “positive capacity”, “positive trajectory”, “ability to bounce back”. These definitions put the emphasis on the following five core concepts: attribute (resilience as an attribute of the community), continuing (a community's resilience as an inherent and dynamic part of the community), adaptation (the community are able to adapt adversity), trajectory (adaptation leads to a positive results in relation to the state after the crisis, especially in terms of its functionality, comparability (the attribute allows communities to be compared in terms of their ability to positively adapt after a disturbance or adversity) (Definitions of community resilience: an analysis; A Carri Report, 2013). However, a traditional meaning of the term resilience takes into account a very important aspect – resilience to change. Namely the term of resilience was used to describe groups, communities, organizations that did not change or are able to continue to function more or less the same in spite of adversity. For example in the 70's one of the most known (from the research of C.S. Holling in the field of ecology) the term “resilience” , was defined resilience:

a measure of the persistence of systems and of their ability to absorb change and disturbance and still maintain the same relationships between populations or state variables (Holling, 1973, p. 14).

Analysing the behaviour of ecological systems, Holling (1973) argued that the reactions on hazard factors and disasters could be defined through two distinct properties: resilience and stability. In Holling's terms, therefore, the viewpoint of resilience emphasizes “*the need for persistence*”. This way of defining the term was often used in connection with ecosystems. Nevertheless, it did not prevent some scholars from using it in economic and sociological contexts. Needless to say, the term in its above meaning is applied up today resilience is defined as

(...) the amount of disturbance a system can absorb and still remain within the same state, the degree to which the system is capable of self-organization, the degree to which the system can build and increase the capacity for learning and adaptation (Klein, Nicholls & Thomalla, 2003, p. 38).

Resilience is also best defined as

the ability of a system to absorb disturbances and still retain its basic function and structure (Walker and Salt, 2006, p.1).

In a somewhat different perspective, resilience is recognized as

the capacity to change in order to maintain the same identity (Folke et al., 2010).
Furthermore

the concept of resilience in relation to social–ecological systems incorporates the idea of adaptation, learning and self-organization in addition to the general ability to persist disturbance (Folke, 2006).

In the same way social resilience described N. Adger (2000)

(...) the ability of groups or communities to cope with external stresses and disturbances as a result of social, political, and environmental change (Adger 2000, p. 347).

Social resilience is defined as

the ability of communities to withstand external shocks to their social infrastructure” (Adger 200, p.361).

We are convinced that resilience during a crisis can either favour development or impede it.

4. Crisis as the space where resilience is acquired

Communities incessantly struggle with internal and external problems, conflicts and crises. thus communities have it in their nature to learn how to cope with such difficulties. Nowadays, when crises are ubiquitous and getting even worse, an ability to cope with them has become the most important skill which individuals and societies need to learn. Crises and methods of responding to them have become a special test for community cohesion, stability and resilience.

When a given community sees a crisis only in terms of a threat and catastrophe, then this crisis may actually become a destructive force which brings about the disintegration of this community.

According to Erick Erikson, another strategy is to place the crisis in a wider perspective. Then it becomes a key aspect of life-long development and its necessary condition. In consequence, crises and attempts to overcome them as well as social change do not exclude each other. On the contrary, they complement, stimulate and condition each other.

In this context one more question needs to be asked. What stimulates and builds the community's resilience to crises?

That resilience may be built in many ways and take many forms. Traditional theories define resilience as resistance or reluctance to changes, as an attempts to maintain the status quo - which may lead to dangerous withdrawal of the community resulting in its isolation and disintegration

In this article, resilience is understood as the community's ability to defend itself from ramifications of a crisis. Firstly, in practice this type of resilience manifests itself as the ability to anticipate a crisis, to recognize its symptoms, and to be prepared when it strikes. Secondly, that resilience manifests itself as an ability to adapt to changing political, economic and socio-cultural conditions. Thirdly, resilience shows in the ability to mitigate the consequences of a crisis, i.e. to initiate and utilize the appropriate resources of this community. And fourthly, when a crisis is over, it is the ability to reconstruct and to use this predicament to enhance the development of a community and individuals within it.

Thus, building up resilience to crises is a course of action intended to achieve developmental abilities within changing and risky environment. It involves using the community's resources to empower and strengthen its potential. It also proves that the community is able to learn and make use of its accumulated knowledge and experience. The community's resilience manifests itself in its readiness to reorganise, modernise or (if necessary) to abandon traditional standards, practices, procedures and social behaviour. The final result is the ability to accept changes, even those radical, and to create new meanings, possibilities and solutions. Therefore resilience to change, understood here as maintaining the status quo and immutability, may become a trap. It can enclose groups, communities and organisations within their unchanging structural, symbolic and territorial space. The community oriented toward immutability is a community of risk, i.e. a vulnerable community. It is threatened by social marginalization and exclusion. It is difficult to empower such a community. What is more, its ability to learn is limited. Similarly argued Walker and Salt (2006)

At the heart of resilience thinking is a very simple notion – things change – and to ignore or resist this change is to increase our vulnerability and forego emerging opportunities. In so doing we limit our options. (Walker and Salt, 2006, pp. 9-10).

As it was already mentioned, the term resilience used in connection with communities is understood as their adaptability to changes caused by various disasters. Which seems the most interesting in the context of this article is the ascertainment that the level of the aforementioned adaptability is linked to learning, or to be more precise, to adaptation through learning. Another factor is the ability to learn from experience and through

contact with other communities (exchange of experiences). The above seems important in the context of the theory and practice of adult education. It is the ability to learn that determines resilience of a given community. Thus, it may be assumed that community is a sine qua non for the community resilience. However, not only community learning does help communities to adapt to changes caused by disasters, but it also mitigates the consequences of catastrophes and crises, and reduces the risk that such difficulties will appear in the future. We are certain that community learning is something more than increased adaptability and learning from experience. While theorists try to come up with a precise definition of the community resilience, little is said on practical aspects of the issue. We know what the community resilience is, but we do not know what factors determine it. How to obtain this ability, where to seek it? How to build up and stimulate the community resilience? What are the determinants of the aforementioned "adaptive capacity", "positive trajectory", "ability to bounce back"?

We think that learning from experience is not the only condition for acquiring the community resilience. Adaptability is something emergent. Adaptive capacity can be learned by a community but it cannot be taught to it. So, what is the role of adult education? We argue here that a role of practitioners is to facilitate learning. In the social interventions context

there is a significant limitation of use the very idea of resilience – aid organizations are not able to make community more resilient, at best they could only support the resilience.

Interesting seems to be proposition – mentioned the resource model as catalysts - to help resilience by facilitating to create an environment for the community to organize learning, rather than by supporting learning communities' organizations directly. A community is a social space with resources. Hence it is of great importance that a community is able to autonomously make use of its resources. The above is a challenge facing modern adult education - to facilitate learning how to use the existing resources, which would help communities to maintain their continuity during and after disasters and crises. There is no doubt that in order to capitalize one's resources (to successfully adapt to reality after a crisis or disaster) a community need to possess competences and skills that enable it to identify, organize and utilize its resources. The above is yet another task for adult education - a community needs to learn about its resources, how to discover and use them. Hence, the educators' task is to facilitate that learning, to create space where a community can learn about its resources. Consequently that community will be able to capitalize them for the sake of change and development. There must be some mechanisms that will secure availability of resources and competences and will help to maintain them during disasters. Our thesis is that the role of the practitioner and educator needs to be redefined in connection with community learning. What is more, we advance the argument that the theoretical framework of learning processes ought to be rethought. It is time to abandon the deficiencies model in favour of the model based on resources. To be useful in the context of the community learning and community resilience, adult education ought to change from compensations based model to empowerment education based on resources.

Thus, community learning focuses on the empowerment of communities, individuals and organizations. Without empowerment, learning process within communities are to a remarkable impeded. What is more, foremost theorists and practitioners of the concept - community psychologists [a footnote] claim that without empowerment such a process is virtually impossible. That is why community learning and its educational processes require a contextual approach. The context (space and surroundings in which a given community lives) is indispensable if a designed educational process is to facilitate learning, especially when the latter is based on resources. Without that context an educational process may not be effective. The above spells individualization of teaching methods in adult education, an approach that takes into account narrations predominant within given communities and their potential for biographical learning.

As it was emphasized earlier in this article, the ability of empowerment learning determines a given community's resilience. Without empowerment communities cannot become autonomous changemakers. They will not be able to solve their problems with the use of their own structures, i.e. intermediary structures of their own "design".

Even though empowerment processes are spontaneous, nevertheless communities are often in need of professional tools that would initiate these processes. The assumption that empowerment is a spontaneous grassroots initiative is somehow inconvenient for scholars and practitioners. The question therefore arises, how to "perceive" empowerment within a theoretical and practical discourse - where the former is referred to as a process which is supposed to be emergent. The answer on this question seems to be very promising but it would be a different story for some other occasion.

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Adult education policy, Recognition of Prior Learning and a local development association: was social emancipation a concern?

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Abstract. One of the most widespread outcomes of the last years, culminating most recently in economic recession on a global scale, has been a more marked sense of insecurity and uncertainty than 'liquid modernity' (Bauman) seemed to hold in store. Additionally, the shift in educational paradigms, from education to learning has increased the chances of adult populations to access education and training, but has involved challenges such as the individualisation of paths. A 'new educational order' (Field) seems to have emerged, characterised by tensions and contradictions between lifewide directions and emerging learning environments.

Within this frame, since 1999 a new adult education and training policy was under development in Portugal. Recognition of prior learning was the most widespread form of adult basic education provision up until 2013. This paper examines semi-structured interviews with adult learners who accomplished Recognition of Prior Learning. Particular attention is paid to gains made by learners, perceived as changes to their behaviors and other changes to their social, cultural, political and civic lives as citizens. Content analysis based on thematic categories and micro-analysis of interviewee language is used to analyse data.

Recognition of Prior Learning, namely school certification and/or professional qualification obtained by those who accomplished the process, raised expectations concerning social mobility and the improvement of life conditions that were not effective, neither could be perceived changes in political, cultural and civic dimensions of learners lives. Therefore, while being an individual process of empowerment, recognition of prior learning reflected the colonization of adult education by the economy, as it involved the substitution of social change by mere adaptation and competition, and resulted in a lack of changes for learners' social emancipation.

Keywords: adult education policy; local development associations; emancipation, biographical narratives

1. First thoughts

Between 1974 and 1976, as well as between 1979 up until the middle of the 1980s, in the frame of democratic-emancipatory policies then still relatively underdeveloped, several activities of autonomic and emancipatory education were implemented within popular education projects. Showing a relevant diversity and complexity in terms of their pedagogical and educational structures, these activities were linked to social movements and were part of processes of social, cultural, economic, civic and political change. These activities were mainly developed by social movements and non-governmental organisations with the support of the Ministry of Education (Lima & Guimarães, 2011).

These activities were suspended with the approval of the Basic Law of the Educational System, when Portugal became a member of the European Economic Community in 1986. Since then, formal and second-chance education directed at adults became more important within education policies of modernization and state control. The formalisation, normalisation and uniformisation of educational and pedagogic procedures were evident. Even if this policy was an important part of education as a social right, evening courses for adults favored social conformity and social inclusion, while allowing the (minimum) preparation of the workforce for existing enterprises within the reconversion of the Portuguese economy and in the interests of globalisation (Lima & Guimarães, 2011).

Additionally, non-governmental organisations were kept outside of the adult basic education public policy. These institutions involved in local development that were already established reframed their local intervention projects in areas such as vocational training; many others were by then created, developing projects funded by the European Union and by programmes such as LEADER, promoting social and cultural participation and often enhancing social emancipation (Fragoso & Guimarães, 2010).

It was only in the 1990s that adult education became a political priority, by involving a reinterpretation of European Union (EU) orientations in line with the main political and educational characteristics of the Portuguese population in a framework of *education* policies geared towards human resources management (Lima & Guimarães, 2011). The appropriation of the lifelong learning strategy was based nationally on a policy discourse that emphasised simultaneously the improvement of economic competitiveness, employability and a rise in investment in human resources as well as an effort to solve the “unacceptable educational deficit” for democracy, evidenced by the low percentage of school education possessed by the population. The most evident outcome of the low education rates was a significant variance between the patterns of education in Portugal and those in other European countries. Additionally, the qualification of the workforce according to EU standards was at stake.

Therefore, novel activities were proposed for people who did not have a basic education certification (up to 9 years of formal schooling and, after 2007, 12 years of schooling) and/or a vocational qualification (1, 2, 3 and 4 levels, according to the EU guidelines). In contrast to previous policies that were directed at different aims, Recognition of Prior Learning¹³⁰ became an essential form of provision from 2000 to 2011 within a discourse calling for the promotion of economic development, competitiveness and employability. This process was promoted by a variety of organisations (public, private and non-governmental organisations) which had a New Opportunities Centre (in Portuguese *Centro Novas Oportunidades*)ⁱⁱ¹³¹ (1). After 2005, and more specifically after 2007, massive access was a serious political concern; then there was a new stage in the adult education policy, as 386,463 adults were certified through Recognition of Prior Learning with the 9th grade and 12th grade of school education (Agência Nacional para a Qualificação, 2011).

Recognition of Prior Learning was not directly a form of provision intended at favouring local development projects already existing in very different organisations. Although it was implemented by public, non-governmental and profit-making organisations, this form of provision could be combined with many other activities developed by these institutions. Being just another activity of adult education implemented by these local development associations, in many cases it could follow a different rationale of local intervention of non-governmental associations, as it was based in formal procedures established by the national agency in charge of its implementation (Lima & Guimarães, 2012).

The tension owing to the confluence of aims and procedures of an adult education policy controlled by a State-agency, as Recognition of Prior Learning was, but implemented by organizations with very different ethos and goals, such as those connected to local development associations, is of great interest in terms of the theoretical and empirical discussion. In fact, the perceived gains of Recognition of Prior Learning learners in the area of (local) social and cultural participation, as well as social emancipation, were not stressed

¹³⁰ In Portuguese Reconhecimento, Validação e Certificação de Competências (RVCC).

¹³¹ The New Opportunities Centres were services set up within public bodies, civil society institutions and business organisations, to operationalise the provision of adult education initiatives, such as the recognition of prior learning. The programme in which the Recognition of Prior Learning was based on since 2007, the New Opportunities Initiative, was cancelled by the right wing conservative government in power since 2011.

by learners themselves in different research that has been carried out, even when the most evident fields of intervention of local development associations were projects with clear social and cultural goals. Within this context, this article attempts to answer the following question:

- within a public policy based on Recognition of Prior Learning as a form of provision but implemented by organisations such as local development associations, what are the wider benefits of learning (Schuller & Preston, 2005) perceived by learners in terms of their (local) social and cultural participation as well as social emancipation?

2. Methodological path followed

This text is an outcome of the research project Educational Pathways and Adults' Lives (*Percursos Educativos e Vidas dos Adultos*, in Portuguese) commissioned by the Homem, Cávado and Ave Highlands Development Association (*Associação para o Desenvolvimento das Terras Altas do Homem, Cávado e Ave - ATAHCA*, in Portuguese) - a non-governmental civil society organization - and carried out by the Adult Education Unit of the University of Minho between May and November 2011.

With this project, the Association sought to be apprised of the work undertaken by its New Opportunities Centre within the framework of Recognition of Prior Learning (Lima & Guimarães, 2012). This research sought to examine the influence the activities carried out by the New Opportunities Centre had on the lives of the adults who obtained certificates corresponding to the 4th, 6th, 9th and/or 12th grade of school education through recognition of prior learning. The period of time under consideration stretched from 2006, the year the Centre was founded, to the end of 2010. As this goal comprised a number of specific objectives, this text focuses on those which pertain to the wider benefits of learning, namely relative to social and cultural participation as perceived and reported by adults who obtained certification. The paper examines what such learners stated they had achieved after attending the Recognition of Prior Learning programme at the New Opportunities Centre.

The quantitative study

The data analysed in this text derive from a mixed methodological strategy (quantitative and qualitative) based on a survey by means of a self-administered questionnaire and interviews (McMillan & Schumacher, 2010, pp. 196-205). The questionnaire was aimed at identifying perceived gains (in individual and collective domains) expressed by learners after attending the Recognition of Prior Learning programme. Therefore, it included questions concerning the identification of the learners (such as date of birth, gender, school diploma possessed before and after concluding Recognition of Prior Learning, job and professional experience, etc.), the perceived gains in terms of social and cultural participation of the learners.

The universe of the questionnaire consisted of 1439 individuals - 410 questionnaires were completed (28.5% of the universe). The majority of the respondents were women (63.7%), born between 1958 and 1981, 28.5% of which between 1970 and 1975 and 20.7% between 1964 and 1969, 78% were married with two children (31.2%) or one child (28.5%), most of whom of school age. Furthermore, almost half of the respondents (45.9%) had the 6th grade of school education at the time of enrolment in Recognition of Prior Learning, while 23.2% had the 9th grade and 19.3% the 4th grade. The 9th grade was the certification most of the respondents obtained (64.4%) after concluding Recognition of Prior Learning while 32.9% completed the 12th grade.

Levels two and three: the qualitative study

A second stage of data collection involved conducting semi-structured interviews (McMillan & Schumacher, 2010, pp. 342-365). Individuals who completed the Recognition of Prior Learning (four men and four women between the ages of 30 and 60 who obtained the 9th grade-four adults- and the 12th grade of school education-four adults) were interviewed. These interviews included questions directed at throwing more light on answers obtained by the questionnaire. Therefore, such questions focused on the same items referred to in the questionnaire with the aim of collecting in-depth data concerning perceived learning gains already referred to above.

Thematic content analysis was used to examine these interviews with the purpose of describing and systematising discourse content, which involved the inference of knowledge pertaining to the development conditions of Recognition of Prior Learning. To that end, different indicators (Bardin, 1977) that pointed to social and cultural participation in quite different contexts were identified. These indicators emerged after reading the interviews in combination with the questionnaire and chosen items from the interviews .

A third level of analysis undertaken, however briefly, for this paper looks at how language resources, their use in the co-construction of meaning in interviews and in the construction of meaning for the learning space itself, help to follow how learning and diversity of experience can be told. In the narratives of the people interviewed, learning is shaped and expressed as biographical learning, and both difficulties and success have their place in the very varied contexts in which learning took place during the ATAHCA programme. If we look closely enough and attend to the finer details of talk, we can see in the language used in the interviews carried out, the shifting elements of what can be loosely called a "grammar", that is, the analyzable language resources used in constructing and sharing relationships, identities, and views (Capps & Ochs, 1995; and Evans, 2008). In these biographical stories which we as researchers 'collect', the context of the research interview is a learning space in which the many stories of experience can be tried out, and new attempts at coherence and security can be made (Ochs & Capps, 2001, p. 7).

Micro-discourses of experience and the language through which adult learners incorporate differently grounded pieces of their lives – institutional learning, everyday life-course experience, crises, stops and successes – go to make up an ongoing biographical narrative (Alheit, 2007; Alheit & Dausien, 2002). Central aspects of such narratives which give expression to the learning experience include subjective experiences of learning and the construction of own discourses of knowledge and self, change, and experience of diversity through the acquisition of professional, institutional or new 'cultural' or gendered identities.

First, the results of the content analysis are outlined below.

2.1. Perceived effects of Recognition of Prior Learning in a New Opportunities Centre: data analysis

Recognition of Prior Learning was based on a set of procedures directed at analysing and evaluating the learner skills acquired throughout life in formal, non-formal and informal contexts. The process that led to school education certification included an assessment based on two key-competence guides (Referenciais de Competências-Chave, in Portuguese) (Alonso et al., 2002; Gomes, 2006). These documents stressed competencies that people should demonstrate according to a number of areas of knowledge and skills. Starting with the creation of a life story and a record of their acquired skills and competencies (bilan de compétences), adults were asked to prepare a portfolio. In this document evidence was provided for the competencies people possessed, showing learning developed in the different

stages of their lives. The aim of such a process was to compose a document that included visible and measurable performance. Prior learning was valued to the extent that it resembled desirable competencies; it involved standards and individuals' prior learning had to match them. In addition, adults could attend up to 50 hours of education and training to acquire new competencies, involving education, training aims, contents and learning outcomes to be developed by learners which were previously established by governmental authorities.

Of all the learning gains identified by learners who attended Recognition of Prior Learning, those concerning social and cultural participation were the least stressed by adults in interviews when the local association in which the New Opportunities Centre had been established had developed several activities and projects of this kind (Lima & Guimarães, 2012).

The participation in debates, meetings, conferences, etc. on issues of social and civic interest occurred some times for the majority of the inquired learners (53.2%), but 30% said that they never took part in such activities. Also 54.6% mentioned that they joined entertainment activities on some occasions; however 25.4% said that they never did. Additionally 42.9% were involved in sports activities and 27.6% never were, although 14.9% had mentioned that they participated in these activities on many occasions. It still has to be stressed that 49.3% indicated that they joined cultural, civic and political activities, but 26.4% never did so.

Table 1: Percentages of answers concerning the question: “How often do you join debates, meetings, conferences of social and cultural interest?”

Frequency	No answer	Never	Some times	Many times	Always
%	4.1%	30%	53.2%	9.5%	3.2%

Table 2: Percentages of answers concerning the question: “How often do you join recreational activities?”

Frequency	No answer	Never	Some times	Many times	Always
%	4.9%	24.1%	54.6%	13.2%	3.2%

Table 3: Percentages of answers concerning the question: “How often do you join sports activities?”

Frequency	No answer	Never	Some times	Many times	Always
%	4.9%	27.6%	42.9%	14.9%	9.8%

After concluding Recognition of Prior Learning 45.1% said that they joined such activities some times when these involved their children, family and friends, while 18.8% did many times and 15.9% always. However, 15.4% said that they never joined these activities.

Table 4: Percentages of answers concerning the question: “How often do you join educational and cultural activities involving your children, family, friends, etc.?”

Frequency	No answer	Never	Some times	Many times	Always
%	4.9%	15.4%	45.1%	18.8%	15.9%

The same trend was visible when data concerning participation in social and cultural activities (such as choirs, music bands, parents associations activities, etc.) that happened in places where learners lived were collected. Indeed, 48% joined these activities in some occasions, but 25.6% never did so.

Table 5: Percentages of answers concerning the question: “How often do you join educational and cultural activities involving your children, family, friends, etc.?”

Frequency	No answer	Never	Some times	Many times	Always
%	4.1%	25.6%	48%	14.1%	8%

Within the same line of reasoning, the participation of learners in voluntary activities (of the Red Cross and other non-governmental associations) was negated by 51.2% of those asked, in spite of the fact that 25.4% said that they joined these activities on some occasions. The same trend was noticeable when the participation in local association committees and groups promoting club activities, etc. was referred to: 48% said that they never joined such activities, while 34.4% said that they took part some times

Table 6: Percentages of answers concerning the question: “How often do you participate in volunteering activities and projects?”

Frequency	No answer	Never	Some times	Many times	Always
%	4.6%	51.2%	25.4%	10.5%	8.3%

Table 7: Percentages of answers concerning the question: “How often do you participate in local associations groups, departments, etc.?”

Frequency	No answer	Never	Some times	Many times	Always
%	6.6%	48%	34.4%	7.3%	3.7%

The same occurred with the participation in activities of environment preservation, as 44.9% mentioned that they joined such activities on some occasions and 26.1% never took part in such activities.

Table 8: Percentages of answers concerning the question: “How often do you participate in local environment preservation activities and projects?”

Frequency	No answer	Never	Some times	Many times	Always
%	4,4%	26,1%	44,9%	13,2%	11,5%

Therefore, the transversal skills with a social, cultural, political and civic nature were not particularly stressed by adults who were interviewed. In fact, learners who did join such activities before attending Recognition of Prior Learning were the ones more involved in such initiatives when the survey was made. In fact, Recognition of Prior Learning did not seem to favour the changing of behaviours or attitudes of learners. On the other hand, even if some of the moments of the process referred to here were strongly connected to the reflection of biographical events regarding social and cultural participation, many adults mentioned that they had never been interested in such matters and the Recognition of Prior Learning programme (given as RPL in the extracts below) did not motivate them to participate in such activities, as is possible to see in the following interview extracts:

Do ponto de vista social e cultural, considera que o RVCC teve alguma influência, por exemplo, a ir mais vezes ao teatro, a interessar-se mais pelos museus, pela cultura...

Não, porque eu sempre gostei disso. O não ter uma habilitação, não é sinal de que não se vá ao teatro, que não se participe. As habilitações de 12º ano ou mesmo do superior, não é isso que nos faz participar. Eu sempre procurei ir. Mesmo ao nível do sindicato. Particpei muito. Ao nível das associações, como a associação

From a social and cultural point of view do you think RPL had any influence, for example, on your going more often to the theatre, or in your becoming more interested in museums or in culture ...

No, because I always liked doing that. Not having a school-leaving qualification isn't a sign that you don't go to the theatre or that you don't get involved in things. The leaving certificates after 12 years or higher, it's not that that makes us get involved in things. I always needed

de ciclismo. Nunca senti essa necessidade de ter formação para isso". (E FM 02)

E do ponto de vista da participação social e cultural, ir mais ao cinema, ao teatro, participar mais em festas organizadas na comunidade onde vive, na Freguesia onde está, participar mais em atividades organizadas por associações culturais e desportivas que se localizam no sítio onde reside? Considera que o RVCC também o motivou para isso?

Isto é tudo uma continuação. (...) Eu sou uma pessoa que me envolvo na comunidade. Antes e depois.

E o RVCC não o ajudou muito nisso.

Eu não vou dizer que ajudou porque antes eu já estava envolvido nas festas da freguesia, nas festas do Carnaval. Muitas atividades da freguesia, inclusive teatros que nós temos feito lá na Junta de Freguesia. Até convidamos grupos para aparecer na freguesia. Eu estive envolvido ao nível cultural e ao nível social. Eu estive durante quatro anos na Casa do Povo (...) antes do processo RVCC. Eu era tesoureiro da Casa do Povo e a atividade, os ATL, eu fui um dos responsáveis pelas atividades dos ATL". (E FM 03)

E em relação a outros domínios da sua vida? Acha que do ponto de vista social, acha que se interessa mais pelos temas que são falados na televisão, que aparecem nos jornais, coisas relacionadas com teatro cinema, vídeos, coisas mais culturais?

Já tinha um bocado esse interesse em ver o telejornal, em andar informada. Isso já é uma coisa que vem de há algum tempo. Mas é lógico que aqui nos despertam para outras coisas". (E FM 05)

Mas considera que agora se interessa mais

to go to such things. Even in my trade union. I was involved in a lot of things. At the level of associations, like the cycling club. I never feel the need to get education in order to do that.

And from the point of view of social and cultural participation, going more often to the cinema, to the theatre, participating in celebrations organised in the community where you live, in the parish, taking part more in activities organised by cultural associations or sports clubs situated where you live? Do you think that the RPL also motivated you in this way?

That's all part of one thing ... I'm a person who gets involved in the community. Was before and still am.

And the RPL did not add anything to that for you?

I'm not going to say that it added anything because I was already involved in festivals in the parish, in the celebrations for Carneval. Lots of local parish activities, including theatricals that we did there in the parish council. We even invite groups to perform in the parish. I was involved both at a cultural level and the social level. For four years I was in the Casa do Povo (House of the People) (...) before RPL began. I was treasurer for the Casa do Povo, and the activity the ATLs, I was one of those responsible for the activities of the ATLs

And in relation to other areas of your life? Do you think that from a social point of view you are more interested in the themes discussed on TV, that appear in magazines, things related to cinema, theatre, videos, more cultural things?

I was already a bit interested in watching the news and in being informed. That's something I've been watching for a while now. But it's logical that here [in the RPL] we get interested in other things

So do you believe that now you are

pelo teatro, pela vida social?

Lá está, a mesma coisa. Eu sempre participei. Sempre gostei muito de teatro. Sempre que vou a Lisboa, vou ao teatro. Gosto muito de teatro. Sempre gostei muito de desporto. Está aqui no portefólio". (E FM 07)

E do ponto de vista social e cultural, acha que o RVCC o tornou mais sensível para questões relacionadas com a política, com a ecologia, com a poluição, com questões de natureza cultural?

Não tornou, até porque na política, como eu costumo dizer, eu até sou um bocadinho do contra, porque nós não podemos ficar de braços cruzados. Temos que nos revoltarmos mesmo. E isso sempre tive o hábito, de manhã, de ler o jornal e de ver as notícias. Isso já faço há muitos anos". (E FM 08)

more interested in the theatre, in social life?

Same thing there too. I always used to participate. I always liked theatre a lot. Whenever I go to Lisbon I go to the theatre. I like theatre a lot. I always liked sport a lot. It's all here in the portfolio.

And from a social and cultural point of view do you think that RPL made you more sensitive to questions related to politics, like ecology, pollution, questions of a cultural nature?

No it didn't change me, because in politics, as I always say, I've always been a bit of a bolshie, because we can't sit around with our arms crossed. We have to rebel against things even. And that way I always had the habit mornings of reading the paper and watching the news. I've been doing that now for years.

The responses given here in these necessarily brief extracts seem to be expressing a mixture of reactions to the learning programme the speakers were involved in. We can hear resistance to the agendas of the interviewers – that there must necessarily be a relationship between getting adult education and acquiring habits of social/cultural activity (theatre, cinema, reading the papers, etc). We can also hear something between resentment of/resistance to the presumed aims of organised state-defined qualification programmes as well as defence of the speaker's own personal self-esteem. This may be the key to some of the negative perceptions cited above to the working and influence of the Recognition of Prior Learning programme on the interviewed participants.

Confining ourselves to comments on the first speaker cited here (E FM 02), the speaker is adamant that the programme had no influence on involvement in cultural activities. The talk is heavily negative in the extract (6 times não/no in 40 words) and negatives are employed in emphatically generalized statements. The short extract traces utterances from a subjective, first-person agentic position (*eu sempre gostei disso*) through a series of neutral, generalized statements claiming generic (theoretical) validity (*O não ter uma habilitação, não é sinal de que não se vá ao teatro, que não se participe*), to revert finally to first-person agentic claims at the close of this brief 'turn' (for a discussion of the details of sequential analysis of talk in interaction, see Silverman, 2005).

Thus, the response progresses through emphatic disagreement centred on the speaker:

- *Eu sempre gostei disso*

The discourse is neutralised as the speaker steps away from first-person talk. Three purposes may be served through this: a retreat from first-person claims can be understood as 'hedging', that is, a defensive move, as the opening negation may be heard as strong disagreement with the researcher-interviewer. A retreat like this into generalisation

- *Não ter uma habilitação, não é sinal de que não se vá ao teatro, que não se participe* strengthens the potential relevance of what the speaker has to say. Disagreement is not simply

an individual case, but is made to be heard as experience shared by others:

- *As habilitações de 12º ano ou mesmo do superior, não é isso que nos faz participar*

The shift from *se vá/se participe* (generic third person) to *nos* (us) skilfully establishes the relevance of the speaker's words to their peers and involves a collective 'we' in the judgement which is being unfolded here. Finally, it may also be argued that by resorting to a generalizing discourse, the speaker is able to propose a personal 'theory' without risk. The employment, too, of what we may call 'organisational discourse' – direct reference to, or use of the terms of the educational programme (*habilitações de 12º ano ou mesmo do superior*, for example) and of the interviewers themselves – helps in building up the strength of the speaker's argument.

The speaker reverts, then, to the subjective agency of epistemic language:

- *Eu sempre procurei ir. Mesmo ao nível do sindicato. Participei muito. Ao nível das associações, como a associação de ciclismo*

The utterances are noticeably short, abrupt even, which emphasizes their controversiality, their abrasiveness. The speaker wishes to express a freedom from necessity (the necessity of state training programmes) and a personal desire or drive to be active socially, independently of external influences. This extremely agentic talk serves, it would seem, to establish a form of social commitment that pre-dates, outlives, and starts from other, presumably more immediately local, personal, individual motivations. Which are not automatically accessible to statist policy programmes.

This ostensibly tiny passage of talk is 'wrapped up' or 'packaged' within a rather elegant construction of juxtaposition: the utterances analysed above are en-framed by the absolute affirmative *eu sempre gostei disso* (I always like doing that) and the shadow repetition *nunca senti essa necessidade de ter formação para isso* (I never felt the need to get education for that). Neutrality, emphasis-clothed-as-generalization serves to establish defences, therefore, to render the talk 'safe' and to allow the speaker to formulate a personal learning theory. The personalized, 1st-person agentic talk is framed linguistically with juxtaposed language of sequence, location and desire. In a very obvious way, this small extract, in almost cameo fashion, confirms the "conditions de félicité" created by the interview according to Bourdieu which free the speaker from the usual everyday constraints of normal conversation, allowing them to express "malaises, manques ou des demandes" (Bourdieu, 1993, p. 1407).

3. Final thoughts

Local development associations have had an intermittent participation in adult education public policies in Portugal since 1974. Even if participation was more clear and directed at social emancipation just after the democratic revolution and up until the mid 1980s within the frame of democratic-emancipatory policies, the formalisation of adult education which occurred after the approval of the Basic Law of the Education System allowed the reinforcement of trends towards modernisation and State control, as well as towards second-chance formal education, which kept local development associations away from adult education policy. However, being separate from adult education policy was an important opportunity for the implementation of many projects of local development with emancipatory goals. At the margins of State intervention in adult education these associations had the possibility to promote very different projects that favoured social and cultural participation as well as social emancipation. Recently, namely after 2000, in the new context of adult education policy promoted by State agencies (such as the National Agency for Adult Education and the National Agency for Qualification), new forms of provision like Recognition of Prior Learning were implemented by local development associations.

Although the involvement of such associations allowed a significant rise in participation rates of adults in basic adult education to take place, little of the learning perceived by learners involved social and cultural gains, not to speak of social emancipation. If we consider that social and cultural intervention as well as social emancipation are usually a strong concern in local development associations, it is important to reflect upon the contribution of these institutions to the implementation of human resources management policies like the one promoting Recognition of Prior Learning. Therefore, it is relevant to problematise what these local development associations lose and/or gain when they are involved in State-funded programmes that seem to foster the aims of human resources management policies when democratic-emancipatory aims for many local associations are the preferred objectives of adult learning.

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In search of local change and social action: Learning from within to fight homelessness

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Abstract. Integrated in a wider research Project on homelessness in Coimbra (Portugal), this communication focuses on the problematic of adult homelessness, in Portugal, and the imperatives of local change and social action in preventing and fighting this problematic. Taking in consideration this main concern, the author critically analyzes the pathways into, during and after the experience of homelessness, taking in consideration three main criteria: (i) difficulties experienced and learning strategies implemented (by homeless people, professionals, and organisms); (ii) European, national and regional guidelines and their (non) implementation within local territories; (iii) local change needed (accordingly to different agents) and social actions that could contribute to the changes proposed.

The data that support this project were collected through participant observation in street interventions (6 teams, n>300) and interviews with (formerly) homeless people and professionals (n=95). The first two groups of participants were asked to describe and analyze their life path, identifying in it key moments that explain homelessness, their current expectations, their major concerns/fears and how they manage/solve them. The third group analyzed the life trajectories of homeless and singularities of this group. Their narratives were analyzed accordingly to the assumptions of the Classic Grounded Theory, and substantiated the creation of an original and systematic approach about the diversity of experiences of men and women who are(were) homeless, named surviving the streets (Mairos Ferreira, 2011). The three phases of this theory are briefly described [resisting the fragmentation of the life trajectory, adapting to the imperatives of street life and (re)configuring a life trajectory] and, for each one of them, the criteria mentioned earlier are critically examined. At last, we explore the importance of creating and implementing a local social action plan, consubstantiated in a functional and regular dialogue among all partners. To do so, we highlight the main features of such a plan and present its main potentialities, in contrast with the current actions being developed. We finish by summarizing the main constraints to its implementation [e.g., through taking in consideration the actual economic and social scenario that Portugal and the European Union have been experiencing since the crisis of 2008 (but not limited to this factor)] and by advancing some probable consequences of the maintenance of a inattentive social action in this matter.

Keywords: homelessness, social actions, local change, individual and community learning

I am 60+ and studying in a university: Learning motivation of older adults in Taiwan

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Abstract. Lifelong learning has become a worldwide advocacy to resolve the problems at aging societies and to facilitate successful aging of individuals. Adult educators and practitioners need to pay more attentions to the learning needs at aging societies. In Taiwan, populations of older adults who were 65 and over were 7% and 11.5% in 1993 and 2013 respectively. The growing rates of grey populations are the fastest in the world. Under the fast changes on demographic structures and following challenges, the announcement in 2006 of a new educational white paper entitled *Toward to aged society: Policies on education for older people* has made remarkable advances in the development of educational gerontology in Taiwan. Although the government make efforts and people generally know the benefits of learning, the survey data in Taiwan have shown low rates of learning participation as well as low perceived learning needs for older adults. However, there are older adults choosing to be re-entry students at campus. These lifelong learners have rarely been explored. Our understanding about older learners study in formal education, particularly in universities, is sparse. Thus, the purpose of this study was to explore the motivations of re-entering universities for older adults.

The survey questionnaires were sent to universities and forwarded to their undergraduate and graduate students who were 60 years old and over. The final effective samples were 287 and the age ranged from 60 to 84. For the subjects, 37.2% frequently attended learning activities after finishing their previous formal education. 51% and 43.6% of the respondents respectively regard learning as important and very important for their life. In spite of the very high rate of perceiving importance of learning, 66% of the respondents had never participated in courses of senior learning centers which the government has established at local communities nationwide since 2006. Also, the findings show that the motivations of enrolling at universities are multiple and varied with ages. The patterns of the motivations are more diverse for the younger groups (60-64 and 65-69 years of age) but not for the older groups (70 years old and above). Although the rankings of the reasons for their going back to universities are not the same, among the 11 choosing items of the questionnaire, pursuing and updating knowledge is the top 1 for all age groups.

The findings of the study provide a good reference point for policy makers to understand what learners aged 60 and above want and to re-check the current provisions. Beside leisure-oriented learning contents and opportunities, some older adults might prefer systematic learning. This study filled the gap on the existing literature and practice work. Besides, the findings enrich our understanding of the heterogeneity of learning motivations of older adults. The findings also facilitate to make sustainable policies and to include diverse learning opportunities for aging societies.

Keywords: Older adults, Successful aging, Higher education, Lifelong learning, Motivations

From educational intervention to the development of engineering training expertise in Burkina Faso: the case of distance Master Degree students at the University of Rouen

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Abstract. Since 1996, the University of Rouen Educational Sciences Department prepares master 2 "Job Training - Engineering and consulting training" students. And since 2005, the University of Rouen is involved in the deployment of distance learning in partnership with the Agence Universitaire de la Francophonie (AUF). Those trainings have an important impact in Western Africa with an audience originating from international organizations, decentralized local structures or arising from decentralized cooperation (public / private), working for territorial development projects in education and training.

The issue of educational intervention is thus raised on two levels: that of our own intervention with a specific audience (master 2 level students) in a given territory (Burkina Faso) and that of the impact of training and practices of educational interventions for those professionals in the field of adult education. Our research questions the logic of professionalization of the public and the effect on their environment. What is the impact of engineering education in terms of participatory local development in a given area?

The professionalization of actors and structures is questioned according to three levels: sociological, pedagogical and individual in the field of engineering education. Skills are contextualized within a systemic approach to education.

Our research conducted in the first half of 2013, focuses on six graduation classes registered on the site of Ouagadougou (Burkina Faso) between 2006 and 2012, i.e. 48 students of which on average 4 out of 5 are graduated. We use a threefold methodology: firstly we rely on a qualitative questionnaire resolutely aiming at the understanding of the target group (N = 48), coupled with a study of the master's dissertations written by these students (identification of research subjects and topics investigated, of the structures and people involved). Over a second phase, we organized a focus group (N = 10) in order to go in depth into the issues developed during the intervention projects carried out in a local development context (tasks undertaken during training courses in host structures), the impact spotted on the development of collective skills (reflection on expertise developed within the institutions). Finally we wish to go on with the semi-structured interviews on the site of Ouagadougou, based on our contacts with graduate students (N = 36), in order to explore further the issue of distance learning-employment-insertion and expertise in education and training.

The first results uncover logics of professionalization in which the students' involvement in those Master Degrees contributes both to enrich their own role as local development practitioners and to enable the emergence and legitimization of their role as experts.

Keywords: skills, expertise, training engineering, professionalization

Education activities towards flexibility of employment. Polish employees experiences

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Abstract. The present text fits into the research area: participation of adults in local education and development activities and projects: social purpose, adult education, empowerment and emancipation. The purpose of this paper is also to answer the following questions: What kind of challenges does continuing education (especially vocational education) have to regarding flexibility of employment? What sort of support – institutions, projects, programs – is provided to a person who benefit from the flexible model of employment?

The conclusions of theoretical analysis, supported by own experience and the ongoing research (“The Preparation of Vocational School Students to Flexible Forms of Employment and Work Organization”, 2009–2010, and “Flexibility and Security of Employment”, 2012–2013, research conducted among adult people being at different stages of professional career) confirm that entrepreneurs have various preferences regarding forms of employment, which change proportionally to age, and are under the influence of social and professional roles, educational aspirations and expectations associated with taking advantage of spare time. A new distinction has recently accompanied the increase in using variable forms of part-time employment and enhancing space-and-time flexibleness of paid work – it concerns: payment, social benefits, job position and career opportunities.

Changes regarding forms of employment and organization of work are more often supported by educational systems which ensure more flexibility and variety of solutions, regarding: content, techniques, time and place to study. In modern Poland we observe the dynamic development of non-school education (open, flexible and offering plenty of options) and, as a consequence of the above, the increased participation of adults in various educational projects, also the informal ones. In line with traditional lectures, courses or self-education initiatives, comes the increase in the role of vocational guidance and sharing knowledge among workers. It has also been more popular to attend workshops, showcases, participate in knowledge contests and focus on special skills. Also, it is increasingly important for local units to invest in human capital and provide regular support in terms of shaping and increasing competencies of modern employees.

Keywords: flexibility of employment, vocational education for adults, professional development, local education, informal education

Adult literacy teacher training policies and provision in Portugal: a theoretical analysis

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Abstract. This paper will focus on a theoretical analysis of adult literacy (AL) teacher training policies and provision in Portugal, regarding their authorship (that is, who creates the policies? And who regulates the provision?), stakeholders, goals, measures, theoretical and conceptual underpinnings. Literature from Portugal was reviewed and documents such as syllabi, legislation and reports were analysed.

As stressed by the EU High Level Group of Experts on Literacy, “low literacy remains a taboo subject and thus largely invisible across Europe. In most Member States, there are no surveys or studies, so the scale of the issue simply does not show up”. This has led to an unawareness “of the gravity of the problem” and to “inaction”. Moreover, literacy is indispensable to the development of the human being, personally and culturally, socially and civically, professionally and economically (2012, p. 77). According to the OECD, literacy is “the ability to understand and employ printed information in daily activities, at home, at work and in the community — to achieve one’s goals, and to develop one’s knowledge and potential” (2000, p. x).

Although “far more evidence on the link between teacher quality and learner gains emerges from the compulsory schooling sector” (Vorhaus et al., 2011, p. 73), research suggests that teacher quality is an important predictor of learner achievement (Cara & Coulon, 2008a; Darling-Hammond, 2000). Among the most relevant dimensions to teacher quality, seem to be the “number of years’ experience teaching”, the “subject knowledge” and the teachers’ qualifications (Cara & Coulon, 2008b), the “relationship between teacher and learner” (Balatti, Black & Falk, 2007; MacLeod & Straw, 2010), but also teachers’ self-identity, sense of agency and ability to adapt to different contexts and to deal with change. However, there remains much to learn regarding the quality and training of AL teachers.

The EU High Level Group, again, recommended raising “the professional profile of the adult literacy teacher by providing tailored initial and continuing pedagogical training, good career prospects and adequate remuneration” (2012, p. 93). Barber and Mourshed stressed that high-performing school systems consistently (i) “get the right people to become teachers”, due to the fact that “the quality of an education system cannot exceed the quality of its teachers”, (ii) “develop these people into effective instructors”, because “the only way to improve outcomes is to improve instruction”, and (iii) ensure that “the system is available to deliver the best possible instruction” (2007, p. 13).

This study is the first methodological step of a broader research on AL teacher training and quality both in England and in Portugal. The relevance of this project is justified by the fact that Europe is facing a great need for evidence and expertise in the AL sector in general, and

in the understanding of AL teacher training and teacher quality in particular. The EU has great need for cross country comparative research in these areas, as such research is needed to facilitate the development of effective policies, and to avoid the expenses and counter-productive development of ineffective ones.

Keywords: Adult literacy teacher training, adult literacy teacher quality, adult literacy policies, adult literacy provision

Mala fide, bona fide? Social engagement of volunteer language trainers in a top-down, hegemonic system

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Abstract. One of the main rafts of the Swiss federal government's policy on integration of migrants is the dual principal of «encouraging and requiring» them to learn a national language. Whilst no one would argue with the benefits of being able to understand and speak a national language, the pressure put on certain categories of migrants to show goodwill in their efforts to integrate means learning quickly is fast becoming a criterion for evaluating willingness to integrate, with consequences for the granting or renewal of work and residency permits. Better-off, highly qualified migrants, however, who often communicate in English, are under little or no pressure to demonstrate their efforts or willingness to integrate into the wider community or to learn a local language. This in a country with three distinct language regions (four if you include Retho-Romansch) where the majority of citizens speak Swiss German dialects, incomprehensible to, say, French-speaking compatriots, who may have studied High German for 6 years at school.

Concerns have been expressed by adult educators and trainers engaged in language courses for adult migrants, as well as by the voluntary sector organisation where they work, that they are being coerced into a process of sneaking professionalization in the wake of a recently introduced national framework for language teaching (fide)1. According to the Federal Office for Migration (ODM) « Volunteer teachers must also be prepared to strengthen their qualifications in order to contribute to the maintaining of quality in the courses they teach»2. In a recent survey of volunteer language trainers (Parson, 2014) in the French-speaking region of Switzerland it emerged that not only did volunteers and/or occasional trainers make up 80% of the workforce in this area, but also that volunteers felt they had been left out of the decision making process and were likely to be forced into heavy, time-consuming and expensive training programmes that do not take into account their experience and know-how in this field. The tradition of associative, voluntary movements is strong in French-speaking areas, particularly in regard to projects aimed at helping (poorer, lowly qualified) migrants to face up to the demands of integration. Motivation may be political (activism), humanist or a mixture of both. Volunteers regard themselves as socially responsible (“au chevet de l'état social”) and complementary to the role of the state, not as an alternative, competing workforce to professional educators and teachers.

Our paper will review some of the results of the survey of volunteers' involvement in language training for adult migrants, and suggest that tapping into this valuable capital of experience and know-how would represent a significant contribution to the quality and conviviality of adult education practice as well as in terms of social justice and democratic involvement in the face of increasing centralisation and institutionalisation.

Keywords: Migration, language learning, volunteer, activism, policy, democracy

Text notes:

1. Acronym for « Français, Italiano, Deutsch ». Wagging tongues have suggested that the final « e » stands for Switzerland's fourth national language: English!
2. Statement from the Federal Office for Migration (ODM), 2013.

Transnational connections and everyday learning practices in diverse urban environments

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Abstract. The paper is part of a broader attempt to explore the role played by current forms of "transnationalism" (Vertovec, 2009) in educational processes, with special reference to non-formal and informal learning processes in diverse urban environments. This paper aims, in particular, to offer theoretical remarks for educational researchers interested in studying how different forms of transnational connections can affect concepts and practices of adult learning and education.

I begin discussing issues that emerge from educational research on adult learning in current urban environments (van der Veen, Wildemeersch, 2012), focusing on the risks of describing urban diversity only in terms of cultural or ethnic differences, and claiming for an approach that tries to read the role played by other dimensions of urban diversity (such as social class, gender and age) (Semi 2012: 27). In this perspective, I refer to the notion of "super-diversity" (Vertovec 2007), that seems to be useful in reading the multiplicity of different positions that groups and individual are assigned to in learning environments within current cityscapes.

I then focus on what Aihwa Ong calls the «up-scaling of urban networks» (Ong 2009: 87) and I try to show that – as a consequence of these up-scaling processes – the conditions of super-diversity that we find in current urban learning environments cannot be studied only as «territorialized» within the geographical limits of a city (Ong 2009: 87), but has to be considered also in the light of a multiplicity of transnational and diasporic networks spreading far beyond those very limits.

In order to educationally understand some of the ways in which everyday transnational practices affect especially informal learning processes, I refer to scholars working on situated perspectives on learning, who suggest to give a specific research attention to the possibility that individuals can occupy at the same time a multiplicity of positions within several learning environments, so that they can also participate – at the same time and from a range of different positions – in several communities of practice (Rogoff 2003: 327-329).

In this perspective, I try to suggest some very preliminary educational research directions aiming to research from a situated perspective the impact of current forms of everyday transnational connections on adult learning practices in current North-East Italian urban environments, with special reference to migrant mothers' participation in both local and transnational communities of learning.

Keywords: migrant adult education, informal learning, situated learning, transnationalism, diverse urban environments

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Adult Learning and local development in Portugal: routes and perspectives for the rural areas

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Abstract. Even though considering the significance of the adult education scope, in Portugal often understood as incorporating the adult training – with an expression like "Education and Training of Adults" – we will adopt a preference for focusing on Adult Learning. The choice for this approach is due to our strong interest in considering the specific conditions of rural areas in Portugal and the issue of personal and professional development of the majority of its population (adults), in the perspective of rural and local development.

This approach leads us to a characterization of what we consider the major pathways of empowering adults for rural development, in their organizational, institutional and territorial context, exploiting some of our knowledge achievements about the reality of the rural Portugal after the revolution of April 1974. This characterization includes the critical examining of some adopted Adult Learning models or procedures, by different stakeholders involved in the process, facing the socio-political and economic challenges.

The presented study builds on a triangulation that benefits from a 'multiple observation' of the authors since the mid nineties, examining also the conditions of political and institutional change framing aspects, depending on a social and historical construction.

The 'multiple observation' refers to the combined exploitation of the authors' knowledge obtained from three sources : a) academic / university research (social geography and rural sociology, with a focus on local development in rural areas); b) participant observation of one of the authors, carried out under the direction work of a network-organization for the promotion of local development; c) participation in the project "Dynamics and Policies for Rural development " carried out by the partnership involving ANIMAR (Portuguese Association-network for Local Development), ISA (Agronomy University Institute - ULisboa), the INIAV (National Institute for Agricultural and Veterinary Research) and Rota do Guadiana - Integrated Development Association, between 2011 and 2013, with funding from the Portuguese Programme for the Rural Network (RRN). This project involved conducting surveys and some interviews in different rural areas of the country.

The study presents, on the one hand, a geography of certain dimensions of adult learning and the questioning of considerable socio-territorial inequalities concerning emancipation and empowerment in rural areas; on the other hand, reveals the results of an analysis of the impacts of some Adult Education and Training policies in the individual courses (professional and personal) of some rural population, in the context of a governance in which the local level illustrates several commitments for personal capacity building, development territorialization and resilience. The discussion on the continuity of these 'instilling commitments' for personal-territorial development, in the face of recent reorientation in public policy, is comprised.

Keywords: Adult Learning; Local Development; Rural Areas; Governance

Transformative Pedagogy and Online Adult Education

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Abstract. The ubiquitous economic upheaval that has gripped the global environment in the past few years displaced many workers through unemployment or underemployment. Globally, this disruption has caused many adult workers to seek additional education or skills to remain competitive, and acquire the ability and option to find gainful employment. While many learners have availed themselves of opportunities to be retrained and retooled at locations within their communities, others have explored this option through online learning environment. This paper examines the empirical research that explores the various strategies that are used in the adult online learning community to foster transformative learning.

Transformative pedagogy encourages students to critically examine their assumptions and belief systems, grapple with social issues, and engage in social action (Myers, 2008). Instructors and educators who teach in the online environment often seek to promote transformational learning. However, many educators find sponsoring or facilitating transformational learning in an online setting to be a daunting and unfamiliar task since most of their teaching experiences occurred in the traditional face to face environment. Additionally, most successes that instructors have had with transformative pedagogy occurred in the traditional classroom.

Descriptions of transformative pedagogy originated in adult education literature. Mezirow (1991) argued that students experience personal and intellectual growth when they tangle with disorienting dilemmas because they are required to examine their assumptions related to the contradictory information, seek out additional perspectives, and ultimately acquire new knowledge, attitudes, and skills in light of their reflections. Transformative learning can also lead students to examine experiences in consideration of social issues and then take action to effect broader change (Cummins & Sayers, 1997).

Educators and instructors may find that online courses are well suited to transformative pedagogy since the online environment challenges conventional notions of power and authority in the college classroom. Moreover, students often feel a greater willingness to self-disclose in the online setting because of the anonymity afforded by cyberspace (McAuliffe & Lovell, 1999). Research on fostering transformative learning in the online learning environment suggests there are many strategies that can be successful: 1) creating a safe environment; 2) encouraging students to think about their experiences, beliefs and biases; 3) using teaching strategies that promote student engagement and participation. 4) posing real-world problems that address societal inequalities; 5) helping students implement action-oriented solutions (Myers, 2008).

This paper will provide participants with an overview of the current research literature that examines various approaches that posited to foster transformative learning in online education.

Keywords: Adult education, adult learning, transformative pedagogy, online learning

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Effects of adult education in the development of psychological empowerment

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Abstract. Taking into account that the adult low-qualified population is at risk amid the ‘so called’ knowledge societies and communities, given their vulnerability to exclusion by means of their lack of accreditation and qualifications, the concept of psychological empowerment demands special attention. Despite the generalized usage of the concept of empowerment, with special relevance in the domain of adult education and its critical perspectives, it is still an ill-defined construct which requires for rigorous and valid research in order to clearly understand its complexity, and consequently use it at the service of adult education politics, providers and beneficiaries.

Literature has been underscoring that the adults’ participation in education has positive effects:

- in specific domains of psychological development (promotion of self-esteem and self-value; redefinition of personal, career and qualification projects);
- in activating mechanisms and strategies of personal and professional control (in searching for jobs, or education options);
- in the recognition of the increased qualifications in labour contexts (by the companies), leading to professional development...

But writings on the specific concept of empowerment are rare. This paper aims to present some particular findings of a broader longitudinal research within a PhD project, which general objective was to analyze the relationship between the prescribed goals of adult education and its effective results, based on a specific construct of psychological empowerment in a Portuguese context, from the adult learners’ point of view, but also including other agents and stakeholders of adult education. The study undertook a mixed methodology, using quantitative (self-report questionnaires which were specifically developed for this population) and qualitative (interviews and focus groups) methodologies.

This manuscript will focus on two issues:

- the longitudinal changes in the perception of psychological empowerment of low-qualified adults enrolled in adult education devices and
- the predictors of psychological empowerment outcomes.

The final discussion will attempt to leave some practical implications of the results of this study, related to: the development of sound measures to capture psychological empowerment, the effects of adult education in the development of psychological empowerment of low-qualified populations, and the relationship between training climate and psychological empowerment.

Finally, it will be given space to a brief analysis of the current situation of adult education in Portugal, which has been formally inactive since the end of the year 2012, presently being totally reformed in terms of goals, methodologies, contexts, stakeholders and pedagogical teams.

Keywords: Low-qualified adults, psychological empowerment, longitudinal changes and predictors of change

Unschooling women and handicrafts: Non-formality pedagogies in Brazil and Argentina

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Abstract. This survey is about the teaching and learning of Manual Works (Handicrafts) with black women in Rio Grande (RS – Brazil) and Capitán Bermúdez (Santa Fe – Argentina). Such survey was elaborated from the following theme: “Non-formalities Pedagogy or Complex plots (re)invented by black women through teaching and learning of manual works (handicrafts) and the seek for emancipation”. There were held meetings in Brazil – city of Rio Grande – with women belonging to the Afro ethnic group that have experience in professions historically destined to women and particularly to black women, being: domestic labour (housekeepers, washers, cooks ...), babysitting and hair embellishment linked to hair plaits (corn rolls). Also took part in this investigation, in Argentina – city of Capitán Bermudez, women that, even not expressing the ethnic group which they are part of, demonstrate phenotypically pointers of being descendents from Argentinean Indians, acting in the same professions. At a first sight it may seem wrong or strange the highlight given to the word “Black”, however, the use was adopted to present two different meanings for the term (in Portuguese and Castellano). In Brazil, we understand Black Women as those who belong to the Afro Ethnic group, as mentioned before. In Argentina, Black Women may be called all women that live in the suburb with low income and, ethnically, have "las cabecitas negras". In both contexts it was possible to perceive that learning and teaching manual works (handicrafts) can be understood as one of these ways taken by women to achieve the valorization of their corporal expressions, their emancipatory processes, improvement of esthetic sense and individual and collective mental health promotion. Aiming to obtain a better approaching with these groups of Manualidades (another term that approaches common words to both countries) were taken participant observations and discussion groups in both countries. At the same time, the researcher took effective participation as learner. To know how the non-formalities pedagogies or complex plots are consolidated also were interviewed two non-formalities teachers: Niara – the Brazilian and Naara – the Argentinean. Living the everyday life of these craftswomen, we sought dialoguing for more than “non-formalities teaching”. Therefore, we sought visualizing ways of teaching and learning having as protagonists people with no academic graduation on educational field and, in the specific case of this survey, with few years of scholar education. Through the field of feminist studies we discussed social places that, so far, haven’t been destined and occupied by women and their possibilities of emancipation. It was concluded that the women, subject of this survey, sought in the manual works a strategy of change and with this began to reinvent a place, historic captivity that refers to the domestic labour, shown in this survey as a possibility for the emancipatory processes they urged. We understand that these pedagogies, invented by unschooled people, may contribute to significant changes in adult education.

Keywords: Education, Non-formality pedagogy, black women, handicrafts

Adult higher education in the context of the social pedagogy: Intergenerational development potential

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Abstract. There is a great deal of concern in society and in the institutions (educational, social and cultural rights) on the education of adults 'greatest', later, retirees or in the last stages of life. This phenomenon, present in many countries, requires an articulation of 'education' and 'learning' in these collectives of adults 'greatest', converging on the development of appropriate policies to their problems and needs.

This issue not only deserves a reflection on the part of technicians, pedagogues and gerontology social educators in various valences in current social network, as well as the institutions of lifelong learning, from the perspective of creating intergenerational learning communities. The new paradigms cause reflections in the field of social pedagogy (PS), so if we want to strengthen its status, performing renovations and educational innovations (intergenerational education programs), we have to cause ruptures with the constructivist psychologies and pedagogical knowledge of these cognitive people in situation of aging. This shuttle of education – aging and vice versa requires an analysis to speeches research and educational intervention (senior universities or from experience, adult classes of advanced age or retirees, formation of a ' menu ' of formation, etc.), the semantics of learning and the desire of these people. All this implies a position of PS, in the field of theoretical-practical knowledge and on aging or genealogy of old age ' on ', ' from ' and ' com ' larger adults. There will be to extract educational possibilities from relational analysis between PS and gerontagogia.

We situate our speech in hermeneutics (assumptions of understanding of adult education), built on phenomenology, but shifting the axis of interpretation to: the social and educational problem of adults, in which continue to learn is fundamental; for the controversial educational gerontology and gerontagogie, within the framework of social pedagogy; to the assumptions of the theories and practices of education and learning of these people, which require changes in the principles of adult education and andragogia. The object of our approach is the ' largest ' adult education. We will introduce a triple of points for reflection: the relationship between PS and gerontagogia; pollination of two types of territories/speeches founded on transversality of the PS and the intergenerational education; the educational intervention with the larger adults in gerontagogia area at the base of the educational needs of these subjects.

We bet in PS, as field of theoretical knowledge, which integrates these collectives of citizens in social networks from your surrounding environment and cultural itineraries, promoting through social education (practice) your active participation, maintaining the autonomy and well-being. That pedagogy is an array of disciplines involved in the education of adults (gerontagogia) and/or significant area within the old Sciences, based on the pollination of the relationships between education and learning. There is need for investigations on adult education major so we can understand the learning processes associated with that age, theories which predetermined the concessions and images on them and the proposed rewarding educational projects.

Keywords: social Pedagogy; gerontagogia; educational Gerontology; adult education mayor; intergenerational education

Emancipatory Role of Not-Assigned Teachers' Organization in Turkey

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Abstract. Since the year 2002, in Turkey the graduates of faculty of educations are supposed to take the central exam called Civil Servant Election Exam in order to be appointed as tenured teachers. The justification of this exam is the graduates of the faculties of education are more than the need for teacher to hire in public schools. As a consequence of this regulation in teacher employment policies, since 2003 within 271.041 of the 2.114.959 teacher graduated from universities have been appointed as public school teacher (12, 8 %). The rest of 72, 8 percent of the unemployed teachers have to work in private education institutions, other fields unrelated with education and work as paid teachers in public schools. Even, 38 of those teachers committed suicide. Some of the not-assigned teachers organized in the platform called with Turkish acronym AYÖP. It is the Platform of Not-Assigned Teachers.

Being organized in such a platform has an emancipatory role in not assigned teacher. The platform organized demonstrations, collected signatures against the appointing teacher with the central exam. The members of the platform felt themselves stronger, the sense of being organized with the people who have similar problems make them giving up hopelessness for their future.

In this paper, the not-assigned the biography of not assigned teacher will take place. The name of the teacher is Çiğdem. She is female teacher graduated from faculty of education. Just after her graduate she took the central exam and could not get the required point to be assigned. Then in order to support her family financially she started to work as a paid teacher in a public school for one year. During this one year she met with her friend who is a member of AYÖP. Then, she started to enroll the meetings, demonstrations and campaigns. Before meeting AYÖP, she felt hopeless for her future and cannot feel the power for struggle such an employment policy.

In the scope of the paper, on the base of Çiğdem's biography, the emancipation process of a not-assigned teacher through her informal learning experiences through organizing in the platform AYÖP. Biographical narrative interview (Rosenthal, 2002) was conducted with Çiğdem, the narrations are analyzed with using Documentary Method (Bohnsack, 2002; Nohl, 2010).

Keywords: Emancipation, teacher organization

Adult education in the promotion of local emancipatory practices and projects: an approach from the sociocultural community development practitioners' standpoint

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Abstract. The present communication is part of a research project leading to the author PhD thesis in Education, specializing in Adult Education. The main goal of the research is to understand the training path of students which completed their training in sociocultural community development (SCD) at a state school of higher education, looking into their initial training as well as their work-in-context apprenticeships.

The aim of this study is to reflect on adult education and its role in the promotion of local emancipatory practices and projects, starting from the analysis of the practices of SCD practitioners which completed their initial training at the referred school of higher education.

The theoretical framework is drawn from a review of literature on education for development (e.g.: IPAD, 2010; Pereira, 2002), adult education (Antunes, 2007; Canário, 2008; Jarvis, 2005; Kasworm, 1993; Knowles, 2005; Merriam, 2007), and sociocultural community development (Gillet, 1995; Lopes, 2008; Pereira et.al, 2011).

The methodology is qualitative and focuses on conducting semi-structured, in-depth and explicit interviews (Vermersch, 2011) with a group of twelve SCD practitioners who completed their initial training in sociocultural community development in the school year 2011-2012, at a Portuguese state school of higher education. A content analysis of the responses was subsequently completed.

Most (8) of the SCD practitioners interviewed consider that adult education, namely in the scope of sociocultural community development, promotes local emancipatory practices and projects of the communities. The results suggest that it happens as a consequence of the processes of education, development and acquisition, by people within the communities, of the capacity to engage in lifelong learning.

The analysis of these results is intended to promote public discussion, among peers and in the wider community, about the relevance of adult education, in particular sociocultural community development, in the promotion of local emancipatory practices and projects. Particular emphasis is placed on the contribution practices of SCD practitioners can give to promote emancipation within the groups and communities which form the targets of their professional intervention.

Keywords: education for development; adult education; sociocultural community development; emancipatory practices

Tracing Development in Conceptualization of Lifelong Learning in Public Policy in Turkey: Whose Development Is It?

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Abstract. The Adult Education Survey is most comprehensive study, which investigate participation rates of people in learning outside of the formal education and socioeconomic and demographic profiles of participants and non-participants as well, in Turkey. Participation rate of people in nonformal education who are 18 years old and up is 15, 4 % according to the last survey in 2012, and rates are higher among adults who live in urban, who are male, who graduated from university and who are high skilled white collar. Moreover, “making their job better” is mostly stated (60,9 %) reason for participation in non-formal education activities (Turkish Statistical Institute 2013). Despite the fact that, people live in rural, with low level of education and blue collar are should be privileged in reaching learning sites, landscape of Turkey in adult learning does not provide such expectancy.

Lifelong learning (LLL) concept has come into play instead of adult education under the global effect in Turkey recently. Rapid changes have been occurring in Turkey since 2000s, where of Policy Paper on Lifelong Learning (2006) and Lifelong Learning Strategy Paper and Action Plan (2009), and foundation of General Directorate of Lifelong Learning in MoNE (2011) are some important political steps. Nowadays, Turkish Ministry of National Education (MoNE) has been preparing the Lifelong Learning Coordination Law, where its' groundwork was maintained as part of joint project of Turkey and European Union namely Promoting Lifelong Learning in Turkey, and different stakeholders from employers' organizations to trade unions and governmental institutions played a part in preparing draft of this Law (MoNE, 2013).

There has been increasingly emphasis on adaptation of skills to needs of the global era and labor market in lifelong learning policies in Turkey in recent years. In the last Policy Paper, which provides foundation to Law provisions, LLL is defined as “all learning activities undertaken throughout life with the aim of improving knowledge, skills and competencies, within a personal, civic, social and/or employment-related perspective” (MoNE, 2013, p.20). Despite the definition indicates different aspects of development as “personal, civic, social and/or employment-related”, when it is looked carefully on how the concept of LLL is justified, necessities of labor market and adaptation of skills to it is coming to the forefront. This approach is not intrinsic only to this Paper; on the contrary it is prominent argument in LLL policies and practices recently.

In this paper, approach to “development” will be traced in conceptualization of LLL as a public policy in Turkey lately and the question of “Whose Development Is It?” will be investigated. In this context, conceptualization of LLL and attributed foundation for this conceptualization will be discussed through recent LLL policy documents in Turkey. Besides, prominent approaches of four policy makers in MoNE that the researcher implemented in-depth interviews within his PhD study will be included this discussion.

Keywords: lifelong learning policy, development.

Adult education practices in Flanders: what, why and how?

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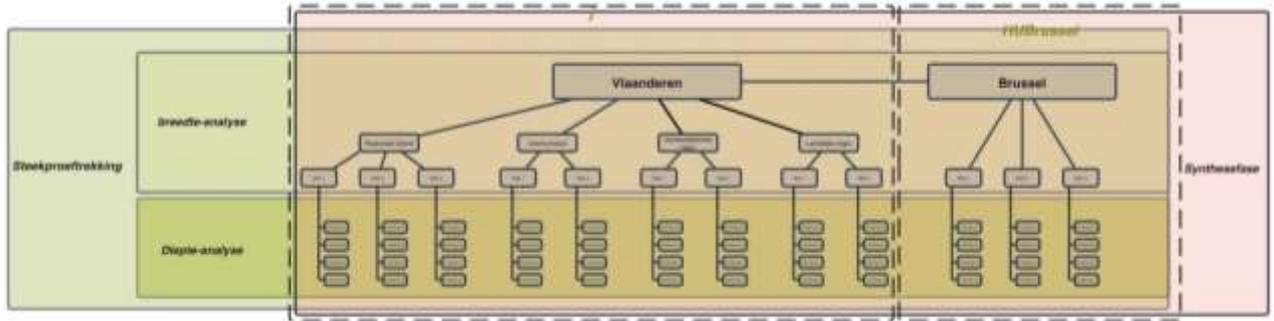
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Abstract. On behalf of the support organizations for youth work and adult education in Flanders (the Dutch-speaking part of Belgium) we currently investigate tendencies in adult education practices. Central research questions are :

- 1) What kind of formal and informal adult education practices can be found?
- 2) What are themes, goals, actors and partnerships of these practices, especially in the more unknown informal practices? Do they have a different ‘form’? Do they have special needs, questions of expectations with regard to the existing support organizations ?
- 3) How do these practices interact with each other and how are they situated in their local, cultural, societal and social policy context?

We are working with a multi-layered research design, mainly inspired by a socio-spatial approach (Spatschek, 2012; Spatschek & Wolf Osterman, 2009). This approach allows us to investigate how adult education practices are co-constructing society and how they are meaningful for certain people in a specific local context. What kind of meanings are created through these practices, and how are they influencing and influenced by broader local and global developments in contemporary societies?

We worked in fifteen neighbourhoods within five larger areas: Brussels as the international and superdiverse capital, Ghent as small metropolis, Mechelen as a smaller city, the urbanised area around Kortrijk close to the French border, the urbanized region just across the border (Roubaix) and a rural area in the northern part of Belgium, close to the boarder of the Netherlands (see scheme below). The research was carried out as a twofold exercise: we combined top-down and quantitative data with bottom-up and qualitative (ethnographical) data. Then, several practices were selected for in-depth analysis. In the synthesis both analyses are linked, relating the practices that were mapped to the spatial, social and policy context in, with and around which they operate .



In this paper we present some preliminary results, which point to

- the absence of well-established adult education practices in the poorer neighbourhoods of Ghent and Brussels (as urban areas),
- the hybridization of these practices (they are not easily determinable as adult education, social welfare, community or sometimes even local economy initiatives – they are in a sense a bit of all of these),
- the importance of the history of different contexts in shaping not only the all ready longer existing, well-established practices but also in the way newly growing, newer, less-known practices take shape
- local policies as an important complement to the central Flemish policy in the creation and shaping of adult education practices

This research showed that determining what’s “in” and what’s “out” of the adult education field depends on three interrelated question : *what* is adult education, *why* adult education and *how* do we realize adult education ? Therefore this contribution addresses the meaning and role of adult education practices in the promotion of local emancipatory practices and projects (see conference axis of discussion).

What we Learn in Social Movements on Degrowth Economy: a Case Study

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Abstract. Citizens taking part in Degrowth and Sustainable development movements are considered as actors in collective arenas where transnational issues are at stake. This paper is focused on a case-study research based on activities carried out at the Degrowth school realised at Pesaris (Udine-Italy). The paper explores how and at which extent public and transnational arenas such as Degrowth and Sustainable development movements could be considered places where social actors learn citizenship. The residential school on degrowth is taken as a case study of informal adult education on economy and development issues. An interdisciplinary group of researchers observed discourses and reference frameworks of participants and organizers during the week. The observation was guided by two main hypothesis:

- Participation could be a process at risk of producing exclusion in contexts where differences in knowledge and power are at stake
- Sustainable development discourses could be elitistic and excluding if they are not reconsidered in critical perspectives.

The theoretical framework is based on three main concepts: participation, as it is conceived in Adult Education; Global Education and Social Learning.

The research presented shows how participatory processes and informal educational frameworks contribute not only to promote active citizenship but also to expand and challenge the same categories of citizenship and the educational constructs associated with it, through the concepts of global education and social-learning.

The results show that the interaction in participatory settings contributes not only to shape social relations, but also to identify the kind of learning which is allowed and desirable to share. These same learning can be used to confirm or overturn the positions of power and control of social actors.

Keywords: school of degrowth, informal citizenship learning, social movements, social inclusion, global civil society .

Adult Education, Associations and Citizenship

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Abstract. In the last decades the State has taken a strongly interventionist role in the area of Adult Education, through governmental programs, such as the "New Opportunities" in Portugal, subordinating education to the needs of the economy and marginalizing other conceptions and practices politically committed to democracy, participation and citizenship. Civil society, through the role of the associations, would develop a counterpoint to this dominant logic, however many of them have been reducing its role to provide services, putting themselves either depending on the State, through the mechanisms of funding from governmental programs in the areas of education, employment, etc., either depending on the market, by adopting the capitalist economy model more than the solidarity economy model. This paper aims to discuss these trends and identify other rationalities in the field of adult education, emphasizing its relationship with associations which promote and produce citizenship by stimulating social participation. Presenting a concrete example of a social solidarity association called OUSAM, located in a rural area in the Northern Portugal, the research examines its origin and development, since the 1980s, in a perspective of community education. Based on ethnographic research, the results show that this association has maintained its fundamental principles and values as a citizen association, in spite of being under the above referred to trends. The study has implications for research and training in the field of adult education and it is of interest to academics, researchers, university students, policy-makers, local authorities and professionals.

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Keywords: Adult education, Community education, Associations, Citizenship, Ethnographic research.

