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CIAE Mission Statement

The Commission on International Adult Education (CIAE) of the American Association for Adult and Continuing Education (AAACE) provides a forum for the discussion of international issues related to adult education in general, as well as adult education in various countries around the globe. The following purposes summarize the work of the Commission:

- To develop linkages with adult education associations in other countries
- To encourage exchanges between AAACE and associations from other countries
- To invite conference participation and presentations by interested adult educators around the world
- To discuss how adult educators from AAACE and other nations may cooperate on projects of mutual interest and benefit to those we serve

The Commission holds its annual meeting in conjunction with the AAACE conference.

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Greetings---

Welcome to the 2013 CIAE International Pre-Conference. For me this Pre-Conference has always been one of the most meaningful experiences at the AAACE Conference. This year's session and these Proceedings focus on the research and practice of adult education in a wide array of venues and settings, include presenters and participants from around the globe, and address critical topics and global issues.

I would like to thank CIAE leaders and all who participate in the Pre-Conference. The Pre-Conference coalesces into a diverse learning community that encourages engagement and dialogue across geographical boundaries, disciplines and roles. Each time I attend, I am struck by the idea that while we each struggle with our own particular and unique challenges--many of the issues are eerily the same. Thus, we can learn from others' solutions, and, perhaps even more importantly, by understanding how colleagues approach their challenges, we may gain insight on processes or approaches that we might use for ours. I hope you find the 2013 CIAE International Pre-Conference meaningful and valuable and I look forward to meeting you there!

Best wishes,

Linda E. Morris

Linda E. Morris, Ed.D.
President, American Association of Adult and Continuing Education

Commission for International Adult Education (CIAE) of the AAACE International Pre-Conference 2013
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OBSTACLES FACING ADULT EDUCATION IN SAUDI ARABIA

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ABSTRACT: Although significantly more initiatives have been created to improve adult education in Saudi Arabia, there are obstacles that hinder progress in the field of adult education. The obstacles are the lack of scientific research, obstacles with curriculum, obstacles for teachers, as well as the learners'environment and the obstacles they face in adult education. The aim of this paper was to explore the most common obstacles for adult education and to provide a vision for the future along with some recommendations. The authors also developed two proposed needs assessments. The first one was about a teachers' training needs assessment for understanding adult learners' needs and improving their skills at adult education. The second one was a needs assessment to investigate adult learners' needs in Riyadh, Saudi Arabia. In addition, the paper affords an introduction to the background of informal and formal adult education in Saudi Arabia.

The concept of adult learning differs from one community to another, depending on each community's pedagogical philosophies, as well as the cultural, economic, and social elements and beliefs that shape communities. As an example, when the Republic of Turkey was established by Ataturk in 1923, it was established as a secular state although Islam is the dominant religion. Scientific methods of inquiry are popular and there are many secular universities which publish research journals (Edis, 2009). On the other hand, Saudi Arabia's education system is derived from Islamic philosophy and the first secular university was not established until 1957.

Islamic philosophy emphasizes that individuals should continue the quest for knowledge throughout life. For example, there are many Quran verses which encourage people to seek knowledge, such as "Allah will raise to high ranks those of you who believe and are endowed with knowledge" (Quran, n.d.,Al-Mujadila, Verse 11, p. 543); such verses provide a forceful stimulus for the Islamic community to strive for education and lifelong learning. According to Alkhankawi (1996), a culture with high illiteracy uses the word "literacy" to mean adult learning, but a literate community, which overcomes the problem of illiteracy, defines adult learning to mean the opportunity to obtain more education. Other than in the field of education, people in Saudi Arabia do not have a clear concept of adult learning, so the majority of them define adult learning as literacy.

Saudi Arabia's literacy education had two types: informal and formal literacy education. Before 1949, literacy education was informal. It was known as "individual work" because people were seeking to learn by involvement at Hlagat or mosques. Through Hlagat or mosques, people learn basic knowledge, such as religion, mathematics, or the Arabic language. After individual efforts increased and created much private literacy education,

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formal literacy education was established in 1949 by the Saudi government. Formal literacy education allowed adult learners to continue attending evening classes to reduce illiteracy (Alroav, 2002). The Ministry of Education (1998) stated that adult education is for citizens, both those who attended and did not attend school, and who need educational or training programs for the community's development needs.

The Saudi government plays an important role in focusing on the need to reduce illiteracy and the risk of illiteracy. Therefore, the government created a series of actions with serious and sincere efforts to improve adult learning. For example, in 1954, the Ministry of Education established a special department for literacy programs within the Department of Primary Education. In 1961, a separate department was established and given the responsibility for adult education throughout the kingdom; its aim was to achieve the principles of justice by distributing education services and equal access to educational opportunities for all citizens (Alhamidi, 1976). Although significantly more initiatives have been made to improve adult learning in Saudi Arabia, attention should be focused on the obstacles that hinder progress: the lack of scientific research, curriculum obstacles, obstacles for teachers, and the learners' environment and the obstacles they face in adult education. The aim of this paper is to explore the obstacles for adult learning and to present the possibilities for adult education.

The Lack of Scientific Research

In adult education, scientific research is imperative for following up all developments in the adult education movement to explore the challenges and to keep up reform momentum in this field. If scientific research has problems or difficulties, it may affect the three benefits of scientific research at any educational institution: abundant economy, qualitative and quantitative development, and linkage with society (Alreys, 1992). Therefore, the lack of scientific research about Saudi adult learning leads to continued obstacles. According to Alsaadat (2003), there is lack of graduate programs and a shortage of specialists in the field of adult education, as well as little appreciation and awareness about the importance of Arab adult learning and its effects on society, leading to the paucity of scientific research in this field.

Allagany (1998) stated that unclear concepts of Arab adult education lead to ambiguity in understanding this field and the research trends. For example, Alotaibi (1989) conducted an evaluation study for the *doriah alterbah almstmrh [Journal of Continuing Education]*; the study was limited to evaluating research published in the journal's first 11 issues. The study's results indicated that 71.8% of the reviewers stated that the research questions were not clear and that 66.7% of them mentioned that the studies' results did not achieve the desired objectives. Also, 89.7% of the reviewers pointed out that the sample selection was not in accordance with the methods of sound methodology, and 93.3% of them indicated that the data analysis was not done in proper ways. Additionally, Sabih (1981) emphasized that scientific research does not have a clear policy or strategy for adult learning, causing delays in scientific research which contribute to the growing problems of adult learning. These problems prevent the development of human resources in any country.

Obstacles with Curriculum

The first Saudi curriculum for adult learning was created in 1962. Since then, the Ministry of Education became interested in developing curricula that are appropriate for learners' needs. However, adult learning faces many curriculum obstacles; for example, Alsenbl (1989) found that it is difficult to design a curriculum for Saudi adult learning that considers the needs and desires of adult learners because of a scarcity of specialists in the technical aspects of adult learning, particularly with regard to planning, programming, and curriculum design. Also, renewal and development of Saudi Arabia's adult education curriculum was needed, in frequent intervals, to maintain quality development because adult education becomes one of the pillars for developing societies. The current curriculum is not appropriate for adults because it does not account for the learners' psychological and social needs. It focuses on the general needs of the community, making learners search for their needs and desires in other places. In adult education and literacy, many Saudi teachers still use traditional methods to explain the curriculum. The methods affect learners because people need modern methods that motivate them and increase their relationships, such as using the andragogical method.

Obstacles for Teachers

Saudi teachers are selected for adult education if their job performance reports are "very good," they have at least three years of teaching experience, and they do not have an absence without a convincing reason. The Ministry of Education prefers those teachers have a training course in the field of adult education (General Administration for Adult Education, 2012). Obstacles for teachers are divided into two parts: self-constraints and external constraints.

Self-Constraints

According to Alzuhair (1986), some adult education teachers do not know how to deal with adult learners because of the lack of knowledge about learners' psychological and social characteristic or physiological development. Many teachers in Saudi Arabia do not understand the difference between teaching adult learners and children. As a result, often teachers deal with adult learners as children, and they believe that they are doing what is right. This relationship creates an emotional gap between teachers and students, and often, it causes learners to quit their study. In adult education programs, teachers are not trained and competent in adult learning, so they do not have clarity of vision for the importance of adult education and its goals (Alroav, 2002; Alsenbl, 1989).

External Constraints

Alsenbl (1989) stated that a lack of financial incentives provided to teachers makes many teachers reluctant to participate in teaching at adult education schools, especially because they already teach children in the daytime as their primary job. General education in Saudi Arabia consists of kindergarten, six years of primary school, and three years each of intermediate and secondary school. There are no specialized, full-time literacy teachers

in the field of adult education. Each adult teacher instructs general education in the daytime and adult education in the evening. Adult teacher evaluations do not affect their performance as a teacher. For example, if teachers do not care about teaching and being absent, their evaluations do not affect their job, so they will obtain the same salary. Training programs for adult teachers include a limited number of teachers, which is an obstacle for large numbers of teachers who want to attend these courses.

The Environment around Learners and the Obstacles They Face

Adult learners face many challenges when they decide to continue their education through adult literacy training. For example, sometimes the environment does not support adult learners. To clarify, according to Osman (2003), some families do not encourage adult learners, and some people ridicule adults who complete their education. This lack of support is because some people are unaware of the importance of education for all ages. A marginal view of adult education in the Kingdom of Saudi Arabia led officials to put it at the bottom of the priorities, especially in terms of plans and implementation (Alroav, 2002). Therefore, this negative view affects people's perspectives about adult education. Also, the Saudi media does not play an important role that encourages a culture of adult education among the people. Alchkabee and Emam (2009) suggested that in order to increase the adult learners' motivations to attend adult learning classes support should be a combination of interaction and integration among the media, adult learners, families, and the educational process--including teachers, administrators, and teaching methods.

Alsenbl (1989) stated that some adult learners felt inferior because they did not master some strategies as quickly as they expected. In addition, some adult learners expected the learning process to be difficult. When they continue to think about the negative consequences of learning, they will focus on how to avoid failure rather than how to learn. If adult learners do not pursue their education after they graduate from adult education schools (where adult learners learn together in the evening), they will return to the ranks of the illiterate. Returning to illiteracy is one of the biggest problems that adult learners face. Therefore, Alroav (2002) stated that planning for lifelong learning, especially beyond literacy training, should be created and expanded for open and distance learning institutions in Saudi Arabia.

Vision for the Future

New Disciplines

Beyer and Lodahl (1976) identified disciplinary fields as "providing the structure of knowledge in which faculty members are trained and socialized; carry out tasks of teaching, research, and administration; and produce research and educational output" (p. 114). University disciplines are important to prepare qualified and trained learners who contribute to the development process in any society. For example, through scientific research, universities provide appropriate solutions for many problems faced by different social institutions, helping to increase the relationship between a university and society (Badran, 1990).

In Saudi Arabia, there is only one department of adult education at the university level. It is located at King Saud University, which is a large public university. It was established in 1957 as the first university in the Kingdom of Saudi Arabia not dedicated to religious subjects. Now there is need to spread the field of adult education to other Saudi universities. Alsaadat (2004) emphasized that establishing adult education departments may help keep up with new needs and overcome some obstacles in the field of adult learning. Students who graduate from the adult education department at King Saud University can then teach adult learners and disseminate their knowledge conducting scientific research and publishing the results.

Needs Assessments

The authors developed two needs assessment proposals by using the three-phase model (phase 1, pre-assessment; phase 2, assessment; and phase 3, post-assessment) (Altschuld & Kumar, 2009) to help address this need. The first proposal was to assess needs for professional development for teachers of adult learners in order to help them understand adult learning and to improve their skills in adult education. This will take place in Riyadh, which is both the capital and the largest city in Saudi Arabia. Its aim is to document teachers' training needs in order to improve their performance.

In the pre-assessment stage, a two-step environmental scan will be conducted. First, secondary resources will be collected from the General Administration for Adult Education (GAAE) in Riyadh. Second, more data will be collected by a needs assessment committee (NAC) consisting of six members. These members include the director of GAAE, two supervisors of adult educators, two supervisors of educational training, and the head of Adult Education at King Saud University. In this phase, the team of NAC will meet three times to highlight issues and concerns as well as what data will be needed and where it can be found. The committee will create a clear agenda that determines the three need levels and will discuss what data have been found and what is known about teachers' needs. Committee members will also clarify roles and responsibilities, determine the way to keep in communication with each other, determine the most appropriate methods for data gathering, create a plan for the phase 2, and sign a memorandum of agreement (MOU) to cooperate on an agreed-upon objective.

The assessment phase will document what is known about the training teachers' needs to compare with the vision of what should be to determine the magnitude of the needs and their causes. A survey will be used as the first technique to gather the data from adult education teachers in Riyadh. This survey will be designed by the NAC based on information they have collected. The survey will be divided into three parts: demographic information, items regarding training needs that use a four-point Likert scale, and open-ended questions about their experience as adult education teachers. The director of GAAE will distribute the survey to all adult education teachers in Riyadh and it will be distributed by the director of GAAE because he knows each teacher's portfolio. The director of GAAE will also send an electronic letter to clarify the goal of the needs assessment and to ask respondents to answer the questionnaire. After analyzing and

coding the data, the identified needs will be listed in rank order of importance. If additional information is needed for clarification focus groups will be used to get in-depth information from teachers.

The post-assessment phase will develop an action plan from the needs analysis. Although the director of GAAE will continue involvement with this project, the composition of the team will change. The new team will propose a set of alternative solutions, set standards for judging the advantages of alternative strategies, and propose an action plan including deadlines, identification of lead persons, and resource requirements. The team will then produce a report for the decision makers and key stakeholders including the description of the needs assessment process, the major outcomes and prioritized needs, and the action plan. The report will also include the data and criteria used to arrive at the solution strategies along with recommendations for future needs assessment.

The second needs assessment will focus on adult learners in Riyadh, Saudi Arabia. to investigate their needs in order to improve their learning. The purpose of the pre-assessment phase is to investigate what is already known about the needs of the adult learners; to determine the focus and scope of the needs assessment; and to gain commitment for all stages of the assessment, including the use of findings for program planning and implementation. An environmental scan will be conducted by the six-member needs assessment committee (NAC). The committee consists of the Director of Adult Education in Saudi Arabia; two teachers who work with the adult education program and have been part of the program in Riyadh for more than five years; the Head of Adult Education at King Saud University; and two of the directors for adult education programs in Riyadh (service providers, 2nd level). Committee meetings will be led by the Director of Adult Education because of his ability to make a decision to improve service receivers' performance (adult learners, 1st level). The purpose of the first meeting is to address the current situation of adult learners' needs and how to meet those needs most effectively. During the second meeting, the committee will write the list of goals as well as brainstorm a list of concerns/factors for each goal. The group meeting will create the working agenda, assign priorities, and identify what actions should be taken next. At the third meeting, the NAC will discuss what services that adult learners need and how their needs will be met. Discussion about a memorandum of understanding (MOU) will be held, and an agreement will be signed. Effective options and techniques for data collection should be discussed.

The purpose of the assessment phase is not only to collect data, but also to make decisions about priorities for the learners' needs. Survey methods will be used including person-to-person interviews to gain insight about the information that adult learners need. A random sampling methodology will be used to select the sample from the entire targeted group in Riyadh. The survey will be developed by the NAC team. Data from adult learners' structured questionnaire using a Likert scale to measure learners' agreement will be coded and analyzed. A phenomenology approach will be used to code and analyze interview responses. After analyzing and coding the data, the results will be listed, and decisions about priorities to meet the needs will be made. In post assessment phase, the committee will put together an action plan for accountability, identify

priorities, and select practical solutions. All the information and input provided at the workshop will be incorporated in the final report. The inputs will be used to write the final report that will be shared with stakeholders. The final report will include a brief summary of the overall report, the purpose of the needs assessment, results, and conclusions.

Conclusion and Recommendations

Through the literature review, it is obvious that the unclear concept of adult education in Saudi Arabia leads to continued obstacles in adult education. These obstacles are the lack of scientific research, curriculum obstacles, obstacles for teachers, and the learners' environment and the obstacles they face in adult education. Qrenba (1980) stated that the concept of adult education should be liberalized from its narrow, limited focus on illiteracy which develops reading and writing. Also, this narrow concept limits an active education to low-grade learners. He stressed that this concept should define lifelong, continuing education and should extend to include all daily tasks as well as human development and community activities.

To address these difficulties, this paper provided some recommendations. For example, the Saudi media and social institutions must be involved to spread the culture of adult education in its true concept within Saudi society to increase awareness among individuals. To encourage scientific research in the field of adult education, some private journals should be created, and more scientific conferences should be launched. An understanding and use of andragogy and modern methods of teaching are very important to help adult learners achieve lifelong learning. Teachers should evolve beyond the rote memorization methods currently used in favor of other methods of teaching adults. In addition, Alsaadat (2003) states that radio, television, and other modern means of communications can be used for self-directed-learning. These technologies can offer attractive methods to learners. Adult learners may be able to find the motivation and desire to learn. Modern communication, such as the Internet, can be used to reach more members of society, including those outside a major city such as Riyadh.

Training courses are very important in the field of adult education; teachers can gain some information in this field which helps them to understand the subject in order to meet the needs of adult education. As a discipline, adult education is new in Saudi Arabia, thus creating more departments for this field at universities will help to establish an appropriate curriculum and to increase scientific research in the area. Needs assessment is extremely important and can be helpful in understanding the needs of adult learners. Therefore, the authors developed needs-assessment proposals and hoped that applying them would address the obstacles that hinder the progress of adult education in Saudi Arabia.

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LEARNING NATIONAL IDENTITY IN A DIVIDED COUNTRY: HOW GREEK-CYPRIOT AND TURKISH-CYPRIOT YOUNG ADULTS MAKE SENSE OF THEIR NATIONAL IDENTITY

Christos Anagiotos[4]

ABSTRACT: Cyprus is a divided country as a result of nationalist conflict. Greek-Cypriots and Turkish-Cypriots have lived apart from 1974 until 2003. This phenomenological study aims to describe how Greek-Cypriot and Turkish-Cypriot young adults (born after 1974) make sense of their national identity and examines how their experiences have influenced the learning and of their national identity.

Cyprus is an island nation in the eastern part of the Mediterranean Sea, founded in 1960 (after 82 years of British colonization) and a member of the EU (European Union) since 2004. Cyprus occupies an area of 9,250 square kilometers or 3,500 square miles and has a population of about a million.

This study examines how young adults in Cyprus, born between 1975 and 1988, learn and make sense of their national identity. What are the lived experiences and events in their lives that lead them to form their national identity? In this study I will explore young adults' national identity from the two main communities in Cyprus, the Greek-Cypriot community and the Turkish-Cypriot community. In a previous study (Anagiotos & Schied, 2013), presented at the AERC 2013 (Adult Education Research Conference), I examined only Greek-Cypriot young adults' national identity. Parts of that study were used in the current study.

Nationalist conflict "has caused enormous suffering both directly and indirectly" (p. 102) and is key in addressing the major security, legal and political issues in international relations (Gellner, 1997). In Cyprus, issues of nationalist conflict resulted in the separation of the two major communities on the island, the Greek-Cypriot community (around 800,000 population) and the Turkish-Cypriot (around 180,000 population).

Difference in national identity was one reason that led to bi-communal violent conflict during 1960s (1963, 1964 and 1967) and indirectly resulted to the division of the island in 1974 when Turkey invaded Cyprus. The occupied north part of Cyprus, making up 37.4 percent of the island, is considered by the international community, the United Nations (UN) and the EU as occupied (by Turkey) territory of the Republic of Cyprus.

In 1974, Turkish-Cypriots were forced to move to the north part of the island occupied by Turkey and in 1983 they formed the Turkish Republic of North Cyprus that is politically recognized only by Turkey (the rest of the international community considers it an illegal state under the international law). In 1974 the Greek-Cypriots were also forced to move to the south part of the country governed by the Republic of Cyprus. Until 2003 Greek-

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Cypriots were not allowed to visit the south part of the island and very few Turkish-Cypriots crossed the "green line" or "buffer zone" (the artificial border that divides the two areas) to visit the south part of the island. Consequently the two communities were isolated from 1974 until 2003. Representatives of the two communities have negotiated since 1974 to find a solution to the "Cyprus Problem" without success. Thankfully, after 1974 and despite the division, violent events rarely occur (the last recorded was in 1996), something that classifies the Cyprus Problem an issue of non-violent conflict.

Throughout the recent history of the island (after its independence in 1960), despite extended periods of previous peaceful coexistence, these two major ethnic groups in Cyprus have "failed to accommodate their linguistic, religious and other differences in a civic multicultural state of its own right" (Yiangou, 2002, p. 262). Without a doubt, "Hellenic and Turkish cultural foundations of the two communities have been cultivated over many centuries and are deeply rooted" (Calotychos, 1998, p. 14). Nevertheless, external pressures from Greece, Turkey and England played a catalytic role in creating distinct identities between the two groups, highlighting their differences and creating ethnic tension. Since the events of 1974, Cyprus remains separated and current negotiations for a just, democratic and viable solution remain at a stand-still. Cyprus' relationship with Greece and Turkey, and the prospective acceptance of Turkey to the EU, remains an important issue for the future of Cyprus. Reunification prospects could be influenced by nationalistic sentiments of Cypriot people on both sides, which would affect stability and security in the case of a possible solution (Yiangou, 2002).

How new generations of Cypriots view and make sense of their ethnic and national identities is of great importance for the future coexistence of the two communities. Previous studies looking at issues of national identity in the two communities (e.g., Bryant, 2004; Leonard, 2012; Loizides, 2007; Papadakis, 2008; Perikleous, 2010; Philippou, 2003; Philippou & Klerides, 2010; Vural & Ozuyanik, 2008), talked about the formation or construction of national identity mostly through education, and examined mostly student populations in elementary, middle and high school. They also found differences in the self-identification of the national identity inside these communities. Some people in the Greek-Cypriot community identify as Greeks, others as Greek-Cypriots and others as Cypriots. Similarly some members of the Turkish-Cypriot community identify as Turkish-Cypriots and others as Cypriots. These differences create confusion as well as disagreements and non-violent conflict within the two communities, making the search for a solution to the division of the island more complicated. Even in the case of a future reunited island, these multiple identities may cause problems similar to those that led to the violent events of the 1960s.

As Cyprus moves forward towards building a unified country, it is necessary to understand how a post-1974 generation of Greek-Cypriots and Turkish-Cypriots – those who can now freely associate with people from the other community and have no direct connections to the political turbulence of the 1960s and 1970s – make sense of their national identity. How have they come to believe what they believe, what were the experiences that influence their views about their national identity, and how they have learned their national identity? If we can understand the experiences, events and

influences through which the identity construction occurred, we can begin to address the issues of national identity and conflict that has held the island hostage for decades.

Theoretical Framework and Method

For this study I chose phenomenology as a theoretical framework and as a method. Phenomenology, or the study of essences of our lived experiences (Merleau-Ponty, 1962), focuses on examining human consciousness and the human lived experiences, "how [individuals] perceive it, describe it, judge it, remember it, make sense of it, and talk about it with others" (Patton, 2002, p. 104). It uses descriptive techniques to explain human experiences and the way individuals and groups make sense of such experiences (Collins & Susswell, 1986). The lived experiences of the participants are the key elements of phenomenology that distinguish it from other theoretical frameworks (Van Manen, 1997).

Phenomenological design enables me to draw a rich and detailed picture of the phenomenon of learning and making sense of national identity as described by the participants and explore details in the participants' experiences to gain a deeper understanding. Specifically, I am using the empirical phenomenological approach that examines participants' "experiences in order to obtain comprehensive descriptions that provide the basis for a reflective structural analysis that portrays the essence of the experience" (Moustakas, 1994, p. 13).

Since the phenomenological study seeks to understand the meaning of experiences of individuals (or how they make sense of their experiences), participants are singled out among those who have experienced the phenomenon. Researchers ask participants to offer data, most frequently by interviews. The crux of phenomenology as a research method for sociological, cultural and historical analysis lies in a reiterating process that enables the researcher to reflect on lived experiences of participants, which is to gain in-depth understandings of the essence of a phenomenon (Van Manen, 1997). The data encompass cultural and historical, individual and organizational, subjective and objective experiences of participants.

In short, phenomenology as a research methodology seeks to find the meanings that people give to their lived experience and investigates their process of interpretation. The legitimacy of phenomenological methodology lies in its qualitative nature and in-depth understandings of human experiences through the processes to find out essences of the phenomenon.

For my understanding and analysis of the phenomenon, I also looked at theories from the instrumentalist tradition, one of the dominant traditions in ethnic and national identity studies. Instrumentalists support that national identity is constructed and its construction is influenced by the cultural, political and economic environment around the individual or group of individuals. Another instrumentalists' position that is useful in examining national identity of young adults in Cyprus is the idea that in a given context there can be more than one national identity available for the individuals to choose from (Varshney,

2007). For example in the case of Greek-Cypriots there are three identities available: Greek, Greek-Cypriot and Cypriot. A third idea from this tradition suggests the possibility that an individual may change his or her national identity if the influences in his or her environment change (Chandra, 2004). This view can help me understand, for example, why some Turkish-Cypriots may have changed their self-identification from Turkish-Cypriot to Cypriot.

Purpose

This study is designed to examine how young people born between 1975 and 1988, who come from the two major communities on the island of Cyprus (Greek-Cypriot and Turkish-Cypriot), learn and make sense of their national identity. What were the lived experiences and events that led them to form their national identity? In this study I will examine national identity of young adults from both the Greek-Cypriot community and the Turkish-Cypriot community.

Research Questions

Three major research questions are addressed through this study: (a) How do Greek-Cypriot and Turkish-Cypriot young adults (born between 1978 and 1988) make sense of their national identity? (b) What are the experiences that influence the learning of national identity of Greek-Cypriot and Turkish-Cypriot young adults? (c) How do these experiences contribute to the learning of their national identity?

Participants

In this study I examine two populations. The first population consists of residents of Cyprus who were born between 1975 and 1988, spent at least their first 18 years of life on the island, speak Greek and are Christians. For the purposes of this paper I will call them Greek-Cypriots. The second population consists of residents of Cyprus who were born between 1975 and 1988, spent the first 18 years of their life on the island, speak Turkish and are Moslems. For the purposes of this paper I will call them Turkish-Cypriots.

Because these two communities were almost totally segregated between 1974 and 2003, these young people, now between the ages of 25 and 38, were born and grew up in an all Greek-Cypriot environment (in the case of Greek-Cypriots) or in an all Turkish-Cypriot environment (in the case of Turkish-Cypriots) without direct contact with the other community at least until the age of 15 (the buffer zone opened in 2003). Because they were born after 1974, they did not experience the violence between the two communities that took place between 1963 and 1974. Additionally, living apart from the other community, their experience with the 'other' was limited to the stories told by their parents and grandparents (who experienced the violent events of the 1960s and 1970s), and the Greek-oriented history or Turkish-oriented education (respectively) that they received during their elementary, middle school and high school years. For most of these

young people, it was only after reaching adulthood that they got the chance to meet people from the other community.

Data Collection

The major sources of data are interviews conducted with each participant individually. I interviewed a total of 40 people, 20 Greek-Cypriot and 20 Turkish-Cypriot. The interviews were semi-structured; they were recorded and they will be transcribed. Most of the interviews were conducted face-to-face. Four interviews were conducted through the Internet using Skype (an online video conferencing software) when participants were not able to meet in person. The duration of the interviews ranged from 46 minutes to 2 hours and 14 minutes, with most of them averaging an hour and15 minutes long. Interviews conducted through Skype employed webcams in order to establish visual contact between the interviewee and the interviewer.

Interview questions were designed to facilitate conversations about how the participants self-identify, how they make sense of their national identity, how they come to self-identify the way they do, and how important national identity is for them compared to other identities they may have. Participants were asked to reflect on their lives and describe the experiences that they thought were related to the formation of their national identity. While listening to the participants reflecting on their lives, I identified key experiences and people that influenced the learning of their national identity. I also directed them to areas that the literature suggests influence formation of identity, such as school, family, political affiliation, contact with people from the other community, etc., to explore what role (if any) these influences might have played in each participant's case.

Data Analysis

For this study phenomenological thematic analysis is the main data analysis strategy. Thematic analysis is a process of encoding qualitative research data through the identification, analysis and reporting of themes in the data. Themes are defined as conceptual patterns found in the data that are related to the phenomenon under examination (Braun & Clarke, 2006). For the thematic analysis I will use NVivo, a software designed to facilitate researchers in analysis of qualitative research data.

For the analysis I will use Moustakas' (1994) phenomenological analytic procedure which is a modified version of Van Kaam's (1959, 1966) method of analysis of phenomenological data. Moustakas (1994) suggested seven steps for phenomenological data analysis, using the complete transcription from each participant: (a) "Listing and Preliminary Grouping: Listing every expression relevant to the experience (Horizonalization)" (p. 120), (b) "Reduction and Elimination: To determine the Invariant Constituents" (p. 120), (c) "Clustering and Thematizing the Invariant Constituents" (p. 121) into themes, (d) "Final Identification of the Invariant Constituents and Themes by Application: Validation" (p. 121), (e) "Individual Textural Description of the experience" (p. 121) for each participant, (f) "Individual Structural Description of the experience

based on the Individual Textural Description" (p. 121), and (g) "Textual-Structural Description of the meanings and essences of the experience" (p. 121).

Findings

I very recently completed the data collection phase of the study which leaves the data analysis part to be accomplished in the next few months.

Discussion

Since the study in not yet completed, in this section I will discuss the recruitment process and the choices that I made in order to recruit participants for my study. The data analysis and results will be presented at a later point when the study is completed.

The initial stages of recruitment for this study were more challenging than I expected. Using social media and list-servs for recruitment of participants that was the original plan did not work very well, since recruitment via email through the email lists of several youth organizations and through social media yielded very few participants. Conversations with participants revealed that many people are suspicious when they see a posting about a study on Facebook or in their webmail inbox. They question the credibility of studies that use social media or list-servs to recruit participants. For this study snowball sampling (Krathwohl, 2009) turned out to be a more effective method of recruiting participants. Most of my participants expressed interest in the study after a friend or a person they trusted talked about my study to them. In fact most of the participants of my study came from introductions by other participants. As a result, recruitments took muck longer than expected.

Another challenge faced in the recruitment phase was that, although national identity is openly discussed in Cyprus and many people were initially willing to talk with me about it, many of them were hesitant to participate in the research and be recorded. This reluctance was eased somewhat by the assurances of the friends who introduced me to these potential participants. It would have been far more difficult to recruit participants to talk on the record had I been a total stranger, had they not had a reference about my person from someone they trusted.

In the early stages of recruiting, most of my participants were pro-rapprochement and many of them were involved in NGOs (Non-Government Organizations) that promoted rapprochement. Rapprochement in the case of Cyprus is defined as the movement, usually undertaken by NGOs and supported by the UN, to promote peaceful interaction between the Greek-Cypriot and Turkish-Cypriot communities through various activities (i.e., social events, concerts, sports, youth camps etc.) that let people from the two communities to meet. People that are involved in rapprochement in Cyprus usually have less nationalistic views about their identity and they support a single Cypriot national identity for both communities. Naturally people that are involved in such NGOs are more willing to participate in a study about national identity. Consequently most of my participants in the early stages of the study came from this group, an observation that

made me realize that I was missing a big part of the overall population, particularly people with more nationalistic views related to identity (either Turkish-Cypriots who felt that the Turkish part of their identity was stronger than the Cypriot part or Greek-Cypriots for whom the Greek part of their identity overshadowed the Cypriot part).

When I recognized the characteristics of participants that I lacked, I asked each one of the participants that I had already interviewed to identify two or three people that did not belong to the rapprochement group and to contact them and ask them to participate in my study. This strategy turned out to be very effective and helped me to recruit people from the two communities with a variety of views about national identity in Cyprus. This variety of participants will allow me to draw a better picture of the variety of people's beliefs about national identity in Cyprus at this particular point in the history of the island, and hopefully help me and everyone interested in the phenomenon to understand several of its aspects.

Conclusions

In areas of conflict, like Cyprus, it is important to understand how newer generations learn and make sense of their national identity. In this study I examine how Greek-Cypriot and Turkish-Cypriot young adults make sense of their national identity and how they come to self-identify the way they do or, as I put it, how they learn their national identity. I expect the findings from my study to shed some light on the phenomenon of the existence of multiple identities in Cyprus which for so long has been the basis of violent and non-violent conflict between and within the two communities.

Acknowledgements

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A GLOBAL EXAMINATION OF POLICIES AND PRACTICES FOR LIFELONG LEARNING

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ABSTRACT: Over the past several decades, continuous learning over the life course has been recognized as necessary to compete in a knowledge based global economy. Due to demographic changes, workers are increasingly encouraged in remain in the labor force at older ages, which for many will require skill upgrading. Lifelong learning strategies have been most successful in Nordic countries, which have in turn benefited from higher labor force participation rates at older ages, along with lower rates of poverty and income inequality. Funding lifelong learning programs, especially for disadvantaged groups who have the greatest need, continues to be a challenge. Recognizing lifelong learning as a shared responsibility among stakeholders is crucial to successful program implementation.

Background

Historically in industrialized societies, the traditional life course has been partitioned into three sequential and fairly discrete phases: education and training for work, continuous work activity, and retirement. Over the past several decades, the phases of education and work have become less rigidly sequential and more intertwined; more people are alternating between education and work throughout their adult lives, or pursuing both simultaneously (Henretta, 2003; Settersten, 2003). Similarly, the transition between work and retirement has become more complex; many people move into retirement gradually, continue to work at older ages, and move into a new job after retiring from another (Settersten, 2003). Social and cultural understandings of work and retirement vary considerably around the world; age norms for experiencing life events, such as transitioning between work and retirement, are very different in developed nations compared to developing nations. The world's aging population has become increasingly heterogeneous, making it difficult to predict the timing of life's transitions (Dannefer & Settersten, 2010). The flexible life course has evolved—with more fluidity among the phases of education, work and retirement--partly because of longer life expectancies (creating the possibility for longer working lives and lifelong learning), and partly because of the changing nature of work. Globalization, the decline of manufacturing, technological advances, economic downturns, and company restructurings have all had an impact on work and retirement; continuous careers and stable employment have become less common resulting in increased importance for skill upgrades throughout the life course (Heinz, 2003).

What is "Lifelong Learning"?

Workers are encouraged to remain in the workforce at older ages as a means to ensure financial security in retirement and reduce burdens on social welfare programs (Munnell & Sass, 2008). Lifelong learning is increasingly emphasized as a means to provide

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workers with skills necessary to remain in the labor force at older ages (Keeley, 2007; Keese & Hirsch, 2006) and to reduce wage inequalities among workers (*Organisation for Economic Co-Operation and Development [OECD], 2011).* The concept of "lifelong learning" was described by Lengrand (1972) as:

> …education in the full sense of the word, in all its aspects and dimensions, in its uninterrupted development from the first moments of life to the very last and in the close, organic inter-connexion between the various points and the successive phases in its development. (p. 10)

Lifelong learning includes all forms of learning over the life course, including formal, non-formal and informal and "implies recognition by individuals, employers, and governments of points where there is a social and/or economic need to update knowledge and skills" (OECD, 1996, p. 89). Learning needs vary depending on the life course stage and changing internal and external environments (e.g., Boucouvalas, 1980, 2002). Whereas the term "lifelong learning" is well known, terms such as "life wide learning," "formal learning," non-formal learning," "informal learning," and a "learning society" are also important to understand; these terms are defined in Table 1. Potential benefits of participation in lifelong learning include higher levels of labor force participation at older ages and reduced inequalities among citizens; these topics will be addressed throughout this paper. The role of international organizations, country specific policies, along with comparisons of countries in terms of policies, income inequalities, participation in non-formal and job related training, and labor force participation rates at older ages will also be discussed.

Table 1

Key terms

Life-deep learning "suggests a continuum of human needs, ranging from subsistence and survival to sublime" (Boucouvalas,1980, pp. 339-356; 2002, p. 310) and includes subjects such as moral, religious and social values that guide an individual's life. It also considers the "quality of learning, motivation [and], competence" (Kidd, 1975, p. 28).
Life-wide learning, sometime referred to as the horizontal dimension, "refers to the what, why, where, for and by whom, and how of learning (content, spheres, context, agents, and format)" (Boucouvalas, 2002, p. 311; see also Boucouvalas, 1980, p. 328); it can occur in a variety of settings and includes formal, non-formal, and informal learning.
Formal learning takes place in education and training institutions and leads to recognized credentials and diplomas.
Non-formal learning takes place in educational and training settings, but does not typically lead to a formalized credential; it might take place in the workplace, at libraries, or be provided by unions. It might also be accomplished through programs that complement formal learning, such as museums, arts, music, or tutoring.
Informal learning takes place in everyday life and is not necessarily intentional and may not even be recognized by the individuals themselves as contributing to their knowledge and skills.
A **Learning society** has two prerequisites: "(a) Development of lifelong learners, (b) Availability of learning opportunities and an educative environment" (Boucouvalas, 1980, p. 333); it is "a process of close interweaving between education and the social, political and economic fabric which covers the family unit and civic life" (Faure et al., 1972, p. 163).

Sources: Banks et al. (2007); Boucouvalas (1980); Boucouvalas (2002); Commission on the European Communities (2000); Kidd (1975).

The Role of International Organizations

Over the past several decades, the United Nations Educational, Scientific and Cultural Organization [UNESCO] and the OECD have recognized the importance of lifelong learning in increasingly knowledge-based and globalized economies; these organizations have played a critical role in advancing the lifelong learning agenda. These organizations have proposed policies and practices to implement lifelong learning programs, but implementation is ultimately the decision of member states (countries) (Slowey & Schuetze, 2012). In a report prepared for UNESCO, Delors (1996) described "four pillars" for education throughout life: learning to know, learning to do, learning to live together, and learning to be. These four pillars recognize that lifelong learning goes beyond traditional views of lifelong learning and is essential to economic and social wellbeing; lifelong learning goes beyond formal education (Hoskins, Cartwright, & Schoof, 2010). In 2010, UNESCO issued a report following their Sixth International Conference on Adult Education. Objectives of the conference included promotion of the recognition of adult learning and education as an important element of lifelong learning (UNESCO, 2010). As a result of the conference recommendations, in 2012 member countries submitted progress reports that included specific goals.

For the past several decades, OECD recognized lifelong learning as necessary to satisfy multiple economic, social, and educational policy objectives; this was formalized in their 1996 report Lifelong Learning for All. Creating incentives for public and private investment to encourage education from early childhood through retirement was a recommended strategy. Lifelong learning and education were proposed in the context of reducing inequalities and poverty (OECD, 2013a), in promoting retirement at later ages (Keese & Hirsch, 2006; OECD, 2012) and the subject of several subsequent OECD reports (e.g., Keeley, 2007; OECD, 2001, 2004, 2005, 2013a). Encouraging work at older ages, combined with longer life expectancies and improved health, has resulted in increased labor force at older ages over the past decade (Engelhardt, 2012; Keese & Hirsch, 2006; Shimizutani & Takashi, 2010). In addition to globalization and technological changes, lifelong learning is viewed as important because of aging populations, the tendency toward shorter job tenures, as a way to reach those not provided training by their employers (e.g., unemployed, employees of small firms, disadvantaged groups), and as a long term benefit for the individual, the enterprise, and the economy and society more generally. Meeting learner needs and motivating people to learn, or "learning to learn," are central features of lifelong learning (OECD, 2004). Another central tenet of the lifelong learning framework is for all citizens, including the disadvantaged, to have ongoing educational opportunities. Thus far, OECD countries have made limited progress in implementing lifelong learning programs (Hasan, 2012). Efforts have been made to assess individual country success on implementation of lifelong learning programs; the OECD (2001) used a combination of qualitative and quantitative techniques in completing their assessment whereas Hoskins et al. (2010) used 36 indicators of Delor's (1996) four pillars of education to rank EU countries on outcomes of their lifelong learning policies. Results of those assessments are shown in Table 2 and Figure 1.

European Union

Several initiatives for education and lifelong learning have been implemented by the European Union (EU), including the Bologna Process in 1999, which was followed by the Prague Communiqué in 2001, the Berlin Communiqué in 2005, the London Communiqué in 2007, the Leuven Communiqué in 2009, and the Budapest-Vienna Declaration in 2010. Development of quality assurance at the institutional, national, and European level and increasing participation in education, including lifelong learning, are examples of focuses of these initiatives (Vassiliou, 2010). European countries are aligning themselves with the Bologna Process, but some countries are more advanced in developing programs that encourage lifelong learning. For example, countries with more flexible programs, including distance learning and those that offer financial support, have great participation in lifelong learning (Broek & Hake, 2012). Formation of the European Higher Education Area (EHEA) resulted from these initiatives; the EHEA is responsible for engaging stakeholders in educational initiatives related to the Bologna Process (Slowey & Schuetze, 2012). More recently, the EU (2012) created a strategic plan for education that considers skill investment in the context of economic growth. Identified priorities for member states include reducing the number of low-skilled adults and developing high- quality vocational education and training programs that align with skill shortages. The plan also proposed there should be shared responsibility among the government, employers, and individuals to fund educational programs.

Table 2

A Systematic Assessment of Lifelong Learning

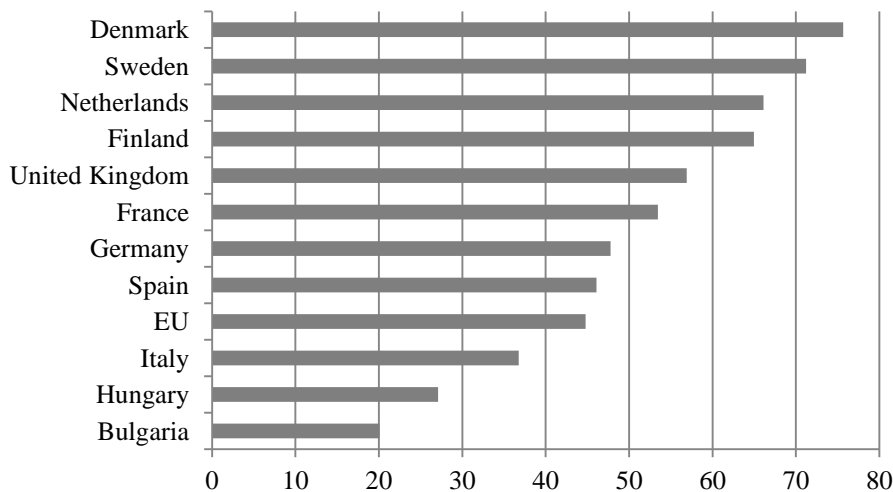| First Tier	Second Tier	Third Tier	Fourth Tier
Denmark	Canada	Australia	Ireland
Finland	Czech Republic	Switzerland	Hungary
Norway	Germany	United Kingdom	Portugal
Sweden	Netherlands	United States	Poland
	New Zealand		

Source: OECD (2001)

Figure 1. Lifelong learning indicators in selected European countries – 2010.
Source: Adapted with permission from Hoskins et al. (2010).

Denmark and Sweden

Lifelong learning has been important in Denmark and Sweden for many decades and became a policy priority in Denmark in 2001 (Broek & Hake, 2012), which is reflected in their rankings of lifelong learning indicators (see Figure 1 and Table 2). Denmark and Sweden also rank high in *expected hours over the working-life in all non-formal education and in job-related non-formal education (see Figure 2).* Denmark's adult education programs are characterized by recognition of prior learning, embedding lifelong education in the general education system, the labor market, and society as a whole, and improving opportunities for those with the lowest levels of education (European Association for the Education of Adults, 2011). Similar to Denmark, Sweden invests heavily in lifelong learning programs that target low-skilled workers to ensure they are employable (Guzman, Pawliczko, Beales, Till, & Voelcker, 2012). Lifelong learning in Sweden is largely funded by the government through high taxes, which also provide incentives for employers to provide training as a non-taxable benefit (Ericson, 2005). While lifelong learning programs are costly, they are likely a factor in reducing income inequalities; Denmark and Sweden have lower levels of income inequality and poverty as compared to the OECD average (OECD, 2013a,).

United Kingdom

Lifelong learning in the United Kingdom (UK) did not become part of the educational discourse until recent years. Economic pressures at universities resulting from reductions in public funding have resulted in a greater focus on traditional aged students. There have, however, been some efforts to widen participation by underrepresented groups, but low socioeconomic status remains a barrier (Osborne & Houston, 2012). In their 2011 survey of adult participation in learning, Aldrich and Tuckett (2011) noted a decline in opportunities for lifelong learning, with the lowest class experiencing the largest decline in program participation.

In an effort to address issues related to an aging population and resulting shrinkage of the traditional working-age groups, the UK encourages people to remain in the workforce at older ages. To achieve this, learning opportunities will need to be available as transitions occur over the life course, which will involve closer integration of policies and practices at national and local levels (McNair, 2009). UK ministers have recently highlighted the structure of the National Student Loan System as a means to encourage older adults to improve their employment opportunities through completing educational programs. The UK's student loan system has an income threshold making it unlikely that older students will be required to repay borrowed funds (S. McNair, personal communication, May 14, 2013). The UK is also examining models for personal learning accounts, but is proceeding with caution because of past experience with individual accounts (Johnson, Holt, Khan, Morin, & Sawicki, 2010). England introduced individual learning accounts in 2001, but irregularities, such as training providers providing low-quality training and allegations of fraud, resulted in suspension of the system in less than 6 months (Schuetze, 2007). The UK ranked in the third tier in OECD's (2001) assessment of lifelong learning, but ranked above the EU average in Hoskin's (2010) evaluation. The UK ranked below the OECD average for expected hours over the working life in non-formal education (see

Figure 2), above the OECD average for income inequality, and at the OECD average for poverty (OECD, 2013a).
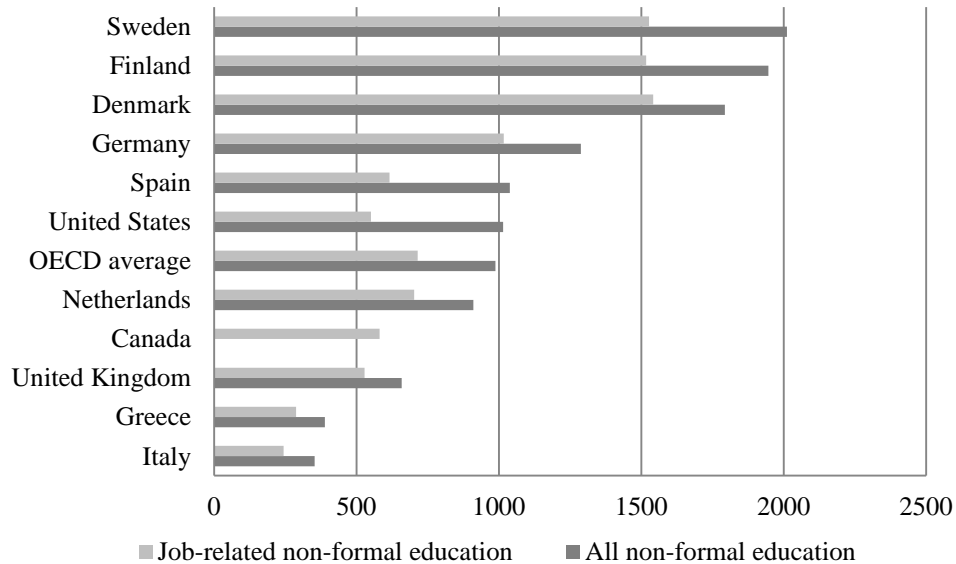
Figure 2. Expected hours over the working life in all non-formal education and in job-related non-formal education for selected countries, 2007.
Source: OECD (2011).

Germany

Following German reunification in 1990, there was a deep cut in funding for adult education. Over the past decade, Germany has increased their focus on access to educational programs by non-traditional students; these reforms are described in a "Strategy for Lifelong Learning in the Federal Republic of Germany," which resulted from the European Year of Lifelong Learning in 1996 and the Bologna Process (Institut Arbeit und Technik, 2012). Germany's strategy for lifelong learning encourages participation in formal, non-formal, and informal learning during all phases of life (Bund-Länder Kommission, 2004). Lifelong learning initiatives recognize demographic changes in Germany, the need for a qualified labor force, and the need to increase participation in continuing education to be more in line with international averages (Institut Arbeit und Technik, 2012). While Germany ranks above average for the indicators shown in Table 2 and Figure 1, they are well below Scandinavian countries. One of the challenges in implementing adult education programs described in Germany's strategy document is responsibility for the education system rests primarily with the states; the federal government plays a minor role (Institut Arbeit und Technik, 2012). There are still relatively low-levels of participation; institutions who implement policies have been slow to accept the need for lifelong learning (Wolter, 2012). Several sources of funding are

available for adult learners: the public sector, employers, social groups (e.g., churches, labor unions) and continuing education institutions. There are also various types of educational savings plans available to support individual continuing vocational education. Germany has above OECD average expected hours over the working-life in non-formal education, and is below OECD average in poverty and income inequality (OECD, 2013a).

Australia

Training and Further Education (TAFE) was formed in Australia in 1974 through legislation that established a state system of technical and further education that is in close connection with industry. Due to Australia's vast size and its citizens living in remote locations, self-motivated learning has been a very important issue. Many institutions offer flexible and distance learning, which helps serve the needs of those living in remote locations; distance learning is becoming increasingly important. Despite progress over the past decade in enrollment of underrepresented groups, there has been mixed success with non-traditional students (Suri & Beckett, 2012). While TAFE is well positioned to become an important part of Australia's lifelong learning system, lack of funding and lack of recognition of the importance of lifelong learning have created challenges (Gara, 2012).

Adult Community Education (ACE), which is organized learning in community settings, is found throughout Australia. ACE providers are community owned and managed nonprofit organizations that play an important role in providing vocational education and training. ACE is well positioned to provide services to diverse groups, including the unemployed and educationally disadvantaged, and as a result improves outcomes for the community (Volkoff, 2012). Education in later life has helped improve employment opportunities and has resulted in increased wages. Most older students participate in vocational training rather than a degree program, and do so for work related reasons (Karmel & Woods, 2006). While the general view is that Australia lacks a lifelong learning policy, discourse about adult learning has increased and organizations are beginning to promote lifelong learning policies (McIntyre, 2012). Australia was in the third tier in OECD's (2001) lifelong learning assessment (see Table 2) and above the OECD average for poverty and income inequality (OECD, 2013a).

Canada

In its 2010 report, the Canadian Council on Learning recognized lifelong learning as key to economic and individual development and to social cohesion. While Canada's central government supports lifelong learning, the provinces are responsible for educational and training programs. Most training is funded by the provinces; the federal government's role in funding is primarily for literacy and short-term job training programs. A proposal at the federal level to create Individual Development Accounts for those with low income was not implemented; tuition fees create an obstacle for this group to participate in lifelong learning. Of the Canadian provinces, Quebec's training policies are the most progressive and include the right to paid leave for training. Training is financed through employer tax levies if employers do not offer employee training (Schuetze, 2012).

Employer sponsored training is important to lifelong learning, but older adults and those with less education are less likely to be provided training opportunities. (Canadian Council on Learning, 2010). Community colleges are the primary providers of adult educational programs; they offer career and technical training and general education that lead to a credential. Community colleges are more accessible to those living in rural areas and provide opportunities to financially disadvantaged students (Cheung, Guillemette, & Mobasher-Fard, 2012). Canada was in the second tier of the OECD (2001) assessment of lifelong learning (see Table 2). Canada is below the OECD average for hours over the working life in all non-formal education (see Figure 2), and above the OECD average for poverty rates and income inequality (OECD, 2013a).

United States

Beginning in the 1960s, lifelong learning in the US has been studied by several major commissions. The US enacted the Lifelong Learning Act of 1976, which supported the notion of lifelong learning, but there were no funds appropriated for programs and no centralized authority to implement strategies (Commission for a Nation of Lifelong Learners, 1997; Kidd, 1979). Although the Act was not implemented, it did generate much discussion and debate about lifelong learning concepts (Kidd, 1979). Unlike other OECD countries, federal and state governments have largely ignored policy for lifelong learning. Postsecondary education is the responsibility of the states and is available to adult learners at technical or vocational institutions, two-year community colleges, and four-year universities (Kasworm, 2012).

Over the past several years, there have been increased efforts to encourage more adults to return to school to improve their skills; this has been an important strategy for state and local governments seeking to attract new employers to their communities. With their open-access policies and affordable tuition, community colleges play an important role in providing opportunities to adult learners seeking to upgrade their skills. Other attractive features of community colleges include flexible class schedules, accelerated programs, and blended learning programs (i.e., combining in-person and on-line classwork) (Tate, Klein-Collins, & Steinberg, 2011). Lifelong learning has become increasingly necessary so workers of all ages have skills employers require and to have a workforce that is competitive globally in a knowledge economy (Cummins, 2013). One of the major challenges to lifelong learning in the US is access: participation rates are lower for those with the lowest education levels as compared to college graduates. Employers are less likely to offer work-related training to older workers and workers with low-skills (Commission for a Nation of Lifelong Learners, 1997; Lerman, McKernan, & Riegg, 2004). The US is slightly above the OECD average for lifetime hours of participation in informal training, but is the leader in income inequality and poverty rates (OECD, 2013a). The US did not fare well in the OECD (2001) assessment of lifelong learning (see Table 2), primarily due to their weak and uneven performance on available measures. The US scored relatively well on formal education systems, but low on literacy measures.

Recognition of Prior Learning

Recognition of prior learning (RPL), often completed through a process called "prior learning assessment," has become increasingly important as a means to recognize both non-formal and informal learning in awarding college credits. Students who receive credit for prior learning tend to have better outcomes; they are more likely to re-enroll and complete a credential (Council for Adult and Experiential Learning [CAEL], 2010). Institutions benefit because they may attract students who would otherwise not enroll in college, which is important because of declining enrollments at some postsecondary institutions (CAEL, 2010; Werquin, 2010). Labor market needs are also a consideration in recognition of prior learning; it is a mechanism to match skills with labor market needs. In addition, employers are often the providers of non-formal and informal education and they have a vested interest in their employees obtaining credit (Werquin, 2010).

Institutions use a variety of methods to assess what the student knows, including:

- **Individualized student portfolios** typically involve taking a portfolio development course that assists in identifying learning from a variety of sources. A student prepares a portfolio which is evaluated by faculty with subject matter expertise.
- **Program evaluation is** a process whereby individual colleges award credits for recognized proficiencies.
- **Evaluation of corporate or military training** is a mechanism to receive college credit for the completion of formal instructional programs. Organizations such as the American Council on Education complete these evaluations for a fee.
- **Program evaluation of non-credit instruction** involves identification of an equivalent for-credit class.
- **Customized or standardized exams** to verify learning, sometimes referred to as "challenge" exams (CAEL, 2010; Tate et al., 2012).

The most common method used by many countries for assessment is the student portfolio, although in Canada challenge exams are very common (Werquin, 2010). Recognition of prior learning was included in the EU's Bergen Communiqué as a means to provide flexible learning paths (Vassiliou, 2010) and several European countries have implemented programs, although few governments have a declared policy on the recognition of non-formal and informal learning outcomes. Policy frameworks more commonly exist at the state or province level and in many cases, policy is determined by educational institutions (Werquin, 2010). Most countries consider RPL to be a shared responsibility among the stakeholders: governments need to provide a framework, institutions need to offer specific mechanisms for recognition, employers need to provide non-formal and informal learning opportunities that can be recognized, and adult learners need to go through the assessment process (Werquin, 2010). Although RPL in increasingly available in many countries, it is not heavily utilized, perhaps due to a lack of understanding of the process or lack of awareness of its availability (Werquin, 2010; Wihak, 2007).

Financing Lifelong Education

Funding lifelong learning is generally viewed as a shared responsibility among the government, employers, and individuals (e.g., EU, 2012; European Commission, 2012; Gara, 2012; OECD, 2005). There are wide variations among countries as to how this is accomplished; in some countries the government is the primary funder whereas in other countries employers or individuals provide the majority of funding. Several mechanisms are commonly used to fund lifelong learning:

- Learning entitlements provided by governments (Gara, 2012).
- Drawing rights models and individual learning accounts have some similarities to individual retirement accounts with contributions the employer, employee, and in some cases governments, and permit the employee to withdraw funds for training over their working career *(CAEL, 2012; Schuetze, 2007).
- Tax levies on employers not providing training to their employees (Schuetze, 2012).
- Employer sponsored non-formal and informal training and tuition refund programs (Lerman et al., 2004).
- Incumbent worker training programs are typically funded jointly by the employer and the government, generally at the state or local level; states have an incentive to fund this training to retain and attract new companies and to have a competitive workforce (Hollenbeck, 2008).
- Tax credits and deductions to both employers and individuals provide incentives for ongoing training (OECD, 2005).
- Vouchers and individual loans (OECD, 2005).
- Governments sometime support training costs for low-income and older groups; this is especially common in Nordic countries (OECD, 2005).

In most countries, lifelong learning is funded through a combination of these mechanisms, but it remains a challenge to provide learning opportunities to low-income and other disadvantaged groups, who are less likely to participate in employer sponsored training (Lerman, et al.; OECD, 2005).

Conclusion

Lifelong learning policies and funding mechanisms vary widely throughout the world. Nordic countries (i.e., Sweden, Denmark, Norway, and Finland) have done well in lifelong learning measures, and perhaps not coincidentally, have lower levels of income inequality, lower levels of poverty, and higher levels of labor force participation at older ages. By contrast, the US and UK do not rank as high on measures of lifelong learning and have higher levels of inequality and poverty as compared to Nordic countries. As compared to OECD averages and the countries discussed, the US ranks highest in both poverty and income inequality (OECD, 2013a).

Education throughout life goes well beyond classroom learning; gaining an understanding of the importance of lifelong learning is best instilled at an early age. Delor's four pillars,

learning to know, learning to do, learning to live together, and learning to be, describe the importance of learning for social cohesion and personal growth, in addition to vocational and academic learning, and serve as a basis for discourse on the imperative of learning from cradle to grave. Identifying strategies that encourage lifelong learning, especially for disadvantaged groups, will continue to be an important and challenging issue. A central component of implementing lifelong learning programs will be identification of financing schemes that best serve the needs and interests of all involved. Recognizing lifelong learning as a shared responsibility among the stakeholders will be necessary to accomplish this.

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WHEN LEARNING FALLS INTO *pl*ACE

Tony Dreise[2]

ABSTRACT: A 'place-based' approach to learning is hardly a new phenomenon, but as a public policy approach it has never taken off in a substantial way in Australia. Rather, Australia has adopted an institutionalised approach, akin to 'build it and they will come'. From this institutionalised approach, Australia has largely pursued an 'access and equity' agenda for Aboriginal people in Australian education and training. The returns on this institutionalised model of investment have been, at best, patchy. Data over recent decades consistently show that Aboriginal young people are more likely to leave school early; are more likely to be enrolled in lower level training programs; and are far less likely to participate in university level education. The nation is looking to 'Close the Gap' in education between Aboriginal people and non-Indigenous people. While progress has been made, the pace of reform is slow and the gains marginal. This paper argues the case for greater emphasis on place-based, lifelong and lifewide (including culture) approaches to Aboriginal learning. It will explore the case for an interface between place-based learning movements and community development as a policy and programmatic feature of future Aboriginal adult and community education (ACE) in Australia; a future potentially based on community empowerment and 'Indigenised' social innovation. Education that is entirely institutionalised, standardised and formalised is not likely to work. The paper argues that Aboriginal places are more likely to survive, revive, and thrive when ACE movements are firmly parked in *plACE*.

Purpose of this Paper

This paper has been developed for discussion. It seeks to provide historical context for Aboriginal education in Australia, before moving into a brief overview of current outcomes for Aboriginal people. It then moves into an exploration of generic (not necessarily Aboriginal specific) place-based conceptual threads before concluding with an *ACE in Aboriginal plACE* conceptual model for discussion.

Introduction: With an eye to history

The paper starts with an eye to history as it provides vital context. The Aboriginal cultures of Australia are the oldest continuing cultures on Earth. They are national treasures, but sadly these treasures have been largely raided, trashed, disparaged, or hidden for the better part of Australia's post-colonial history. A convenient mindset arose *early* in post-colonial Australia, which openly questioned whether Aboriginal people were in fact human. For instance, Foster and Harman (1992) found that leading scientists such as Charles Darwin

> helped popularise the view that Australian Aborigines were part of an inferior race and these ideas helped to legitimate principles and practices of exclusion, extermination and degradation, leading to injustice and unequal treatment and outcomes. (p.352)

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Lines (1992, p. 114_) also helps illustrate the extent of loathing among missionaries who were often charged with educating Aboriginal people:

> God, the missionaries said, was colour blind, and in the mansions of the Lord the black man would be fair as the white. Their efforts reflected age old priorities. 'I would rather', Bishop Augustus Short of Adelaide told a South Australian Committee of Enquiry in 1860, 'they (Aborigines) die as Christians than drag out a miserable existence as heathens. I believe that the race will disappear either way.'

This 'inferior race' thinking would prevail for the best part of 150 years. In the 1950s, and particularly in the 1960s as social liberation movements took hold throughout the Western world, this thinking came under challenge. In the 1960s, anthropologists such as W.E.H. Stanner in Australia, would describe the exclusion of Aboriginal people as the 'Great Australian Silence.' (Manne, 2003, p.2) In other words, Aboriginal people were literally out of mind, out of sight through the creation of a national psyche, or delusion, which simply pretended they were not there (Maddison, 2011, p.47). Reserves and missions were created throughout Australia to put this psyche into practice.

In the 1960s, leading thinkers, such as the anthropologist Charles Rowley, would help break the 'great silence' through seminal research on Aboriginal rights sponsored by philanthropists. The research was a critically important precursor in the lead up to the nation's most successful referendum in 1967, which granted long overdue political and Constitutional recognition to Australia's first peoples (Manne 2003).

It is highly noteworthy that 'education' was an active agent for exclusion and belittlement toward Aboriginal people. As we now know, education is promoted, justifiably, as a source of empowerment, personal betterment, and social and economic progress. But history--as it relates to the world's colonised Indigenous peoples--shows it has also been an active agent for exclusion, oppression, and indoctrination. The first school in post-colonial Australia, for instance, was the Native Institution created in 1814 to civilise Aboriginal people and "to render their habits more domesticated and industrious" (Lines, p. 29).

Less than one hundred years ago, schools were licensed to exclude Aboriginal people. In his book, Lines (1992) documents the extent to which Australian authorities went in legislating for Aboriginal exclusion in schools, as exemplified here:

> An amendment to the Western Australian Education Act in 1928 empowered teachers to exclude Aboriginal students on the basis of a complaint from a single European parent. The rule effectively prohibited all Aboriginal children from Education Department schools. (p.174)

Similarly, Broome (2010) found that from the 1890s until 1949, New South Wales educational authorities excluded Aboriginal children from public schools, if non-Indigenous parents objected to their presence, usually on spurious health grounds.

Fast forwarding to 2013, the Australian people are again contemplating Constitutional recognition, in the form of a preamble that seeks to acknowledge Aboriginal people as

the first peoples of Australia. This is some twenty years after the High Court of Australia shot down the fallacy that Australia was a land of *terra nullius* prior to 1788. Australia is now pursuing an agenda of social inclusion by seeking to 'Close the Gap' in outcomes between Aboriginal people and other Australians, including in education.

Exclusion, however, remains a risk in contemporary times; not necessarily in the form of state-sanctioned exclusion, but exclusion based on the tyranny of distance, lack of culturally and socially customised learning experiences, course entry requirements, and 'self-exclusion' as Aboriginal young people vote with their feet and voluntarily leave school early.

At this point, it is sobering to remember the twin edges of education. As Osberg (2010) finds (albeit it in an international and generic context), "education opens up pathways and opportunities but also, and often at the very same time, limits, reduces and even closes down ways of doing and being" (p.1).

Herein lies a great paradox of education and Aboriginal people; education has historically been a source of oppression and denied access and yet in today's terms, it is the single greatest hope in liberating and empowering Aboriginal communities across Australia. The Australian Bureau of Statistics, for example, finds a correlation between Aboriginal educational attainment and health, employment, housing, and crime and justice outcomes. (ABS, March 2011) This is hardly surprising and reinforces worldwide data showing the relationship between educational attainment and life outcomes.

The Gaps in Formal Education Outcomes in Australia Today

The disengagement of Indigenous young people from formal education is well documented. For example, the Australian Government found that Indigenous students:

- are absent from school two to three times more often than other students

- leave school much younger, and

- are less than half as likely to go through to Year 12 (cited in Doyle & Hill 2008, p.22).

In response to this disparity, all Australian Governments have signed up to a national agreement, titled *Closing the Gap*, which seeks to improve Indigenous access and attainment to early childhood education, schooling, vocational education, and university.

Literacy and numeracy benchmarks are a key feature of the associated performance measurement framework. Recent data show mixed results in this area. For example, one measure focuses on the percentage of Indigenous students at or above National Minimum Standards in Reading for Year 9. Despite heightened national attention and increased resources, the level of reading standard has declined when comparing 2012 to 2008 and 2012 to the previous year as show in Figure 1:
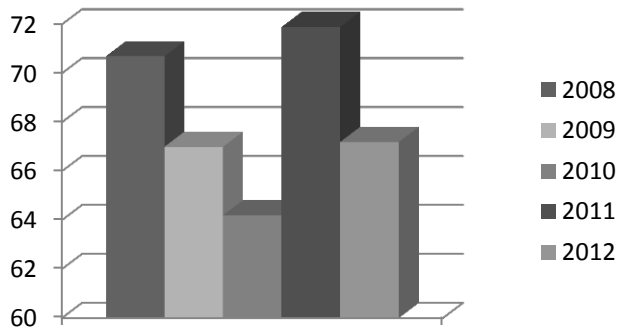
Figure 1. Percentage of Indigenous students at national minimum standards in year 9 reading

Early school leaving is a particularly important challenge in Aboriginal education. As Figure 2 shows, there is a significant gap between Indigenous youth levels of educational retention compared to the Australian ages 15 to 17 cohort

Source: ABS, 2008
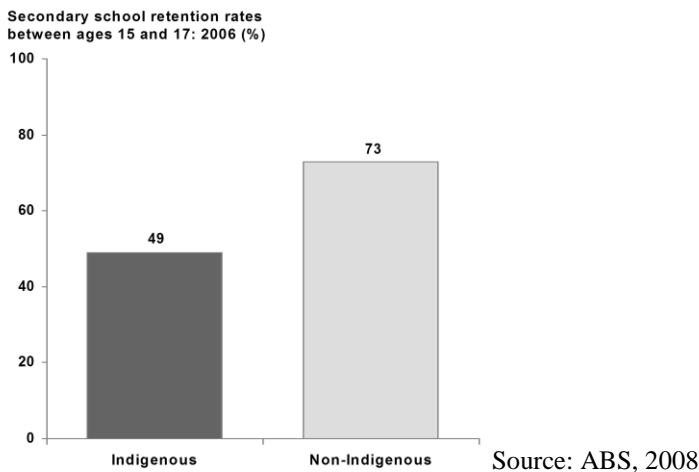
Figure 2. Secondary school retention rates, Indigenous vs non-indigenous, ages 15-17

Early school leaving has a downstream impact on Indigenous participation in vocational education and university education, but in differing ways. The rate of Aboriginal participation in vocational education and training (VET) exceeds the Indigenous share of the Australian population. Encouragingly, between 2002 and 2011 the number of Indigenous Australians participating in VET increased by 48% (NVEAC, 2013). It can be reasonably deduced that VET has been very successful not only in the provision of technical education but also in providing second-chance education.

On the other hand, Aboriginal participation in higher (or university) education remains a significant challenge. The recent Australian Government Review of Indigenous Higher Education found that Indigenous students made up 1.4% of all enrolments in university in 2010, yet made up 2.2% of the working age population (Australian Government, 2012). Other data show that the level of participation is in fact lower. Anderson and Potok (2011) report that despite comprising 2.5% of the Australian population, in 2009

Indigenous Australian students comprised about 0.7% of the overall higher education student numbers. They describe the situation of Indigenous education as a 'crisis' (p.10).

The peak body for Aboriginal people in Australia, the National Congress of Australia's First Peoples, is similarly concerned with the current slow pace of educational improvement. In an address to the UN Permanent Forum on Indigenous Issues in May 2013, the Congress expressed concern about the unacceptable difference in education outcomes between Indigenous and non-Indigenous counterparts. The Congress notes:

> This inequity is substantiated in statistical data which indicates that approximately 60,000 Aboriginal and Torres Strait Islander students are falling below national minimum literacy and numeracy standards. (see www.nationalcongress.com.au)

Against this backdrop, the Congress is advocating for a stronger hand for Aboriginal people in curriculum design, planning and delivery. Furthermore, the Congress also advocates for "the establishment of adult educational institutions including universities that focus on the maintenance, transmission and development of Indigenous cultural knowledge's using Indigenous expertise, concepts and categories and which include as options, alternative pedagogies, curriculum and assessment techniques" (NCAFP 2013, p.4).

This advocacy is consistent with articles contained in the UN's *Declaration on the Rights of Indigenous Peoples* which, among other things, calls for member states to allow Indigenous peoples to run their own educational institutions and teach in first languages and have their cultures reflected in education (Articles 14-17).

The Declaration also calls for the right of Indigenous families and communities to retain shared responsibility for the upbringing, training, education and well-being of their children, consistent with the rights of the child. It is from this perspective that this paper proposes a new model for Aboriginal learning via a hybrid between ACE and place development. But first, the next section of the paper provides further context through an exploration of various meanings of place-based approaches.

Place-based: Various Definitions and Meanings

'Place' is more than geography (Dreise, 2013). It has multiple dimensions and interpretations such as:

- cultural or spiritual meaning (Indigenous relationship with landscape),
- social meaning (postcodes of disadvantage), and
- meaning which goes to *identity* (where I am defines who I am).

'Place' can also mean 'where you come in a race'. This paper is concerned with those consistently coming 'last' socially and economically in Australia.

In policy terms, place-based strategy is a conceptual approach whereby local or regional communities are empowered to devise and implement solutions that tackle multiple

problems or seize opportunities at the local level. Place-based strategy, as a public policy approach, is particularly evident in communities of disadvantage across the world.

Place-based development is concerned with the identification and mobilisation of endogenous potential, allowing local people to draw upon and grown their own resources, especially their human capital and innovation (Tomaney, 2010, p.6).

Barca (2009, p. 8) defines place-based policy as:

- *"A long term development strategy aimed at reducing underutilisation of resources and social exclusion of specific places, through the production of integrated bundles of public goods and services.*
- *Determined by extracting and aggregating people's knowledge and preferences in these places and turning them into projects.*
- *Exogenously promoted through a system of grants subject to conditions and multilevel governance."* (p.8)

In Australia, the Federal Government has established a Social Inclusion Board which makes the following points when it comes to place:

> Using locational approaches - Working in places where there is a lot of disadvantage, to get to people most in need and to understand how different problems are connected. (www.socialinclusion.gov.au)

Professor Tony Vinson, a former member of the Social Inclusion Board, has written extensively about the relationship between 'place' and locational, multiple and intergenerational disadvantage in his work entitled 'Dropping off the Edge.'

Whilst equally concerned with equity and social justice, place-based approaches differ in approach to 'conventional' approaches to equity (namely 'equity groups' based on race, or gender, or disability) to one concerned with postcodes that are experiencing multiple, locational, and intergenerational disadvantage. Data show an overwhelming relationship between disadvantaged postcodes and rates of Indigenous residency across Australia (Dreise, 2013).

Improving Place: Various schools of thought

The idea of 'place' as an approach to education and public policy more specifically can be grouped into three categories:

- 'place' as an approach to educational pedagogy and curriculum (such as the role of place in outdoor, cultural, or environmental education);
- 'place' as a more holistic approach to improve educational outcomes for learners by improving their wider social environment; and
- the idea of place-based learning as an investment and intervention tool to break a cycle of locational, intergenerational and multiple disadvantage.

This paper is concerned with the second and third categories.

Data show strong relationships between education and aspects of Aboriginal well-being. Analysis by the Australian Bureau of Statistics points to correlations between Indigenous educational attainment and health, employment, housing and crime and justice outcomes. (ABS, 2011, March) In other words, in order to improve education outcomes wider social and economic environments have to be developed.

Biddle and Cameron (2010) similarly suggest that wider issues such as demography and socio economic status are significant factors in education and early childhood development. They find:

> Indigenous children in their first year of school were identified as being more likely to be developmentally vulnerable in all 15 of the domains included in the Australian Early Development Index. (p.36)

Rowse (cited in Altman & Hinkson, 2010) finds that Aboriginal people score high in the bulk of areas that define social exclusion, including low labour force participation, low home ownership, high levels of violence and homelessness, low levels of school retention and literacy/numeracy, and reduced life expectancy. (p.155) Rowse in turn cites Vinson to argue the case for measuring social inclusion performance by place not simply as a comparison between Indigenous and non-Indigenous outcomes:

> Australia's Indigenous peoples should be the focus of particular attention within future social indicator systems intended to monitor the progress of specified groups or regions. It should also be possible in future to compare **where** Indigenous people are and are not doing well, rather than comparing them to non-Indigenous populations.

He further adds,

> .....that the appropriate unit of analysis is not necessarily the total Australian population (such that we compare all Indigenous with all non-Indigenous), but a specified population, in specified places, doing well or doing badly in ways that are specific to region and cultural heritage. (p.156)

In summarising this section, the task of improving Aboriginal education is a classic 'chicken and egg' paradox; in that education offers the keys out of disadvantage, but disadvantage locks in low educational outcomes.

The paper will now explore how international jurisdictions are tackling educational improvement and social inclusion through 'place-based' models, which in turn might provide insight into how one might tackle the abovementioned paradox.

International Models in Place

This section of the paper presents three conceptual models in place-based thinking. It does not seek to evaluate or critically analyse them, but rather provides a 'surface glance' from a theoretical and conceptual point of view. In presenting these models, the author is

interested in how generic place-based models might be customized or 'Indigenised' to Aboriginal learning contexts. The three models are:

- *Big Society* (United Kingdom);

- *Promise Neighborhoods* (United States); and

- *Learning on Place* (Germany).

Big Society (UK)

For the past decade or more, the UK has sought to bring greater innovation to social policy thinking. Most notably, they have pursued a 'localist' ambition. (refer: www.idea.gov.uk) That is, the empowerment and growth of local communities through grass-roots up action rather than 'top down' control.

The Blair-Brown governments introduced the *Total Place* program to test these concepts of localism. The Cameron government has sought to build on these concepts under its *Big Society* policy manifesto by announcing in June 2010:

> A set of pilots for 'community budgets.' The proposal is for sixteen pilot areas to be given direct control over a specified set of Whitehall funding streams. The theme chosen for the exercise is families with complex needs, on which government estimates that £8 billion is spent on around 120,000 families. Depending on the success of the pilots, Government intends to roll out these arrangements at national level in 2013-14. See www.idea.gov.uk

Promise Neighborhoods (USA)

The Obama Administration has introduced funding to 'Promise Neighborhoods' based on the Harlem Children's Zone model. The program is founded on the premise that interconnected challenges in high poverty neighbourhoods require interconnected solutions. The White House states a concern about:

> Struggling schools, little access to capital, high unemployment, poor housing, persistent crime, and other challenges that feed into and perpetuate each other call for an integrated approach so residents can reach their full potential. (www.whitehouse.gov)

The model adopts a place-based approach and an interagency strategy aimed at 'busting silos.' It reinforces the logic that one department of government or one agency in the community sector, cannot by themselves tackle the diversity and interconnectedness of social issues.

Learning on Place (Germany)

The German Government is funding a program titled *Learning on Place* which commenced in November 2009. Forty projects have been supported under the program to, among other things, improve school participation, strengthen employability, manage demographic change, and improve transitions between education sectors. (Reghenzani-

Kearns & Kearns, 2012) the projects not only involve educational providers but other community resources in improving education outcomes. Family learning, coordination between education sectors, and neighbourhood based education are features of a number of the projects. One project aims to develop a vision for parent education.

Reghenzani-Kearns & Kearns (2012, p. 362) suggest that

> The Learning on Place initiative will provide models for place management in building coherent arrangements to foster lifelong learning, while also addressing major challenges posed by social and economic change.

In summary, what each of these models point to are three critically important principles underpinning place-based action:

- Local empowerment through a devolution of resources to the local level

- A more holistic approach to improving education by recognising wider social determinants that impact on educational outcomes, and

- Recognising the importance of parents and neighbourhoods and not just institutions in enabling lifelong learning.

Conclusion: ACE in Aboriginal Place Conceptual Model

This paper concludes by presenting the following Aboriginal learning in place concept model for discussion. The model is conceptually underpinned by the issues and conceptual threads outlined throughout this paper.

The model is founded on the aforementioned principles, namely:

- Devolution of resources to enable the empowerment of local communities,

- Holistic approach to learning, which embraces institution based and community based services, and

- Supporting families and clans as well as students/children.

The model places ACE (adult and community education) at its centre; in so doing it recognises that informal learning is equally important as formal learning. Golding, Brown, & Foley (2009, p. 53) argue that informal learning, particularly its unstructured and organic quality, is often overlooked and de-valued in a "system that values highly structured, systematised, outcome-driven approaches to young people's learning."
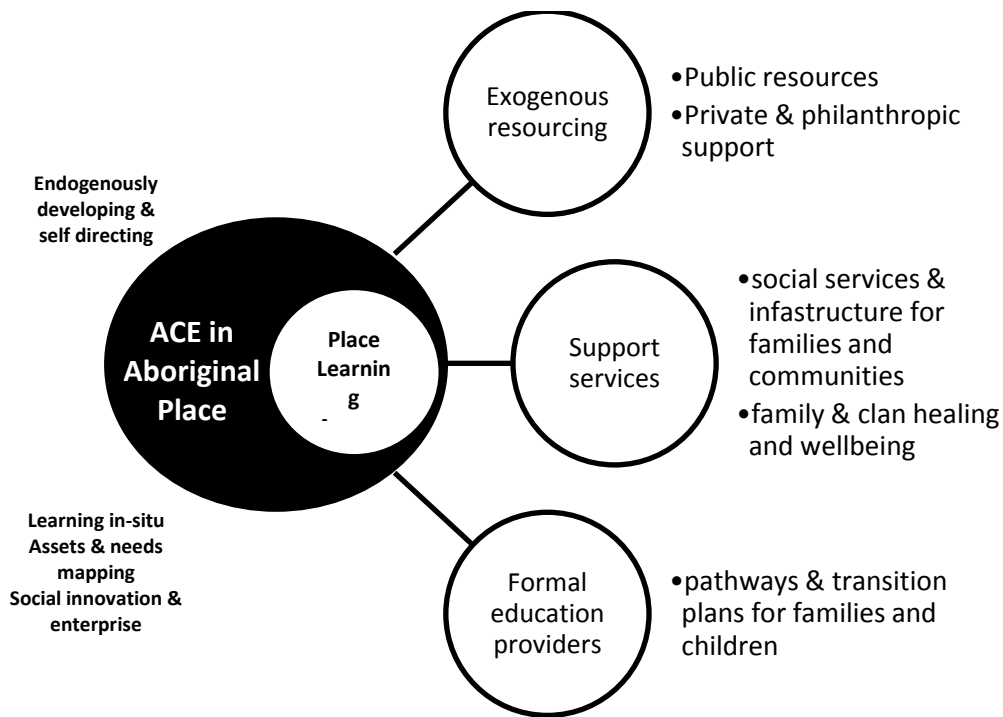
Figure 3. Aborginal place concept model

Working in tandem with other education sectors, this model centrally positions ACE and Aboriginal place, with both its formal and non-formal aspects, as ACE is the education sector which potentially provides greater flexibility in meeting the unique demands of Aboriginal places and cultures. Significantly, the model envisages ACE not as an 'institution' per se, but rather a movement (Gougoulakis & Christie, 2012). It is the sector that is least fixated on standardisation and 'performance based' testing that is all pervasive in the types of education policy systems in which Hannon, Gillinson, & Shanks describe (p.86).

Such a cross-sectoral approach to Aboriginal learning is also important when one considers the reinforcing nature of learning particularly in the context of the changing nature of work in the 21st Century. As Hannon et al. (2013) argue:

> On every continent, innovators are rethinking how we organise learning for work in fast-changing conditions. What is emerging is a profound understanding that this is not a separate – or lesser – endeavour compared to self-actualisation, the transmission of culture, and other goals usually cited for 'academic' learning. Rather, they are all part of a seamless, mutually reinforcing whole. (p.9)

Place, context, reflection, and inter-action are at the heart of this model. It is inspired by thinkers such as Professor Anil Gupta of India's National Innovation Foundation. Gupta believes that learning should encourage us to connect emotionally with our surroundings and as ourselves discover how far we are implicated in the issues that we see. He

summarises the problems that otherwise may arise: "We know a lot, we feel very little and we do even less" (cited in Hannon et al., p.104).

As noted earlier in this paper, the principles underpinning education for Aboriginal people are more wide-ranging than access and equity as evidenced in the *UN Declaration on the Rights of Indigenous Peoples*. Important learning elements for Aboriginal communities include:

- Preservation of first languages and culture

- The special role of Elders in lifelong and lifewide learning

- Information technology, intercultural relationships, and other demands of the 21st Century

- Community planning, social enterprise, and community development

- Parents and children as co-learners, and

- Personal and collective thinking and action.

'Healing' is a particularly important aspect of this model and would be two-fold in its approach. First, it would seek to address the post-colonial impacts of assimilation and separatism, such as the *Stolen Generations* who were forcibly removed from their Aboriginal families and healing among grandparents and parents who were actively excluded from schooling. Secondly, it would need to advance healing *within* communities. Factors such as community politics, competition for resources, and unresolved clan disputation are undermining and hampering Aboriginal progress. *Learning circles* could be established to provide safe places for dialogue and development.

The final and yet most important element of the model is the idea of 'Place Learning Accounts.' Such accounts would be devolved to the community level to plan and prioritise learning opportunities, buy programs, deliver learning in-situ, and devise family and clan pathway plans in conjunction with formal education providers. The accounts would provide scope for supplementary and complementary learning initiatives outside of the school gates, whether it is in the area of healing, health, sport, recreation, arts, or cultural activities.

In concluding, much like the famous African proverb, Aboriginal people have long practised the ethos that 'it takes a clan to raise a child.' It is high time that Aboriginal communities were resourced to get on with this, life's most treasured 'work.' One way of advancing this critical task is by securing ACE movements, and not necessarily institutions, into Aboriginal *plACEs*.

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AN HYPOTHETICAL MODEL TO HELP FACILITATORS IN THE USE OF LEARNING CONTRACTS WITH LEARNERS

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Note: This paper is the result of coordinated work among all the three authors; however, the paragraphs are to be attributed to all the authors, except for Analysis of Data is to be attributed to Mario Giampaolo and Conclusion to Monica Fedeli.

ABSTRACT: After two years working with the learning contract we are going to present in this paper an hypothetical model that should help instructors to better use the learning contract with their learners. Starting from the work of M. S. Knowles on self-directed learning and the learning contracts (Knowles 1975, 1986) researchers analyzed the reactions and the perceptions of two different groups of learners in the Italian university system. Reflecting on students' point of view it is possible to hypothesize different phases and components to suggest how the facilitator can reach good achievements. The model gives a best practice to instructors in using the Learning Contract through three steps and tries to sensitize them about cognitive and meta-cognitive components considered important by learners. The critical aspects in students' perceptions help to understand that the first aim for facilitators is to clarify what really is a learning contract and why it can help learners in their learning process. In facilitating the process of learning it is also important to encourage reflection and critical reflection on the learning process and cooperation among learners. Finally the researchers, involved in implementing the learning contracts in a virtual learning content management system, will suggest the strength and weakness of forum discussion used by learners.

We have been starting to introduce the Learning Contract (LC) in our courses since 2011, at the same time our educational research interests and studies developed in this direction. The AAACE annual meeting in Florida 2010 was the starting point in joining a group of American colleagues, Prof. John Henschke[4] and Prof. Marcie Boucouvalas[5] who have been supporting us from the beginning. They have been using Learning Contracts for many years and both had the possibility to live a direct learning experience with Malcolm Knowles; the first attended his doctoral course with Malcolm Knowles and the second attended her master's degree course in Adult Education at Boston University, when Knowles served there the School of Education. This was the beginning of our research that is going on with great involvement and fruitful studies and publications, which trace and reinforce active exchanges between Italy and America in the field of adult education with emphasis in Adragogy.

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Thanks to Knowles (1990/1997) and Knowles, Holton, & Swanson (2005/2008), respectively the Italian translations of Knowles' books *The Adult Learner: A neglected species* (4th edition) and *The Adult Learner The definitive classic in adult education and human resource development* (6th edition) the thought and philosophy of the author are still representing an actual reference point for the world of adult education in Italy. Conducting our researches we had the opportunity to study Knowles' andragogical theory and we became aware of the fact that it is well known in our Universities, but his model of LC is neither used nor known in the Italian University setting. We are of the position that our culture is more inclined to believe that self-directed learning and autonomy are not the keys of personal development and that our students are often containers to be filled. This is in short one of the most effective points from which we started and that is still inspiring our interests and studies.

The authors of this paper, Fedeli, Felisatti and Giampaolo, the latter as doctoral student, have been conducting researches in this field for 2 years and are going on with their reflections in strict collaboration with the American colleagues, continuously reinforcing our studies and actions with surveys and data collections that often support and sometimes deny our endeavors.

Background and Context Description

As we wrote in our first contribution to the Commission for International Adult Education Pre-Conference in Las Vegas, Nevada last November, we think that it is important to describe the Italian university system before reporting our study so that the reader might better understand the context in which our research takes place. Higher education in Europe is considered a strategic area for economic growth, the increase of personal and collective well-being, the valorization of human resources, and the dissemination of a culture of citizenship. In our first paper we described the macro context as the structure, articulation, and features of programs, courses and modules that make up the university system. We also described more specifically, the micro context, that is, the description of the characteristics of our course. Differently, in this paper we want to introduce a more in depth analysis of the problems and the perspectives of our university system. In 2013 two important documents draft a clear picture of the condition of our higher education system in Italy; the first published by the Italian organization National University Council (CUN) entitled: "Declaration of the National University Council on the Emergencies of the Higher Education System"(Consiglio Universitario Nazionale, 2013) The second is the annual issue published by the Organization for the Economic Co-operation and Development (OECD) on the conditions of education all over the world. "The OECD Directorate for Education and Skills devotes a major effort to the development and analysis of the quantitative, internationally comparable indicators that it publishes annually in Education at a Glance" (Organization for the Economic Co-operation and Development [OECD], 2013, p.1). We will use these data to describe the government expense for higher education, some characteristics of the students' population and the benefits of higher education. Thanks to the OECD report it is possible to compare these statistics to that of other countries in the world.

The first important data from OECD Report is that Italy, except for the Slovak Republic and Hungary, spent less than all the others European country in education. Considering the decrease of public expense for education, Italy and Hungary are the countries that reduced more than others the amount of money allocated in past years. The cumulative expenditure per student by educational institutions over the average duration of tertiary studies, reported by OECD, is 75% of the average of all the other OECD countries. Italy is only 14th out of 24 OECD countries. Relating this statistic with the gross domestic product per capita the expenditure per student does not improve. As a percentage of graduates in the youngest age group (25-34 years old) Italy is in the last position among European countries. Other important data to take into consideration is the relation between number of instructors and number of students. In Italy there is an average of 19 students per instructor against an average for the OECD countries of 15.6 and an average for the European countries of 15.9. Only five nations have a worst ratio: Indonesia, Czech Republic, Saudi Arabia, Belgium and Slovenia. Finally, very interesting data within the OECD report are the social benefits due, for example, to higher fiscal and contributory incomes paid by graduates. These data on social benefits are fundamental in evaluating the effectiveness of the university system and the attractiveness that this can generate. These data surpass social benefit related with students with a primary or a secondary level of instruction, and are also superior to the public costs of higher education. Compared to an OECD average of 3.9 for males and 3.0 for females, in Italy the social benefits achieved by a male graduate are 3.7 times greater than the public costs. In the case of a graduated female they are 2.4 times more. The economic returns (benefits - costs), both public (169.000 USD) and individual (155.000 USD) for male graduate students, show not only that they are of comparable extent, but that the public returns can be greater than the individual. In the case of female graduate students, the public return is of 70.000 USD, while the individual is of 77.652 USD. For the Italian graduate students a greatest gain is achieved + 46% compared to people with lower levels of education, although in other OECD countries the differences in gain tend to be even higher with an average of +57%. Among those who graduated there is also a lower probability of unemployment. The employment rate for graduate students is equal to 79% against 75% of the high school students and 58% for those who stopped their education at the middle school.

Studying this background we noticed that some important problems of our university, like the relation between the number of faculty members and students, could be contrasted by our work. We think that University didactic should be personalized starting with the theory proposed by Hartley (2007) and ending with the drafting of the proposal (Powell, Kusuma-Powell, 2012; Waldeck, 2007) of personalized curricula (Brockett & Hiemstra, 1991). One tool to promote personalization in the didactic can be the Learning Contract, created by Malcolm Knowles in its original form, which helps us introduce some key elements into our courses as far as self-directed learning, autonomy, awareness, and self-evaluation. This was the first step from which we moved on and the direction through where we are still working. Now, after two years of work with the LC, we are hypothesizing a model, a best practice, with the aim of helping instructors better use the learning contract with their learners.

Method

This paper is based on a quantitative and qualitative analysis of answers of a group of students (17) to a questionnaire we created to explore how students perceive the tool and to determine the weakness and strengths they faced using LC. The questionnaire was composed of ten questions 4 open and 5 closed. Note, questions 3, 4, 5, and 6 are statements that request a scaled agree-disagree response (discussed further below).

1.What are your personal impressions about the presentation phase of LC?
2.What are your personal feelings about the creation phase of LC?
3.The LC is an appropriate instrument to fit the contents of the course with those in which you are personally interested?
4. The LC is an appropriate tool to help reflect upon your learning process?
5. Learning Agreement is an appropriate tool to organize your learning?
6. LC is an appropriate tool to evaluate the improvement of your learning process?
7. Which are, according to you, the factors that permit a good interaction in the negotiation and creation phase of LCs?
8. Do you have suggestions to better organize the contents in the discussion forum?
9. Do you have suggestions to implement the interaction with facilitators and among peers in the discussion forum?

Questions 3, 4, 5, 6 are closed with an answering scale of four possibilities: (a) strongly in disagreement, (b) in disagreement, (c) in agreement, (d) strongly in agreement. Question 7 has the following 6 answers: (a) the contents of forum, (b) group discussion, (c) exchange of views among peers, (d) discussion with facilitators in presence, (e) discussion with facilitators online, and (f) resources and delivered materials. Questions 1, 2, 8, and 9 are open-ended questions. The students were asked to answer the questionnaire at the end of the course, after the presentation in class of their learning contracts and after an open discussion in presence monitored by the facilitator, explaining to them the aims of the questionnaire and those of the research we were conducting.

Just to give a rough idea of the process, we divided it into three focal phases: The introduction, the negotiation and creation, and the narration of the experience. In all phases the role of facilitator was to encourage interaction among peers and with himself, to give them suggestions how to use the recourses, to create a positive climate and to permit the use of the contract to improve the learning process and the reflection on the experience.

Analysis of the Data

Our aim in the analysis of the answers to the open-ended responses to the questionnaire given by students who participated in this practice of independent study (Knowles, 1986) was to figure out if these answers could lead to an hypothesis of a model with cognitive and metacognitive components. The two components can be, respectively, understanding and reflecting on the learning process during the use of LCs. We did not perform an exhaustive content analysis of the answers as the literature reviews on content analysis hope for (Rourke, Anderson, Garrison, & Archer, 2000; Stemler, 2001). This choice was

due to the small number of participants and the scarce number of answers produced, which in our opinion permits a clear idea of how to categorize it without calculating an inter rater reliability index. We chose as a unit of analysis the most simple units identifiable (Stemler, 2001) the whole sentence, written in response to our questions by each student. For this reason we can preserve a sufficient level of objectivity in the analysis (Berelson, 1952). We report as evidences the opinions of the participants expressed in their answers. An analysis was also conducted on the answers to the closed-ended questions of the questionnaire. To these items students expressed their level of agreement (from 1 to 4 where 1 is the minimum level of agreement and 4 is the maximum level of agreement) to sentences related to the processes of reflection, evaluation, organization and personalization obtained through the LC (Fedeli, Giampaolo, & Coryell, 2013).

Results

Sixteen out of eighteen judgments expressed in response to the first question, concerning the impressions perceived during the phase in which the LC was presented to the participants, refer to the initials difficulties in understanding what to do with the LC and why students have to use it. Especially we would like to focus on the initial lack of understanding of the purpose of the proposed instrument. Following are the more significant responses:

Initially I did not understand and was not aware of the instrument, during the initial explanation I thought that the instructor was presenting a "simple" work to pass the final exam but I never imagined a learning instrument like this one.

At the beginning I was floored because what to do was not clear. I focused more on the difficulties to be overcome, deadlines to be met, etc., rather than on the "meaning" of the LC.

The first impression was not very positive.... I did not understand the effectiveness and it seemed to me a "constraint" with respect to the learning method of each person.

As is already clear in these early responses, only with the practice did the participants start to understand the benefits and the real scale that the instrument of the LC involves for example:

My initial impressions have not been very positive for me because it represented an additional workload and then, later getting acquainted with the instrument, I discovered its great potential and I started to consider it as a support and not as an obstacle to my work.

It's a way of working that I had never heard, and initially I interpreted it as a simple individual project. Only later, I caught the characteristics and the schematization.

Initially I could not understand the meaning and usefulness of the LC. But when I saw all the presentations and the effort of my colleagues, I realized how much is important this instrument. In conclusion, I was very happy to participate.

It is possible to find in the sentence expressed by the participants, words that denote characteristics of difficulty, misunderstanding, uselessness of the instrument but also of novelty and opportunity to personal growth in line with the results of our previous research (Fedeli, Felisatti, & Giampaolo, in press).

The answers to the second question explain the impressions of the students during the second phase: the creation and the negotiation of the Learning Contract. Many of these sentences focus on the difficulties encountered and on the feelings experienced by the students. Eleven out of the eighteen answers speak explicitly of reflection and collaboration with peers and with the facilitator as key elements of their learning process. Here are the more significant responses in this regard.

Confusion and initial uncertainty was resolved with the help of the teacher and the cooperation with my mates.

My impressions were positive, particularly in the negotiation phase, where [it] is possible to express thoughts and reflections. Through the advice of the teacher and colleagues their work can be refined or be subjected to significant changes, always in the perspective of improvement.

The discussion in the classroom and in-group, have been the key to calibrate our goals. I reassessed the objective in the light of advice from colleagues and teachers.

Participants expressed their opinions also answering to a series of closed questions. The totality of the participants is "in agreement" (24%) and "strongly in agreement" (76%) with the statement "The LC is an appropriate tool to reflect on your learning." Only one participant responded that the LC is not a useful instrument to evaluate the progress in one's own learning. Six participants are "in agreement" (35%) and ten are "strongly in agreement" (59%) with the ability of the LC to permit an evaluation of their own learning. We believe that these results are further confirmation of the metacognitive process of reflection that occurs during the process of learning, facilitated by the LC. Other responses obtained from the closed-ended questions of the questionnaire are in line with the results reported in the previous research (Fedeli et al., 2013) related to the introduction of the LC at the University of Padua. Eight participants (47%) are "in agreement" and nine (53%) strongly agree with the statement "The LC is an appropriate instrument to fit the contents of the course with those in which you are personally interested. With the statement "The Learning Agreement is an appropriate tool to organize your learning" seven people are "in agreement" (41%) and ten (59%) are "strongly in agreement."

Another interesting result obtained by a closed-ended question is about what, in the student's opinion, allowed a better interaction in the negotiation and creation of LC. Despite our expectations only a small percentage (6%) of students indicated the forum discussion as a way that helps students in the negotiation and creation of LC. All other students prefer a face-to-face modality to interact with colleagues and instructors. To the open-ended question "Do you have suggestions to better organize the fruition of the discussion forum contents?" While 10 students out of eighteen are comfortable with the

organization of information and contents, 7 have suggestions to improve the forum discussion. These were the most significant suggestions:

The large number of posts have disoriented me a lot; maybe it's necessary to plan that each student can open a topic to discuss about the LA with teachers and colleagues. It would be helpful.

The threads in my opinion should be decided by the instructor, so that you know what to post and where. In this way [it] is also easier to track the topics and follow the work of the others.

It is useful to divide the discussion into sub-themes.

What we can understand by these answers are the preference of students in their relationship with colleagues and instructors. This preference is also due to the necessity to organize the discussion forum in a more structured way. They were free to create new discussions and we asked them only some simple questions to facilitate the beginning of the discussions. Finally, as we reported in Fedeli et al. (in press), also in this work it is interesting to present, as quantitative data on the effective use of the discussion forum, the number of views and edits realized by the students. The number of times students visualized the forum was of 2420. The system, moreover, reports that students added posts and modified it 190 times. These numbers are not a real measure of the effective use of the forum but it is certainly an indication about the level of students' participation.

Discussion

The aim of this research was to hypothesize a possible model to facilitate the use of LC in our university setting. The model is based on the students' opinions expressed at the end of their learning experience. The idea of identifying a pattern is incompatible with the nature of this instrument which has its real strength in being a "flexible concept" and "is virtually impossible to organize it in a defined classification system" (Knowles, 1986, p.38) Nevertheless as far as possible we strive for standardize our practice. The real purpose of this model is not to say to those who will use it what to do, but rather to those who propose it, specifically Italian faculty members, which characteristics need to be taken into account for a good use of the LC. This model is proposed to be implemented within the context of a single course; different will be the application of a Learning Contract elaborated for people who hope, through this, to obtain a degree. This model is also the result of an experience that illustrates for the first time in Italy the model of Learning Contract by Malcolm Knowles. It was applied to a Master of Science Program Degree at the University of Padua.

Three phases are hypothesized in the model. The "presentation" of the instrument, the "negotiation and creation" of the learning contents and the "narration" of the experience through which the learners express their opinions, feelings, and judgments on the instrument or on the learning process in general. These three phases cannot be distinguished but necessarily have to overlap (see appendix A, Figure 1). In the first two phases the cognitive component of understanding is present: Understanding what the sections of the LC mean and their importance, but above all understanding that a LC goes

beyond the superficial appearance of a table divided into columns. Between the phases of "negotiation and creation" and that of "narration" the reflection is the metacognitive component. It is both intrapersonal and interpersonal. The production of the evidences involves an intrapersonal reflection on the dynamics of the group discussion and negotiation with the facilitator, which allows an interpersonal reflection. The metacognitive component of reflection is of fundamental value for the success of the LC experience. We will try to get more into the detail of this model, analyzing step by step the proposed model.

During the presentation of the instrument one or more lessons must be used to exhaustively explain how to create the learning objectives. In any case the LC practice starts taking into account some relevant topics for the students as learning needs, learning outcomes, or competences to be acquired; the transformation process in learning objectives must be clearly explained to the learners. It is important that those who will use the contract be able to formulate their own learning objectives. It is also important to explain the concepts of resources and strategies to prevent misunderstandings. A resource is the material or the person who can give students information about what they need to learn such as books, articles, databases, videos, and experts. A strategy is a procedure, a plan, a way of working, a method or an approach to the use of resources. The production of the evidences refers to the creation of new resources as projects, presentations or papers. In this first phase, it is important to establish clearly the criteria for the evaluation and self-evaluation of the evidences. By specifying criteria students are able to produce consistent evidences. This process can be one of the most problematic steps in the design of LC in the classroom. In an academic context the students must perform a written or an oral test to demonstrate their acquired knowledge. This practice of evaluation is not consistent with the practice of self-assessment that characterizes self-directed learning and the LC practice. It is also important to give an appropriate weight to the explanation of why it is important to indicate the delivery date for the activities. This will allow a more in depth organization and an aware management of the time in which to carry out the evidences. During the presentation phase resources should be provided to the students to understand what a LC is, how to create it, and the purpose of this instrument. Finally it could be important to provide students with a direct line like Skype or a discussion forum dedicated to a specific topic; in this way the facilitator or supervisor will receive requests for clarification about the problems of understanding.

The second phase called "negotiation and creation" is central in the model. Here begins the process of reflection on the contents of the LC and on the activities relating to the production of evidences. After a first definition of the learning objectives and resources formulated by the students, the facilitator gives initial feedback on these--suggesting changes or integrations, if necessary. The facilitator should discuss with the students, also, about various aspects of the fulfillment of the evidences. In this phase, the model proposes the division of students into groups to discuss the issues and contents of the LC. Our model does not recommend specific criteria to divide students in groups, but it is possible to aggregate students on the basis of similar learning objectives. At the end of this phase a subsequent negotiation with the facilitator or supervisor is necessary to define the LC. This process does not mean that the learning contract cannot be changed anymore. Our model proposes a limit to negotiation. This limit is based on our experience

and is thought to fit the average limits of time for an Italian academic course. Although the time to devote to the "negotiation and creation" phase can vary according to the number of credit hours required for each course and to the contents to develop, the model suggests a maximum of two meetings in which the facilitator or the supervisor can deal with learners. This limit is established with the only purpose of facilitating the development of independence and autonomy in the learners.

The final stage of our model involves the narration of the learning experience. This is the part of the model that allows the realization of a qualitative and quantitative analysis of the experience. The analysis through this last phase will allow the evolution of a personal practice and the adaptation of the LC to any specific learning situation. In this case we have used a questionnaire with open and closed-ended questions. Other modalities to collect students' opinions can be audio recordings of all sessions in which students work in groups. Obviously this will produce a significant amount of data and imply a transcription work or the use of adequate voice transcription software. If the LC experience is conducted through the use of a Learning Content Management System one can collect the students' opinions with the different instruments like discussion forums or chat. In the online environment interesting quantitative analysis can be developed, studying the interactions among students. Such analysis can provide participation rates indicating the number of views for a specific discussion, the number of messages posted in the discussion, and the number of times that students view the LC of another student. An interesting challenge can be the analysis of students' interaction using techniques of social network analysis.

The use of a Learning Content Management System, as in Fedeli et al. (in press), is an important part of the work. Our university adopted the Moodle platform system to manage on line activities. Since 2012 we have been integrating the forum discussion into the LC experience conducted with the students. The discussion forum can be used by the students as an instrument to communicate in an asynchronous way with colleagues and instructors but also as a repository of information, resources, thoughts, emotions and suggestions to solve different problems. As reported in the results, it is important to organize the forum discussion to avoid confusion and disorientation among the quantity of interventions and discussions that can frustrate the students. For this reason, it is important to divide the discussion forum into themes and sub-themes. It is possible to start with the creation of three sections each for the different phases of the LC experience: Sections for the presentation phase, the creation and the negotiation phase, and the last one for the narration phase. In each of the three sections different discussions can take place. In the first section spaces can be opened to discuss the meaning of the LC, the different components of the instrument and another space to provide and discuss examples. In the negotiation and creation section it is necessary to open a space to facilitate discussion about each component of the LC: learning objectives, resources, evidences and evaluation. In the third section it is possible to open a general discussion about the feeling generated in the experience, about the way in which students have collaborated with others and a specific discussion related to problems identified in answering the final questionnaire.

Conclusion

These findings offer us the opportunity to reflect on our second experimentation of our action research to introduce LC in an Italian University setting, changing in the future what did not work in our instructional practice. We are aware that the module introduced our students to a personal learning method that can be transferred to other learning situations that favor autonomy in learning. As stated in our last research (Fedeli et al., 2013), this time our aim was that of analyzing group dynamics in class and online, since Knowles's theory considers learning not just for individual benefit but also to improve the working of groups and organizations. We organized two different occasions for the students to work in groups with their learning contracts in class during the course and this was very much appreciated from them and useful, since they were considering group work as a very supportive method to encourage their own learning. It was at the beginning when they decided the aims of their contract and after in the second half of the course when they were carrying on the strategies to have access to the recourses they had already identified. In this second meeting in small group of 3-4 people they had the possibility to share their doubts and their fears and to be supportive with their colleagues.

We realized an analysis of the open-ended questions of the questionnaire and this gave us the opportunity to learn more about the interaction process, that was very high also online, and about the perception of the students regarding the tool, as we previously explained. What we did, and find as good practice, was to encourage group discussion among students, giving them more flexibility in creating their learning objectives, but we, as facilitators, did not have the opportunity to share our experiment or at least it was accomplished just in a rough way and with 2 or 3 colleagues. We also gave students the possibility to share, from the beginning, a very clear evaluation rubric agreed upon between students and facilitators, and to evaluate students' evidences and products as part of their exams, therefore valuing both learner self-directedness and the LC process more effectively. This was according to us and in our system a great success, as students are not used to taking part in the evaluation process of professors.

What we have not done, but still working in this direction, is to introduce learning contracts from the beginning of the master's degree course and not restricted only to teaching one course. Accordingly, we are also aware that in order to go on we need to train and sensitize colleagues and tutors who want and are able to reflect on their learning and teaching process together, finding integration strategies among the different teachings.

This study has offered us as adult educators, as well as the Italian university system as a whole, better understandings of a myriad of cultural underpinnings as well as some important reflection points on learner-centeredness, student self-directedness, learner-instructor dialogue, and group dynamics. We are sure we will go on because there are excellent opportunities for continued use and transformed practice with learning contracts. However, we realize the importance of doing so as reflective practitioners and researchers who are mindful of the complexities of bridging research and theory from other countries to instruction and evaluation in our own context in Italy.

Last but not least we would like to improve the culture of self-directed learning and independent study in our country, so we decided together with Prof. John Henschke to translate into Italian language the book of Malcolm Knowles' *Self-directed learning. A Guide for Learners and Teachers* (1975), wishing to do steps ahead and more in depth in this direction and with the aim to promote this culture, adapting it to the strategies of our Italian context.

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APPENDIX A

Introduction	Negotiation and Creation	Narration
How to: A. Meeting face to face / video lecture (Establish validation criterion) B. In deeper understanding using on-line resources on LC C. Continuous support through a direct line with professor or supervisor	How to: A. Creation LC B. Negotiation with professor or supervisor C. Discussion with peer	How to: A. Questionnaire B. Qualitative analysis of students' opinions C. Quantitative analysis of interactions

1. **Understanding** what LC really is and why it is important to use it.

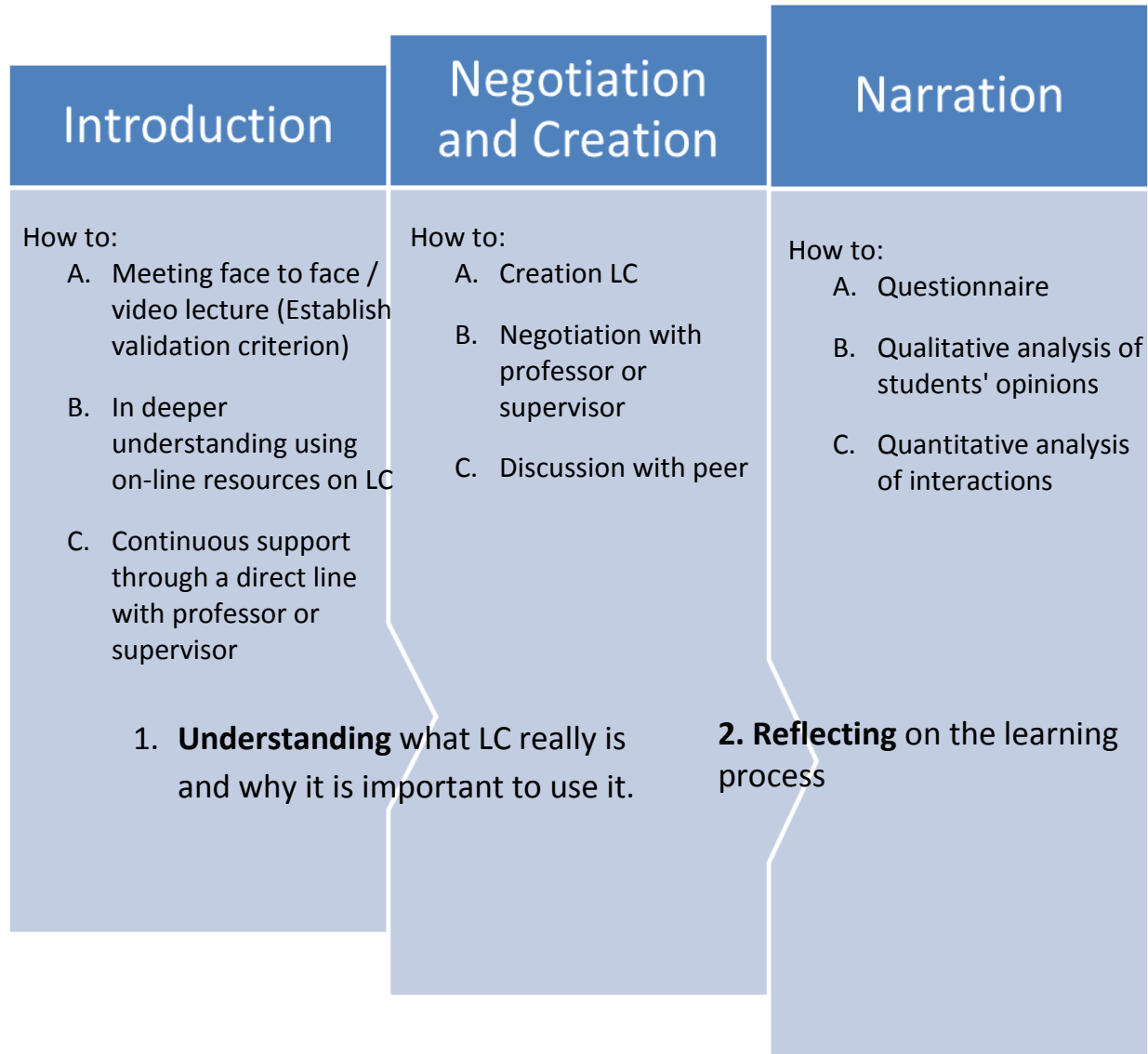**2. Reflecting** on the learning process

Figure 1. Hypothetical model to help facilitators in the use of learning contracts

MATRIX OF TEACHER PROFILE: GUIDELINES AND DEVELOPMENT PLANS TO DESIGN TEACHER TRAINING

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Note: This contribution is the result of coordinated work between all the authors; however, paragraphs 1, 2 and the conclusions are to be attributed to all the authors, while paragraph 3 is to be attributed to C. Mazzucco.

ABSTRACT: The beginning and the professional development of each subject is structured starting from a series of psychological, social and experiential components in the logic of transformative development (Mezirow, 2003) that can become the basis for later learning. Knowing these components can be a decisive factor in the organization of continuing training of career growth .Within this framework, the research presented was carried out in a degree course designed for Italian in-service teachers of elementary school (6-11 years old) and kindergarten (3-5 years old) who wish to improve their professional action and, at the same time, acquire an additional qualification. Teachers attending the Didactics and Cooperative Learning course, in online modality, develop a metacognitive reflection about the original matrix of their professionalism. The research examines three areas: a) the biographical and social field, b) the training field; c) the field of professional experience. The paper presents the qualitative study of the protocols produced by students in the academic triennium 2010-2013, from which emerges important information about the fundamental aspects of professional teaching. The data collected from a group of 251 teachers allow outlining some significant indications to build and improve training projects on teacher professionalism to support process learning more connected to the personal dimensions of subject learning.

Training for the Quality Teacher

There are many factors that come into play when one wants to define teaching in a formal situation. According to a model, perhaps simplified, it is developed through interaction dynamics that link the student and the teacher within a specific context of learning. In this situation every subject carries her/his own social, cultural, cognitive, relational, identity dimensions that are often difficult to define in a precise shape, making the interaction complex, unique and unrepeatable.

The objectives that the teaching activity pursues, both cognitive, personal or professional, require primarily a central investment in the student: the teaching becomes effective only if it effects a change appreciated positively with respect to the subject who learns. This

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result is possible only with a significant presence of the teacher, whose task is to prepare properly the ideal context for the development of the subjects involved in learning.

The quality of the teacher, in fact, is revealed through the quality of the processes of the learning environment organization; from the strategies of dialogue, and from the support and learning facilitation that the teacher can build regarding the students' features and in view of their role in the development of their learning. Professionally he has to show: he must possess (COM, 2007, p. 12) specific qualifications, he is in lifelong learning, and he knows that he is operating within a professional community and in a wider social community. At the structural level the quality is reflected in the acquisition of skills systems that cover many aspects. Often the models concerning the competences are structured in the logic of profiles centered on the quality of performance (Margiotta, 1999), on professional practices (Paquay, Altet, Charlier, & Perrenoud, 2012; Perrenoud, 2002), closely related to the integration between the knowledge and the know-how (Danielson, 2007; Toch & Rothman, 2008).

More and more in teacher training--particularly in continuing education--it is clear that the development and upgrading of skills requires action directed not only to the acquisition of instrumental knowledge (planning, management, educational, methodological, relational ...) for the profession, but also to the meaning of processes that trainees usually achieve on their own.

Personal reflection is fundamental in this direction. By reflection is meant "the process by which you critically evaluate the content, the process, or the premises of our efforts to interpret and give meaning to an experience" (Mezirow, 2003, p. 106). The reflection intervenes in the construction of meanings related to the profession, bringing into play representations, value judgments, beliefs, feelings (Montalbetti, 2005), which are rooted in the actual experience but also in relation to the past, giving answers to the questions of our transformative act.

For that reason reflection requires a space in the training both in reference to learning linked to the action (Schon, 1993), and in relation to the experience on which our expectations and our prospects for significant changing appear deeply (Mezirow, 2003; Quaglino, 2004). In this direction in a training course appears the question of recognizing the presence of the subject not only as a learner but also as a unique person.

The Educational Reference Context

The experience described in this paper concerns a training activity carried out within the teaching of Didactics and Cooperative Learning. The course is part of the graduate on line course in "Education Science Childhood and Preadolescence," at the University of Padua.

The course is intended above all for the primary and nursery school teacher without a degree wishing to obtain the university title. It is designed to provide the theoretical knowledge and necessary skills to carry out educational activities in public and private

institutions for childhood and preadolescence. In particular, it promotes the development of scientific knowledge, methodological-didactic skills, interpersonal and ethical-social skills to qualify the teacher educational action.

The teaching and curriculum are based on 180 CFU[5] with teaching and workshops, providing the enhancement of teacher professional practice and the learning personalization with the possibility to validate previous educational qualifications and professional activities. The degree course concludes with the presentation and discussion of a final paper in which students present a written dissertation about the skills acquired during the course and their reflection about the observed professional practices.

Each course is developed online through the Open Source Moodle Platform with a predetermined training and it is completed with a final test carried out in presence. The platform offers to the students access to educational materials; a series of interactive and collaborative learning activities, individual and group, are guided by teachers and tutors, content and technology experts.

The "Teaching and Learning Cooperative" course (that has a value of 9 CFU), to which this paper refers, offers to the students some teaching interpretative and operating models, the fundamental planning teaching theories and some teaching methodologies about cooperative work in classroom. At the end of the course the students acquire analysis skills about the educational system and the teaching profession, educational planning skills and teaching ability according to cooperative learning methods. The training course is supported by study materials that students can download in the online platform; it ends with a final evaluation of the outcomes achieved individually and in networking (40%) and with a written test in presence (60%). The topics developed are closely related to a workshop that the students will examine more deeply in presence later.

The themes proposed in the "Teaching and learning" online course are structured in three lesson plans:
- Lesson plans 1 - *cooperative methodologies for teaching and learning*, in which we develop the issues of learning in social perspective, the models of cooperative learning and in particular Learning Together;
- Lesson plans 2 - instructional planning, in which we analyze the planning dimension in school, the curriculum design and the models of instructional planning;
- Lesson plans 3 - didactics and teacher professionalism, which deepens the teacher's didactics action and outlines a quality professional profile.

Each Lesson plan is developed in a connected form through a different number of interventions:
- an initial lesson in class about teaching and learning organization and didactics teaching;
- three video-recorded lectures, with presentation of contents;

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[5] The Credits (CFU) are equivalent to those of the European Credit Transfer and Accumulation System (ECTS) used in the European Union.

- a video introduction to experiential character that motivates and leads the students to a first reflection about the themes to be developed on-line;
- online activities developed in group, with the support of an expert tutor, for individual and social insights, research and elaboration of lesson plan content;
- meetings for clarification, analysis and interpretation of the concepts developed;
- individual assessment with on line test.

The research is focused on the on line experience carried out in lesson plan number 3, where we analyzed in a specific way the professional profile of a Quality Teacher. The educational lesson plan proceeds through two fundamental perspectives: the reflection on one's own original matrices and the learning of interpretative frameworks useful to understand the complexity of the teaching profession[6].

The proposed activity was anticipated by the vision of the introductory video, including some short film clips[7], about different learning situations and different models of professionalism. With the video we intended to stimulate the personal concern of the students through the solicitation of projective and emotional dimensions with regard to the occupation. During the free discussions forums the participants were invited to consider their choice to be teachers and situations related to that choice; they had the opportunity to express and share with pairs some personal impressions, highlighting internal representations with strong communicative significance: telling is an educational experience for the teller and for those who take part on it.

With the aim to connect specifically the study of the teaching profession with the original matrices of the profession, the students were invited to outline their professional profile through a metacognitive reflection process that showed their professionalism through those aspects (experiences, values, beliefs, relationships, orientations, performances ...) that dynamically, and often tacitly come into play in the educational and teaching action guiding their behaviors (Striano, 2001).

In real terms we considered three areas of development of the teaching profession, presented as part of the study materials available to the students on the platform (Felisatti & Rizzo, 2007). They concerned (Wittorski, 1998):
1. *the social biographical field* (life experiences, personal motivations to the profession, skills and personal competences recognized as the specific characteristics of a particular person, life events that have influenced attitudes, family circumstances ...) consisting of subjective characterizations regarding the personal baggage of each person on which the personal skill and the predisposition to the profession are developed;
2. *the training field* (initial, continuing, professional, experiential, disciplinary, methodological, disciplinary,…) that includes all the educational opportunities encouraging in particular the basic skills for the profession;

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[6] Here we refer exclusively to the reflection carried out by the students about personal matrices originating in the teaching profession.

[7] Dead Poets Society, directed by P. Weir, 1989; La scuola, directed by D. Lucchetti, 1995; Dangerous Minds, directed by J.N. Smith, 1995; Caterina va in città, directed by P. Virzì, 2003.

3. *the field of professional experience* (internship, induction procedures, professional imprinting, experiments, research, projects, qualified experience ...) within the specific skills of the profession in relation to the contexts and practices shared by the professional community are developing.

Some guiding questions, advanced to participants, have encouraged the reflection in the various fields: Which kind of teacher are we? Which kind of teacher would we like to be? How was our training? Why did we decide to become teachers? What are our most significant experiences in this regard?

The Research and the Analysis of Protocols Discussion

In the research phase we considered the protocols discussion. We have considered the academic years 2010/2011, 2011/2012, 2012/2013 and we collected 251 evidences. The collected evidences have been read in full and analyzed in order to identify some significant indications about the issues upon which the teaching profession is based. In our opinion this can be useful to outline the possible direction in which to prepare and implement training projects for the teaching profession learning oriented to the learner personal dimensions.

The 251 students that took part to the survey were mostly females as shown in Table 1:

Table 1
Gender of Survey Participants

Gender	2010/2011		2011/2012		2012/2013		Totale	
	N	%	N	%	N	%	N	%
Female	89	95,7%	66	88,0%	81	97,6%	236	94,0%
Male	4	4,3%	9	12,0%	2	2,4%	15	6,0%
Total	93	100%	75	100%	83	100%	251	100%
%	37,1%		29,9%		33,1%		100%	

The average age of the entire group of three annual considered was 42 years old with a modal value between 40 and 49 years old as well, as summarized in Figure 1.

Graphic n.1: Age
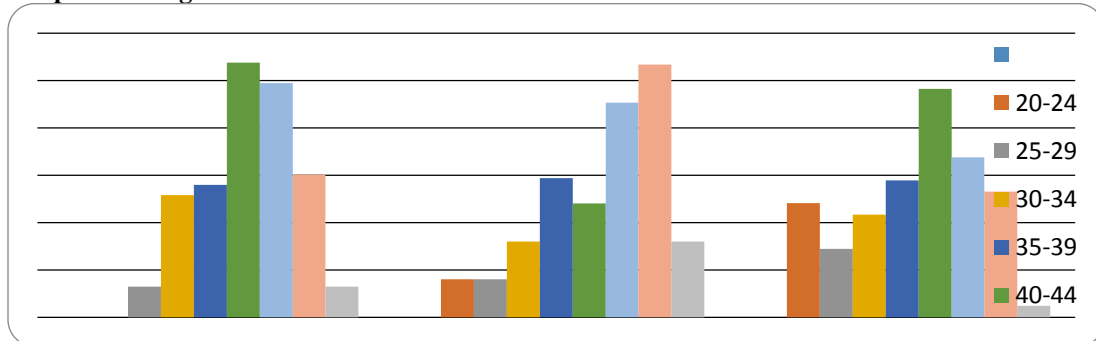
Figure 1. Distribution of student age ranges for all participants over three academic years

More than 90% of students (228 of 251) have the Primary school teaching certificate: the License was required in Italy until 2001 for Primary or Kindergarten schoolteacher. In addition 31.5% also have a bachelor's degree, 89% are already working in the school as a teacher, 75% of them with a permanent contract and the remaining 25% with temporary contracts with a fixed term; 62% are working in the primary school, 26% in kindergarten, 3% in high school and the remaining 9% an educator at nurseries; 76% are working in the public schools and 24% at private school.

The analysis of the protocols discussion posted by the students in the forum has required repeated readings that have allowed the extrapolation of the most significant conversation pieces, the identification of recurring themes and category of analysis, as well as the identification of expressive and communicative forms most commonly used.

In general we can anticipate that, in the majority of the evidence gathered, there emerges a highly emotional tone telling, describing above all their motivation for this career choice. Generally it goes back to childhood and it is often linked to a pleasant memory (sometimes a bit homesick) of their teachers (especially the primary school teacher).

Some stories are very engaging and personal, full of interesting biographical details and evoking an idea, maybe a little romantic, of the teacher figure.

Discursive and conversational language is mostly used, but generally it is also scientifically correct from the educational and teaching viewpoint.

Terms such as design, curriculum, methodologies and teaching techniques, learning strategies, coordination, taxonomies, research and teamwork have often been used.

Also, strong needs to learn and of lifelong learning emerge. It is a responsible attitude in the search and development of their own professional skills so as to protect and guarantee their way of being a good teacher.

Finally, we highlight a hidden contrast between theory and practice, the persistence, on some occasions, of two polarities that, we hope in the preparation of new teachers, will no longer be seen at both ends of a horizontal line. We rather hope that theory and practice will be seen as two elements moving in a circular manner, where the theory is combined with practice as a reflection on it and practice combines with the theory when teachers meet and try to make explicit (also in writing) their tacit knowledge.

More specifically, the analysis of the evidence posted by the participants in the forum took place with the support of ATLAS.ti. 5.0 (one of the software programs CAQDAS: Computer Assisted Qualitative Data Analysis Software). For each post we selected and coded parts of text (words and / or phrases) considered relevant for the purposes of our research (the quotation). The codes created by the first reading were "clean" as possible repetition. Then, within each group of responses, we have re calculated the frequencies i.e., the number of quotations attributed to each individual code.

With regard to the social biographical field: 90% of students possessing Primary school teaching certificate (205 of 228) claim an innate desire to be a teacher that is for them their lifelong ambition. It is a passion acquired in childhood during Primary school. It seems that the most popular game for these teachers (we underline, as we have upper written, that 94% of students are female) when they were girls, was the game of the teacher (with friends or alone) with dolls, chalk, chalkboards and registers more or less improvised.

When I was a child attending the primary school I passionately loved school and in particular my teacher. I liked so much to correct my brothers' exercises books and I liked to help my mate in difficulty. I liked to play at the teacher with my little dollies. My parents gave me a little blackboard and some colored chalks. I spent a lot of time writing and erasing, getting angry with and pampering my dollies/pupil…

Seven per cent pointed out an initial indecision: on one hand the wish to become a teacher and on the other the desire to be a nurse.

To tell the truth when I enrolled to the institute for the Primary school teaching certificate I hadn't a clear idea about what I wanted to do. At the beginning I believed I would become a nurse, but later, during the training hours at an elementary school I felt in love with teaching; furthermore I have always had an innate love for children, which probably was given to me from my mother.

About 10% acknowledged that they became teacher by chance, for example because it was deemed safe from the point of view of future career and therefore a means to achieve fairly quickly a certain economic independence from family (6%), especially for those who had graduated more than twenty years ago (remember that the average age is quite high: 42 years old), 4% declare that they made this choice following their parents' recommendations (usually the father).

I started this job by chance, led by the desire to be economically independent in a short time…

My father insisted that I did this work then over time it has become my passion…

However all claim to be satisfied with their job and they recognize (even beyond their initial expectations) that they have acquired, in time, a great passion for teaching. They say, in fact, in most parts, that they get from this profession great satisfaction, especially from relational point of view. Especially the relations with the children are considered motivating, but in many cases also the relationships with colleagues are very important and meaningful. The cognitive aspect linked to the need to be in lifelong learning seems also very gratifying: they recognize in particular the possibility to be always in training and in close contact with the topics of continuing education. Analyzing again the biographical field in many contributions it appears that being a teacher is a more a mission than a profession: it seems like a vocation. In general we discover the profile of a person wishing to take care of others, interested in the education themes, satisfied by

work in contact with children. To further confirm that there is the expressed desire to take care of the most weak, the helpless and the disabled.

Among the various possibilities of study I felt more inclined towards something that would allow me to cultivate relations, I felt attracted toward the children's world. The experience of the internship confirmed this. I think also that a genetic predisposition led me to be interested to the others, to get close to my mates in difficulty, and a desire to share and help them, had an influence in my choice.

A lot of these teachers, more than 30%, are active in the social and cultural entertainment field. Many of them, around 35%, have worked as voluntaries in the parish or have been part of the scout groups when they were younger. More than 10% claims to be politically engaged in their municipality of residence.

When I was fourteen I became a cultural educator in the town parish and so with other cultural educators we planned some educative activities, finding the tools the most adapt. I liked so much staying with pupils and go[ing] with them through new experiences and new knowledge. Several times I went with them to summer camps as educator.

Now I'm a happy teacher, a mother, and I have been politically involved in the municipality of my residence since I was 28.

With reference to the training aspect, these teachers followed a lot of updating courses. In fact, they consider lifelong learning very important. They declare a constant passion for learning. Just over 20% claim to have already attended other undergraduate courses, for long or short periods (usually in the Faculty of Psychology or Pedagogy) during the early years of teaching, but they had had to abandon their university studies to focus on family (marriage and birth of children). Enrollment in this online degree course represents for them a form of revenge.

I graduated 25 years ago and then I enrolled in the faculty of psychology. At the same time I started working in a private kindergarten school, shortly after I won a competition in public school. I got married, I had two children ... Family commitment, school commitment were too demanding and so I had to abandon the study ... Now enrolling in this course is for me a way to take revenge and to make up for lost time.

However many of them have attended a lot of training proposals. Most of the courses they have followed were: literacy courses for pupils not speaking Italian, media and technologies courses, applied psychology courses, music and psychomotor courses, courses for teaching method to use with pupils presenting specific learning difficulties, instructional strategies courses for specific disabilities, official qualifications for educators courses, … Finally, the activities carried out in groups with colleagues are considered particularly interesting for the teaching professional development. Among them, for example: the opportunity to participate in research projects with universities, with the National Institute for Learning Outcomes Assessment, with the board of the

supervisors, or with the different Regional Institutes of Research. These are experiences that, in many cases, have allowed them the possibility to test new models of design, innovative teaching methods, new strategies for learning, new systems and evaluation criteria.

With regard to professional aspects many of them started like supply teachers and in time they became tenured teachers. Many of them were for long or short periods teacher's aide, finding in this role a great passion and a lot of satisfaction (sometimes unexpectedly). A lot of them recognize the importance of experience in the field and the sharing of practice and group reflection. They admit they learned a lot from the comparison with their older colleagues. The opinion that knowledge in teaching practice is the cornerstone and perhaps the most dominant is shared. In other words, they recognize great importance in educational training, participating in various events and theoretical courses, but they believe that practice is the key aspect for the development of teacher competence. Teaching skills and competences related to the design are considered particularly important. Also it seems to be essential for a good teacher to be flexible and able to manage risks and emergencies related to ongoing social and demographic changes (particularly migratory flows).

Concluding Remarks

The protocols analysis reveals several aspects that characterize the participants' professional profiles. In effect:
- they appear highly motivated teachers, emotionally involved in their work that is considered important in terms of interpersonal relationships, and of interpersonal and social improvement;
- they intend teaching profession as a process of care, which works for the welfare of the student and in defense of the weakest in the school community and in the wider social community;
- they are willing to strengthen their professional dimension accepting the lifelong learning logic as a progressive and integrated process between initial and in-service training;
- they welcome the experiential dimension as an effective device for the growth professional enhancing the action in direct contact with the students, the peers and the senior tutoring;

The analysis of the students' productions has also opened an interesting passage on three interesting questions, in our opinion particularly crucial for the training and university curricula quality. The first concerns the relationship between theory and practice, a topic generally not adequately detailed in the academic context, that introduces the problem about the kind of professionalism that must be owned by a university professor called to train teachers. The second concerns the enhancement of the research training, competence that is today more than ever indispensable to the teacher to operate in uncertainty and so much appreciated by the group of our students. The third is the problem of the social dimension of learning, an approach that, unfortunately, in the Italian university has a lot of trouble establishing in an appropriate manner.

Ultimately, it is our position, within the limit of our research, that the protocol analysis invites us to pay attention to the importance of an education that places at the center of learning the subject as a person. The emotional involvement expressed by the students reflecting in diachronic form on their biographical, training and professional experience has put into the foreground the need to reflect more deeply on the relationship between educational and transformative characters of training: together with disciplinary and instrumental learning processes, it is necessary to develop meaningful learning connecting the knowledge and know-how to the personal way to be a professional and a subject in change. In other words, it would be necessary that the training would take charge of transformative dimension of the self by the subject inserted in professional learning paths.

In this direction it seems useful to create a learning space in which the trainee can develop a greater awareness of the personal path, offering a reflection that helps to make explicit the implicit links and meanings that are always present in the training choices. Bringing out the interconnections between technical-instrumental acquisitions of the profession and internal motivations, desires for knowledge and personal fulfillment helps to relocate the training in terms of new values.

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MEN'S LEARNING IN INTERNATIONAL SETTINGS

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ABSTRACT: This paper critically examines new and emerging international research in the field on men's learning, whose new research data tend to come mainly and recently from Australia and Europe. It deliberately builds on the first major work on men's learning by Veronica McGivney (published by NIACE, McGivney, 1999; 2004). It also identifies particular groups of boys and men who are adversely affected by educational preclusion in diverse international contexts. These particularly include men of all ages who are beyond work for a range of reasons (early school leavers, unemployed, withdrawn from the workforce, with a disability or in age retirement). It also includes men whose engagement with work, family and community is limited by exclusion from, active avoidance of, or aversion to formal education. The paper provides a rationale and theoretical framework for focusing on the needs of men whose limited knowledge of formal learning cultures, new information technologies and functional literacies preclude them from accessing, participating in and benefiting from life and new learning.

What is Meant by Learning?

My paper begins with a strong presupposition that valuable adult and community learning, at its best, for many men, is more bottom-up than top-down, and more relational and contextual rather than individual, cognitive and behavioural. It contends that the learning process is most powerful in community contexts in which men simultaneously engage with each other around issues of culture, identity and difference and learn *through* life (Comerford, 2005), rather than through formally prescribed content, process or teaching in formal educational settings.

Given my academic interest in the power of bottom up, relational and contextual learning, it is unsurprising that my particular interest is in the less formal learning often taking place beyond dedicated learning contexts. Herein lies a dilemma in the literature about what to call it (Colley, Hodgkinson & Malcolm, 2002; Golding, Brown & Foley, 2009; Smith 1999). If I call it 'non-formal 'or 'informal' learning, I am, in essence, privileging and setting it in false opposition to learning that is fixed, formal, taught and accredited. Even going down the path of seeing informal learning as being found only in *situated* communities of practice, in the Lave and Wenger (1991) sense, in contrast to formal learning, is also a dead end, since all knowledge is situated in some context. For each of these reasons, I concur with Colley, Hodgkinson & Malcolm (2002, p. 1) that there are

> … few, if any, learning situations where either informal of formal elements are completely absent. Boundaries or relationships between informal, non-formal and formal learning can only be understood in particular contexts.

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That said, by including everything as 'learning' and not distinguishing between the formal and accredited and 'the rest' makes the measurement tasks of researchers and policy makers much more difficult, particularly if lifelong and lifewide learning is considered to occur in all contexts down to individual reading, including use of the internet, for example. Livingstone (2000) in Canada used the iceberg analogy to suggest that the bulk of learning remains hidden below the more obvious, smaller but more visible, formal and accredited learning. NCVER (2009) in Australia have picked up the analogy in their discussion of informal learning, to claim that 'We should only recognise learning if it is of a high quality' (where 'people are gaining the right knowledge and are applying it in a safe and effective way'). This is a contention with which I disagree. It opens up a raft of other questions about learner agency and intention through life, quite apart from the questions about the value of learning through doing, the importance of serendipity, the value of learning through making mistakes, and particularly about who decides what is the 'right knowledge' in a society, with a now unlimited potential to post and access knowledge on the internet. Finally it is important to acknowledge, as Hager (1998, p. 533) notes, that "learners themselves, influenced by prevailing assumptions about education and knowledge, are often unaware of the significance, range and depth of their informal knowledge."

Theories About Why Men Engage in Learning (or not)

My interest in men's engagement (or not) in learning raises the important question as to why and whether men deliberately engage (and in many instance avoid) learning. My answer, given the diverse contexts and life circumstances in which individuals and groups of men find themselves, will also be diverse, and dependent on which theories of learning are used as lenses for the analysis. McGivney (1990) summarised six better-known theories of engagement in learning by adults related to their participation, later discussed by Smith (1998).

These have to do with: Maslow's (1954) *theory of hierarchy of needs*; *congruence theory*, linking adult self-concept to the nature of education (Boshier, 1973); *force field theory* (Cross, 1981), where motivation emerges from the interaction of expectancy (of personal success and positive consequences) and 'valence' (the positive and negative values assigned to learning) *life transitions theory* (Sheehy, 1976), where people are more likely to participate in education through changes in life circumstance (job, break up of relationships, having children, bereavement, retirement); *reference group theory*, where people identify with the social and cultural group to which they aspire to or belong (McGivney, 2003) and *social participation theory* (Courtney, 1991), where reasons for learning are connected to the associated social roles and rewards.

In the fifteen years since 1998, several other influential theories have grown in importance in the English speaking literature and become movements, the most influential of which comes from French sociology, particularly from Bourdieu (1986), Foucault (1988) and the broader field of poststructuralism. These theories have been particularly useful in theorising adult education because they address the interrelated issues of power and knowledge and the role of different forms of capital. While Foucault

(1988) sees power as 'ubiquitous' and beyond agency or structure, Bourdieu (1986) sees power as culturally and symbolically created, and constantly re-legitimised through the interplay of agency and structure through 'habitus': socialised norms or tendencies that guide human behaviour and thinking. Habitus is of particular theoretical relevance in the context of a paper about men learning through life, given it is created through a social, rather than individual process, leading to patterns that are enduring and transferrable from one context to another, but that can also shift in relation to specific contexts and over time. Nevertheless habitus "is not fixed or permanent, and can be changed under unexpected situations or over a long historical period" (Navarro, 2006, p. 16).

Delineating the Research Field

Much literature, research and policy on education for adults available to Anglophone speakers is written in English and from Western liberal democracies. It is focused on the initial acquisition of formal educational skills and qualifications primarily for economic and employment purposes. This is particularly relevant today in the neoliberal political setting. My specific interest in this paper is in the broader value of men's informal and lifelong learning including for other purposes and across the life course. Using Pollard's (2010, p. 362) typology, my interest goes mainly to the second and third strands of philosophical and political thinking on educational purposes to be found in contemporary Western democracies that are essentially concerned with social cohesion and inclusion, as well as wellbeing respectively. Our particular concern is that the first strand tends to see teaching and learning linked mainly or solely to economic productivity. While seductive in policy terms, this is only a very partial view of the wider benefits of learning.

While I acknowledge, with Pollard (2010), that the three strands are 'deeply interconnected' (p. 362), and accept that there is a persistent correlation between school and post-school educational success and employment, like Gorard (2010) I am more concerned about the persistent flipside for some men. That is that lack of success in learning is typically correlated with increasing difficulties through life, in and beyond paid work, and that many of these difficulties are closely related to family background and where and when people are born. Further, my concern is that many of these difficulties go well beyond the individual and can become intergenerational and familial.

My main concern in this paper is to avoid repeating what schools and post-school educational institutions and governments do, by simplistically linking and promoting educational qualifications and employment for men because of persistent statistical correlations, without acknowledging the underlying inequity of using and promoting prior education as the main or only variable for selection to employment. As Gorard (2010) puts it, when we take a life course view, qualifications, rather than being a causative agent, can alternatively be seen as 'a substitute variable summing up the prior individual, economic social and economic determinants of 'success' at school and beyond' (p. 359). As Gorard concludes:

Educators do not select their potential students, nor employers their employees, on the basis of their socio-economic status, ethnicity or age, as this is both unfair and illegal. However, they do select them on the basis of a substitute variable – prior education – that sums up, and is very heavily correlated with, such background factors. What is the sense in that? (Gorard, 2010, p. 358)

Much educational discourse is premised on the idea that access can be universalised and participation maximised if young people and adults can somehow be encouraged to overcome impediments or 'barriers' to the desirable education on 'the other side'. Gorard's (2010) scathing critique of 'barriers to learning' is a good starting point in a critical examination of men's learning. Gorard uses UK data to show that once family background, sex and age are accounted for, "none of the measurable variables in adult life makes any difference to the quality of the predictions" (p. 357) about adult participation in learning. Gorard concludes that "We need to revise our complacency that the existing set-up for learning is appropriate for all, and that the reluctant learner need only be lured back 'on track'"(p. 357). Indeed, most adult non-participants in formal learning are not put off by barriers, "but by their lack of interest in something that seems alien and imposed by others" (Gorard, 2010, p. 357).

A useful way of perceiving barriers, in the context of this paper is to acknowledge that there are factors beyond the contextual, institutional, informational, situational and personal/dispositional barriers identified by Cross (1981), elaborated by WRC (2003) and Bailey and Coleman (1998), and summarised TSA (2009, p. 20) in the NALA Irish men's learning study. It is the closely related three personal and dispositional barriers identified by Corridan (2002) which emerge in most recent research to do with men's learning related to socially excluded men. The first is the accumulation of often-negative early school experiences that other forms of learning come to be negatively associated with throughout life. The second is the embarrassment and shame that some men experience associated with literacy and learning difficulties in more formal educational contexts. The third is the male culture of ridicule about pursuing something like learning, which some male peers regard as inappropriate and not masculine. At worst, what some men can and do experience in some educational contexts is neatly summarised from Owens' (2000) research in TSA (2009, p. 21) as

> … a deeply internalised sense of powerlessness experienced by men, which is rooted in early school experiences and in the wider cultural milieu wherein the dominant ideologies of the social order and masculinity dictate one's way of perceiving and being in the world.

What Has Boys' Underachievement Got to do With All of This?

Factoring boys' education into the discussion is essential for three main reasons. The first is that all men were once boys. The second is that most men go on to become role models as fathers and later grandfathers, including to boys. The third reason has to do with a trend towards boys' underachievement, particularly in areas of the world that have

experienced higher growth in educational attainment rates (Jha & Kelleher, 2006). Internationally, the data, while intriguing are far from consistent. While girls (and women) remain significantly educationally disadvantaged in relation to boys (and men) in many world nations, particularly in Sub-Saharan Africa and the Arab States, in Latin America and the Caribbean, School Life Expectancy data (SLE: the average number of years of schooling individuals can anticipate) confirms that girls exceed boys in educational access and educational success in many Western nations (Jha & Kelleher, 2006, p. 5).

Debates around boy's underachievement are plagued with "three persistent myths," identified by and debunked by Jha and Kelleher (2006, pp. xiii-iv) that I am keen not to reinforce, by extrapolation, into my own research into men. The first is that this is about "boys versus girls." In fact it is never one or the other. Indeed the UNDP (2002) Millennium Goals commit signatory states to eliminating gender disparities in education in any direction. The second myth is that boys' underachievement is a spinoff from a "war of the sexes," and necessarily related to the gender of teachers. The third is that boys' achievement at school should be measured against that of girls.

These myths aside, Jha and Kelleher (2006) trawled the literature then available and concluded that some of the causes of boys underachievement, particularly in languages and the humanities, were fairly universal, while some others were context specific. They stressed in advancing these causes that most societies are primarily patriarchal, and that gender relations remain in favour of men in more than one way. The first of these causes is perhaps less important in many developed, urban economies, and relates to social, economic and occupational practices that keep boys away from school. Similarly, the second cause relating to a paucity of places for boys tends not to apply in school sectors, where primary participation is becoming universal. It is the third cause: conformity to masculine gender identity and the feminisation of schools, that was identified as most important and common in Jha and Kelleher's work. While this cause is debatable, it has some likely implications with research to do with men's learning in community settings, and is consistent with very recent research on male health seeking behaviour undertaken by *beyondblue* in Australia (Mousaferiadis, 2012).

In essence, what Jha and Kelleher (2006) report is that some boys' and men's close conformity to traditional masculine gender identities clash with demands of feminised education. While academics theorise about other, less traditional ways to be masculine or feminine, most boys and men, particularly those with limited and negative experiences of education, are socialised into often fairly rigid aspects that define masculinity as being about "physical and mental toughness, the capacity to control emotion, capability for sexual conquest and fatherhood, and not with being feminine" (Jha & Kelleher, 2006, p. 43). For Mousaferiades (2012), key universal themes for men (in a study designed to reduce the impact of depression and anxiety for men in the Australian community) were very similar: it was about men maintaining control, a preference for action and physically engaging rather than talking, and in relation to their wellbeing, a hesitancy and difficulty

talking about it in either theory or reality. Mousaferiades (2012) also found that most Australian men were more comfortable and more likely to 'look out for a mate' (a close male friend) than themselves.

What do Recent Tertiary Education Participation Data Show?

The pattern of men's participation in learning is neither simple nor easily generalizable. It varies by nation, sector, level and field of study, and has also varied over time. There nevertheless have been attempts to globally link participation by gender in upper secondary school to participation by gender in VET (vocational education and training). UNEVOC (2006), for example, undertook a complex statistical study using existing global data to analyse to what degree gender inequities at upper secondary school impact on gender disparity (in either direction) on TVET (Technical Vocational Education and Training). It looked first to see whether more boys or girls in upper secondary school could be correlated with more men or women in TVET. It concluded that there was a 'complex pattern' but no such general relationship (UNEVOC, 2006, p. 62). However it did conclude that the more equitable a nation was in terms of gender parity, the higher the percentage of TVET participation. Golding (2010) used some of the same the data as part of a follow up study with an Australian focus.

Nevertheless there are some recent trends if focus is brought to men's participation in education in particular sub-regions of the world. I illustrate these trends in this section of the paper using recent OECD data from the tertiary (mainly higher education) sector, acknowledging that extrapolating to other, unlike nations will not necessarily reveal the same patterns. I acknowledge here that gendered relativities in tertiary education participation (differently defined and measured across nations) are not necessarily indicative of gender relativities in other adult education sectors including VET and ACE (adult and community education). I also note that the global financial crisis (GFC) since 2008 has greatly elevated unemployment in most nations, dating these statistics.

The first trend is that in most relatively developed nations, such as those in the OECD, women are increasingly more likely to commence higher education, in many nations significantly more likely than men. OECD (2008, p. 70) data show for the 26 OECD nations with data, females comprised more than 50 per cent of new entrants to tertiary education in 22 nations, with an average of 54 per cent across all 26 nations and 55 per cent for the 19 EU nations. OECD nations with higher proportions of women commencers included Iceland (60%), Norway and the UK (59%), Portugal and New Zealand (58%).

By contrast, most males in developed nations are more likely to be in employment. While males of working age (25-64 years) are significantly more likely than females to be paid employment regardless of level or education level attained in all OECD countries (OECD, 2008, pp. 151-52), the difference between the percentage of males and females in employment reduces with higher education levels. Across all OECD countries, 82 per

cent of males of working age were employed, compared to 64 per cent of females. Conversely females are more likely to be unemployed than males in most OECD nations (OECD, 2008, pp. 153-54), regardless of education levels. Across all OECD countries, five per cent of males of working age were unemployed, compared to six per cent of females. Females on average in the OECD earn less in paid work than males. Males of working age earn significantly more than women from paid employment, regardless of education level (OECD, 2008, p. 175).

Trends in women's participation in adult learning observed in many developed nations by McGivney (1999) and the UK will since have altered. McNair (2007, pp. 18-19) more recently identified broad changes in gender roles in the UK on the four decades since 1970. While the proportion of women in the workforce increased significantly, pay remained heavily biased in favour of men. Over the life course, men and women tend to spend equal amounts of time working, but in different ways and stages. Career patterns remain heavily gendered. Patterns of retirement for men still tend to be very different than for women. As McNair puts it, men tend to climb higher, and fall faster. Women tend to have fewer chances but smaller disappointments. With increased longevity, women are also more likely to care for elderly dependents, their own children and grandchildren.

Looking at Men's Learning in Adult and Community Education Settings

When learning outside higher education is examined in particular nations some of the generalisations identified above start to fall away. In Canada, for example, Myers and Myles (2005, p. 19) observed that

> Among the least educated, women are slightly less likely than men to participate in adult learning although the difference is not significant In contrast, among university graduates women are much more likely (1.6 times) than men to participate in adult learning.

While the benefits to learning are greatest for the least educated (Myers & Myles, (2005, pp. 21-22), in most developed nations there are significantly more women involved in adult and community education than men, particularly amongst older men. As Scott and Wenger (1995, p. 162) noted, older men tend not to want to become involved with older people's organisations they perceive to be dominated by women. More broadly, as Formosa (2012, p. 13) observes, men tend to relate to a culture that encourages them to cling to traditional roles and patterns of behaviour, where it is believed that engaging in learning is for women rather than for men.

In dedicated community-based learning organisations for older adults such as U3A (Formosa, 2012, p. 13), all surveys uncover a positive women to men ratio, ranging between 3:1 in Malta and the UK, 4:1 in Australia and 2.5:1 in Spain, for example. As Formosa (2012, p. 13) summarises, "the low percentage of men signals strongly that for a

number of reasons the organisation is not attractive to them." In Ireland the gender breakdown of all participants in community and adult education is approximately 70 per cent female, 30 per cent male (O'Connor, 2007) and the proportion of men participating in adult literacy declined from 71 per cent in 1980, to 37 per cent in 2000 (De Brún & Du Vivier, 2008). One quarter of boys in Ireland exit formal education before the Leaving Certificate, compared with only six per cent of girls (Cleary, Corbett, Galvin, & Wall, 2004).

Summary

My general interest in this paper has been with how learning can and does make a big difference to men's lives (and by extension to partners, children families and communities) in contexts beyond paid work. My specific interest is in the benefits of learning in less formal contexts by the least formally educated men of any age. My underlying interest is why such men sometimes hold very different expectations and attitudes towards learning from women and most other men, and how they can be prevented from becoming intergenerational.

In conclusion, the situation for men and women in adult education is neither simple nor the same for all men and all women. Nor is it the same everywhere, at all education levels or for adults of all ages. For example while most women globally "remain disadvantaged in the spheres of education work and social life" (Bowl & Tobias, 2012, p. 4), on average "European women are better educated than their male counterparts" and "the rate of women's access to education and training throughout life is now higher than men in all courses or company training" in most European nations (Ostrouch-Kaminska, Fontanini & Gaynard, 2012, p. 10). While it is important not to blame "feminism, women teachers and women themselves" (Bowl & Tobias, 2012, p. 4) for these positive trends in educational participation for women, there is evidence here of a need to examine and address the absences and silences on gender issues in adult education (Ostrouch-Kaminska, Fontanini & Gaynard, 2012, p. 10), particularly as they apply to men learning informally through life, beyond the workplace.

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IMPORTANT NEW DEVELOPMENTS IN ANDRAGOGICAL PERSPECTIVES

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ABSTRACT: This updated History and Philosophy of Andragogy is mainly limited [with a few exceptions] to a chronological history and the accompanying philosophy of andragogy, in line with when the English language documents were published and personal descriptions of events were recorded. Some of these documents, however, present aspects of the events and ideas which recount the years and contexts prior to the time in which they appeared in published form. To date, nearly 400 documents have been discovered, but space limitations in this paper allowed the inclusion of only a fraction of that number. Each of 15 time periods is articulated with selected works and the important new developments are found mostly in the most recent era.

Major Eras in the History and Philosophy of Andragogy

This history and philosophy study of andragogy has 15 eras that are identified. As near as possible, I have presented the documents mostly in the order in which they were published. Obviously, some of them indicate stages and years of development that are not strictly chronological. Nevertheless, the order in which they are presented provides a process of building and stronger case for considering andragogy as a viable part of the field of adult education.

Early Appearances of Andragogy 1833-1927

The term 'andragogy', as far as we know, was first authored by Alexander Kapp (1833), a German high school teacher. In the book entitled '*Platon's Erziehungslehre'* (*Plato's Educational Ideas*) he describes the lifelong necessity to learn. Kapp refers to vocational education of the healing profession, soldier, educator, orator, ruler, and men as the family father. Here we find patterns which repeatedly can be found in the ongoing history of andragogy: Included and combined are the education of inner, subjective personality ('character'); outer, objective competencies (what later is discussed under 'education vs. training'); and, that learning happens not only through teachers, but also through self-reflection and life experience, which makes it more than 'teaching adults.' The term andragogy lay fallow for many decades, until the 1920s, as it became used in the Workers Education Movement (Reischmann, 2004).

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Lindeman (1926a) from the USA traveled to Germany and became acquainted with the Workers Education Movement. He was the first to bring the concept to America. Although he clearly stated that andragogy was the method for teaching adults, the term did not take hold in the new land until many years later.

Andragogy's Second American Appearance and its Foundation Being Established 1964-1970

Another extensive period of time elapsed until the term andragogy was published in English. This time, it appeared in Great Britain. Simpson (1964) proposed and issued a call that andragogy could serve as a title for an attempt to identify a body of knowledge relevant to the training of those concerned with Adult Education. Knowles (1970) indicated that he acquired the term in 1967 from Dusan Savicevic. [It was actually in 1966 (Sopher, 2003)]. However, after becoming acquainted with the term, Knowles infused it with much of his own meaning garnered from his already extensive experience in adult education.

Knowles' (1970) andragogical expression took the form of a process design instead of a content design, with assumptions and processes. The assumptions about adult learners at that time were: They are self-directing, their experience is a learning resource, their learning needs are focused on their social roles, their time perspective is one of immediate application. The learning processes adults want to be actively and interactively involved in are: Establishing a climate conducive to learning, cooperative planning, diagnosing their needs, setting objectives, designing the sequence, conducting the activities, and evaluating learner progress.

Movement Toward Applying Andragogy To Human Resource Development   1971-1973

Furter (1971), from France, proposed that universities recognize a science for the training of man to be called andragogy. The purpose would be to focus not on children and adolescents, but on man throughout his life. Ingalls (1972) provided the first handbook guide to using andragogy in helping adult educators [they called them 'trainers' in those days] become more systematic and consistent in their engaging learners in the learning process. This was developed and tested in a branch of the US Government. Knowles (1973) focused a full application of his conception of andragogy toward the Human Resource Development (HRD) Movement. He worked vigorously in the corporate sector and thus saw the importance of testing and relating andragogy within it.

Emergence of Self-Directed Learning Skills As A Major Way to Implement Andragogy 1975-1981

Knowles (1975) published his guidebook for learners and teachers on the topic of Self-Directed Learning. This was the first time that he labeled pedagogy as 'teacher-directed' learning and andragogy as 'self-directed' learning. Previously, pedagogy was for children and andragogy was for adults.

Mezirow (1981) developed a critical theory of adult learning and education, and laid the groundwork for what he called a charter for andragogy. This included the core concepts that would enhance adults' capability to function as self-directed learners. Suanmali (1981), a doctoral student of Mezirow, focused his dissertation research on Mezirow's charter for andragogy. He found support and agreement among 174 adult education professors and practitioners for andragogy, that the educator must: decrease learner dependency, help learners use learning resources, help learners define his/her learning needs, help learners take responsibility for learning, organize learning that is relevant, foster learner decision-making and choices, encourage learner judgment and integration, facilitate problem-posing and problem-solving, provide a supportive learning climate, and emphasize experiential methods.

Strengthening the Numerous Uses of Andragogy Along With Growing Controversy and Resistance Toward It 1981-1984

Both the Nottingham Andragogy Group (1983) and, Allman and Mackie (1983) addressed their beliefs about adults and adults' abilities to think creatively and critically in learning settings.. Their perspective on andragogy is clearly driven by research in adult development through life phases. They also reported a belief that Alexander Kapp, a German teacher, first used the word andragogy in 1833 to describe the educational theory of Plato.

Nonetheless, some lack of enthusiasm about Knowles' andragogy concept was reflected by Hartree (1984). She expressed the feeling that Knowles' andragogy did not live up to what she interpreted as his desire for its becoming a comprehensive learning theory for adult education.

Jarvis (1984) wrote that the theory of andragogy had moved into the status of an established doctrine in adult education. However, he thought it did not have the grounding in sufficient empirical research to justify its dominant position. Not to be deterred at this point, Knowles (1984) presented the first book in which he cites thirty-six extensive case examples of applying andragogy in practice. In it he revealed what worked and what did not.

Identifying the Stronger European Base of Andragogy in Comparing it with the American Base 1985-1988

Young (1985) perceived the European concept of andragogy as being more comprehensive than the American conception. He considered that most Europeans do not use the terms andragogy and adult education synonymously. Taylor (1986) offered a very strong and articulate research based model for the andragogical process of transition into learning for self-direction within the classroom. This is from the learners' point of view and has various phases on a cycle of what may be characterized as a cultural journey. Ross (1988) connected the concept of andragogy and its value with some of the research on teacher effectiveness. He believed that teachers' behavior relates to student achievement. Davenport (1987) questioned the theoretical and practical efficacy of

Knowles' theory of andragogy. He suggested that adult education would simply be better off to drop the word from its lexicon.

The Foundation of Trust Undergirds Andragogical Learning Despite The Andragogy Debate 1989-1991

Henschke (1989) developed an andragogical assessment instrument entitled Instructional Perspectives Inventory (IPI). The central and strongest major core of this instrument was originally and still is a focus on the teacher trust of learners. Nadler (1989) stated that Human Resource Development (HRD) is based in learning, and every HRD practitioner should have an understanding of the theories of Adult Learning. This was a crucial observation, because many in HRD have overlooked that consideration. Krajinc (1989) perhaps provides the most beneficial definition of andragogy. She states, "Andragogy has been defined as…'the art and science of helping adults learn and the study of adult education theory, processes, and technology to that end' " (p. 19). Long (1991) speculated that although Knowles' form of andragogy is weak in empirical confirmation, it has survived the criticism leveled against it. Two reasons are that Knowles is a leader in the field and is widely respected for other contributions.

Scientific Foundation of Andragogy Being Established Amid Skepticism and Misunderstanding 1991-1995

Savicevic (1991) provided a critical consideration of andragogical concepts in five western European Countries, and five eastern European Countries. He also drew on sources from ancient times. This comparison showed common roots and indicated endeavors toward andragogy as a fairly independent scientific discipline. Additionally, he credited J. A. Comenius in the seventeenth century with being regarded the founder of andragogy.

At this time, there was again strong criticism of American andragogy, and that coming from Candy (1991) in Australia. At the time Knowles' articulated andragogy, self-expression and personal development were in vogue. Thus, self-directed learning and andragogy were gaining some prominence in becoming known as autonomous learning. Houle (1992) in contrast, emphasized the impact of Knowles on American andragogy, and how he worked this out in practice especially in non-school settings and the workplace. He went on to indicate that scholars and theorists may find great value in Knowles' (1993) discussion of the development of learning theories in the educational literature, his exploration of the roots of his own thinking about theorizing. Knowles (1993) articulates on a very critical variable in andragogy, and the level of the learner's skill in taking responsibility for his or her own learning.

Hooks (1994) said "the possession of a term does not bring a process or practice into being: concurrently one may practice theorizing without ever knowing/possessing the term…" (p. 61).   It is sometimes later that this kind of practice is given a label that comes into common use. In this case the label would be andragogy. Poggeler (1994) listed trends which he hoped would be helpful for future development of European

andragogical research. These include at least: International knowledge, "development-andragogy" of the Third World, and understanding the "lifeworlds" of the participants. Zmeyov (1994) clearly supported andragogy. He stated that the most important trend in adult education in Russia is the application and further development of Knowles' (1970, 1980) theory of adult learning, or andragogy.

Momentum Gained Against Andragogy While Counter Arguments Assert Its Value 1995-1998

Welton (1995) asserted that "the 'andragogical consensus'…formulated by the custodians of orthodoxy in the American Commission of Professors in the 1950s and solidified by Malcolm Knowles and others in the 1960s and 1970s, has unraveled at the seams" (p. 5). He articulated that the fundamental accusations expressed are because this perspective inadequately serves the interests of the disenfranchised in North American society. Van Gent (1996) asserted that andragogy has been used to designate the education of adults. He considered that its future lies only as a generic term for adult education. Hanson (1996), from the other side of the discussion, called for adult educators not to search for a separate theory of adult learning [andragogy]. He suggests that we remove many of the unsubstantiated assumptions based on almost utopian beliefs about the education and training of adults linked to un-contextualized views of learning and empowerment. Nonetheless, Houle (1996) talks about Knowles' work in andragogy. He said that it remains the most learner centered of all patterns of adult educational programming around the globe.

Antecedents to a Historical Foundation of Andragogy Being Extended and Broadened 1998-2000

Henschke (1998a) asserted that long before the term andragogy appeared in published form in 1833, ancient Greek and Hebrew educators, if not others, used words that although they were antecedents to andragogy, included elements of the concept that has come to be understood as some of the various meanings and definitions of andragogy. He attempted a descriptive definition of andragogy that moved in the direction of calling it a scientific discipline of study. This he posed in contrast to what others considered to be a fading influence of andragogy. He went back earlier in history and claimed that the language of the Hebrew prophets, before and concurrent with the time of Jesus Christ, along with the meaning of various Hebrew words and their Greek counterparts -- learn, teach, instruct, guide, lead, and example/way/model -- provide an especially rich and fertile resource to interpret andragogy. He expected that by combining a probe of these words and elements with other writings, a more comprehensive definition of andragogy may evolve.

Draper (1998) in providing an extensive, world-wide background on andragogy, reflected on and presented an overview of the historical forces influencing the origin and use of the term andragogy: The humanistic social philosophy of the 1700s & 1800s, the early twentieth century labor movement in Germany and USA, international expansion of adult education since World War II, commonalities of different terminologies, the debate in

North America, the progressive philosophy underlying andragogy in North America, stimulation of critical discussion and research, and the viability of andragogy as a theory.

Empirical Research Being Pressed for Investigating Andragogy's Value While Objections Remain 2000-2003

Billington (2000) found that with sixty men and women from ages 37 to 48, there were a number of key factors relating to andragogy that helped them grow, or if absent made them regress and not grow. The factors were: A class environment of respect; their abilities and life achievements acknowledged; intellectual freedom, self-directed learning, experimentation and creativity encouraged; learner treated fairly and as an intelligent adult; class is an intellectual challenge; interaction promoted with instructor and between students; and, regular feedback from instructor.

To the arguments that question the value of Knowles' approach to andragogy, Maehl (2000), in addressing the philosophical orientations of a number of adult educators, suggested that Knowles led in the direction of making andragogy quite humanistic that gained wide adoption in the field. This also was fused with other philosophies, particularly in human resource development applications. He also emphasized that Knowles elaborated his ideas of self-directed learning within the context of andragogy. This influenced a generation of adult educators, through his sensitive and nurturing spirit, to adopt the practice of andragogy broadly. What drew and maintained a strong following was what Maehl described Knowles as advocating.

Rachal (2002) clearly identified seven criteria suitable for implementation in future empirical studies of andragogy: Voluntary participation, adult status, collaboratively-determined objectives, performance-based assessment of achievement, measuring satisfaction, appropriate adult learning environment, and technical issues. This certainly presents a challenge to those in the field that may be willing to expend the energy to conduct an empirical research study on the results of andragogy.

Bringing European and American Andragogy Closer Together As Distance Education Emerges 2003-2004

Showing the strength of andragogy through it long history in Europe, Savicevic (2003) indicates that comparative andragogy has numerous elements that are essential in addressing this scientific research topic. Those eight elements included in the book are: Comparative perspectives of education and learning of adults; historically-comparative researching in andragogy; andragogical comparisons in our cultural environment; international dimensions of adult education; conceptual and linguistic standardizing in andragogical comparisons; theoretical and methodological scope of comparative andragogy; currents of constitution of comparative andragogy; and, conclusions concerning comparative andragogy.

Drinkard and Henschke (2004) found nurse educators who have a doctoral degree in other than nursing (adult education to be specific) as more trusting of their learners in an

andragogical classroom than nurse educators who have a doctoral degree in nursing. This was largely due to the lack of anything regarding how to facilitate the learning of adults in the nursing doctoral program, as contrasted with facilitation of the learning of adults being a very prominent part of the adult education doctoral programs where andragogy is actively practiced.

Illeris (2004) a Danish adult educator for 30 years, who by his own declaration is not an andragogue, but a pedagogue, was convinced that adults need to be actively involved in developing and executing adult education programs. He asserted that it is of "… entirely decisive importance that the point of departure of planning is that the participants in adult education programs are *adults*, humans that both formally and in reality are responsible for their own actions and decisions" (p. 163). He went on to indicate here that he is quite in line with Knowles in his agitation for andragogy as a discipline, which is in many ways different from the pedagogy of children's schooling and upbringing.

The Hesitation Concerning Andragogy Continues While Many Still Stand By Andragogy 2005-2006

Sandlin (2005) admitted that andragogy was a cornerstone of adult education for many decades. Notwithstanding, she has serious reservations about its prominence, and critiques it within the Africentric, feminist, and critical adult education perspectives. Stanton (2005) related the andragogical concept to the concept of readiness for self-directed learning. There was not only congruence between the two, but also the Henschke (1989) Instructional Perspectives Inventory [IPI] was validated as an almost perfect 'bell-shaped' measurement of an andragogical facilitator.

Another use of the principles of andragogy is in the public school setting. The purpose of Stricker's (2006) research was to determine the attitudes of principals toward teachers as learners by answering the following question: Do principals understand adult learning (andragogy) and do they have the competencies to create the conditions conducive for learning in school based staff development? He found a relationship between principals and teachers that does not contribute to creating the conditions conducive for adult learning in school based staff development. He posited that principals in this district would benefit by a better understanding and implementation of andragogy. Teachers, on the other hand, would also benefit from gaining understanding and implementing self-directed learning so they may become actively involved in and take responsibility for their own continuing, lifelong learning.

Knowles' Prominent Long Range Contribution to Andragogy's Continuance into the Future 2006-2011

Savicevic (2006a) expressed his realization that almost 50 years of experience with andragogical ideas acquired in different social, cultural and educational environments, are reflected through the prism of his personal experience. Very importantly, he also observed that since his first visit to the USA in 1966, up through 2006, the identifiable trace of andragogy on USA universities is that there had not been a single serious study

on adult education and learning that did not refer to andragogy as a conception. Savicevic also addressed the diversity of andragogical ideas in an international framework, which also became obvious in the expanding depth, breadth, worldwide nature of this research.

Isac (2006) analyzed the five distinct features Iorga and Gusti explicitly or implicitly asserted concerning andragogy in the interwar Romania: There is a peculiar difference between andragogy as theory (i.e. the principles of adult education) and the practice of adult education. In their efforts to innovate, adult education was completely neglected during the Communist Regime from 1945 to 1989. As a consequence Romania did not have enough time to succeed with desirable outcomes of reaching a uniquely Romanian theoretical paradigm of 'andragogy'. Therefore, Isac suggested that it is now up to the post 1989 Revolution to reconsider and seek to renew these valuable traditions according to contemporary imperatives of the European Union.

Savicevic (2006b) reflected about his perception of Knowles' position in sustaining andragogy over the long range of its history into the future.

"Forty years in development of a science is not a long or ignorable period. I met professor Knowles four decades ago and argued on term and on concept of andragogy. Since then, the term and the concept of andragogy enlarged and rooted in the American professional literature. There is no doubt that Knowles contributed to it, not only by his texts, but with his spoken word and lectures. He was a 'masovik,' i.e., a lecturer on mass events. He told me that he lectured on 10,000 visitor stadiums. As if he were inspired by an ancient agonistic spirituality! His contribution to the dissemination of andragogical ideas throughout the USA is huge. The history of andragogy will put him on a meritorious place in the development of this scientific discipline" (p. 20).

Although Newman (2007) declared he was not a fan of andragogy, he said that in his estimation Knowles had contributed something to adult education and andragogy that was quite unique. As he thought it through, he came to the conclusion that Knowles provided a means to assess the needs of adult learners, and he could not detect that any other adult educators provided such. They only had talked about assessing adult learner needs. Knowles had provided an elaborate system in which one came up with a model of competencies for being an excellent adult educator drawn from a number of sources. Then that same person would assess (on a Likert type scale) her/his level of functioning on each of the competencies. Next, the person would go back to the competencies and indicate the level s/he thought was required for effectively doing the particular task at hand. Finally, the person would select the competencies to work on and improve that had the largest gap between their present level of performance and required level of performance.

Henschke (2011) considers that andragogy has much to contribute to the vibrant future of the adult education and learning field. He bases this on his research of having discovered and identified at that time at least 330 English Language documents that had been published on andragogy. Despite resistance from various quarters of the field, some of the more astonishing and seemingly positive and valuable empirical and experiential

findings relate to effectively applying andragogy to internet learning, andragogy being more effective than pedagogy in preparing police for their role in society, and an Arab and American jointly contending "…that andragogical adult educational theory, processes, and research are elemental to a vision of a peaceful world and a stabilized Iraq" (p. 36).

Clearer Emphasis on Congruence between Scholarship and Practice Accompanied by Contribution to the Shaking World Economy 2012 and Beyond into the Future

Henschke (2012b) talks about his work in Nation Building through andragogy. He indicates that his international experience of and involvement in the very essence of exemplifying a conception of the following in various countries around the globe – nation building through andragogy and lifelong learning: on the cutting edge educationally, economically, and governmentally. Although he has been privileged to engage adult learners in research and learning experiences in a dozen countries through andragogical and lifelong learning processes, he presents here only a sketch of his personally unique approach of work and learning in what he calls 'nation building' with people in five countries: Brazil, South Africa, Mali, Thailand, and Austria. His purpose is to clearly articulate some of the who, what, when, where, why and how of his most successful facilitation activities of helping adults learn in such a way that any adult educator, who may be disposed and committed to do so, could learn these processes and replicate them with others.

Henschke (2012c,d,e,f)l presents various research findings of the element of trust in andragogical learning. With each finding, trust is strengthened as important in learning.

Risley (2012) discovered an important aspect of finding out whether one adult educator, who espouses andragogy in scholarship, is congruent and consistent in practice and actually exemplifies andragogy. She triangulated this research through ten data sets and confirmed 'saying and doing' as a clear overlay and just about perfect fit.

The following specific statements are exact wordings of the elements of trust that have emerged from Henschke's extensive research on trust. ***The eleven andragogical elements of teacher trust of learners measured were: purposefully communicating to learners that each is uniquely important; expressing confidence that learners will develop the skills they need; trusting learners to know what their own goals, dreams and realities are like; prizing the learners' ability to learn what is needed; feeling learners need to be aware of and communicate their thoughts and feelings; enabling learners to evaluate their own progress in learning; hearing what learners indicate their learning needs are like; engaging learners in clarifying their own aspirations; developing supporting relationships with learners; experiencing unconditional positive regard for learners; and, respecting the dignity and integrity of learners.*** The ten data sets used by Risley (2012) in confirming that this adult educator's scholarship and practice are andragogically congruent were: focus group of students in class regarding anticipated and actual trust; the teacher's perception of his trust in students; course evaluations from Fall, 2009 through Spring, 2012; video recording of the adult educator facilitating 28

clock hours of class time with students; interviews with facilitator's current and past colleagues, some who agree with andragogy and some who disagree; interview of the course facilitator; observations regarding the facilitator's congruence of practice and scholarship; memories and reflections of the researcher on the facilitator.

Henschke (2012a) provides the unique professional preparation he has in both fields for merging counseling and andragogy–the art and science of helping adults learn. Providing general counseling information, he then gives a sketch and time gaps of publication in adult education and counseling. Next, he presents a chronology of publications merging the two fields. In the future trends section, a comprehensive model for counseling in adult education is constructed, including: an andragogical approach, dimensions of maturation, closely connecting counseling and learning, with life tasks, challenges, and dealing with our human values and priorities within human systems of adult life. Examples are articulated of both the professional and learner implementing the model.

Dr. Malcolm Shepherd Knowles popularized andragogy as the theory of adult learning and was referred to as the Father of Adult Education in the United States (US). As his andragogical doctoral students, Han and Henschke (2012) had extensive personal contacts with him. This paper utilizes the method of auto-ethnography to explore how cross-cultural learning and cross-cultural mentoring facilitate transformative learning with the development of intercultural competencies for sojourners when they interact with a significant human being in cross-cultural settings.

Savicevic (2012) gives a broad-brush sweep in addressing a number of current major issues in andragogy research. He declares that research in andragogy cannot be reduced to research techniques. It includes theoretical ground as well. Theory is a research base for understanding. Philosophy is very important for research in andragogy: spiritual values, aims of education and learning, conceptions of an adult person, andragogical ethical reflection on theory and practice. Research in andragogy has its research context. The problem of methodology has been neglected. Research methods and procedures are not separate from philosophical grounds. Contradictions have appeared in andragogy over whether one should create knowledge through research or borrow the knowledge from other sciences. Since andragogy has become a university discipline, the link between teaching and research has been requested by some.

Andragogy has received mixed reviews in the past. Some have analyzed it from a positive perspective. Some have analyzed it from a negative perspective, and some have ignored it altogether. Very little if any effort has been devoted to researching the economic impact of andragogy, especially during this prolonged economic downturn in the USA, in addition to many other countries throughout the world. In this article Henschke (2013a) looks at the theories undergirding his practice of andragogy, eras of the scope of various writings in English concerning andragogy, economic implications of his application of andragogy, and his thoughts about future research trends in andragogy.

Henschke and Isenberg (2012) and Isenberg and Henschke (2013) present the idea of building an andragogy doctoral program, and doing it andragogically. This actual

illustration is of one university that is doing it by presenting various stages of this as the program grows. Doing this has its benefits and pitfalls and these are clearly explained in each paper.

Henschke (2013b) looks at the History, Philosophy and Major Themes of Andragogy that have emerged in his research and practice. He explores those aspects of andragogy within the context of the theme of the conference – Lifelong Learning for All in 2013 – and indicates how the expanding scope of this investigation offers a frame for carrying forward an inspirational concept to the great benefit of lifelong learning constituencies around the globe. He also emphasizes the eleven elements of trust that make this variety of andragogy 'super'.

Henschke, (2013c) provides thoughts on how the conception came about regarding reorienting a Higher Education Institution toward Lifelong Learning (LLL). The background of LLL in ancient times and its emergence in recent times is presented. The researcher's involvement is described in bringing this about as a concept, and doing the research to flesh-out the specific elements. The research includes developing a definition of LLL; bringing together the international partners from 19 countries to identify the seven major elements of a LLL Higher Education Institution; engaging two universities from opposite sides of the globe in articulating the 78 measurable performance indicators; and, actively involving a major International University (Chulalongkorn – Bangkok, Thailand) to go through the steps for setting in place and implementing its being a global player on the stage in moving forward that idea for the future of the world in general and the world of lifelong learning – its length, height, depth, and breadth.

Henschke (2013d) focuses this study on the extent to which trust, empathy, and reciprocity in sensitivity may enhance the andragogical foundation of learning, but that insensitivity may destroy andragogical learning altogether. The influence of insensitivity upon the andragogical foundation of learning is striking, especially in its possible negative impact on learning.

Henschke (2013e) asserts that trust has moved well beyond the lofty literature of the abstract discussions into the usable, where the rubber-meets-the-road application and development into practice and technology. Even in a highly unlikely place as a very brutal prison, the implementation of trust throughout helped to radically transform its culture into a very humane place. This is true across the board in many institutions and numerous communities. Clearly, the trend is toward conducting more research in trust and understanding the basic notion of trust as a way to foster its development and implementation across all levels of organizations and communities, throughout society.

Lubin (2013) used an instrument, originally developed by Henschke (1989) for teachers, and modified it for use with coaches measuring the extent to which coaches used the philosophy of andragogy in their practices. Andragogical elements of empathy, trust and accommodating coachee uniqueness were revealed at above average or high above average levels. Of those interviewed, 100% of the coaches reported using the principles and processes of andragogy in their practices. Based on their stories, best practices (88) for engaging andragogy in the practice of coaching were developed.

Conclusions on the History and Philosophy of Andragogy

This is a History and Philosophy of Andragogy around the world, based on numerous English language documents. There are a total of nearly 400 English Language documents identified for the broad research on andragogy through 15 time periods. Only a fraction of these documents are included in this work. Two Hundred more are waiting to be included in further iterations of this research. Nonetheless, andragogy is not just the work of one or a few persons, but is the result of efforts by multiple people from numerous nations around the globe. The reader is invited to join that effort. Please contact the author at the e-mail address provided on the bottom of the first page of this article.

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EFFECTIVE LEARNING SYSTEMS THROUGH BLENDED TEACHING MODULES IN ADULT SECONDARY EDUCATION SYSTEMS IN DEVELOPING NATIONS: NEED FOR PARTNERSHIP

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ABSTRACT: In most developing nations, Nigeria for instance, the policies of successive governments have resulted in a mere increase in the number of adult education institutions without a corresponding effective learning techniques and sustainability measures. The education budget in Nigeria has always fallen short of the recommended United Nation's 26% less than 8% is allocated. Access to information technology is increasing in Nigeria without its corresponding integration into the learning system. The authors therefore reviewed other works and methodological lessons in randomly selected adult secondary schools to construct the case for international partnership while examining education development in Nigeria (e-learning/traditional classroom). Standard database and web-based searches were conducted for publications between 1985 and 2012 on learning systems. Blended learning system, a method that adapts new technologies to enhance the traditional classroom teaching mixes traditional face-to-face classroom activities, live e-learning and self-paced learning. This technique creates flexible rich learning environments that can simulate and maximize both the student's and teacher's potential while transforming traditional learning activities. This paper presents its absence and finds a heavy (over 80%) reliance on traditional methods of learning in Nigeria, less than 3% partnership with developed nations/organisations accompanied by low standard of learning. Therefore, the authors propose the introduction of a blended teaching model which can potentially improve learning while requiring partnership from other developed nations and non-governmental organisations to aid its sustenance.

Nigeria is located on the West Coast of Africa with 36 states and a recorded population of over 160 million people. Out of this population about 35 million people are students. The Ministry of Education controls the education system. The state and local government council authorities take responsibility for implementing policies for the state-controlled public education. The school plan is known as the Universal primary education scheme of 6-3-3-4 system grouped into Nursery, primary (6 years), junior secondary (3 years) ,senior secondary (3 years) and tertiary education(4 years). At primary school level, private schools in addition to teaching standard subjects approved by the government, offer Computer Science, French, and Fine Arts. All primary school pupils are required to take a Common Entrance Examination to qualify for admission into the Federal and State Government Secondary schools, as well as private ones. Primary education generally starts at the age of six for most Nigerians. Here the pupil spends six years (6) at this level to obtain school-leaving certificate.

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The Universal Basic Education (9-3-4), *UBE*, came as a replacement for Nigeria's Universal Primary Education scheme (the 6-3-3-4 system) (Labo-Popoola, Bello, & Atanda (2009). This system was designed to conform with the millennium development goals(MDGs) (Report of the Vision 2020 National Technical Working Group On Education Sector,2009). The *UBE* involves 6 years of Primary School education and 3 years of Junior Secondary School education culminating in 9 years of uninterrupted schooling. Transition from one class to another is automatic but determined through continuous assessment. The six years spent in primary school and the three years in junior secondary school are merged to form the nine years in the 9-3-4 system. Altogether, the students must spend a minimum period of six years in Secondary School. During this period, students are expected to spend three years in Junior Secondary School and three years in Senior Secondary School (Nigerian Education Profile, 2012). This scheme was abandoned in 2006 (Aluede, 2006).The scheme was monitored by the Universal Basic Education Commission, UBEC, and has made it "free," "compulsory" and a right of every child (Ahmad 2010) . The law establishing this stipulates a 9-year formal schooling, adult literacy and non-formal education, skill acquisition programs and the education of special groups such as nomads and migrants, girl child and women, Al-majiri, street children and disabled people (Aderinoye, Ojokheta, & Olojede, 2007). However, the implementation of the UBE failed in the country.

Statistics from the Nigerian Education Sector have shown that there are 54,434 public primary schools based on figures adapted from the 2006 National Personnel Audit of the sector. The data showed about 7,129 public junior secondary schools, with a total enrolment figure of 3,266,780 students and 24,422,918 pupils in all the primary schools(National population commission(DHS),2011) However, according to other data from the 2006 School Census, the country is said to have 87,941 primary schools (Nigeria National School Census (Primary). 2006, First Round). There are about 2.02m children in pre-primary schools; 500,000 illiterate adults in non-formal education, and 450,000 children in nomadic schools. Also World Bank data reported secondary school enrolment (% gross) in Nigeria at 44.05% in 2010(World Bank report 2012). Gross enrolment ratio is the ratio of total enrolment regardless of age, to the population of the age group that officially corresponds to the level of education shown. Secondary education completes the provision of basic education that began at the primary level, and aims at laying the foundations for lifelong learning and human development, by offering more subject or skill-oriented instruction using more specialized teachers (World Bank, 2012). The Federal Republic of Nigeria is made up of thirty-six States and the Federal Capital Territory. There are about two Federal Government Colleges in each state. These schools are funded and managed directly by the Federal Government through the Ministry of Education. Teachers and staff are Federal Government employees. These schools are supposed to be model schools carrying and maintaining the ideals of secondary education for Nigerian students. Admission is based on merit, determined by the National Common Entrance Examination taken by all final year elementary school pupils. Tuition and fees are very low approximately one hundred USD ($100) because funding comes from the Federal Government. These data indicate a low priority for adult education programmes.

According to a breakdown of the 2012 budget, 8.43% of the budget was allocated to education. In the budget unity colleges (secondary) received 3% (Budget office of the

Federal Ministry of Finance, 2012). Education is very poorly funded in Nigeria and has yet to meet the United Nations Educational, Scientific and Cultural Organisation (UNESCO) minimum budget recommendation of 26% of annual budget spending on education. Nigeria spends less than 9 % of her annual budget on education. Other African countries such as Botswana spends 19.0 %; Swaziland, 24.6; Lesotho, 17.0; South Africa, 25.8; Cote d'Ivoire, 30.0; Burkina Faso, 16.8; Ghana, 31; Kenya, 23.0; Uganda, 27.0; Tunisia, 17.0; and, Morocco, 17.7%. Any country that intends to develop educationally, must devote about 30 to 40 per cent of her annual budgetary allocation to the sector.

The National Policy on Education provides for adult and non-formal education as an instrument for lifelong education (Federal Government of Nigeria, 2004). Some educationists have noted the need for implementing adult education policy notably Haggai and Mang (2003). Nigeria like most African nations has given undue emphasis on formal education while apparently neglecting adult education. The implementation of the education policy in Nigeria was wrongly done and the techniques of learning poorly designed. We therefore reviewed empirical works and methodological lessons on adult secondary school education in Nigeria in other to construct the case for international partnership while examining education development in Nigeria (e-learning/traditional classroom). We also provide recommendations for a sustainable and effective secondary adult learning system in the country.

Trends in the Adult Education System

Recently the Nigerian education ministry acknowledged some of the numerous problems facing adult education. The factors indicated were majorly untrained adult educators, especially on basic literacy and posting of school teachers to man adult education programmes instead of experienced adult educators. One of the major challenges facing adult education is the learning system or mode of teaching adopted. It is a fact that a majority of the efforts made on revamping adult secondary education was politically masterminded. Adult education is a means of personal emancipation for the positive contribution to the society at any stage of an adult life. Hussain, Alhassan, & Kamba (2013) consider continuing education as that sub-set of adult education that seeks to positively link the needs and aspirations of individuals with educational activities, for development of their potentialities and for the socioeconomic and political development of a nation or state. This position is in line with what Knowles (1980) said when he reported that adult education included many of the subjects learned at school for those who never had the opportunity. Courtney (1989) had argued that adult education aims at providing lifelong education that prepares the individual for change and creates a dynamic frame of mind in the individual. Adult secondary education tends to fill the gap in individuals who by definition of education in Nigeria 6-3-3-4 system (a period of 6 years formal training) attends 3 years of junior and 3 years of senior secondary level of study which was previously missed. This process provides the platform for a possible tertiary education or a learned specialized skill. From our inquiry we found that out of 2,802 adult education centres about 80% of the education centres are privately owned and managed with little regulatory supervision from the government. This trend impacts negatively on effective teaching and supervision in the system.

Influence of Colonization

Adult and non-formal education in Nigeria is treated with levity and utmost neglect when compared with other regular educational activities in the country. This situation may be traced to the time of colonial rule in which the colonial masters concentrated on formal education that will provide teachers, clerks and catechists for advancement of their dual mission of trade and evangelism. Since they pioneered education in the continent this situation set a precedence that neglected adult education. To date, countries in Africa are faced with the complication and the problem of organising and administering adult education.

Nigeria recognized this fact and in The Third National Development Plan (1975-1980) a real effort was made by the federal government in promoting adult education policy this feat led to the establishment of adult education centres to teach and to conduct research into various aspects of adult and non-formal education (Baron, 2006). The essence of adult education policy is to get the adults, either as individuals or as a group, to learn and through learning to change their attitude and behaviour. From 1980 to 1999 an Agency for mass education was established in all the 30 states of the Federation including Abuja, though at present most remain non-functional. Some of the fundamental programmes put in place by all levels of government in Nigeria include: sandwich programme, nomadic education, women's adult education programme, distance education programme, basic and post basic literacy programs.

E-learning System in Developing Countries: Nigeria

Learning technology simply means the application of technology for the enhancement of teaching, learning and assessment. Learning technology includes computer-based learning and multimedia materials and the use of networks and communication systems to support learning. E-learning therefore, involves multimedia learning, technology-enhanced learning (TEL), computer-based instruction (CBI), computer-based training (CBT), computer-assisted instruction or computer-aided instruction (CAI), internet-based training (IBT), web-basedtraining(WBT), online education, virtual education, virtual learning environments (VLE) i.e., learning platforms), m-learning, and digital educational collaboration. These alternative names emphasize a particular aspect, component or delivery method. E-learning entails numerous types of media technology, applications and processes that deliver text, audio, images, animation, satellite TV,CD-ROM, streaming video and computer-based learning, as well as local intranet/extranet and web-based earning (Tavangarian, Leypold, Nölting, Röser, & Voigt, 2004). Horton (2005) defined e-learning as the use of internet and digital technologies to create experiences that educate our fellow human beings. The instructional technology council (ITC, 1998), as well as the National Center for Education Statistics (Waits & Lewis, 2003), define e-learning as the process of extending learning or delivering instructional materials to remote sites via the Internet, intranet/extranet, audio, video, satellite broadcast, interactive TV and CD-ROM. The e-Learning technology enables easy interaction between the learner and the contents that is having a great Human-Computer Interface (HCI).An important goal of e-learning systems is to deliver instructions that can produce equal or better outcomes than face-to-face learning systems. To achieve the goal,

an increasing number of studies have been conducted over the past 20 years to address the issue of what antecedent variables affect students' satisfaction and learning outcomes and to examine potential predictors of e-learning outcomes (Ahmed, 2010; Saba, Rehman, & Sulong, 2009).

E-learning is majorly information systems at work. Based on a review of 100 studies, DeLone and McLean(2003) showed a more integrated view of the concept of information systems (IS) success thus formulated a more comprehensive model of IS success which could be applied to adult secondary education(Figure 1). This IS success model identified six constructs that are interrelated and interdependent: system quality, information quality, use, user satisfaction, individual impact and organizational impact (Holsapple & Lee-Post, 2006). E learning has proven to be efficient and effective as a method of learning. The success of this learning technique may depend on the attainment of success at each of the three stages of e-learning systems development: system design, system delivery and system outcome (Holsapple & Lee-Poo, 2006). In Nigeria for instance most of the e-learning campaigns are within the University and University distance programmes.

Data Collection

Here we interviewed 120 staff and students of various adult e-learning centres in North central Nigeria to obtain qualitative data on their e-learning experience as well as their understanding of the program. The instruments used for this study were structured questionnaire, personal observation and short interviews. The use of ICTs in Nigeria and African countries generally is increasing and dramatically growing without corresponding utilization or application to learning systems (Table 1). However, while there is a great deal of knowledge about how ICTs are being used in developed countries, there is not much information on how ICTs are being used by teachers in developing countries (Tella, Toyoba, Adika, & Adeyinka, 2009). Technologies available in classrooms today range from simple tool-based applications (such as word processors) to online repositories of scientific data. Others are handheld computers, closed-circuit television channels, and two-way distance learning classrooms. Prensky (2005) asserts that even the cell phones that many now carry can be used to learn. Many regular private and public secondary schools in the country are now infusing ICT into their teaching activities. Our data   showed the absence of e learning facilities in most secondary adult education centres. This could have implications in the low interest shown by students and the resultant low quality of students graduating from such adult education canters. Thus the learning systems need evaluation. Most of the teachers in the centres have low IT training just as Tella et al. (2009) noted that it is not every teacher in the country today that is now applying the use of ICTs during class lessons (Tella et al., 2009). Current findings by Nwana (2012) also revealed acute shortage of e-learning materials such as on-line/internet-connected computers, e-mail facilities, multimedia television, multimedia computer and digital library.

Adult Literacy Rate

The UNESCO out-of-school data in 2010 revealed that 10.5m Nigerian children are not in school, this trend portents future challenges for the government towards providing

substantive adult primary and secondary education. By definition adult literacy rate is the number of literate persons in the population from 15 years and above, whereas literacy is the ability to read and write in any language with understanding. About 34.8m adults in Nigeria are considered illiterate, according to 2009 data from UNESCO, this ranked it the highest in sub-Saharan Africa. Efforts to challenge this problem have not been successful because the proposed solutions are politically motivated rather than addressing the real sectorial issue. This is obviously seen as wives of political office holders in Nigerian over the years kept on reinventing one mass literacy programme after another without real commitment.

Traditional vs. E-Learning Technique

E–learning technique especially multimedia has been effective in increasing productivity and retention rates. Research has shown that people remember 20% of what they see, 40% of what they see and hear and about 75% of what they see and hear and do simultaneously (Lindstrom, 1994). The use of multimedia has also been shown to elicit the highest rate of information retention and result in shorter learning time (Ng & Komiya, 2000). Conventional teaching methods have shown to be ineffective alone in improving students' interest, achievement and retention, this challenge worries many educationists in Nigeria (Tom, 2011).

Teaching strategies adopted by teachers influence the cognitive, affective and psychomotor outcomes. Over the years traditional face-to-face method has been used in the learning system of most schools in Nigeria. Though some private schools have incorporated the use of information systems but this is still largely a challenge to government owned secondary schools. It is observed and well documented that adult schools use mostly face-to-face learning system with little or no e-learning incorporated (Table 2). The use of face to face learning was significantly higher when compared with other teaching strategies.

Community and Collaborative Intervention

Currently, there are existing collaborations between education institutes and international organisations with the purpose of making education accessible to the general population. However, these collaborations   do not address issues of effective teaching techniques or models for delivery especially in adult education. A review of some cooperation/collaborative intervention are either with inter-Agency cooperation or collaboration with international partners. Examples UBEC pursues and implements critical sub-sector related programmes in collaboration with other agencies with specific responsibilities within the Federal Ministry of Education. Achievements recorded here are production and distribution of the 9 year basic education curriculum book and evaluation of training programme son 9-3-4 system, This government organ (UBEC) has attracted financial and technical supports from international development partners (IDPs) prominent among which are:. Japan International Cooperation Agency (JICA) 92004-2008), Korea International Cooperation Agency (KOICA)(2010),China, The World Bank, UNICEF and USAID are supporting states to fast-track the achievement of EFA goals through support funds under the EFA-FTI funds. British Council is currently working on English language improvement on teachers (2011). These areas of

collaboration are mainly centred on building of classrooms. This is lopsided and never addressed the issue of developing effective teaching methods nor adult education improvement.

Table 1

Elements of E Learning and Classroom Technology in Adult Secondary Education Centers in Nigeria

Variables	Presence in schools (%)	Usage (%)
Fixed Computers (desktop)	20	10
Audiovisuals (e.g., projectors)	X	X
Internet facility	X	X
Traditional face-face learning	100	100
Lesson Note dictation	98	99
e- library	X	X
shelve library	12	<5
interactive TV	X	X
cd-rom	X	X
video streaming	X	X
animations	X	X
digital education collaboration	X	X
satellite broadcast	X	X
e-learning experience of teachers	9	<7
access to online materials	<2	<2
students ownership of mobile phones	100	100 (for communication)
ownership of mobile phones/tablets	100	<4 (learning aid)
Functional e-mail (students and staff)	20	<1

X= refers to no presence, data were generated through inquiry

97
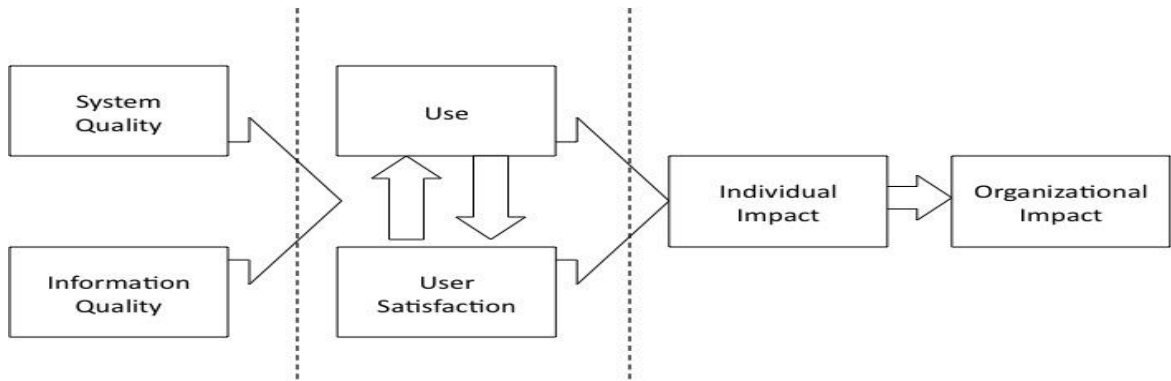
Figure 1. Information systems success model. Adapted from DeLone & McLean (1992)
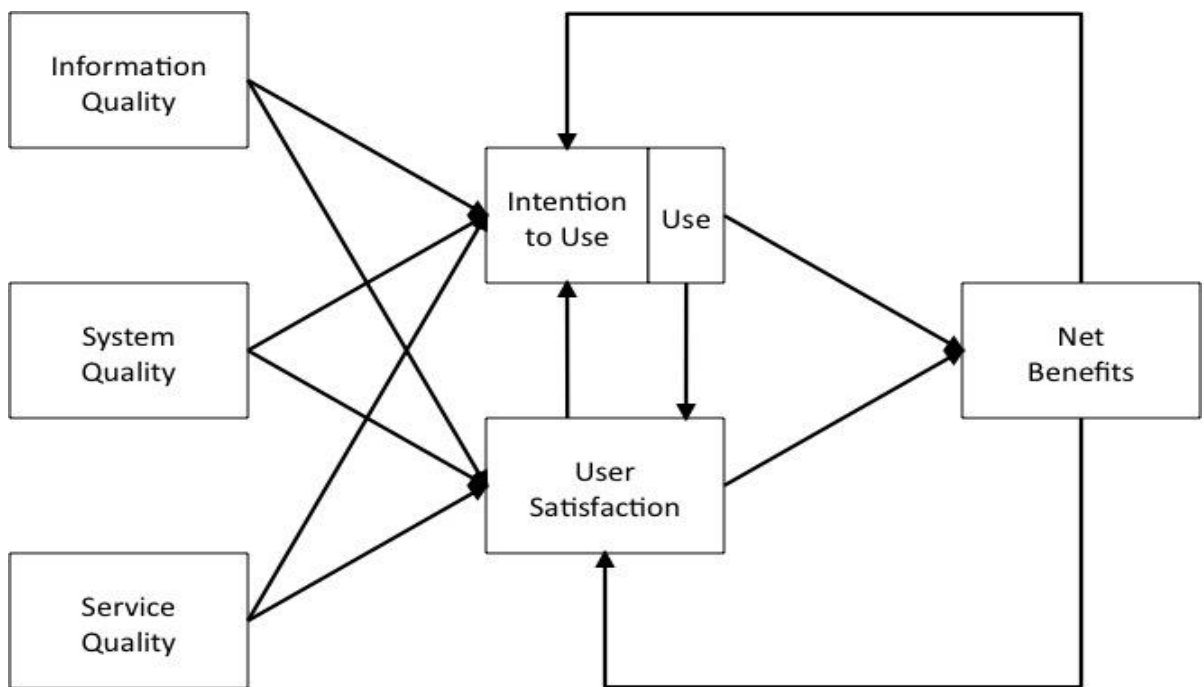
Figure 2. Updated information systems success model. Adapted from DeLone & McLean (2002).

Table 2
:*Evaluation of Teaching Technique in Adult Schools at Secondary Education Level*

Strategy	Frequency (%)	Relative (%)
Active learning	8	2
In class clicker use	20	5
Cooperative learning	6	1
Assignments	30	9
Teaching with cases	8	2
Social networking tools	0	0
e-learning	>2	0.2
m-learning	>1	0.1
Lecture strategy	99.9	80
Inquiry guilded learning	5	2
Discussion strategy	10	0.7

Conclusion and Recommendation

For effective pedagogy, incorporation of new teaching strategies into traditional techniques so as to maintain intellectual engagement, connectedness to the wider world, supportive classroom environments, and recognition of difference   should be implemented across all key learning and subject areas. Blended learning or hybrid learning refers to classroom aids, laptops and also approaches in which traditional classroom time is reduced but not eliminated, and is replaced with some e-learning strategies. In other to achieve effective adult education system at secondary level and to systematically address the lopsided nature of attention to this class of students a shift to a blended model of learning i.e. one that combines face to face, online and digital learning is ultimately an important next move for Nigeria and most countries in sub Saharan Africa to achieve qualitative and high literacy level. We have to bear in mind that in some few regular schools students have access to high quality teachers and a diverse array of courses but those schools are very expensive and do not even exist in the adult school system. Blended learning is student-centred in its approach, allowing students and schools to use time and resources more flexibly than in traditional school environments. We observed that e-learning strategy is minimal and in some cases absent in adult secondary school system and may contribute to poor results and attitude seen in students of such school systems. Deprivation, sense of loss and inferiority complex sets in therefore, affecting the adult education programme negatively. We recommend a policy shift from the traditional learning technique to a mix of face-to-face, e- and m-learning strategy. Ultimately blended learning is not just integrating online content or using new technologies but a type of learning that requires an effective teacher to guide and support student learning and activities.

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BENEFITS, CHALLENGES, JOYS, AND SUCCESSES OF STUDY ABROAD

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ABSTRACT: This paper discusses study abroad programs for graduate students in adult education, setting the background for the short-term trips to Sweden. Participants from the two trips responded to a survey about their experiences and their observations are shared here. In addition, insights and lessons learned by the instructor, the local hosts, and the participants are presented.

Interest and participation in study abroad programs have been growing steadily since 2005 (Commission on the Abraham Lincoln Study Abroad Fellowship Program [Lincoln Commission], 2005; Fuller, 2007; Institute of International Education, 2011; Taylor & Rivera, 2011). Although the Lincoln Commission concentrates specifically on undergraduate study abroad opportunities, their published goal is to have one million students participating in study abroad by the 2016-17 academic year. The Lincoln Commission (2005) emphatically states that "what nations do not know exacts a heavy toll. . . . it [is] essential that college graduates today become globally competent" (p. 3). Because the Commission believes study abroad is so crucial, they have obtained funds for financially supporting undergraduate students who wish to participate in overseas educational opportunities. Information on graduate student study abroad, on the other hand, is limited; only one study addressed the idea of study abroad specifically for credit for graduate students (Linder & McGaha, 2013).

Short-term study abroad programs (1-5 weeks depending on the author) account for about 50% of the study abroad offerings (Coryell, 2011). "Adults may find that short-term programs fit better within financial limitations and time constraints of work and family" (Coryell, 2011, p. 4). Harris, Belanger, Loch, Murray, and Urbaczewski (2011) discuss the advantages and disadvantages of short-term study abroad, including advantages such as affordability, timing, minimal disruption of family life and jobs, and concentration on a single country. Disadvantages include recuperating from jet lag, limited amount of free time, big up-front time commitment for faculty, and limited visits to more than two places. They also include a hoped for advantage in their comments that "short-term study abroad experiences can create an interest in foreign travel" (Harris et al., p. 20). Several other authors also address the advantages and disadvantages of study abroad (Anderson,

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Lawton, Rexeisen, & Hubbard, 2006; Dwyer & Peters, 2004; Orndorff, 1998; Rhodes, Biscarra, Loberg, & Roller, 2012).

The benefits to the study abroad experiences include such things as immersion/exposure to another culture, understanding diversity more thoroughly, including collegiality among the program participants, and increased intercultural sensitivity (Anderson et al., 2006; Dean & Jendzurski, 2013; Dwyer & Peters, 2004; Franklin, 2010; Kostovich & Bermele, 2011; Orndorff, 1998; Rhodes et al., 2012).

Kostovich and Bermele (2011) concluded their discussion with "While conducting and leading a study abroad experience can be challenging, the benefits are worth your while" (p. 310). For their discussion of the challenges, they identified legal issues, health and safety issues, natural events, and external events such as acts of war. According to Harris et al. (2011), additional challenges were related to balancing educational activities with free time; being well planned out, yet flexible; and, in general, finding a balance between all aspects of the program being offered.

The logistic needs and challenges of any program, whether short or long, include the program format, passports and visas (if applicable), health and safety issues of participants, size of the program, insurance, accommodations, on-site arrangements, and opportunities for reflection on the experiences.

This paper is drawn from experiences derived from two offerings of short-term study abroad courses for graduate students, which together included a total of 35 participants. As previously mentioned, the challenges can sometimes be great to get adult education graduate students to attend study abroad courses—even for relatively short time spans. Not only do the students have the role of being a graduate student (in most cases, these were doctoral students), but they also have other major roles such a spouse, parent, and worker. On top of the time constraints, the costs associated with study abroad are somewhat prohibitive due to other school expenses. However, given a "favorable" scenario for travel and an affordable cost, the University of South Florida (USF) Adult Education program was able to provide participants with a reasonably priced study abroad experience.

The key to affordability for these trips was that participants had access to cost-free lodging for a week; that decreased the expenditures considerably since Stockholm, Sweden is a fairly expensive destination. In addition, Carpe Vitam, US provided the expenses for the two resource personnel.

To set the stage, 22 doctoral students participated in the 2010 study trip: 5 males, 17 females; 6 were minority students. In the 2012 trip, 13 participants were primarily doctoral students (3 were masters level), including four males and nine females, of which six were minorities. According to Salisbury, Paulsen, and Pascarella (2010), 81.8% of the students participating in study abroad programs are white. The number of minorities for both the USF trips was higher than the national average for study abroad trips. The

number of females most likely was high because the number of females in the USF graduate program is higher than the number of males.

The program consisted of exposure to the Swedish culture, understanding a variety of aspects about the history of Sweden, and the current means of operating the national systems for facets of Swedish life such as politics, medical care, and work. Two external consultants--leading experts in focus group research--instructed the participants in techniques of how to utilize and operate focus group research methods. Upon return to the US, students were expected to complete a focus group research activity related to perceptions of cultural differences. For another activity, in an attempt to increase self-reflection, participants were asked to keep a journal of their experiences.

So, what were the benefits, the challenges, the joys, and the successes of these trips abroad? To begin the process of identifying these pieces, the participants in the program were asked to respond to a fairly lengthy questionnaire. Some of the results were expected, others were not. Seventeen responses came from the 2010 group; 11 from the 2012 group. Seventeen females responded, plus nine males, and two who chose not to identify their gender. The USF participant responses included many benefits and challenges.

Benefits fell mostly under the themes of opportunity, exploration, and experience. The benefits of opportunity refer to the opportunities to travel, learn, and receive course credit. The benefits of exploration were generally in reference to appreciation for Sweden's historical sites, public transportation, and to visit universities and schools. The benefits of experience refer to a great preference and appreciation for experiential learning over formal learning and an appreciation for the overall experience.

For the USF programs, the challenges were primarily both program-based and participant-based. A strange series of coincidences left the 2010 program without its prearranged speakers for two of the days and on-site alternatives had to be hurriedly arranged. One participant had a major tooth problem and our local host, who was to provide information those same two days, had to take that participant to the dental clinic on both days.

The participant-based challenges included things such as no matter what was provided for free, nothing satisfied everyone. Someone was always unhappy with something—whether it was the facilities (lodging), the food, the intermittent internet connections, or the lack of sufficient free time.

One additional, and specific, challenge of concern was the "ugly American" syndrome. In 1958, Lederer and Burdick's book described the "Ugly American" stereotype as a pejorative term used to refer to the perceptions of behavior exhibited by Americans abroad—perceptions that Americans were loud, thoughtless, arrogant, and incompetent with intense ethnocentric behavior. Unfortunately, for these trips, some of this did occur to some degree—some things were quite obvious, but some were more hidden.

Challenges were also noted within the themes of attitude and exploration. Several participants either noted displeasure with the negative attitudes of their fellow classmates or revealed negative attitudes of their own within their responses.   A few participants seemed to take issue with what areas of Sweden were explored and why. Some felt that only a few of the sites were beneficial to the learning process and others were arbitrary (this primarily seemed to be directed at the trips to a couple of museums that represented cultural aspects of Sweden's history.).

Other challenges included illnesses/accidents, a stolen wallet, flight delays and missing luggage, getting everyone there at the same time, and returning to the US okay. One totally unexpected occurrence was that citizens of some countries were banned from traveling to Sweden because they had to be fingerprinted and provide hair samples ONLY at the Swedish Embassy in Washington, DC. Even after jumping through these hoops, there was no guarantee they would be able to obtain a visa and be permitted to travel to Sweden. The bureaucracy and the additional expenses made the trip prohibitive.

The joys identified by the participants themselves included the wonder of a different culture and the setting. One participant rose early every morning just to explore the scenery areas to look for moose and deer. The bulk of the joys were under the themes of camaraderie and the overall experience. Participants really enjoyed the socialization and bonding that took place with their classmates, professors, and locals. However, most of them seemed to be more focused on bonding within the group rather than the locals. Some of the participants believe that the friendships made will last a lifetime.

Success by definition would include the attainment of something desired, planned, or attempted. Each trip abroad had both expected and unexpected successes. The camaraderie of groups of participants who were housed together, for the most part, was highly successful; as previously mentioned, some friendships for life developed. Several participants reported that their "dream of a lifetime" was realized. The desire to travel and learn in and about other cultures was instilled in some of the participants, along with the desire to continue traveling. There was a change of attitude toward travel abroad by some participants—one participant who had been leery about traveling abroad for most of her life has since applied for a Fulbright abroad position.

Several participants, who were exposed to and completed assignments in focus group methods, utilized those techniques in their dissertation research. Four participants' dissertations from the first group included studies directly related to international/cross cultural areas; two additional participants are still in the writing stage, but most of the other participants are demonstrating increased awareness of diversity and cultural issues in the development of their topics. The second group is still in the coursework stage, so few specifics are known about the topics of these participants.

Insights Gained and Lessons Learned

Insights gained and lessons learned that follow come from the instructor, the local host, and two of the study participants.

The Instructor

After the first group, I swore I would never take a group abroad again—it was too draining of an experience; however, after the passage of time and a lot of reflection, I decided to try again with improvements based on our experiences from the first trip. I was pleasantly surprised when the second trip was much smoother and more enjoyable for me. I believe that a large part of that was based on the lower number of participants and the changes implemented after the first trip. Besides the smaller number of participants, the other changes related to logistics and program improvements. Logistics covered everything from transportation to program improvements.

During the first trip, we used a bus to pick up and deliver the participants to/from the airport to the living area. Then, during the week, all individuals were given bus passes so they could go on excursions or explore the city during their free time. For the second trip, although we gave them bus passes again, the primary mode of transportation was cars. This allowed us to be more flexible in some planning. For the second trip, cars shuffled participants as they arrived, so the first arrivals did not have to wait for the later arrivals. However, in both cases there were late arrivals, necessitating individual attention. One plane was numerous hours late (without accompanying luggage, so the use of cars allowed us to wait until the participants' emergence from customs and to stop at a near-by store for survival toiletries and clothes.

I asked people to keep a reflection journal for both trips. For the first trip, the variety of formats was "astounding"!! During the second trip, I provided a basic notebook for their journals—this made it easier for everyone to keep track of their own journals and emphasized the importance of the reflection journals.

Perhaps the biggest problem was the intermittent internet service. Sometimes the connections worked, sometimes they did not. Our location for the classes and lodging was not in an urban area and service did not always work. Next time I would be sure that we emphasize and forewarn the participants about the intermittent internet service more often from the beginning.

Because of a series of mis-events with speakers, and based on experiences with the previous trip, I spent the first morning introducing the participants to Swedish culture. This was followed by trips to two museums and a basic introduction to the city, so everyone could get quickly oriented to Stockholm itself. Each trip did get to visit two schools, but in general, the groups probably would have liked to visit additional ones.

The Local Host

From unawareness to we reaped what we sowed describes the occurrences experienced during the two study abroad trips. The first trip was a trial-and-error event for all of us. As the local host, I and W. James from the University of South Florida, who was leading the group, arranged the trip. Informational meetings had been held prior to departure regarding life in Sweden and what might be different from an American perception. For instance, the lodging included cabins on a campground (on the Baltic Sea). Though a beautiful setting, it was basic living; however, the cabins each had their own bathroom and kitchenettes.   Everybody signed up willingly, doing it with a view that this was a wonderful opportunity to experience "the other side of the world," to get a passport and travel outside the US, to challenge themselves, and/or to live life outside of their comfort zone for a short time.

Those participants who regarded themselves as global travelers did not see primitive living in cabins with bunk beds as a problem, as long as there was running water and warm rooms. However, the experiences varied within the group. For some of the participants who viewed life as a *glass half full,* it was a wonderful new experience with different types of food, excitement about a different language, struggling with currency, new customs in people they met, green pastures outside the window, the beauty of brown and black deer that were outside the cabin every morning, and an opportunity to learn about a different culture.

Then there was the group of participants who viewed life as a *glass half empty*, some who felt that they were global travelers. There were problems from the first day. Living accommodations were not as comfortable as some people had expected, or that the quality of accommodations was unevenly distributed because some participants had better rooms than others, tight living space with three people sharing a four-bunk bed room was not enough space for luggage and all the accompanying personal items, and/or there was poor access to internet on the campground. Additional complaints included things such as Swedish coffee was too strong in comparison to US coffee; potatoes were served with every meal; dissatisfaction with every little thing; too much walking; charges of unfairness, favoritism, racism; and other sorts of things that occurred.

The second trip, two years later, was created and based on lessons learned from the first one. Information, education, knowledge, and insight were all important ingredients when planning this trip. This time the group had to be smaller, since it seemed obvious that more nurturing was needed by some of the participants.

The smaller group improved in many ways (not financially when making ends meet for the university), but as far as comfort, and more lasting exchanges before, during, and after the trip. The group had an opportunity to learn from the participants from the previous trip two years earlier. Based on the emphasis during the second trip, participants worked on identifying intercultural competencies (ICCs), categorizing the ICCs, and discussing the ICCs using stories to understand what was being considered as ICCs.   A definition began to be formed about what it means to be a "globally competent"

person. It was agreed that social intelligence was a very important competence to have. It was also agreed that this competence varied by individual, not by nationality or citizenship. But, within the context of this situation, people who live in the US may not be as high in certain aspects of *social awareness* or *relationship management* as they relate to other countries, because of the size of the US. So, perhaps social awareness and relationship management may be linked to cultural competencies (language, customs, etc.). When Americans travel within their borders, they have a mix of cultures to assimilate. Within Europe and Asia, many of the countries are similar in size to some US states. So, to interact on a daily basis in these smaller countries, citizens would have learned some specific cultural aspects of other countries. Americans do not have to know four different languages as they travel through the different states. Therefore, the actual size of the US may be one reason that social awareness and cultural competencies are not as high as in other developed countries. Americans seem to live in a sheltered environment in terms of cross-cultural competence and understanding of other cultures.

Good stories from the first trip were shared and these included our bad experiences as well as some of the participants' bad experiences. During discussions in the second trip, comments made by the participants from the US included the observation that there was a possibility that US citizens are generally not culturally competent to work/study/travel abroad. Our experience supported some of those statements--and that the study abroad trips arranged by many universities are just snapshots of life outside the US. Most of these trips are not long enough to provide a true, in-depth sense of culture. One additional reflection that was made is that America still "owns" globalization. American-owned businesses can be found in most major cities in the world, dominating the market in their respective categories. American-made movies, television shows, and music videos are shown on a far higher percentage of screens around the world than local film productions (Hunter, 2004). American colleges and universities are still seeing a surge in applications of international students from countries such as China. America's attitude on solving military conflicts in the world has been noticed by the world outside of the US.

At least one specific dissertation at the University of South Florida evolved from these experiences. Input from the participants assisted in the development of the study entitled *Affective Components Perceived to be Important in Today's Global Society from a Cross-Cultural Perspective* (Wallenberg-Lerner, 2013). The major professor on that committee was the same person leading both of these trips abroad. I hope the knowledge gained from this study will continue to review research related to other cross-cultural perspectives reviewing knowledge and behavioral components.

The Participants

Participant 1: During my study abroad trip there were many observable benefits, success, and joys experienced. Conversely, there were definitely challenges and problems that occurred.

Regarding list of benefits, topping the list is the concept of traveling to expand knowledge. Knowledge is often treated as something that is not only acquired formally

but, localized via educational resource limitations. In other words, learners sit in a classroom and expect to learn the "absolute" truth about other cultures, but they are restricted to textbooks and articles; simply being peer reviewed or highly recommended does not thwart the threat of bias. In light of this, the idea of following in the footsteps of Kolb (1984) as well as Kolb and Kolb (2005) by attempting to engage in experiential learning is a huge benefit. It gave me and my entire cohort the opportunity to form our own opinions about adult education outside of the US and Swedish culture, rather than developing opinions based on literature.

In my opinion, a great success/joy of the trip was attributed to two unexpected learning experiences. The first was coming to the realization that the majority of Swedish people are not tall, blonde, and blue-eyed. I recall one of my male classmates in particular informing us that he was awaiting the quintessential unenhanced blonde to cross his path so he could ask her out. The moment he anxiously anticipated did not occur. Contrary to preconceived notions, Sweden was far more diverse than any of us could have ever imagined. I felt as though I was walking the streets of Manhattan rather than a Nordic country. After some inquiry, my classmates and I discovered that Sweden took in the largest population of Iraqi refugees in the world post 9/11. This explained the large population of Middle Eastern residents we saw while out and about. The other realization was that socialism did not at all appear to be how it was portrayed in the US. As we paid our heavy taxes for small items such as hats and magnets, we became privy to the process of where our money went. As it was expressed to us by an American expatriate on a bus, all of this money was directly applied to necessities such as daycare, healthcare, and parental leave. Because of these funds, Swedes could not only rest assured that their healthcare and the healthcare of their children were not in question, but also that they received paid parental leave for both parents, whether gay or straight, for the birth of their children. Parental leave time ranged from three months for the co-parent to 15 months for the parent who carried the child. This, however, was not the most shocking aspect of socialism. The most shocking aspect was realizing that unlike the way it is portrayed in the US media, it does not require that everyone live in poverty. It is more than common for Swedes to be wealthy. Our new perception of socialism was that it seemed to be more grounded in an ethic of caring, rather than simply leveling the playing field. I always consider it a success when common stereotypes are dispelled.

A major challenge of the trip in my opinion was resistance to experiential learning. As discussed earlier, in order for experiential learning to take place, an individual must possess the ability to be open to emerging into new experiences, observing things through different lenses for a clearer perspective, conceptualizing abstractly, and problem-solving for practicality (Kolb, 1984; Kolb & Kolb, 2005). Of the abilities listed by Kolb, the one that was lacking and consequently creating challenges was being open to emerging in a new experience.

I felt that a select few of the students (mostly from the first trip) arrived with not only packed luggage, but with their personal American yardsticks. Although they claimed they were open to new experiences, they only seemed to be open to a familiar experience. Based on their behavior, they came to Sweden to have an American experience in a

foreign land. There was absolutely no interest in engaging in ethnography of any sort. Perhaps there were so few of the participants with this mentality on the 2012 trip, because they had heard about accounts of "bad behavior" from the first Sweden trip.

Participant 2: The participants in the study abroad programs had diverse backgrounds, travel experiences, and different purposes for joining the trip. Thus, many problems, challenges, and joys were experienced. The joys of this trip included hanging out, relaxing, and bonding with the professor and fellow cohorts, experiential learning without boring PowerPoint presentations, enjoying Swedish culture and food, and strolling along exotic streets.

The challenges were many. The logistics of matching the goals of the course and activities in a foreign country outside the familiar campus setting was a big challenge. Satisfying the different needs, interests, and tastes of many participants was another. There were problems between participant groups. Some individuals complained that the other participants had rude manners, personality difficulties, and inflexible attitudes.

Some participants mentioned the cultural competence level of other participants. Some examples included things such as all the participants stayed at the same small cabins in the rustic setting in the outskirts of Stockholm; however, some enjoyed the camping aspect of it as relaxing and a good break from the routine of day-to-day urban life in America while other participants loathed the same cabins as beneath their usual standards. I would like to quote my favorite phrase from Milton's *Paradise Lost* (1674), which seems to explain this situation perfectly: "The mind is its own place, and in itself Can make a Heav'n of Hell or a Hell of Heav'n" (Book 1, lines 254-255).

I also observed that some participants brought peanut butter believing they would not find acceptable food locally. Sweden is one of the most developed countries in the world. Many participants raved about the Swedish food. If the peanut butter participants were among them, they took the first step to come to accept and understand another culture. [Note from WBJ: the first group wanted to know if they should bring toilet paper and/or pillows.]

My personal experience and research mostly show that the length of stay abroad is positively related to the development of cultural competence (Hamad & Lee, 2013). Cultural competence is a set of congruent attitudes and behaviors to enable people to function effectively in cross-cultural situations (Cross, Bazon, Dennis, & Isaacs, 1989). The word *culture* is included in the concept, which Hofstede famously defined in his book *Cultures and Organizations* (1991). Culture is the collective programming of the mind distinguishing the members of one's own group or category of people from another. In other words, cultural competence is an ability to identify one's own values and views about their own culture and the ability to learn and build on different norms in other cultures. Our stay was short. Although it may seem hard to expect the participants to gain cultural competence during such a short trip, there is a possibility of reinforcing negative attitudes toward other cultures if the participants visit another country/culture with ethnocentric attitudes.

For this type of short study abroad trip, all the participants need to bring with them is a positive attitude. Accept the differences, try to enjoy the differences, and learn as much as you can under the given circumstances. Be empathetic to the planners and leaders of this study abroad course. They have to consider so many factors including unexpected events (some study abroad participants have even disappeared or died!). Have gratitude and appreciation for the experiences and for the efforts that went into providing the experience.

Concluding Observations

The foibles of human beings underlay both trips. At times, it appeared that no matter how much we did, someone was not happy. Probably even if we had stayed in a five-star hotel, some individuals still would not have been happy. However, seeing the impact of even a short study abroad trip on some of the participants made the entire effort worthwhile. From the participants who wrote that their lifelong dreams had come true, to the participants who used their experiences to impact their doctoral research, to a new change of attitudes toward traveling abroad, to the camaraderie that blossomed, and to the experiences that everyone enjoyed, a deep and profound impact did occur for some of the participants and that made the entire experience worth all of the effort.

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ADVANTAGES OF GRADUATE PROGRAMS WITH INTERNATIONAL COMPONENTS

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ABSTRACT: The United States is facing an education and skills crisis (National Commission on Adult Literacy, 2008); there is not a shortage of labor. Rather, there is a shortage of talent. In the modern workforce, desired skills and abilities include professional behaviors in the workplace, a strong work ethic, effective oral and written communications, strong interpersonal skills, critical thinking/problem solving, up to date informational technology skills, and the ability to work in multicultural teams. Due to the global nature of the 21st century workforce, international components are increasingly important parts of graduate education. The ability to effectively interact with people of different cultures can enhance the educational experience of adult student learners. Exposure to different cultures also promotes a new worldly perspective. Mental, emotional, and spiritual engagement in international education can create pathways of transformation by creating meaningful and holistic experiences. This paper explores the existing literature on the benefits for adult learners of graduate programs that include international components such as emphases on globalization, diversity, cross cultural relationships, cultural competence, and transformative learning that can lead to multifaceted workforce readiness.

It is an exciting time to work and study in the higher education system in the United States. Technology is advancing at a rapid pace, real and virtual learning spaces are evolving and improving, and unprecedented access to information often "flips the classroom." At the same time, the 21st Century workforce is also evolving, and the skills and abilities need to compete in the workforce are global in nature. As Jack Welch points out, "globalization has changed us" . . . we now "[search] the world, not just to sell or to source, but to find intellectual capital—the world's best talents and greatest ideas" (as cited in Kegley & Blanton 2010, p. 446). Graduate programs can and should respond to these current trends. In this paper, we will discuss the importance of international components in graduate-level programs of study. Specifically, we will review the literature in the areas of the effects of globalization, the importance of cultural competency, components of multi-faceted workforce readiness, and curricular implications.

Effects of Globalization

Merriam-Webster defines globalization as a process of standardization of everyday life experience around the world. While globalization offers many possibilities, it also raises the expectations of new standards of living on a global level, which cannot always be uniformly met. Globalization as a term entered public use in the 1990s, and one of its

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most prominent features is the disappearance of economic and financial borders. Globalization is both emphasizing and minimizing differences in the world. The world is to be perceived as a whole as each part of it is to have its own identity and place. Global interactions of today are characterized by both cultural homogenization and heterogenization (Wilpert, 2009). Criticisms of globalization include the possibilities of exploitation, extremism, instability, and Western dominance (Weber, 2007).

According to the Bureau of Labor Statistics (2012), major industry sectors affected by globalization include IT, healthcare, leisure and hospitality, retail, and professional and business services. When it comes to industries, most successful world companies are in the fields of banking, oil refining, and motor vehicles/parts (Sledge, 2009). Fortune Global 500, a list of the top five hundred global companies ranked by revenues, reflects the globalization process (CNNMoney, 2013). In 2008, forty new companies joined the list, and five of them were from China. Moreover, in 1995 the list included 26 nations, and in 2009 it expanded to 37. Countries represented include the USA, Japan, France, Germany, UK, Switzerland, China, etc. On a regional scale, in 2009 most Fortune Global 500 companies were from Europe and North America, which is likely to change in the following years. The global competition spread out from economy to other areas of human activity as well.

According to Bersin (2013), local businesses of today are globally connected. Not only are local companies growing, but already globalized ones are experiencing the pressure of adapting and developing local talent. Movement of economic activity from Europe and North America to Africa, Asia, and Latin America produces problems in managing strategy, people, costs, and risks on global scale (Dewhurst, Harris, Heywood, & Aquila, 2012). Globalization is a multifold process because it involves all of those issues. Some multinational organizations support the localized efforts, and one of the important ones is the promotion of education (Eddy, Hall, & Robinson, 2006). In terms of human capital, one of the recommendations for successful adaptation is to encourage the development of core competencies and cultural standards, while also leaving room for local training and assessment (Bersin, 2013). Managing people is a shared responsibility of education, businesses, and society as a whole. It is argued that globalization results in transformations of identities (Wilpert, 2009). These findings are applicable for the future development of graduate education.

Globalization changes the way society looks at values, expectations, and education and can enable a purposeful and multifold change in knowledge, skills, behavior, and attitudes for the betterment of the society (Drake, 2011). In the 21st century, development of global consciousness through education is a way of preparing people to live in the modern world. UNESCO's Global Report on Adult Learning and Education from 2009 states that living in the knowledge society puts a strain on adults who constantly need to obtain new information, skills, and possibly re-examine their values. Globalization, a process necessarily related to the feelings of uncertainty and insecurity, can be lessened and managed through carefully planned and executed international education efforts (Schrottner, 2010). Globalization and educational change go hand in hand together since the main resources of today's economy are information and knowledge.

Internationalization of education affects the content of adult graduate programs but also the very nature of higher education institutions. Globalization is followed by the idea of constant development. Since graduate programs that prepare professionals and educators are diverse and dispersed, they often welcome the international collaborations and exchanges of ideas.

Furthermore, graduate programs for professional and educators have a significant role in the development of society. Education is part of the solution for world problems such as illiteracy, poverty, and inequality - social injustice and disparities can be mitigated by education. Graduate students from across the world benefit from being involved in education; they have an improved standard of living, a better chance to take care of their health, and are better able to form and express their views. Not only do graduate education programs benefit from a curriculum that addresses globalization, but society as a whole is improved by putting more efforts into education. In order for graduate programs to provide relevant content and to thrive, they need to include a curriculum that focuses on globalization and current trends. The programs also need to address cultural competency.

The Importance of Cultural Competency

The world as we know it is a global system made up of many intertwined international outlets. An increase of goods, services, and capital are driving economies to interact on a much larger scale, while American companies are investing in foreign markets and economies at much faster rates than ever before. Given that finance, trade, technology, and information now move relatively freely across national borders, governments, corporations, educational institutions, and the international community at large need managers and professionals who possess a broad understanding of our interconnected world (NAFSA Global Workforce Development, n.d.). Unfortunately, the average graduate student and worker in America lack a variety of international interdisciplinary skills and competencies that make the exchange and understanding of knowledge unachievable. Over and over again, studies have shown that American students lack even basic geographic knowledge, not to mention exposure to world regions, languages, and cultures. Given our increasingly global economy, this leaves US students educationally and economically handicapped (NAFSA Global Workforce Development, n.d.).

Unfortunately, skills acquired through cultural interaction and acculturation cannot be gained in the average workplace or classroom. This could be due to the inability of the average professor or boss to cultivate cultural competency in their employees or students. Ironically, Americans believe that colleges and universities need to do a better job providing international education, foreign languages, and study abroad opportunities, all of which can help facilitate cultural competency (NAFSA, 2012). Cultural competency, which can be a lifelong process for the adult learner, must be able to examine values and beliefs, develop and apply an inclusive approach, recognize the context and complexities, and preserve the dignity of individuals, families, and communities. It takes a special kind of implementation to adequately incorporate the process of cultural knowledge,

competency, and cross cultural relationships. Ultimately, these aspects are especially important in the global workforce.

Corporate leaders of the global workforce of high-growth employment sectors, such as advanced manufacturing, aerospace, information technology, and homeland security are not the only ones who list intercultural communication and management skills as business requisites (Koprucu, 2009). As work environments in the USA become more culturally diverse, and as businesses expand internationally, especially through mergers, acquisitions, and international alliances, these skills are increasingly valued by multi-national companies (Tchaicha & Davis, 2005). Culturally attuned and emotionally sensitive global leaders need to be developed so that they are able to respond to the particular foreign environments of different countries and different interpersonal work situations (Alon and Higgins, 2005, p. 50; Grace, Gouthro, & Mojab, 2003). Companies like Hewlett-Packard, Harvard Pilgrim Healthcare and IBM consider cultural competence an important management requirement (Bloomsburg BusinessWeek, n.d.). Harvard Pilgrim Healthcare's Vice- President of Diversity Barbara Stern, explains, "Cultural competence should be a part of everyone's strategy. We need to be good at working with people of all walks of life" (Bloomsburg BusinessWeek, n.d.).

Seeing as the workforce is clearly seeking those culturally competent individuals, skills need to be acquired early on which include foreign languages, out of the box thinking, and the ability to work, lead, and motivate people from different cultures. Whether diversity education, competency, or cross cultural relationships occurs in a college classroom or in an employer-sponsored training program, the goals of these education efforts should be to increase knowledge about diversity, improve attitudes about diversity, and develop diversity skills (Kulik, 2008). By bringing together people of different backgrounds, skills, and experiences, businesses are better able to breed the type of innovative and creative solutions needed to succeed. Businesses that recruit from a diverse workforce are better able to find the best and the brightest talent needed to compete in an increasingly competitive economy. Businesses that embrace diversity also realize significant increases in workforce productivity and job performance (Burns, Barton, & Kerby, 2012). Unfortunately, those who do not embrace these newfound solutions only hinder their potential.

At this time in history, the United States is particularly in need for cultural competency. At an alarming rate, the demographics of the country are beginning to shift. According to the U.S. Census Bureau, individuals from ethnic and racial minority groups accounted for more than one third of the U.S. population (37%) in 2012, with projections pointing to minority populations becoming the majority by 2043 (American Association of Colleges of Nursing, 2013). Breaking it down by race and ethnicity, approximately 99,945,000 (64 percent) in the labor force are non-Hispanic white; 24,679,000 (16 percent) are Hispanic; 18,758,000 (12 percent) are African American; and 8,202,000 (5 percent) are Asian. Approximately 4,801,000 people (3 percent) in the labor force do not identify in any of these racial or ethnic categories (Burns, Barton, & Kerby, 2012). Although there are sufficient data to prove that America's demographics are changing, diversity and cultural

competency are almost absent in certain sectors and within many industries of the American economy, thus making the American workforce less competitive and global in nature.

For example, studies by the Center for American Progress reports that the federal government employs 2.8 million people and is the nation's largest employer, but diversity is sorely lacking in senior levels of the federal government. In nonprofits, 82 percent of employees are white, and 18 percent are people of color (10 percent are African American; 5 percent are Hispanic; 3 percent are other; and 1 percent are Asian). This stands in stark contrast to the working-age population, where 64 percent are non-Hispanic white and 36 percent are people of color. Demographics within the workforce are a reflection of the change that the nation is experiencing as a whole. If the workforce has been slow to adapt, then educational programs should attempt to make up for that loss.

Some scholars maintain that higher education institutions should be and are responsible for preparing students with "cross-cultural" or "global competence" skills that will allow them to socially interact and communicate with people of different racial, ethnic, cultural and national backgrounds (as cited in Rose-Redwood, 2010). Educators agree that the ultimate goal of diversity education is to prepare learners to work effectively in a diverse world (Peterson, Cross, Johnson, & Howell, 2000; Williams, 2005). A survey by NAFSA indicated that a very large bipartisan majority of 64 percent of Americans surveyed felt strongly that colleges and universities need to do more to provide our students with a global education, cultural knowledge, cultural adaptability, and appreciation of diversity (NAFSA, 2013). Unfortunately, while this may be the goal of educators, examining existing literature suggests that the only programs truly incorporating international components are those of MBA, engineering, medical, and some education programs. If these are the only programs pursuing incorporating international components into their program, how will the workforce ever get better?

In essence, cultural competence and strong diversity management will help companies effectively draw upon talent, utilize intellectual capital, and motivate more employees (Bloomsburg BusinessWeek, n.d.). Diversity attitudes encompass global attitudes toward diversity and diversity's value and importance as well as more specific attitudes toward demographic or social groups (Kulik & Roberson, 2008). These attitudes and our globalized world have paved the way for many opportunities, among them the possibility of learning from rich and diverse cultures that transcend geographical boundaries (UNESCO, 2010). If higher education graduate programs and businesses aspire to create graduates and associates who are global citizens, they must embody those principles and model those behaviors on the world stage (Green, 2013). The Lincoln report (Commission on the Abraham Lincoln Study Abroad Fellowship, 2005) acknowledged the result of the lack of world knowledge when it noted that,

> On the international stage, what nations don't know can hurt them. In recent generations, evidence of that reality has been readily available. What we did not know about Vietnam hurt the United States. What we did not understand about the

history and culture of the former Ottoman Empire has complicated our efforts in the Middle East for decades. Mistakes involving the Third World and its debt have cost American financiers billions of dollars. And our lack of knowledge about economic, commercial, and industrial developments in Japan, China, and India, successively, has undermined American competitiveness. Global competence costs, but ignorance costs far more.

If higher education and graduate programs do not act now, the American workforce may very well soon face another battle it cannot win. We must prepare our students to acquire skills to be competently ready for an international multi-faceted workforce.

Components of Multi-Faceted Workforce Readiness

In the last thirty years, there has been a profound shift from a traditional to a knowledge-based economy with higher demands put on employees in all aspects. As previously concluded, successful employees are expected to possess a combination of both basic and applied skills. Among applied skills, the most important ones are work ethic, teamwork, and good communication skills. Innovation and knowledge of languages are becoming more important as well.

An extensive study done in 2006 among four hundred American employers revealed that the most important skills in workforce readiness were professionalism/work ethic, oral and written communications, teamwork/collaboration, and critical thinking/problem solving (Casner-Lotto & Barrington, 2006). J. Williard Marriott Jr., the Chairman and CEO of Marriott International, claims that the nation's ability to succeed lies in the abilities of today's students, who are to be highly adaptable and technology-savvy. Therefore, only through the development of interpersonal skills can employees succeed in multicultural teams. Demographic and social changes directly influence the outlook of the workforce. Half of all new employees today are considered some kind of minority, which evokes a need for the development of diversity management. Some benefits of successful diversity management include improved bottom line, competitive advantage, improved performance, and stronger relationships with multicultural communities (McCuiston, Wooldridge, & Pierce, 2004). Research from the late 1990's showed that more than seventy percent of Fortune 500 companies had diversity initiatives in place, with that number increasing in the last fifteen years. Generally, workforce readiness grows with the amount of education obtained. Importance of basic knowledge and applied skills for entry-level jobs increases with the educational level of the observed employees. Since excellence is a standard in global competitiveness, some organizations have initiatives in place that are to bridge a talent gap. Employer respondents from the collective study done by The Conference Board, Corporate Voices for Working Families, Partnership for 21st Century Skills, and the Society for Human Resource Management found applied skills being more important than basic ones, because applied skills help new employees use basic knowledge already obtained. The study concludes with the idea that out of all factors, the educational system is the most responsible for workforce readiness (Casner-Lotto & Barrington, 2006).

It has been discovered that the opportunity to gain international knowledge is crucial for professional success. A research study from 2008 showed that 65% of multinational employers believe that overseas study experiences made graduates more employable. According to one study, students who had a work-integrated learning experience as part of their education were more likely to develop both generic capabilities and technical competence, which made their transition to the workforce easier. Multinational companies place emphasis on teamwork and analytical skills and are looking for graduates who understood ethics and business practices, both globally and locally (Gamble, Patrick, & Peach, 2010). Change cannot be avoided; students are to obtain the necessary skills, or they are out of the competing race. Therefore, the higher education system is to adopt tools and resources to enable students to achieve such readiness (Saylor, 2008).

Universities are a great environment for studying and embracing diversity. Part of diversity-embracing attitude is the awareness and acceptance of similarities and differences among individuals. Diversity-embracing attitudes predict subsequent behaviors (Williams & Phillips, 2013). In 2009, President Obama concluded that education is a prerequisite for success in business. A study from 2008 showed that almost 60% of adults between the ages of 25 and 64 earned less than an associate's degree. In today's schools, career majors should be aligned with the needs of the job market in order to achieve the maximum efficiency and competitiveness (Evans & Cook, 2011).

According to the National Commission on Adult Literacy (2008), the United States is going through an education and skills crisis. The Organization for Economic Co-Operation and Development (OECD) presented data that the USA was the only country in which younger adults were less educated than the previous generation. Additionally, the country is behind on both educational attainment and workforce readiness. OECD proposes a plan of serving twenty million adults annually by 2020 by providing them with education and job training, which would make them more competitive. Businesses are to serve as advocates for these efforts and realize the direct relationship between adult education and the quality of the workforce. The report also mentions the government, other philanthropists, and nonprofit organizations as the stakeholders of adult education. Ultimately, educating adults provides various benefits: more qualified employees to assume higher positions that contribute with the increased tax revenues. Therefore, goals of internationalized adult graduate education need to be clarified and enhanced in graduate curriculum.

Curricular Implications

Learning is an empowerment tool for adults, society, and the world as a whole. In regard to graduate education, such changes on a global level require development of new programs and modification of the existing study plans. Today, the university degree has become the norm, and most careers require it (Havlicek & Pelikan, 2013). Globalization creates common trends in graduate education and institutions providing graduate education have the role of not only producing a next generation of professionals, but also to preparing them for participation in the global economy. International education is also

at its expansion stage, and the number of adult students at a graduate level is increasing (Nerad, 2010). In the last two decades, graduate studies have experienced a shift from individual scientific research to multidisciplinary, group problem-solving, which has made the international exchange of ideas and knowledge possible (Blumenfield & Nerad, 2012). Furthermore, most institutions offering one form or another of international education do it through the interdisciplinary approach (Drake, 2011). An interdisciplinary approach can nurture the process of intercultural competence.

Several authors (Kim & Ruben, 1988; Taylor, 1994) point out that intercultural competence can be perceived as a transformative learning experience that can be attained in different methods of international study (as cited in Han, 2012). Transformative learning can begin in every aspect of life, in every discipline we come across, at any point. Mezirow defined transformative learning as a process whereby we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open [changeable], and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action (Mezirow, pp. 5-8, as cited in Francois & Young, 2012). Transformational learning theory addresses the teaching challenge of completely revising students' previous knowledge. Transformative learning can be produced through various means of exposure by personal experiences, facilitated classes, technology, and more. According to Mezirow (2000),

> Transformative learning [. . .] is how adults learn to think for themselves rather than upon the assimilated beliefs, values, feelings and judgments of others". It is founded on the belief that when an experience results in deep, structural shifts in students' thoughts and feelings, it will profoundly affect their actions. When adults experience something that does not match up with their mental map, they can hurl headlong into what Mezirow calls a "disorienting dilemma. (as cited in Francois & Young, 2012)

In the cross or intercultural dimensions, this dilemma can lead to transformative learning (Marmon, 2012). Moreover, adults who have experienced a disorienting dilemma in an intercultural or cross-cultural context are more likely to reframe their world view by incorporating this new knowledge or information into their belief systems (Bowles & Gallavan, 2012).

Multicultural submersion, such as study abroad programs, international traveling, and international research can elicit results such as transformative learning. For example, study-abroad programs can enhance students' acquisition of a foreign language, improve their knowledge of the host culture, and even transform their worldviews (Powers, 2006). The ability to become completely involved in a country, even if for a short period of time, has significant effects on how students can transform their personal worldly views. The simplest acts of living, eating, traveling, and conversing with those different from the students' selves can build competence and a new framework for learning. Additionally, the disorienting dilemma of studying abroad can create new comparisons for the individual between how before she/he saw America and its worldly roles, and how he/she sees it now. Indeed, study-abroad alumni rated the experience as the most significant of

their college years. Eighty-three percent of those surveyed said going overseas had a strong impact on their lives (Fischer, 2011). Sadly, less than one percent of American college students study abroad each year, and of those who do, almost one-third enroll in programs that take place in English-speaking countries or that use English as the language of instruction (Lewis & Niesenbaum, 2005). This should garner further academic attention to what other alternatives provide the same transformative opportunities such as study abroad.

In addition to study abroad opportunities, the Fulbright U.S. Student Program, the largest U.S. exchange program, can create and provide the same type of transformative learning environments where graduate students and professionals can conduct individually designed study/research projects or English Teaching Assistantships abroad (Fulbright U.S. Student Program, 2013). The Fulbright program fosters unique opportunities for students to observe political, economic, and cultural institutions, exchange ideas, and embark on joint ventures of importance to the general welfare of the world's inhabitants. The program also facilitates cultural exchange through direct interaction on an individual basis in the classroom, field, home, and in routine tasks, allowing the grantee to gain an appreciation of others' viewpoints and beliefs, the way they do things, and the way they think (Fulbright U.S. Student Program, 2013). Unfortunately, these chances are not available to everyone and are extremely competitive; travel time may not always be possible for graduate students. Because graduate students today must be internationally competent, there is a need for domestic avenues, such as local, cross-cultural experiences, that institutions and students may be able to engage in if international travel is not possible.

Global interaction and cultural influence is no longer restricted to those who have the ability to travel. Instead of those who travel overseas or people who live in big cities, most adults in suburban and rural settings now cross paths with the world locally (Marmon, 2012). Marmon suggests that these intersections can be troubling, yet they often lead to new and enhanced ways of seeing. Local, cross-cultural relationships offer a pathway to transformation, that is, "a more expansive understanding of the world regarding how one sees and experiences both others and one's self…grounded in one's entire being" (Tolliver & Tisdell, 2006, p.37). Local cross-cultural atmospheres such as international class seminars, technology and distance learning, interaction with international students, and more can trigger similar results in cultural awareness and competency. Unfortunately, higher institutions and graduate education have not taken adequate steps to encourage cross cultural experiences because of the lack of funding, instructors, and bureaucracy.

If graduate programs do not continue to push students to reach for global collaboration in terms of knowledge and skill in transformative learning opportunities such as international study and travel, we may soon face negative effects as American individuals and as a nation as a whole. Potential negative aspects and those already visible from the lack of experience in traveling abroad include the dominance of English at the cost of linguistic diversity, the pursuit of the single model of excellence of the "world-class university" at the cost of differentiated institutional missions and potentially unwise

investments, brain drain, questionable practices in recruiting and the challenges of providing a quality experience for international students, unevenly shared institutional benefits of internationalization, and the pursuit of international reputation and resources at the expense of academic values (Green, 2013).

Being able to understand culture and individuals through relationships can promote exchange of knowledge and cooperation globally. Cultural understanding, in all aspects, need to be developed in order for American students to promote the country to a higher level. One of the best solutions in improving workforce readiness is to incorporate applied skills development into every school's curriculum (McLester & McIntire, 2006). There is no better way than to help commit students to intercultural exchange by traveling, learning abroad, or incorporating international components into the higher education experience. If American students plan to stay competitive on a global scale, graduate programs must meet the needs of 21st century adult learning.

Conclusion & Future Direction

In this paper, we have reviewed the current literature and through it attempted to make the case that shaping graduate-level programs to include international components is in the best interest of students, universities, and the workforce. Twenty first century skills, such as intercultural competency, can be taught and practiced in university settings and reinforced and mastered in the workplace. While further quantitative and qualitative studies of students in graduate programs is warranted, there is currently enough evidence in the literature to suggest that international components are beneficial, and in many cases, transformative. Internationally focused curricula, as well as international and local cross-cultural experiences, could have profound and lasting effects on students. In the words of Marvin Jim, a student in the Graduate Program in Clinical Mental Health Counseling at Northern Arizona University,

> I left Europe convinced: In order to even scratch the surface of becoming a well-informed world citizen, the broader context of the world should be experienced first-hand. We must take the risk of charting unfamiliar territory. For me, it began with an application to study abroad.

Like the collective "we" in this quotation, now is the time that we must encourage students and graduate programs to chart unfamiliar territory to include international components; we urge prospective and current employers to make this demand of higher education. As Herbert Spencer said, "The great aim of education is not knowledge, but action" (as cited in Merideth, 2007). Action, too, can be the great aim of 21st century graduate education.

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IS THE OLYMPIC TRUCE RELEVANT TODAY TO THE MODERN OLYMPIC GAMES? A COACH'S PERSPECTIVE

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ABSTRACT: The purpose of this paper is to highlight an historical perspective of the Olympic Truce and to trace its relevance to the modern Olympics today. The Olympic Truce is defined as the ideal of the pursuit of peace through sport, and what is outlined here is a critical analysis of some of the benefits of the Olympic Truce. This review of the literature examines the relevance of the Olympic Truce to the modern Olympics as a framework for conflict resolution within and outside the sporting arena. The primary question of focus here is: can sport help to make peace in a world of growing political complexity and economic interdependence? This paper attempts to argue that pursuing peace through sport is critical while the world we live in faces many complex challenges and that this ideal is even more relevant today than ever before. The Olympic Truce is one example of how we can continue to move towards a more peaceful world.

Introduction

In the light of the 2012 Olympics in London and the more recent tragedy of the 2013 Boston Marathon bombings, this is a review of the literature and a discussion of the relevance of the Olympic Truce to the modern Olympics. From ancient times through to the events of the 1972 Munich Olympic terrorist attacks, some are critical or cynical of the over-arching lofty literature that is published by organizations like the International Olympic Committee (IOC) and the United Nations (UN) about peace through sport. And in a world where there appears to be increasing examples of violence, terrorism and instability, how can it be that peace making through sport can be making any progress against this almost impossible to achieve goal of world peace? This paper attempts to provide an historical perspective and argue the importance of this ideal of pursuing peace through sport.

A Coach's Perspective

As a coach, my background includes three Olympics (2004, 2008 & 2012) for the United States. As a student, my doctoral studies focused on sport, coaching and specifically with a historical perspective of the Olympic Games. The relevance of the Olympics, Olympism and the Olympic truce (sport as a vehicle of peace) is a topic that we, as coaches, discuss regularly. Our discussion focuses primarily on the essence of why we do what we do. In short, many coaches coach to make a difference! My coaching philosophy in many ways is best captured by four pillars of learning: learning to know, learning to do, learning to be, learning to live together (Delors, 1998), and the more recent addition of learning to transform self and society.

A motivation for writing this paper is the hope that it may facilitate additional discussion that contributes to a bridge between practitioners and researchers in the sporting and academic world. Coaches and scientists share the goal of searching for ways to enhance athletic performance (Reade, Rodgers & Hall, 2008; Reade, Rodgers & Spriggs, 2008; Salmela, 1995). Coaches have a desire to learn and implement strategies and techniques

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that can help them solve immediate issues that are facing them in the coaching environment. Research that is applied and is written in a way that is in appropriate language can help to disseminate sport-specific findings from research to coaches (Williams & Kendall, 2007).

Why do we play sports?

Huizinga (1938, 1955) argued that *free play* is described as what little kids do when they are in the back yard like children playing soccer with a ball made of rolled up vines. It can be considered as the great equalizer as it highlights an individual's strengths and weaknesses. Kyle (1983) identified that the literature on the history of sport is a reflection that the field has emerged as a profession as sport becomes more prominent in modern life.

Sport in its ancient form represented a ritual sacrifice of human energy, in the form that athletes who best expended or sacrificed receive the highest honor (Sansone, 1988). Blanchard and Cheska (1985) reported evidence of sport in the archeological ruins of all primary civilizations around the world from the earliest form of human culture. Ancient civilizations valued athletic ability, physical fitness, competition and play (Mechikoff & Estes, 2006). Huizinga (1938, 1955) wrote *"play"* represents an essential step in socialization as a teaching tool and vital transition in maturation. Sport has been used as a vehicle of broader cultural processes (Keys, 2004; Tylor, 1880). Mooney (1891) highlighted that sport is not played in a social vacuum. Sport has a heavily ritualistic form of masculine expression and a social mechanism fostering rites of passage and social interactions (Kyle, 2007). Sport has provided a profound influence on the social, cultural, health and psychological spheres of human existence (Chadwick, 2009).

The vision of the Olympics was based on Pierre de Coubertin's humanism of fair play, participation for sport's sake, and moral development and aims to enrich life experience and lead to a fully integrated individual (Coubertin, 1967). Coubertin's vision of Olympism resulted in the sporting developments that marked a significant turning point for sport in the modern era. Leiper (1976) described the integrated individual as one possessing physical robustness, keen intellect, and sublimity of spirit. Coubertin (1967) believed sport developed an individual's virtues by focusing on participation with the possibility of reforming society through individual education. He argued from the outset that the modern games should be as the ancient Olympians were, participants for the sake of sport and victory not "valued prizes" (Anthony, 1997).

Defining the Olympic Truce

One of the fundamental principles of the Olympic Movement is to contribute to building a peaceful and better world through sport (Loland, 2009). The Greek tradition of *ekecheiria,* has a two-fold meaning. In Greek it means the laying down of arms or holding hands or in the context of the Olympic Truce, it attempts to show how we can coexist without the need for discrimination and fighting. And is ultimately a way to pursue these same ideals not just at the Olympics and in the sporting arena. According to Jacque Rogge, IOC President from 2000-2013, a strong desire for peace exists in the

world and a fundamental vision of the Olympic movement is to foster the dialogue for reconciliation and peace (Loland, 2009). The tradition of the Olympic Truce dates back to the Ancient Olympics in the 8th century BC. From 778 BC, a truce "to lay down arms" was announced before and during the Olympics to ensure the host city was not attacked and the all attendees would travel peacefully and safely to and from the games. This would mean wars were suspended, legal disputes were stopped and death penalties were forbidden.

Goals of the Olympic Truce

The IOC renewed the tradition in 1992 and the UN General Assembly passed resolution 48/11, titled Observance of the Olympic Truce, on October 25, 1993 (UN, 1993). The declaration that was signed by the 169 National Olympic Committees which took part in the 1992 Barcelona Olympics called on all states and international and national organizations to commit to call a truce during the period from the 7th day before the start of competition throughout the 7th after the end of these Games and to begin and continue to achieve peaceful means of settling conflict during the Olympic Truce, and all armed conflict to cease. This vision had four tenets:

1. To mobilize youth for promotion of the Olympic ideals
2. To use sport to establish contacts between communities in conflict
3. To offer humanitarian support to countries at war
4. To create a window of opportunities for dialogue and reconciliation (IOC, n.d.).

Since 1993, many initiatives have followed during both the Summer and Winter Olympics. A total of sixteen United Nations resolutions have been passed by the General Assembly in the context of the Olympic Truce. One recent example of bringing the Truce to life, was the Walk for Truce, led by Lord Bates, in an attempt to bring the ideals of promoting conflict resolution, reconciliation and peace into reality for the 2012 Olympics in London.

How is the Olympic Truce relevant to the Modern Olympics today?

In 1936 at the Berlin Olympics, Luz Long and Jesse Owens symbolized a uniquely powerful friendship. Their union beyond racism defied the tensions between Nazi Germany and pre-World War 2 America when they embraced after winning silver and gold respectively in the long jump. In 1960, at the Rome Olympics, Cassius Clay, later Muhammad Ali, stood for outstanding sporting achievement and political activism when he began his career as athlete of the 20th century. At the Sydney Olympics in 2000, Cathy Freeman became Australia's first Aboriginal Olympic Gold champion.

The Olympics have had some dark days from the deadly hostage-taking of Israeli athletes at the 1972 Munich Olympics, the boycott by African countries from the Montreal Olympics in 1976, the American boycott of the Moscow Olympics in 1980 and the Soviet boycott of the 1984 Olympics in 1984. This is not unique for major international organizations, and it fuels creating and managing programs which promote sport as an

educational tool expanding awareness as a vehicle to modify individuals decisions and pathways in life.

In July 2000, the International Olympic Committee (IOC), in close cooperation with Greece, established the International Olympic Truce Foundation and its operational arm, the International Olympic Truce Centre, with the goal of reviving the ancient tradition of the Olympic Truce. The Olympic Truce Centre is an international non-governmental organization that operates within the framework of the Olympic Movement. Its mission is to promote the Olympic Ideal, to serve peace, friendship and international understanding, and to uphold the Olympic Truce. It promotes a Culture of Peace, through a combination of global and local initiatives, mobilizing leaders, athletes and young people of the world behind the cause of sport and peace. The symbolic seat of the International Olympic Truce Centre is in Olympia, birthplace of the Olympic Games. The Centre has a liaison office in Lausanne, Switzerland, home of the International Olympic Committee. The executive offices of the International Olympic Truce Centre are in Athens, where the first Games of the modern era were held in 1896 (IOTC, 2013).

The role of the IOC is to encourage and support the promotion of women in sport at all levels and in all structures with a view to implementing the principle of equality of men and women. The 2008 Games in Beijing were a great stepping-stone, with a new participation record of 42% female athletes, thus showing women's inexorable march towards parity.

At the Olympic Games in 2016 in Rio, sport is considered a means of combating poverty and criminality among young people. The "Segundo Tempo" (Second Half) program aims to promote citizenship education and increase the quality of life for young people from underprivileged neighborhoods. The goal is to grow sport programs for Brazilian schools students from 1 to 3 million from 2009 through the opening ceremony of the 2016 Olympic Games in Rio (ROCOG, 2009).

When it comes to the relevance of sport as pathway to peace, on a micro level, the impact that sport has on athletes is on many levels. The Olympic experience impacts beginners to sport, school students through to Olympic hopefuls and Olympic medalists. These benefits include the obvious health and wellness gains that individuals can experience from sport, through to the understanding and respect of rules, laws and working with and against others in a competitive environment. Some argue that sport on an individual level helps build on a greater level, such as the pursuit of the UN Millennium Development Goals (Beutler, 2008). Sport for many of us is the great equalizer and brings people from all walks of life together. But this is primarily a subjective experience. Further evidence-based studies need to be commissioned to accurately measure the success and legacy of major sport events like the Olympic Games (Mahtani, 2013).

On a macro level, the impact of the Olympic Games is a complex and multifaceted experience for individuals, organizations, communities and nations (Malfas, Houlihan, & Theodoraki, 2004). The most challenging equation to quantify is if the financial, economical, social, cultural and political benefits of the Olympics outweigh the costs of hosting this mega event (Flyvbjerg & Stewart, 2012). It cannot be stressed enough, how

important accurate and reliable data collection is, a pathway identified by the United Nations as the next crucial step that will contribute to the international dialogue on sport as an avenue for development and peace (UNOSDP, 2013).

Sport Participation Levels

A nation's achievement at the Olympic Games is commonly a comparison of a nation's medal count. Not all nations have an equal ability to participate in the Games let alone equal ability to win medals (Johnson & Ali, 2004). No consensus exists, however, on a global measure of sport participation, which makes any international comparison complicated and inaccurate and therefore not possible here (Haag, 1994; Hanafy & Krotee, 1986; Porter, 1990). DeBosscher (2010) highlighted the complexity of comparing national sport system because of the unique differences in each national sport structure. Spavero, Chalip, and Green (2008) provided a compelling case of complexity of measuring sport participation levels in the United States as most of American sport participants are embedded in school systems not like the club system that exists in other parts of the world. Individual national studies focused on sport participation cover a wide range of nations and regions including Australia (Sotiriadou, 2009), Canada (Berger, O'Reilly, Parent, Séguin & Hernandez, 2008; Humphreys & Ruseski, 2010), China (Xiong, 2007), England (Farrell & Shields, 2002), European Union (Scheerder et al., 2011; Van Bottenburg, Rijnen & Van Sterkenburg, 2005), Finland (Telama & Yang, 2000), Germany (Breuer & Wicker, 2008), Greece (Alexandris & Carroll, 1997), Norway (Limstrand & Rehrer, 2008), and The Netherlands (Van Lenthe, Brug & Mackenbach, 2005). While at this time, no universal standard of sport comparison exists, some more general national statistics are provided as a useful starting point to make some kind of comparison between nations and understanding their differences.

In 2008, New Zealand had a very active population of 4.3 million people: 96% of New Zealanders were active in at least one sport or recreational activity during the course of the year, including monthly activity in locals clubs and recreational membership organizations and volunteer activities in sport and recreation (ActiveNZ, 2008). New Zealand equaled its 1984 performance with it best Olympics in 2012 at the London Olympics with 13 medals that included 6 gold medals. Rowing and athletics are the nation's two most dominant sports on the Olympic medals count with 21 and 22 medals respectively of the 100+ total Olympic medal count at the Summer Olympics since the first team was sent in 1920 (Wallechinsky & Loucky, 2012).

In 2011, reported by the Danish Sports Institute, sport participation in Denmark, with its population of 6 million people, was booming (Laub, 2013): 86% of children and 64% of adults participate in sport and exercise in Denmark. Of its total 179 Olympic medals, sailing, cycling and rowing are the three most successful medal-winning sports for Denmark at the Summer Olympics. Somewhat surprisingly, Denmark has only achieved one Winter Olympic medal, and it was in curling in 1998 (Wallechinsky & Loucky, 2012).

Iceland, with its population of 350,000, is much better known for its winter climate than their presence on the international sporting stage. No studies have explored the sport participation levels across age groups such as those in other nations like Denmark and

New Zealand. One study indicated that one third of the nation's adolescents met the national standard of moderately intensive physical activity four times a week but more than 50% were below this national standard (Eiðsdóttir, Kristjánsson, Sigfúsdóttir & Allegrante, 2008). Iceland as a nation has had involvement at the Olympics since the 1936 Summer Games in Berlin but had one athlete at the 1908 Olympics. Iceland has won four medals at the Summer Olympics and no medals at the Winter Olympics (Wallechinsky & Loucky, 2012).

No studies focusing on recent levels of sport participation in Somalia, Afghanistan and Syria were found in the literature. Afghani women are participating in soccer through exchange programs with the United States cultural development programs (DOS, 2013). Ex-pat Somalis are engaged in sporting activity abroad, such as Somali endurance runners in the United States (SomaliRunners, 2013) and Somali women participating in sport in Australia (Cortis, Sawrikar & Muir, 2007). On the Olympic stage, Somalia sent their first athlete to the Olympics in 1972, and have not won an Olympic medal (Wallechinsky & Loucky, 2012). Afghanistan has sent 124 athletes to 13 different Summer Olympics since the 1936 Olympics in Berlin, winning a bronze medal in Taekwondo at the 2008 and 2012 Olympics. On three occasions, Syrians have won Olympic medals and have competed at the Olympic Games since 1948 and at the 2012 Olympics in London, 10 athletes competed in seven sports.

Do Policy for "Sport for All" and "Elite Sport" Have a Place on the Same Agenda?

It was once a claim that for every thousand athletes, one would find one hundred exceptional talents, and in this group there would be one Olympic Champion (Lenk, 1974). A common assumption in sport is that increased funding for elite sport will lead to increased participation rates for the general population but no consistent relationship has been identified (De Bosscher, Sotiriadou & Van Bottenburg, 2013). This debate for policy makers about the growth and development of sport for all and its relationship with elite sport has not received a lot of attention in the literature. According to Feddersen, Jacobsen, and Maennig (2009), the "Boris Becker effect" in Germany, which was a term coined from a study that found with the increased media attention and success of tennis in Germany from the mid 1980's through mid 1990's that there was a negative effect on participation during this time. Two questions could be considered here: When there is an increase in elite sport funding why is it that participation can fall? And, are there examples where increases in elite sport funding leads to the trickle-down effect of increases in participation for all? This is an opportunity as presented in the literature to learn more about this relationship between sport for all and elite sport.

Measuring Peace and Sport Participation

It is not my goal here, nor the purpose of this discussion, to invent or create a new measure of the success of the Olympic Truce. With some very superficial investigation, however, I uncovered an interesting measure that is worth presenting here. The Global Peace Index is one measure of worldwide activity that relates to peace. Other related peace measures include IEP's Global Terrorism Index (which is a measure of the impact

of terrorism), and two national peace indicators,the US Peace Index and the United Kingdom Peace Index.

A global sport participation index or measure does not exist because of the different ways of measuring sport participation. It would be a very useful index if it were able to help us compare levels of sport participation of individuals with a community, organization, region or nation. It is my goal here to illustrate a basic link between peace and activity in sport in a few selected nations and regions around the world.

Global Peace Index

Since 2007, the Global Peace Index (GPI) has attempted to measure the absence of violence in different regions of the world. With around 167 nations participating, it includes 22 indicators that attempt to quantify national levels in areas such as military spending through to the size of their prison populations. The vision of the GPI is to expand and quantify our global understanding of the importance peace as a part of government and economic policy around the world (GPI, 2013). The greatest criticism of the GPI is for those countries that think along the lines of if you prepare for war, you will create peace (Economist, 2007). This position is based on the heavy weighting given to military expenditure, which obviously harms nations like the United States ranked 99th in 2013 tied with Papua New Guinea and in front of the Republic of China.

According to the GPI, since 2008, the world has become 5% more violent (less peaceful), with 48 nations becoming more peaceful, and 110 becoming more violent. This is contrary to the opinion of Steven Pinker who claims that the world is experiencing an unparalleled age of peace (Snyder, 2012). The top three countries, Syria, Afghanistan and Somalia are the least safe nations on the planet in 2013. Three key indicators contribute to less peace in the world: increases in military expenditure, the number of homicides and political instability. Stable small economies like New Zealand, Denmark and Iceland are the most peaceful nations in the world according to the 2013 GPI. Europe is the most peaceful region in the world with 13 of the top 20 of world's most peaceful nation. (GPI, 2013)

Comparing Nations' Measures of Peace with the Sport Participation Levels

Reviewing the literature has indicated a significant lack of data and research to help quantify the levels of sport participation that exists around the world let alone its relationship with promoting peace. Therefore, if there is one conclusion that can be highlighted here, it is a logical, anecdotal and subjective one rather than predictive, quantitative or objective. The peace index helps us understand that smaller and more politically stable democracies tend to have more peace, better living standards and generally high national levels of sport participation. This observation, if anything, is a reassurance of some common sense and logic.

Perhaps, this is a message to larger more complex nations, that lower levels of crime, less spending on military and a more peaceful life may have some link to levels of participation in sport. Does that mean sport promotes peace? The data or research that

exists in the literature does not allow us to draw a clear conclusion to this question. One recommendation is for further scientifically based and statistically oriented research into the relationship between sport and peace in communities, organizations, regions and nations around the world.

Conclusion

Sport has profoundly influenced the social, cultural, health and psychological spheres of human existence (Chadwick, 2009). The vision of the Modern Olympics was based on Pierre Coubertin's humanism of fair play, participation for sport's sake, and moral development and aims to enrich life experience and lead to a fully integrated individual (Coubertin, 1967). The Greek tradition of *ekecheiria*, or the Olympic Truce, has attempted to show how we can coexist without the need for discrimination and fighting. Ultimately, this is a way to pursue these same ideals not only at the Olympics and in the sporting arena but also in everyday life. It is not accurate to definitively state here that sport facilitates peace. It is recommended that further examination of this topic is a worthwhile and meaningful next step to contribute to our understanding of the relevance of "the Olympic Truce."

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DYNAMICS OF ADULT EDUCATION PROVISION IN THE AFRICAN SUB-REGION:
FOCUS ON UNIVERSITY-BASED ADULT EDUCATION IN GHANA

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ABSTRACT: Adult education has a history in Sub-Saharan African sub-region and for that matter Ghana. Adult education began the time the first adult lived and has evolved up to today. From the perspective of indigenous education and lifelong learning one can conceive adult education as an automatic part of our day-to-day life even when one does not make the conscious decision to study. Adult education has however evolved in all its three forms of – informal, non-formal and formal in the continent. There have been arguments and concerns over the way the formal adult education was embraced at the expense of the indigenous or informal practice in terms of the erosion of the rich African culture. There is also the other school of thought that total acceptance of the formal adult educational practice in place of the indigenous practice was the best wayto fit and survive in the global village and be part of the industrial revolution as well. Maybe there should be a third group who will opt for a hybrid as in a combination of the strength of indigenous and formal adult education to push the development agenda of the continent forward. In exploring these dynamics this paper will be based on available literature to track the evolution of adult education from the indigenous to the current era and look out for the issues that have emerged in the process.

> In Old Africa, the warrior, the hunter, the nobleman, the man who combined good character with a specific skill was adjudged to be a well educated and well integrated citizen of his community (Fafunwa, 1982, p. 9, cited in Nafukho, Amutabi & Otunga 2005, p. 22).

The history of adult education in the sub-region is very exciting. The discipline and practice has evolved from indigenous adult education through non-formal provision to formal adult education programs. Adult education has been a tool for indigenization, indoctrination, westernization, conscientization, capacity building and development for decades. Indigenous people have used it as a medium for passing on their traditions from one generation to the other, missionaries in their attempt to win the indigenes to their religion used it to indoctrinate the natives by teaching them how to write and also to read their sacred books, the colonialists have used it as a tool to attract their colonies to the Western culture or lifestyle. Post-colonial or post-independent governments have also used adult education to win the support of the adult population, most especially the elite working class in post-independence governance and development activities while the non-elite working class have enjoyed mass education programs to treat them to the political agenda of governments in power. There are traces of success of all the various interventions to date. The beneficiary adult populations keep on recounting what they have benefitted from the varied adult education interventions in spite of some arguments

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that it has caused the breakdown of certain rich aspects of indigenous culture. Whatever way one looks at it, adult education has been and continues to be a tool for development. There have been issues around governance, access, content and the name of the discipline and practice. This paper explores the best ways to go around the emergent issues to make adult education responsive to the concerns of its stakeholders using archival materials, scientific investigation, secondary data, field reports and observations.

The Indigenous Era

Adult education evolved from the indigenous education era, which can be traced to the Genesis of creation in the Bible where the first man and woman were taught what to eat and not to eat and all the teaching learning that followed up to today. In the African region, Michael Omolewa is reported to indicate that **adult education began with the creation of man on the continent** (Omolewa, cited in Nafukho, Amutabi, & Otunga 2005, p..22). National history has heavily influenced approaches to provision of adult education. Mueller wrote in 1937 (p. 19) that "we should not think of education as merely schooling. To think of education as being restricted to the activities of the schoolroom and to the period of school attendance is altogether too limited and circumscribed a view. … emphasis should not be placed on amount of knowledge or years of schooling, but rather on how knowledge, whenever, wherever and however attained, affects the conduct and behaviour of recipient."

The word indigenous refers to traditional ways of doing things. Indigenous epistemology refers to ways of knowing and knowledge construction that are resident within society and passed on from generation to generation. Indigenous epistemology commanded a way of life of the traditional people prior to their colonization which exposed them to foreign cultures (Ntseane, 2006) Indigenous knowledge is not based on any scientific findings; It is learning from the ways of life or culture and beliefs of the people. The knowledge forms their culture and holds the society together. Though the sources of such knowledge might not even be known, the people hold it in high esteem; they respect the content without question. Indigenous knowledge serves as a source of their values, beliefs and philosophy of life. They are bound by it. Every society has its indigenous knowledge. The content is influenced by their historical or life experiences. Indigenous knowledge is passed from one adult generation to another through indigenous adult education.

In spite of the organized nature and dominance of the formal system of the education, indigenous adult education has survived. By its nature one does not have the choice to learn it. The system and set up is so practical that any adult who interacts with people in society automatically benefits from that system of learning. In Africa, there is an array of tribes that have unique cultures which distinguish people from one another. Each tribe has its own culture thus their customs, beliefs and practices. Most of these cultures existed long ago and have been handed down from generation to generation through indigenous adult education.

Omolewa, as cited in Nafukho, Amutabi, &Otunga (2005), has written extensively about indigenous adult education in Africa. The author explain that adult education in Africa began with the creation of human beings on the continent. Africans have had a traditional

way of educating their people by passing historical, political, religious, and economic information and skills to their younger generations through storytelling, role-plays, proverbs, riddles, drama, songs, dancing, paintings, textiles/printing, weaving, and other artisan works.

The history of adult education in Africa goes back many thousands of years, where its origins are embedded in the life of various African cultures. Indigenous adult education has no structural gender divide, no limit to what one can study and is open to all the people in the society. Enrolment is also open and free to all. No time is set aside at a specific place for teaching and learning for a specified group of people. Rather, individuals of the society learn things in the informal way as they interact. They learn various skills and behaviour from their community and family members. In the indigenous knowledge systems, communities teach and learn from themselves through daily life rather than strict formalized educational approaches (Bown & Tomori, 1979).In addition to the indigenous learning that take place as people interact informally in the home and community, there are special occasions that create the enabling environment for learning in indigenous adult education. People learn new things as they participate in or observe organized activities such as naming ceremonies, puberty rites, marriage ceremonies and funerals. The apprenticeship training approach is of particular use to Africans for indigenous learning. As they model the necessary skills for others, junior members of the community learn to hunt, farm, fish, build houses, hold meetings, settle disputes, etc. Indigenous adult education is a purely task-orientated type of education.

Historically, the overall purpose of indigenous adult education has been to learn specific skills and train adults who are honest, respectable, skilled, co-operative and conform to the societal order of the times. The purpose of indigenous adult education has been social, political, economic and educational in nature. The older generation has used indigenous adult education to meet all their educational needs that could build and grow their indigenous societies. Indigenous adult education is generally for an immediate induction into society and preparation for adult life. Hence whatever is learnt is of immediate application to life. It emphasizes social responsibility, job orientation, political participation and spiritual and moral values. The indigenous apprenticeship training programs provides an opportunity for the training of herbalists, hunters, food gatherers, security officials, rulers, soldiers, traders, etc. Indigenous adult education can be described as a lifelong learning enterprise (Ki-Zerbo, 1990 cited in Nafukho, Amutabi, &Otunga 2005).

The content of indigenous adult education remains diverse. The content corresponds with the socio-religious, political, economic and all the educational purposes of adult education. Teaching methods in the indigenous adult education system varies. Any process that impacts information sharing, knowledge or skills transfer to those recognized as adults is an acceptable method in the indigenous adult education system. They include story-telling, demonstration, observation, imitation, proverbs, drama, singing, drumming, dancing, experiential simulation, and the practice of indigenous traditions. Naming ceremonies, puberty rites, marriages, funerals, festivals and other occasions of traditional celebrations provide opportunities (classrooms) for teaching and learning in indigenous adult education. During occasions, such as the celebration of festivals or funerals, certain

ideas and modes of behaviour are emphasized. This practice gives opportunity for the people who participate in such activities to learn new things such as pouring of libation, traditional songs, dances, proverbs, dressing, history of the people, lineage and sources and meaning of names.

Facilitators (teachers) in indigenous adult education comprise all categories of people in the community who contribute to human development in the indigenous/informal way. For instance one can think of parents, grandparents, senior siblings, cousins, aunties, uncles, traditional leaders and all elders who have dignity and respect in the community. African communities are very close knit. Their activities, lifestyles and particularities of individuals are nearly always common knowledge. Because of this, it is difficult for any one member or group within an area to take a significantly different approach to any facet of life within the community. Every elder is watching and directing to enforce the expected behaviour in people.

Indigenous adult education is predominantly informal as we have discussed. There is however a few indigenous educational practices which can be described as formalized. Some indigenous societies have established formalized indigenous adult education programs within the lifelong education system. For instance, the Nupe of Nigeria have a progressive age-grade system, by which young men gradually earn a code of conduct based on mutual assistance. The training also builds leadership roles and responsibilities. The Fantis of Ghana also have regimental training through the Asafo companies, which arelike a group of traditional soldiers (Nafukho, Amutabi & Otunga 2005). Depending upon how one looks at it, the Dipo rites among the Krobos of Ghana could also be a forum for formal indigenous adult educational activity. At puberty, the girls are taken through training processes and the education/orientation by queen mother and other elders of the community to usher them into life. They train the girls to be good wives, mothers and citizens of the community. Their dressing, private and public appearance, speaking manners, cooking, eating and relational skills are all addressed in such training periods. Because of the influence of civilization and foreign religion the age for performing the rights has been reduced to childhood.

On the discussion of indigenous adult education we found that before the introduction of formal or foreign system of education there was and still has been a traditional system of education, which is lifelong in nature. Indigenous adult education is the type of education that occurs through our interactions with one another be it in the home or the entire community. In the process of informal interaction with one another there is the sharing of information, transfer knowledge and impact skills which **make up** the African people.

Indigenous adult education is very solid. It has survived since creation of the world and continues to survive no matter the extent of modern and other socio-economic influences. The outcome of indigenous adult education is what identifies a group of people who share common values. The content and approach may be varying though. Just as technological advancement is constantly changing the face of formal, informal and non-formal adult education, in the same way it can improve indigenous adult education for the better depending upon societal response to the changing times. Mobile telephony, internet packages like Skype, Twitter, Facebook, YouTube or chat rooms can no doubt be used to

share indigenous adult knowledge across continents and keep people of common values bound together no matter where they reside around the globe.

Experience of Formal and Non-formal Adult Education

Non-formal and formal adult education is very old in Africa. There is something unique about the perception of evolution of adult education in Africa. The evolution of adult education in Africa shows how the African society has dealt with socio-economic and political challenges from their environment and how adult education has been used to address iniquities and injustices in the journey to liberation and independence.

Adult education provision in Africa intensified during the colonial period in the 1800s. Adult education was one of the ways by which the Africans were both pacified and controlled. The missionaries used religious adult education to evangelise, teach their followers to read their sacred books and also to meet imperial objectives. The missionaries indeed played a key role in the introduction of formal adult education as they trained their converts to reading of the religious literature.

The colonialists also used secular adult education to orient the people to their culture, the Western lifestyle. Adult education was thus one of the means used to control and re-shape the African people. For African societies, education lost its functional role. Schools were no longer natural organs connected in significant ways to African society as with the indigenous adult education system. Instead, they were turned into artificial substitutes. In some parts of Africa, however, indigenous adult education merged with the modern forms of adult education that was introduced to Africa by missionaries and colonialists, especially after the eighteenth century.

Adult education in Africa did not end even after some of the countries gained their independence from colonialism. African governments also used it to consolidate the Western lifestyle that they had been exposed to and also to treat the citizenry to their political agenda. Following the examples of the colonial countries such as the UK, adult education programs were well established in new universities that were established. In some instances such as Ghana, the adult education programs preceded the establishment of the universities in the form of extension services. Thus adult education was used to test the possibility of establishing a university college on the continent (Adoo-Adeku 2011; Amedzro 2004; Aggor 2000; Badu-Nyarko 2004; Osei 2008;Aitchison and Alidou 2009).

A few instances can be given that Fourah Bay College in Sierra Leone, which started offering degrees in 1876, led the way in Western-type adult education. In the 1940s, some staff members from the college conducted matriculation and commercial classes for adult learners in Freetown, although it was not until 1951 that a full department of adult education (extra-mural studies) was established at Fourah Bay College. South Africa's University of Cape Town started an extra-mural programme in 1952. The University of Botswana, Lesotho and Swaziland opened a country office for its Extension Department which was subsequently renamed the School of Adult Learning, and in 1971 the Division of Extra-Mural Services to provide outreach activities in the community. Ghana and Nigeria, like Sierra Leone also received Western-type of adult higher education quite

early after coming under similar Western missionary influence. These interventions have expanded on the continent. One can say that adult education and lifelong learning are the fastest growing areas of higher education in Africa. The emergence of information technology and the need for adults to build better careers will continue to facilitate the growth of adult education provision on the continent (Lang 2008; Indabawa & Mpofu 2006).

Adult education, non-formal education, literacy education, continuing education, lifelong learning or whatever other names are given to this discipline is a recognised sector in all of the African countries. Some African countries have placed adult education in the Ministry of Education; Cooperative Development; Culture and Social Services; Social Welfare; or Community Development in their post-independence institutional arrangements. Many universities in Africa have set up training programmes in adult education. University extra-mural departments have grown in strength and have rapidly extended the range and variety of university-based adult education programs. Extension service has become a core component of the promotion indicators of faculty members in universities in Africa. Regional organisations such as the Economic Community of West African States (ECOWAS), Southern Africa Development Community (SADC) and the East African Community (EAC) among others are also contributing to the promotion of adult education on the continent (Nafukho, Amutabi, &Otunga 2005).

The Ghanaian Experience of Adult Education: Focus on university-based adult education provision

The Ghanaian experience of adult education is not much different from that of the sub-region. Adult education in Ghana has been provided by governmental and non-governmental organizations. The non-governmental organizations include not-for-profit and commercial bodies. Like other countries in Africa the early missionaries who were in the then Gold Coast (now Ghana) during the 19th century provided adult education programs. The Basel missionaries for instance organised courses and Sunday schools for adults in their church to read and write and most importantly read the Bible. This opportunity was followed by vocational courses such as needlework, carpentry and building construction for the local people. In the mid-20th century new dimensions were introduced into the learning process as a result of the evolution of mass education movement that began in the Gold Coast (Adoo-Adeku, 2011). Amedzro (2004) on the other hand reports that before the establishment of university adult education in the Gold Coast, there were many voluntary adult-education associations in the country. Some of these associations were Railway Club at Sekondi, Youth Literary Club at Accra and Gold Coast Youth Conference Movement of the 1830s. There was a tradition of discussion and implementation of literacy programmes in the country. With the growth of secondary schools, old boys associations such as Achimota Old Boys' Association and Adisadel Old Boys' Association emerged to provide educational opportunities for their members. Most of the associations developed as a result of the limited educational opportunities that were available in the formal school system. Their members also wanted jobs with higher salaries in the civil service. They therefore organized lectures and discussion groups to keep abreast of the times and improve upon their educational standards. Some of them ran evening classes for the less educated. Their focus was on education of their members.

Towards the end of the Second World War, the British government investigated the need for establishing universities in the colonies. The British government in 1943 and in 1944 therefore appointed two education commissions, to find out the possibilities of establishing universities in the colonies. While the Asquith Commission was to look at the general field of university education in the colonies, the Elliot Commission was to investigate special problems of West Africa in relation to university education. The reports of the two commissions called for the development of an extra-mural to run programmes for adults department attached to the universities in order not to separate the ordinary business of the people from the university. Adoo-Adeku writes that the report of the colonial office's Advisory Committee on education in the colonies, entitled Mass Education in African Society, could be said to mark the entry of the colonial government into the field of adult education in 1943. She puts on record that the issue of promoting university-based adult education was considered in 1945 when two commissions were established in the Gold Coast. The proposed adult education programme was to include residential studies, vacation classes and extra-mural work such as lectures and tutorials. Centres for adult education activities were to be promoted to re-educate adults and make them responsible citizens. In a visit by the Oxford Delegacy for Extra-Mural Studies (ODEMS) and a Resident Tutor Mr. J.A. Maclean a 12-week series of lectures in four regional capitals were given on Economic History and Problems. The success of the lectures laid the foundation for a university-based adult education in the then Gold Coast.

In 1948 mass education and community development projects were launched to organize literacy classes for adults. To further sustain the adult education programme that had been set in motion the ODEMS sent David Kimble to the Gold Coast to continue the liberal adult education programme and to develop an adult education movement similar to the Workers Education Association programme (WEA) in Britain. When the University College of Gold Coast was established in 1948 to provide degree courses in the humanities, the Oxford Delegacy for Extra-Mural Studies was absorbed into the University College to form a Department of Extra-Mural Studies with David Kimble as its first Director.

Since 1962 Workers' Colleges have been established to serve as the focal points of the Institute and offered programmes such as General Certificate of Education at both Ordinary and Advanced levels, informal lectures, symposia, workshops and non-formal educational activities. The People's Educational Association (PEA) was also established in 1949 after the model of Workers Educational Association (WEA) to provide the ordinary people in society a chance to develop their potentials through liberal education. Branches organized their own liberal education as well as undertook community development programmes that helped to change the life patterns of many people. Annual New Year Schools have been some of the prominent programmes. The then Department of Extra-Mural Studies organized the first New Year School at Komenda in the Central region in 1949, under the theme The Komenda Village Project and Adult Education. The School has been going on continuously since that time. The most recent, 63rd Annual New Year School was organized in January 2012 under the theme, "One Year of Oil and Gas Production: Emerging Issues'' at University of Ghana. The school usually focuses on issues of national interest.

The dynamism of the adult education programme in response to development policy changes have contributed to changes in the names of university-based adult education department in University of Ghana. The name, Department of Extra-Mural Studies was changed to the Institute of Public Education in the early sixties and re-named the Institute of Adult Education in 1966. Following global trends in higher education that now focus on lifelong and distance learning as the hallmark of the ever-changing and interdependent world, the current name of the Institute, Continuing and Distance Education was adopted in October 2009. The move toward the new name emphasizes the fact that education is a lifelong endeavour that continues throughout the life-span of people. It serves as a means through which people seek credentials, advance or change their careers, and enhance the quality of their lives.

The need for professional adult educators necessitated the Institute to introduce its first academic program leading to the award of the graduate diploma in Adult Education in 1971. Subsequently the Masters and Doctorate programs were introduced in 1985 and the Certificate was added in 1993. The Bachelor of Arts (B.A.) in Adult Education is the most recent addition, which started in the 2010-2011 academic year. The Institute of Continuing and Distance Education of University of Ghana currently organizes both non-degree and degree programs. The non-degree programs include Diploma in Adult Education and Diploma in Youth in Development Work (CYP). The degree programs include Bachelor of Arts in Adult Education, Master of Arts in Adult Education, Master of Philosophy in Adult Education and Doctor of Philosophy in Adult Education. The need for professional adult educators necessitated the Institute to introduce its first academic program leading to the award of the graduate diploma in Adult Education in 1971. Subsequently the Masters and Doctorate programs were introduced in 1985 and the Certificate was added in 1993. The Bachelor of Arts (B.A.) in Adult Education is the most recent addition, which started in the 2010-2011 academic year. The design of the academic programs has been in response to societal demands. The diploma and masters programs are offered in face-to-face, sandwich and distance modes to make it employee and employer friendly. The sandwich programs are run over two long vacations. There has been increasing enrolment in the academic programs over the period. This expansion has been as a result of the general acceptance by the public of the distance and sandwich programs as equal to the full-time programs and the admission of "mature" students for the Diploma program. The core courses across all levels have covered philosophy of adult education, Adult Psychology and Andragogy, Methodology of Educational Research and Statistics, Programme Planning and Evaluation, Management of Adult Educational Organisations and Comparative Adult Education. Some of the elective courses that guide the students' specialization are Adult Education and Society, Gender and Development, Counselling, Curriculum Development, Community Development, Peace Education, Theory and Practice of Literacy, Communication and Distance Education.

The design of the academic programs has been in response to societal demands. The academic programs of the Institute facilitate forward-looking research that uses multiple methodological approaches and theoretical frameworks. Awards in adult education at the University are recognized at the community, national, and international levels.

The discipline propels the Institute to educate and train future researchers and scholars, practitioners, and leaders for a wide variety of governmental and non-governmental organizations. The constituencies of adult education courses in Ghana include development workers, staff of the university, organizations and local communities who are concerned with improving productivity and fostering lifelong work-based learning through individual and organizational development.

Distance education is one of the core activities of the Institute. The Institute started the distance education programme in 1970 by organising G.C.E. Ordinary level courses by correspondence for workers. In November 2007 the Institute launched the University of Ghana's distance education programme to offer some of its degree courses such as Sociology, Linguistics, Psychology and Business Administration at a distance. Enrolment in the distance education program currently stands at over 9000 students who are scattered all over the country. The Institute seeks to expand its academic programs to respond to the educational needs of the growing adult population in the country. The table below presents enrolment of students from 2008 to 2011.

The academic programs of the Institute facilitate forward-looking research, undergraduate, graduate and professional education, and outreach activities for numerous constituencies by creating and disseminating new knowledge about adult education through disciplined inquiry using multiple methodological approaches and theoretical frameworks. Awards in Adult Education at the University are recognized at the community, national, and international levels as a discipline for researching and educating individuals and development of organizations within the framework of lifelong learning. The discipline propels the Institute to educate and train future researchers and scholars, reflective practitioners, and leaders for a wide variety of organizations, institutions and community development workers. The constituencies of Adult Education courses in Ghana include development workers, members of the university, workplaces and local communities who are concerned with improving productivity and fostering lifelong work-based learning through individual and organizational development.

The unique strength of Adult Education lies in the integration of psychology, organization studies, human resource development, instructional design and technology, and global perspectives for individual and organizational excellence. By drawing the varieties of fields and disciplines the Institute plays a crucial role in building and expanding the knowledge base of the emerging field of human resource education.

Table 1

Enrollment of Students – 2008 – 2011-- University of Ghana

YEAR	PROGRAMME	TOTAL
2011	Diploma in Adult Education- Year I	70
	Diploma in Adult Education - Year II	111
	Master of Arts in Adult Education (Part-time)	213
	Master of Arts in Adult Education (fulltime)	18
	Master of Philosophy in Adult Education	7
	Doctor of Philosophy in Adult Education	6
	Total	**425**
2010	Diploma in Adult Education- Year I	121
	Diploma in Adult Education - Year II	120
	Master of Arts in Adult Education (Part-time)	170
	Master of Arts in Adult Education (fulltime)	52
	Master of Philosophy in Adult Education	20
	Doctor of Philosophy in Adult Education	4
	Total	**487**
2009	Diploma in Adult Education- Year I	120
	Diploma in Adult Education - Year II	103
	Master of Arts in Adult Education (Part-time)	160
	Master of Arts in Adult Education (fulltime)	31
	Master of Philosophy in Adult Education	32
	Doctor of Philosophy in Adult Education	8
	Total	**454**
2008	Diploma in Adult Education- Year I	115
	Diploma in Adult Education - Year II	70
	Master of Arts in Adult Education (Part-time)	120
	Master of Arts in Adult Education (fulltime)	27
	Master of Philosophy in Adult Education	21
	Doctor of Philosophy in Adult Education	10
	Total	**363**

Source: ICDE (2011)

Among other things the academic programs of the Institute contribute to:

- Direct faculty and students of the discipline to actively engage in rigorous academic research that will place emphasis on theory building, theory validation, and the translation of theoretical knowledge to practical applications

- Provide quality education that provides young adults with the strong academic foundation needed for improving learning and performance in education, business, community, military, non-governmental and governmental organizations.

- Equip young adults with the ability to lead and facilitate change related to learning and performance as a result of academic experiences in reflective practice, applied processes, and use of technology.
- Enhance the lives and productivity of many youthful constituencies by providing expertise and assistance through consulting/extension activities, social engagement, and community development.

Generally, the programs provide diverse educational opportunities for young adult Ghanaians to meet their various learning needs for academic, personal, and professional growth while maintaining jobs and fulfilling family and other obligations. Let us proceed to discuss the various programs in detail.

The programmes have been offered by well-qualified academics, who hold Ph.D. s in Adult Education. A good number of the faculty members are professors and senior lecturers. The faculty have researched in a wide range of areas such as literacy, human resource development, gender and development and adult education, conflict resolution, management and prevention, citizenship education, community development, adult education and society, organisational management, information and communication technology and distance education.

The governance of the Institute over the years has followed the trend in the University of Ghana. A director who works with faculty members to promote the discipline and other adult educational activities in the country heads the Institute. The Institute has ten Study Centres (formerly called workers colleges) in all the ten regions of the country. Faculty members who are expected to undertake extension activities and oversee the distance education programs head all the Centres. The Institute does not have formal activity-based collaborative relationship with the other governmental and non-governmental organisations that provide adult education in the country. Inter-institutional activities are done as and when it becomes necessary to invite partner institutions for activities such as the Annual New Year Schools. Such engagements are occasional and ad hoc. The Board of the Institute includes the membership of other stakeholder institutions like the National Commission for Civic Education. The Institute is also expected to serve on boards of sister institutions to share expertise. Such arrangements are not implemented in such a way that opportunity will be created for common use of state resource such as national budget allocations or public infrastructural facilities.

Students' Observations about the Program

A selection of undergraduate and post-graduate students on the adult education program were interviewed using a semi-structured questionnaire to find out their views about the courses that were offered at the Institution. Interesting but thought provoking responses were generated from the students. Their concerns were on their comprehension and impression about the entire programs offered.

In the issue of comprehension of the courses, most of the students agreed that the course gave them the privilege to acquire skills and revitalize their knowledge and attitudes. According to the students when they are well grounded in the principles of adult education it enables them to better themselves as individuals and enhance and develop their communities and societies. The students alluded to the fact that the course designed is that which enables them to *fit well into society*. Most of the students indicated that they would not hesitate to recommend the course to other individuals who have interest to enrol in the program.

The general impression of the students about the course was that it is a good one that is not only learner cantered but it is also thought provoking that must be encouraged to enable adults to be current and participate in pressing issues. Much as some of the students perceived the course as boring and scaring, almost all the students perceived it as a professional course that makes one understand the essence of education and awaken in them *a sense and reason to continue educating themselves and their society as a whole*. Most, of the students' reasoned that it put in them the sense of reason to continue educating themselves and their society as a whole. They best described the course as a discipline that encompasses all aspects and endeavours of life. The subject matter of the course is therefore very appreciative and learners are highly enthused by the course. The fact that the majority of the students are workers, their thinking is that the programme will equip them with the necessary skills and knowledge to better manage their programs.

On the negative side, some of the students were quick to comment on the challenges with which the Institute is beset. Most of them claimed that textbooks are in short supply and they often receive them late. Hence more *reading materials should be developed to equip learners with the necessary reading materials*. In spite of the fact that the Institute name had witnessed several names, some of the students still held the view that the current name should be modified to reflect the socio-economic and political dispensations of current trends. By so doing they hope this would attract most students. Others were also of the view that the course is very involving and demands a lot of commitment from the individual.

Another, critical issue that was raised by the students was that the course is not popular and not attractive to the youth and that in most cases when individuals apply for scholarships they are often denied. It was therefore suggested that since the course is capable of creating opportunity for adults to learn and improve their lives, more advertisement should be made to market the program among its clientele. According to some of the students, the course is beset with negative perceptions and that the necessary steps must be taken for the advancement of the Institute. More so, there is a call for areas of course specialization by students. However, it was revealed that the perception of individuals change when they are exposed to the real intricacies of the course hence awareness should be created about the course for *it is quite an inspiring course and much awareness should be created*.

Conclusion

There has been a good discussion of the evolution of adult education in the Sub-Saharan African sub-region in this paper. There is an exciting history of adult education on the continent. Adult education evolves from the indigenous era where people were oriented into society through the philosophy of lifelong learning. This approach worked well for the people until the influence of foreign culture that traveled in the vehicle of the foreign system of education. Following the examples of colonial leaders, native leaders of the continent, such as the first president of Ghana, also continued to use adult education to pursue their political agenda. Using Ghana as a case study one could see that social dynamics have contributed to a review of program offerings. As a result, a blended version of informal, non-formal and formal adult education is being pursued on the continent. Current students in the program however have issues with the program title and publicity. This leads to the issue of advocacy of the discipline and practice. It appears adult educators have succeeded in marketing and addressing several social issues The drive to publicize the field is of crucial concern if we want to make the required impact in society.

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BENEFITS OF CORRECTIONAL EDUCATION IN SOUTH AFRICA: IMPLICATIONS FOR ADULT INMATES AS A GROUP WITH SPECIAL NEEDS

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ABSTRACT: South Africa has the highest number of prisoners in all of Africa and ranks ninth among other countries worldwide. The absence of positive educational experience often leads to criminal recidivism as inmates do not appear to have learned to value life without crime. This paper reflects an examination of selected educational interventions applied elsewhere in the world and considers their positive or negative applicability to South African inmates. The overarching philosophy herein is that incarceration in South Africa can offer corrective value to uneducated adults, consistent with adopted post-apartheid policy. That policy underscores offender hope, encourages positive lifestyles and law abiding citizenry. Conclusions reached offer ways the South African Department of Correctional Services (DCS) over time can ensure that adult inmates are exposed to learning experiences that positively influence lifestyles after release and, as a consequence, underscore reduced recidivism.

Adult correctional education is intended to improve inmate basic, academic and occupational skills. Constructive utilization of confinement through education provides positive support towards post-release employment and further training, with the added benefits to reduce criminal recidivism and its commensurate costs. Inmate education also contributes to overall reduction in the percentage of adult illiterates in South Africa, as evidenced by the decline of adults who could neither read nor write in 2002 from 27.9 per cent to 18.1 per cent in 2011 (Statistics South Africa, 2013). Others (Sawahel, 2012) who have researched rates of literacy in South Africa report greater decline between 2001 and 2011 (from 35.1 per cent to 19.1 per cent in 2011. Perhaps the difference in percentage decline reflected in the latter research is caused by a lower age group (15 years) considered "adult." In both instances, adult educational needs are recognized imperatives in South Africa.

Government institutions, universities and training colleges are key partners in South African education processes. Their roles have included the institution of laws, policies and practices to improve in-country literacy. However, desire for educational improvement cannot alone create willing participants in a free, albeit substantially illiterate, society. Inmates, on the other hand, pose a captive audience whose education also contributes to improve literacy in society. Given appropriate and sustained access to instruction and the utilization of technology as confinement requirements, inmates enhance probability for rehabilitation, post-release employment and successful reintegration into society (Sawahel, 2012).

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Background and Context

Pre- and -post Apartheid, it is reported that prevailing public apathy, insufficient library material, lack of educational facilities and too few qualified teachers were among major reasons for the absence of prison education, according to the Report by the National Prison Project of South African Human Rights Commission (SAHRC) (n.d.) and CONFINTEA (1997). Toward measures to overcome transition from prison life back into the community, the SAHRC study recommended that the educational aspect of prison life be given urgent attention as important links to the prisoner's rehabilitation and ability to cope after release. By 2012 there were 8,944 offenders enrolled in educational or special training programs, of which 4,042 were enrolled in higher education and specialized training (Cruywagen, 2013).

Unconfirmed data report the number of current South African inmates at approximately 160,000[1], the largest prison population in Africa, ranking ninth in the world (Mail & Guardian, 2013). Of that number, approximately 107,710 post-sentenced prisoners. The remaining 45,043 (29.5%) are detainees (Cruywagen, 2013). One thousand and forty nine (1,049) of that number was engaged in some form of education or training; 4,042 were studying towards further education or more specialized training such engineering, mechanics or marketing. Another 3,853 prisoners were enrolled in programs to develop basic business skills and entrepreneurship.

Recently, the South African government revised its penal code to embrace international legal framework on the rights of inmates as declared during the UNESCO's Fifth International Conference on Adult Education (CONFINTEA, 1997). As part of that effort words such as *prison*, *prisoner* and *sentenced prisoner* have been replaced with *correction*, *correctional centre*, *inmate*, *sentenced offender*, and *un-sentenced offender* (Correctional Service Amendment, Act 25 of 2008, also see Hill & Murtough, 2010). Research confirms that most incarcerated individuals do not reintegrate into the general population successfully. Within three years of release former prisoners commit new crimes or violate the terms of their release and are re-incarcerated (Quan-Baffour & Zawada, 2012). This phenomenon is generally referred to as recidivism:

> …a behavioral process or pattern whereby an offender, who was previously found guilty of a crime and sentenced in a court of law, commits a further unspecified offence"… for which he/she..."is found guilty of … offense, and receives a further undetermined sentence in a court of law. (Schoeman, 2009, p. 91)

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[1]The actual number of inmates that populate South African prisons at any given time is not static. Researchers and government officials publish prison demographics data differently: most are based upon the date of publication which changes the number daily. For consistency, this paper will use prison demographic data reported in the Mail and Guardian (2013, February).

In South Africa recidivism is reported as high as sixty to ninety- five per cent (60-95%) (Quan-Baffour & Zawada, 2012; National Institute Crime Prevention and Rehabilitation, NICRO, 2013).

It is generally accepted throughout the world that most prisoners come from disenfranchised communities with the lowest social and economic orientation, are poorly educated, unemployed, unmarried, reared in a broken home and likely to have a prior criminal record (Shabangu, 2006; Dissel, 2008; Skorton & Altschuler, 2013). Indeed Tshabalala (2012) indicates that according to NICRO the average South African offender only has a sixth grade education. In South Africa, there are four racial groups: Africans, Indians, Coloureds and Whites. Seventy-nine per cent (79%) of the South African population is composed of Africans, Indians, and Coloureds. Nevertheless, the latter three racial groups combined are considered "Black Africans" and were politically and economically disenfranchised. While most South Africans involved in the country's criminal justice system come from the Black population, a majority of the inmates in South African correctional centres come from the Coloured population, which constitutes only 8.9% of the total South African population (SouthAfrica.Info, 2013). The high percentage of inmates from the Coloured population is attributed to the prevalence of gangsters, alcohol and drug abuse in that community (Mail & Guardian, 2013).

Conceptual Framework of Inmate Adult Education

Education is seen as the best way of emancipating people from abuse, ignorance, unemployment, vulnerability, and poverty (Quan-Baffour & Zawada, 2012). The education of inmates falls within the broad category of supervised court-mandated support programs for individuals convicted of criminal offense (LoBuglio, 2001). Sharpe & Curwen (2012), supported by other research (see CONFINTEA, 1997, Steurer, Nally, Linton, & Lockwood, 2010; Gorgol & Sponsler, 2011) define correctional education as

> the "reformation of the fallen" inspired self-respect, support pride of character, excites ambition, opens new fields of exertion, ministers to social and personal improvement and affords a healthful substitution for low and vicious amusement. (p186)

Early advocates placed the need for correctional education in a medical context. They viewed individual engagement in criminal activity as a function of physical, environmental, mental and vocational deficits (LoBuglio, 2001) with need for treatment plans that included correctional education and other rehabilitative programs as a cure for criminal behaviors. However, according to LoBuglio (2001) an alternative approach recognizes that an inmate's ability to succeed after release is contingent on many factors beyond a treatment plan, to include individual ability.

Since 1994, the South African Department of Correctional Services has as its purpose to offer detainees just, peaceful and safe custody while maintaining human dignity and inmate social responsibility, framed on humanist, behaviorist and transformative theories. Those three theories set the framework for South African inmate education.

From a humanistic point of view learning is a process of personal growth. From a behavioristic point of view, learning is to become empowered to be self-directed in an effort to improve and play an active role in development of personal skills. Behavioristic proponents believe that learning is "key to rehabilitation … empowering offenders to develop skills to function effectively in society upon their release...." (South African Government News Agency, 2012). The third group of theorists subscribe to transformative learning, which is the process of understanding self, revising personal belief systems and lifestyles.

Correctional Education Framework in South Africa

In this paper, correctional education refers to initiatives required by South African Governmental law and regulation to provide learning opportunities for inmates while confined (National Qualifications Framework, Act 67 (2008) and correctional services regulations published in Notice 143 of Government Gazette 35032 (27 February, 2012) (Cruywagen, 2013). South African law and regulations set educational standards for inmates in these two categories: school age (Notice 143, Section 10(2) (f); and adults without level four training (or ninth grade education). School age offenders in confinement should leave a correctional service facility once they achieve a senior certificate (high school equivalence); whereas adult offenders are required to attain level four training. Indeed, any adult incarcerated after April 2013 must complete Basic Education level 1-4 coursework. To include adult basic literacies: such as writing, reading, mathematics, science and social studies. At an advanced level, adult correctional education also includes post-secondary and vocational studies. Although Department of Correctional Service records do not offer reliable data about the literacy levels of inmates in South African prisoners, a total 15,260 inmates were expected to register for adult education in 2013 (Cruywagen, 2013). Thus, by law in South Africa (National Qualifications Framework, Act 84, section (3) (1), 1996) before release, all incarcerated individuals must attain one of the following educational goals: a high school equivalent certificate, if school age, before age 25, reach ninth grade equivalency, or achieve an adult level four education. The National Qualification Framework laws support the South African Bill of Rights, section 35 (2)(e) which states that …"everyone who is detained, including every sentenced prisoner, has the right to conditions of detention that are consistent with human dignity" (CONFINTEA, 1997).

Within South Africa, there are Correctional Service Departments within each of nine (9) Provinces, each operating independently to meet the learning needs of incarcerated populations within their geographic jurisdiction. Each Department provides programs for all inmates to include general education, computer based learning, Further Education and Training, Higher Education and Training as well as computer based learning. Additional responsibilities include early childhood development, awaiting child detainees, parolees and probationary offenders.

Selected Correctional Education Initiatives

Research indicates that governments throughout the world embark to address prisoner education. According to Natale (2010), there is a correlation between illiteracy, innumeracy and offending. Unfortunately, in South Africa inmates rarely have had access to educational opportunities or adult basic training, neither while incarcerated nor otherwise. The prevalence of those facts resulted in the production of the White Paper on Corrections (South African Government Information, 2013), which introduced the concept of prisons as correctional centres of rehabilitation, where offenders are given new hope and encouraged to adopt lifestyles that afford a second chance to become law abiding citizens. The White Paper on Correction points out that the right to education cannot be curtailed by incarceration--a position adopted as of paramount importance by South African Department of Correctional Service for both its Higher and -Training Education Services. Consequently, according to Mushiana (2013), because the government considers literacy schooling and basic adult education essential, it was made compulsory for every inmate who does not have a qualification equivalent to Grade 9 to complete Basic Education and Training (levels 1-4, or grade 9 competency), if an adult; and for school age offenders, mandatory competency for a senior certificate (high school equivalence).

An unpublished article suggests that 70% of the overall South African offender population (currently estimated at 160,000) is between the ages 17-35 (Department of Correctional Services, n.d.). While in South Africa, the education of incarcerated persons is daunting because of high illiteracy and several other factors discussed later, learning initiatives provided in correctional institutions in such countries as the United States and the United Kingdom suggest that it is not impossible (Crayton & Neusteter, n.d.). For example, elements of best practices employed in other countries helped to frame such concepts as the "Correction Sentence Plan" (CSP), the "After-Care Plan" (ACP) and other initiatives that incorporate a correctional educational infrastructure which includes such components as "resources, strategic partnerships, electronic data systems, staff training, policy and evaluation. The Correction Sentence Plan appears to match viable programs with inmate assessed educational need in order that a training plan can be developed to successfully reintegrate the offender into society. The After-Care Plan would include measured results of training attained while incarcerate, following evaluation, reflect probable employment and socialized success once released.

South Africa has adopted a re-entry and reintegration model that is similar to aspects of models adapted by other countries from the Tolbert Re-entry Education Model, (2012). Titled the Correctional Service Plan (CRP), this model recognizes the "inmate right to education" and extends that concept into the general population whether or not formerly imprisoned. Thus, the CRP concept extends the prisoners' right to education while imprisoned and after re-entry into society (Department of Correctional Services, 2004)

How far up the academic ladder a former felon climbs in South Africa depends upon access to post-incarceration education beyond grade 12 (high school diploma) or coursework resulting in a vocational certificate. With dedicated seriousness of purpose, a

bachelor's or graduate degree can also be acquired (Gorgol & Sponsler, 2011). Research conducted in other countries suggests that post-secondary correctional education can produce positive results within the prison itself. Matters such as improved communication between correctional staff and inmates, development of positive prisoner peer role models and reduced disciplinary problems have resulted as a consequence (Taylor, 1992).

Barriers to Success in South African Inmate Education

Extensive inmate education research results from such countries as the United States and the United Kingdom (Hrabowski & Robbi, 2002; Steurer et al., 2010) confirm the extent to which offender training plays in South Africa. For example in 2012 Tshabalala reported that while inmate education is of recognized importance, correctional centres are not conducive to learning. Prisons are reported to be overcrowded by as much as 144 per cent, leaving many of the incarcerated without beds and conducive reading or study environments (Cilliers, n.d.; Cruywagen, 2013). Other recognized barriers to success in South African inmate education include these factors: lack of public and inmate interest; the absence of quantifiable and accurate inmate population data (both those who are confined and post confinement); adequate financial supports not only for the prison environment but specifically for education purposes; the absence of a structured organization resulting in need for centralized data bases between each of the nine provinces as well as consistent date collection in each of those provinces; and finally inmate education assessment measures as well as adequate education counselling and tutoring. The removal of those barriers would give South African inmate education a significant jump start towards success.

The Department of Correctional Services has established measures to enhance environmental learning challenges by establishing Integrated Resources Centres (IRC) in some of the nine provinces (AllAfrica, 2012). Designed as knowledge hubs to foster a "culture" of learning, reading and knowledge sharing, IRCs promote offender rehabilitation before re-entry into society. Success of former inmates educated while confined depends on whether they are returning to a stable literate family, whether skills gained lead to employability, and whether they have mental health or substance abuse issues (Skorton & Altschuler, 2013).

Successful Inmate Education Implementation Factors for Success

The high number of illiterate offenders and others in the general population of South Africa compels broad application of educational laws, regulations and policies that address similar problems in both the prison and non-prison environments. Hrabowski & Robbi (2002) report that lack of education and training for inmates increases the likelihood that the majority will be re-arrested. Once paroled, as intimated by Quan-Baffour & Zawada, 2012), the high number of illiterates in the South African general non-prison population perpetuates a comfort level for illiteracy both inside and outside of prison. To overcome these conundrum viable partnerships supportive of academic prowess and employment opportunity could foster positive movement towards societal change (Williams, 2012).

Partnership Opportunities

Already leading the way is the partnership demonstration between the Departments of Education and Correctional Services. South Africa has a well-established system of post-secondary education. There are two hundred and fifty (250) Further Education and Training Colleges throughout the county. The establishment of two additional universities in the provinces of Mpumalanga and Northern Cape are at an advanced stage (South Africa.Info, 2013). These developments will bring the number of universities to twenty five (25). South African institutions of higher learning, in concert with the Department of Correctional Services, could further adapt the Cornell Prison Education Program (CPEP) model where Cornell University sends academic staff and students to Aurban Correctional Faculty to provide inmates with learning experiences and offer academic credit programs completed (Skorton & Aitschuler, 2013). Utilization of this model is already underway as demonstrated by partnerships established by the Department of Correctional Services with institutions of higher education such as Universities of Zululand, University of Kwa-Zulu Natal, Walter Sisulu University and the University of South Africa (South African Government Information, 2013). Those partnerships, have initiated a "Reading for Redemption" program that while steps toward education, could be enhanced by counselling towards educational end goals that might include accredited vocational training and other learning opportunities that ultimately could provide post-secondary qualifications for inmate employment.

Similar partnerships might be encouraged between correctional education programs and health facilities, (hospital and clinics), as well as government and business centres. Adapting Cuban and Cornell University prison education models, South Africa could operate prison industry-internships. Such program could be offering rehabilitated inmates an opportunity to work in a specialized field on a limited basis outside of prison but during periods of incarceration. Universities and Further Education Training colleges could facilitate, monitor and evaluate value-added internships.

Enhanced Public/Private Interest in Education

Notwithstanding compulsory education among the South African disadvantaged there does not appear to be an association between education and its contribution to positive lifestyle and illiteracy's relationship to poverty. Nominal education financial incentives to economically deprived individuals (who participate in structured learning programs) could encourage interest in academics and slowly connect that interest to value systems associated with education. Inmates, as a special population compelled to be educated while incarcerated, upon release can by example reflects values-added by learning. Emphasis on this special inmate population is just one way public and private interest in the benefits of education can be enhanced.

Of course financial support, albeit nominal, requires Governmental budgetary commitment. During a 2013 budget speech, the Ministry of Correctional Service announced a joint agreement between his department and the Department of Higher Education and Training for financial years 2012/13 to 2015/16. That financial support, dedicated to the National Skills Fund is intended to undergird accredited vocational and

basic educational skills programs (South African Government Information, 2013). The Ministry also indicated that in 2012 alone, a total of R66, 424 was spent on training 5,837 offenders in scarce skills areas as welding, plumbing, bricklaying, plastering, electrical, carpentry and agricultural programs (Cruywagen, 2013). Successful inmate completion in such programs and re-entry into the community serve to enhance community interest in the values offered by education.

Political Contributions to South African Inmate Education

South Africa has over the past decade demonstrated–that as far as practicable, the education of prisoners shall be integrated with the academic system of the country with the expectation that after their release, they can continue learning without difficulty and set positive community examples. South African Government rules and conform to basic principles for the treatment of prisoners adopted by the United Nations set forth in the 1955 Article 77 Standard Rules for the Treatment of Prisoners (CONFINTEA, 1997). Notwithstanding those South African Governmental successes, there remains another contribution it could take to help spur prison educational environments: Eliminate prison overcrowding, create safe academic centres inside of prisons that utilize standardized inmate academic assessments for all provinces and include staff in educational development and enhancements.

Conclusion

To translate research and study results reflected herein into implementation measures requires these critical measures:
1. Readily accessible and categorically relevant prison and inmate data
2. Adequate annual budgets commensurate with prison populations in each province
3. Prisons constructed purposefully to afford individuals the opportunity to gain basic, secondary, vocational and higher learning in safe environments
4. Critical thinking "outside the box" but inside the context of learning by peoples historical illiterate but willing to change through appropriate incentive and exposures

First, access to relevant data and the creation of information clearing houses would afford knowledge sharing by researchers and organizations interested in the welfare of the South African inmate community. For example, Schoeman (2009) recommends the development of a centralised statistical database on recidivism to ensure universal and accurate rates in South Africa. Standardized inmate assessment measures are also recommended to identify and compare inmate(s) intra and inter province. Assessment of skills and literacy will facilitate the development of appropriate learning tools and educational programs. Assessed inmates can also suggest educational needs in communities from which they come as well as appropriate possible industry "fit" for employment and counselling post incarceration.

Secondly, adequate budgets commensurate with prison population(s) are a must. Otherwise the best intention for success causes failure due to lack of financial

commitment. Again, valid data on the prison population is essential to justify support for prison facility and academic funding.

Thirdly, in the past it appears that South African prisons were built more to warehouse rather than to rehabilitate felons. To accommodate prisons that comply with the South African law, regulations and policies for education requires purposeful rethinking in those contexts. Because education in prison is compulsory, environments for individual and group learning must be safe and otherwise compulsory at each of the academic levels offered.

Finally, fourth measure, to help the educationally infirmed requires well-meaning in understandable encouraging dialog designed to motivate participation in academic processes regardless of their educational starting point; and finally provide nurturing support and rewards throughout their learning.

These conclusions are offering just a start in further benefits to incarcerated inmates as a group with special education needs that can also meet commensurate needs in South African society as a whole.

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THE WEA [WORKERS' EDUCATIONAL ASSOCIATION] IN SYDNEY, 1913 – 2013: ACHIEVEMENTS; CONTROVERSIES; AND AN INHERENT DIFFICULTY

Roger K. Morris, Ph.D.[1]

ABSTRACT: One hundred years ago a meeting was held in Sydney to establish a local Workers' Educational Association [generally known as the WEA]: this was just some ten years after the original foundation of the WEA in the United Kingdom. Today, in a much-changed world, the Sydney WEA is still functioning, indeed thriving, even though recent circumstances have proved to be difficult for the WEA and other local providers of adult education. But the WEA of 2013 is not the WEA of 1913.

Overview

Today, workers' education is generally regarded as a sub field of adult education. One hundred years ago, however, the terms workers' education and adult education were often used interchangeably. For many adult educators, the fundamental purpose of adult education was to reach those working class adults, who had been ruthlessly sifted out by the formal education system. Founded in 1903, as the **Association to Promote the Higher Education of Working Men**, the Workers' Educational Association [WEA], the name it adopted in 1905, may well qualify as one of the most successful examples of educational colonialism as practiced by imperial Britain. Within a decade or two there were WEAs operating in all the "white" dominions of the old British Empire, But while these various WEAs shared many common characteristics, the story of each was obviously shaped by its own local socio cultural environment.

This paper traces the development of the WEA in Sydney and to some extent the wider state of New South Wales. Its historical development is outlined briefly, a number of difficulties that it faced are discussed, and finally an argument is advanced as to why it evolved as it did. A central theme of the paper is an attempt to the conflicts that developed over the 'true' purposes of workers' education. Were such purposes, essentially social and class based, **or** were they essentially personal and largely individualistic? Contrary to both these points of view, Albert Mansbridge, the founder of the WEA, seems to have believed that education was some thing that was ideal in and of its self, some thing that was completely divorced from personal or material improvement or even social and political change. As time passed, the programs of the Sydney WEA seemed to drift inevitably towards the personal fulfillment end of the educational continuum.

An Aside

I have written this paper largely from personal knowledge of and experience with the WEA in Sydney, as such it lacks the normal scholarly apparatus such as footnotes and references. I have, however, included a fairly comprehensive list of published works

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dealing with WEA both in Australia and the UK. As I became more involved with the work of the WEA, I became more aware of the basic contradictions that seem to be inherent in its mode of functioning, its basic principles of procedure, and even its founding philosophy. As I read more widely on the WEA, I found that these difficulties were not merely a local phenomenon but were to be found as part of the story of the WEA movement in other parts of the world. This paper is an attempt to begin to explore these issues in Australia. It would be patently untrue to pretend that I have conducted anything like a full-scale investigation of this matter. However, I trust that you may find my tentative and partial answers interesting.

A Second Aside: The WEA and International Adult Education

Given the nature of this gathering, it is important to acknowledge, especially in the early years, the important role that the WEA played in the development of the fields of international and comparative adult education. The apostles of the British creed of workers' education, right from the beginning, began to look across national boundaries seeking to carry their creed to the unenlightened <u>and</u> to ally their movement with similar activists abroad The main driver here was Albert Mansbridge, himself, who believed that the development of a wider international and comparative perspective was essential to the long term health of the evolving field of "labour/adult" education. It is generally accepted that the first national adult education association, the <u>British Institute of Adult Education (now NIACE)</u>, was founded by Mansbridge and Lord Haldane in 1921. The first World Congress of Adult education was called together by the World Association for Adult Education (WAAE). It met in Cambridge (UK) in 1929, attended by 300 members of the Association and 33 national delegations. In conjunction with the Congress, the Association published a comprehensive country-by-country account of the then state of adult education in the world. Albert Mansbridge was the long time General-Secretary of the WAAE, a London based organization, whose membership was largely limited to Europe and the English speaking-world. Given the times and its very limited resources, the publications of the WAAE, the comparative studies it coordinated, and the international programs of workers' education it sponsored were quite remarkable. However, the Great Depression and the later descent into the Second World War destroyed it, as an organization

The Beginnings of the WEA

When the WEA was founded in 1903 in Britain, the organization had two principal goals: to stimulate and coordinate all working class efforts of an educational nature and to develop a partnership between the working class movement and the universities. It was felt that a network of classes organized by the WEA but taught by university staff would permit able working class persons to breach the barriers of social stratification. In 1906 Mansbridge became the fulltime General Secretary. In 1907, the WEA adopted a constitution, which devolved most of the power to the Districts and Branches. Also in 1907, the WEA turned its attention to the educational needs of women. In 1908, the *Highway,* the Association's official journal, began publication. In 1909, the Association took up the cause of rural workers. All during

these early years, its class offerings were growing rapidly and so was the WEA as a voluntary association. Although most WEA members were principally interested in studying the so-called "WEA subjects" (i.e., the social sciences and humanities) many local WEAs organized a wide range of other educational activities to meet the needs of their affiliated bodies and members. These included: nature study rambles, art and craft classes, teaching methods for Sunday School teachers, practical parenting skills, first aid, gardening, foreign languages, and so on.

The main educational weapon of the WEA had been intended to be the University Extension lecture. But this did not prove to be completely acceptable to the learners and it was soon replaced by the modified lecture plus discussion of the tutorial class approach. Soon even this was found to be too demanding for many students and a range of shorter, less demanding formats were introduced to supplement the serious university level study of the three year, weekly attendance, essay writing tutorial classes But officially, the WEA's position remained that instruction must aim at reaching, within the limits of the subject being studied, the standard of university honors level study.

The concern of the WEA for high academic standards was linked to its official commitment to objectivity in study. The non-party political/non-sectarian nature of the association was stressed at every opportunity. Mansbridge firmly believed that without such a stance, the WEA could not gather in workers of all political persuasions or secure the support of all major political parties and an ongoing share of public educational funding. This position was further complicated by the fact that the Association's founder thought of education as something ideal, in and of itself, completely uncontaminated by any desire for personal advancement or even social and political change

However, these beliefs led many leftwing critics to regard the WEA as a tool of the ruling classes. The WEA's alliance with the then elitist universities remained one of the left's principal targets. Notwithstanding, the overblown rhetoric of many on the far left, the WEA did receive the support of the British Establishment, both political and bureaucratic. Why was this so? Jennings [1999, 21] claims that there were four attitudes, then current among those in power, that predisposed the politically powerful to be sympathetic to the goals and methods of the WEA.

- ➢ There was a growing sense, among the wealthy, of social obligation and even of guilt attached to past privilege.
- ➢ The established Church had become more and more convinced that something had to done for working people
- ➢ In the interests of national efficiency and international competitiveness, it was essential to develop a means whereby smart working class boys could rise to nearer the top.
- ➢ Finally, there was a need to contain, or at least shape, the rising power of the labor movement.

Before we leave the "motherland" there is one last issue that we should canvas. In 1924, the British WEA celebrated its twenty-first birthday: its coming of age. That year the summer issue of *Highway*, the Association's journal, featured a range of opinions as to where the WEA should be going in its second 21 years. Mansbridge emphasized the value of education for its own sake and rejected, almost out of hand, any idea of using education for social purposes. GDH Cole sought wider and stronger inks with the organized labor movement. While William Temple sought to reconcile the intrinsic value and the social purpose points of view.

Perhaps, the most challenging and perceptive position of all was that taken by Barbara Wootten, then the Editor of *Highway,* who asked an interesting, if unpopular, question: **"To whom does the WEA belong?"**

All sorts of people from all social levels needed and wanted classes and educational experiences, she went on to argue: Should the WEA provide education haphazardly to all? Or, had the time come to concentrate on working through and with the working people and their organizations. In other words: **Was the WEA about Adult Education in general <u>or</u> Workers' Education specifically?** This question has remained a burning issue right across the WEA right up until the present day.

The WEA Idea Spreads to Australia

In May 1913, a dinner was held in London at the Working Men's College to farewell Albert and Frances Mansbridge, who were about to leave for Australia to spread the gospel of the WEA. In an extremely busy tour, he spoke at university and labor meetings, addressed other community and professional bodies, and preached from Anglican and nonconformist pulpits. In NSW, the Labor Council ground had been well prepared by Dave Stewart, a carpenter who was to become the NSW WEA's first General Secretary, a position he held until his death in 1955. Moreover, the politicians and educational bureaucrats were sympathetic. The WEA was an idea whose time had clearly arrived. On November 3rd 1913 a meeting was held to finalize the WEA's Constitution, which described the WEA as strictly non- sectarian, democratic, and non-party political. The new Labor government and progressive educational bureaucrats were able to bring appropriate pressure, both moral and financial to bear on the University and a Department of Tutorial Classes was established in 1913.

Thus, in NSW, there was a tripartite connection between the state (in form of a Labor Government and progressive educational bureaucrats), the University and organized labor. At the beginning of 1914, Meredith Atkinson, a young Oxford graduate and protégé of Mansbridge, arrived to take up his appointment as Head of the Department of Tutorial Classes (i.e., Adult education). So now NSW had a WEA embodying the essential characteristics of the British movement. Soon after the Manbridges' visit to Australia, branches of the WEA were established in each of the six Australian states with varying degrees of initial and continuing success. At the WEA, Dave Stewart was

soon joined by Meredith Atkinson who, in addition to his University position, became the President of the WEA.

The Controversies

WW1 was about to complicate matters. Atkinson, a true British Empire patriot, threw his considerable oratorical skill and crusading energies into the war effort, more specifically, the fight to introduce conscription for frontline service, in the Great War. He soon became the Secretary of the Universal Service League. His actions enraged the officials of the militantly anti-conscription trade unions. They began to withdraw their support from the WEA. Though the WEA, which supported Atkinson's right to hold and to act upon his own political opinions, survived this crisis, it was much weakened, in terms of organized working class support. From then on, it would need to be more reliant on the goodwill and support of the university and the state government if it were to survive.

In 1935, in the depth of the Great Depression, another fundamental dispute erupted within the WEA. Dr. Lloyd Ross, a long time WEA activist and university adult educator, believed that the time had come for the WEA to abandon its impartiality and to stand with the working class in the economic current crisis. This matter came to head at the special conference of the WEA held in Sydney to resolve this question. After a lengthy debate, the conference voted narrowly to defeat the proposition put by Ross that the WEA should give up its claim to be a non-partisan body and adopt a policy that would achieve a socialist state through education. Ross left fulltime employment in adult education – he was the Assistant Director of Tutorial classes (i.e., Adult Education) at the University of Sydney – to become the Secretary of the Railway Workers' Union. His parting words were, "I will be doing what I have urged the WEA to do, to link knowledge with action."

Finally, during the Second World War, when the USSR was one of the Allies opposing the Axis powers, the "B40 Affair" blew up. B40 was the serial number of a course, "Political Theories and Movements", which contained content critical of life in Stalin's Soviet Union. This position outraged many on the far left in the labor movement, and given the USSR's current heroic struggle against the common enemy, Nazism, this was generally not a popular position to take in wider labor circles. A pamphlet, called "The WEA Exposed," was published and widely distributed. This claimed that the WEA was controlled by a group of non-labor, anti-Soviet, Trotskyist intellectuals from the university. Again, while the WEA survived, many unions disaffiliated.

If, in Australia, the organized working class were often in conflict with the WEA, who then were the students of its classes and its long term activists? Increasingly, they were the members of the progressive middle class, the advocates of social reform [in sexual matters, the rights of women, national efficiency, economic development, conservation, etc.], and increasingly they were women. By the time the WEA had entered the second half of the twentieth century, it had shifted from being principally involved with workers' education to being largely involved with the provision of high quality liberal

adult education to the general community. How and why did this happen?

Some Partial Explanations

A number of partial answers can be proposed that help to explain this situation, this shift in emphasis.

➢ Those on the far left firmly believed that the WEA had always been a creation and a creature of the ruling class. The Association's acceptance of government funds and its close alliance with the university were just the most visible signs of this class collaboration. As the labor movement became more divided and the forces of left sectarianism grew, the WEA became one of the sites of the battle for control of the labor movement. This was especially the case in the early post WWll years, as Catholic Action and the Communists, as well as the more moderate centrists, struggled for the control of the labor movement and its institutions.

➢ As the potential power of the growing organized labor movement became recognized by the forces of big Business, including the mass media, it became essential, it was thought, if the capitalist system was to survive, that the labor movement be tamed and brought into the mainstream. To many in the business community, the WEA was seen as an appropriate vehicle to achieve such integration and hence worthy of their support. There also was a belief that in the interests of "national efficiency", there needed to be a way for at least some "clever" workers to get an education and a chance to climb the corporate ladder.

➢ At that time, there was such a general need of, and a strong demand for, educational opportunities across the broad adult population [almost every Australian adult was under-educated] that members of all social classes, and more particularly women, were soon enrolling in WEA classes. The WEA/ University partnership soon became the general adult education provider for the wider community.

➢ Moreover, WEA activists were increasingly of a type. They were [no matter whether they were moderate unionists, left liberal activists, university faculty, civil servants, or progressive businessmen] predominantly members of the professional, university-educated middle class. As the WEA developed it faced attacks from both the left and the right. In general, these difficulties were increasingly resolved in the direction of a more centrist generalist adult education provision.

➢ As time passed and educational reform began to take hold, more opportunities became available for members of the working class to gain a better mainstream access to "for credit" education at both the school and post school levels Hence, if the organization was to maintain enrolments, in its largely non-credit, non-

vocational classes, it needed the more middle class general interest learner or at least a working class learner, who had middle class cultural aspirations.

➢ Once the WEA was established as an ongoing operation, with a small paid staff and rented premises, it like all organizations sought to continue, and to survive. To survive, it had to have a stable income, and that meant, a stable student body. Individual members of the working class provided some students but not that many. The organized working class could have provided many more but there were ideological difficulties with some unions, educational differences with others, and, in reality, some union leaders did not desire a well-educated, more questioning and active membership. In such circumstances, a better educated, more middle-class membership provided a much more stable student body and a much improved chance for the long term survival of the Association as a viable organization.

The Inherent Difficulty

However, underlying all of these partial explanations for the decline of working class participation in the classes offered by the WEA, there is a more bedrock explanation, which has to do with the basic beliefs of the WEA. Now, while not all members of the WEA fully accept this set of beliefs, they remained an important part of the core beliefs of a very significant group of WEA activists.

These values had to do with the question of standards and, more specifically, the linking of WEA's educational provision with university education. In line with this point of view was the reluctance of the Association to abandon its principle of "complete impartiality" and, "to adopt a position of educational leadership for, and solidarity with, the working class". This was a crucial factor in the loss of organized working class support. This argument was well developed, more than 70 years ago in relation to the WEA in Sydney, by the long-time WEA activist and "grand old man" of the Australian labor movement, Dr. Lloyd Ross. I believe that his ideas are still relevant today. The principal features of his argument, as to why the WEA failed to fully engage with working-people and their movement, can be summarized as follows.

The tutorial class, taught by a university lecturer, was the traditional approach of the WEA/University partnership. This method aimed: at quality, at achieving higher (i.e., University level) standards of education. While this approach had a place in the education of workers, Ross argued, there must also be classes for those who wanted to know – but who read only a little, seldom spoke, and never wrote. Education must be available to all adults from the most humble to the most able. There must be a full range of activities available to the intending student. There should be a pathway, which allows those, who wish, to go from workers' education classes to a workers' college and then on to the university. Moreover, the workers' education movement would never be complete until it recruited its teachers and leaders from its own ranks. Even without a university education many adult workers were more than capable of teaching their

fellows. This they should be permitted to do.

The catch-cry, of those who opposed Ross' propositions for a more egalitarian view of education was "standards"and the importance of maintaining them. Ross had little time for such ideas. Standards could, and should, be set up, not as barriers to separate the few from the many, but as stages in the progression of all to a fuller and better life. The class in workers'education must be a clearing station for ideas and not a terminus. The aim should not be to confuse the worker/student but to assist them to grow and to take more control of their lives.

Ross, like many other observers, was deeply troubled by what he saw as a drift away from the social towards the individual in the classes offered by the WEA. It was <u>not</u> the job of workers' education to provide vocational education, or opportunities for the more ambitious workers to advance themselves socially or avenues for workers to escape from the reality of their daily lives. Yes, there was a need for such wider sorts of adult education. There was a need for vocational, community, cultural and even recreational desires to met by adult education. The WEA was not to be criticized for widening its scope to become a general-purpose provider of adult education. But this did not excuse it for failing to fulfill its essential purpose, which was the adult education of workingmen and workingwomen.

What was required from the participants [both teachers and learners] in the WEA was an understanding of social forces, a participation in the struggle for social improvement, and a recognition that that the fulfillment of personal desire rests on a renewal of society. These, not academic pleasure, not vocational competence, not personal social advancement or romantic escapism were the true purposes of adult education if it was also to be truly workers' education.

References

As was mentioned in the text, this paper was largely written from my knowledge of and experience with the Sydney WEA and as such lacks the more usual formal footnotes and references. However, there are a number of books and papers that dealt with the WEA and the issues raised above. A listing of these most relevant to this paper follows:

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LANGUAGE POLICY, CIVIL RIGHTS, AND THE ADULT LEARNER IN A GLOBALIZED WORLD

William R. Naugle, Ph.D.[1]

ABSTRACT: The hallmark of a free, democratic society is the civil rights that society bestows upon its members. Civil rights access, however, is often only afforded through a competent mastery of the language in which that society's law is written and expressed. If one's native language is different than that in which the laws and policies of the society are written or expressed, then the individual's civil rights and liberties face a significant barrier. We see a modern-day example of this as Myanmar (Burma) moves through the democratization process, assigning Burmese as the official language of the Republic and, thereby, disenfranchising the ethnic, cultural, and linguistic minorities elsewhere in the country. As a society re-identifies itself through government, the society's members must re-identify, as well, either by aligning themselves with the changing culture or by asserting their indigenous culture. Advancing, or even maintaining, one's civil rights in an unfamiliar culture, in an unfamiliar language, and within the parameters of an unfamiliar legal register is daunting and fraught with challenges and conflict. This paper examines the challenges that adult language learners face with respect to language policy and civil rights. In order to maintain a free, democratic society, we, as researchers and educators, should work together to ensure that all members of society have the opportunity to achieve language mastery and that they are treated equitably, regardless of their language competency.

Three recent widely reported court cases exemplify the importance of language competency in civil rights. In Peru, a US citizen and English-native speaker was convicted for alleged participation in rebel group activities (Egan, 2011); in Mexico, a French citizen and French-native speaker was convicted for alleged participation in a kidnapping incident (Bennhold, 2011); and, in Italy, a US citizen and English-native speaker was tried for murder (Povoledo, 2010). Fighting for one's civil rights in an unfamiliar culture, in an unfamiliar language, and within the parameters of an unfamiliar judicial system underscores the need for deeper research in the area of bilingual education for civil rights.

In order to frame the discussion of the adult learner, civil rights, and language policies, I begin by illustrating the important and difficult issues faced by implementing language policies and the legal and political challenges that arise with respect to civil rights. The following events in Myanmar (once known as Burma) provide an excellent example of the responsibility that we as linguists and educators have to raise awareness of the visceral response that can occur, and of which we can be a part, when language policy is not implemented through a thoughtful and democratic process with an eye towards individual rights and liberties.

The Myanmar Dilemma

The long held military dictatorship of Myanmar appears to be giving way to a more lenient, democratic system of governance. Given the recent events in the Middle East and more distant historical events, it would seem that the transformation from one form

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of government to another is rarely without challenges and conflict. Myanmar's democratization process is a modern-day example of how, on many fronts, the transformation is fraught with challenges and conflicts. As a society re-identifies itself through government, the society's members must re-identify, as well, either by aligning themselves with the changing culture or by asserting their indigenous culture. The transformational government will look for a unifying factor among the members of its society and language is the single-most powerful tool of unification—the Romans understood this well, as they subdued the Gauls, Iberians, and Helvetians. Although the Union of Myanmar's constitution states that it "shall assist to develop language, literature, fine arts and culture of the [n]ational races" (Myanmar Const., chapt. 1, §22, cited in World Intellectual Property Organization, 2013), the transformational government of Myanmar appears to be attempting to buttress its democratization process by conforming to a single official language. Fuller (2013) reported in the *New York Times*:

> 'We are angry, we are sad, and we feel alone,' said Tsin Ja, a teacher in a village outside Myitkyina, the capital of the region. 'Democracy has been a loss for us.' Ms. Tsin says the numbers of students in her Kachin language classes have swelled over the past year as both parents and children champion their Kachin identity. She teaches the Kachin language at a church in the village because the government bans Kachin-language instruction at state schools, a major source of resentment.
> 'My students say, 'We are not going to speak Burmese anymore,' Ms. Tsin said. 'Young people have so much hate and acrimony toward the Burmese people. It's dramatically different from when I was growing up.' Like other minority groups in Myanmar, the Kachin have relatively little in common with the Burman. Their languages are not mutually comprehensible.

Language Policy

For the purpose of this paper, I am using the term *language policy* to refer to the set of laws and regulations that mandate the official language or languages of a state. Language policy is a result of governmental decisions that Fishman (2006) refers to as *language status planning*. He writes that such decisions can be far-reaching, so as to mandate "that a language can/should be used (or, conversely, prohibited) in the courts, or in education,[. . .] or in the official work of the legislative and executive branches, or in elections and voting [. . .]"

Civil Rights

The hallmark of a free, democratic society is the civil rights that society bestows upon its members. Civil rights access, however, is often only afforded through a competent mastery of the language in which that society's law is written and expressed. Adult, continuing, and bilingual education represent means of ensuring that competent mastery of a target language is achieved, for the

purpose of supporting the democratic process in civil rights. However, as we can see from the excerpt above, such education can also represent a means of galvanizing cultural and linguistic boundaries. It is, thus, important to have a working definition of civil rights. The definition I use is from *Wikipedia* (Civil Rights, 2013), precisely for its democratic and populist, albeit imperfect, approach, and because it provides us with a good starting point for a basic understanding of *civil rights*:

> Civil and political rights are a class of rights that protect individuals' freedom from unwarranted infringement by governments and private organizations, and ensure one's ability to participate in the civil and political life of the state without discrimination or repression.

We can understand this to mean that if a person is unable "to participate in the civil and political life of the state," then that person's civil rights and liberties are being encroached. It follows then that, within the context of our current discussion, if a person's ability to engage in the civil and political life of the state is prohibited, or even diminished, due to language or cultural barriers, then that person's civil rights could be construed as being encroached. As we can see from our example above, the ethnic and cultural minorities of Myanmar believe that they have been disenfranchised: "Their languages are not mutually comprehensible" (Fuller, 2013). While the state has indicated in its constitution that it will support the development of language and culture, the mission of the state, as reported by Fuller (2013), is to impose linguistic unification of its civil and political structures. Thus, the state and the ethnos, as defined by its language and culture, are at odds.

Empirical Findings of Adult Learners and the Legal Register

If the state's language policy excludes those members of society who are non-native speakers of the state-approved language, then those members' civil rights and the democratic process could be at risk. In my own research (Naugle, 2011), I have demonstrated that there is a statistically significant difference in how native speakers and non-native speakers perceive truthfulness in civil rights court cases. This finding resulted from measuring the degree to which native and non-native speakers' perceptions are affected by the use of a range of hedging in legal arguments. Based on Weinreich's (1963) and Lakoff's (1973) foundational work, an operational definition of hedging is a linguistic device that permits the speaker/writer to be removed from the truth-value of what is being articulated.

I analyzed the data collected from a Likert scale questionnaire ($N \approx 100$) with a Mann-Whitney U Wilcoxon analysis and set the significance level at $p < .05$ for all analyses. Since the data collected were categorical in nature, a non-parametric analysis was needed: the Mann-Whitney U is the best type of analysis for this study and for the type of non-parametric data collected. Table 1 presents the statistical analysis for how native and non-native speakers perceive truthfulness in the Martin Gill v. Florida civil rights

court case, where -H is an unhedged version and +H is a hedged version of a portion of the transcript.

Table 1
Analysis for Truthfulness of the -H(edge) +H(edge)
in the Oral Arguments of Martin Gill v. Florida

	NS -H v. +H	NNS -H v. +H	NS v. NNS -H	NS v. NNS +H	All -H v. +H
Mann-Whitney U	79.000	40.5000	93.000	51.000	244.500
Wilcoxon W	250.000	68.500	184.000	222.000	569.500
Z	-3.124	-.435	-1.330	-.799	-2.771
Sig. (2-Tailed)	.002	.664	.184	.424	.006

Table 1 shows a statistically significant difference (p = .002) in how the native speakers perceived truthfulness in Martin Gill in the -H versus +H versions, and no corresponding difference in the NNSs, from the -H to +H versions. Thus, the native speakers found the attorney more truthful in the -H version. The descriptive and analytical data indicate that the non-native speakers did not perceive a difference in truthfulness from the -H to the +H versions.

The Dilemma: Linguistic Competence Versus Civil Rights

The empirical findings above are important to the current discussion because they demonstrate how linguistic competence impacts the law and civil rights issues. I use the term linguistic competence to refer to one's ability to communicate. The Interagency Language Roundtable (ILR) (2013) divides competency skills into four areas: reading, writing, speaking, and listening. Each of these skills is set on a scale of 0–5, 0 being least proficient and 5 being native proficiency. As we can see from the current events in Myanmar, the non-Burmese speaking members of the society believe themselves to be disenfranchised from the democratization process; perhaps rightfully so, insofar as their ability to participate in the democracy process is limited, or even prohibited, because their linguistic competence is at 0 or nonexistent on the ILR scale.

The events in Myanmar are not so far removed from the challenges the US is facing with respect to immigration. The dilemma, I would propose, is how to ensure linguistic competence, to all members of society, sufficient to provide access to and protection of those members' civil rights and liberties, despite their language ability.

Assuming that governments have only the best interest of their respective societies in mind, it is imperative that those governments begin to recognize and address the need for the population to be able to meet the linguistic competence skills necessary to participate fully in the democracy and civil rights processes. While Myanmar has in place a language policy set forth in its constitution that identifies one unifying language, this policy still does not represent nor address the language deficit faced by the ethnically/culturally different indigenous populations.

It is interesting to note that there is no mention of an official language in the US constitution, its amendments, or enactments. Thus, the US has no official language policy that mandates that one language will be the preferred form of communication above another or that it is a citizen's right and responsibility to be competent in a designated language. Having no language policy is fraught with its own challenges. According to the US Courts website addressing *Federal Court Interpreters* (United States Court, 2013), cited below, a court of law has to ensure that the litigants are able to understand and participate in a proceeding, thereby requiring an interpreter for a non-English speaking litigant. Should an interpreter not be provided, the proceeding could be rendered as a mistrial, as the non-English speakers civil rights would be abrogated.

> The use of competent federal court interpreters in proceedings involving speakers of languages other than English is critical to ensure that justice is carried out fairly for defendants and other stakeholders. The Court Interpreters Act, 28 U.S.C. §1827 provides that the Director of the Administrative Office of the United States Courts shall prescribe, determine, and certify the qualifications of persons who may serve as certified interpreters, when the Director considers certification of interpreters to be merited, for the hearing impaired (whether or not also speech impaired) and persons who speak only or primarily a language other than the English language, in judicial proceedings instituted by the United States.

While such a prescription for inclusiveness and integration would seem to promote ethnic, cultural, and linguistic diversity in the legislative branch of the US government, it is countered by US Citizenship and Immigration Services'—USCIS is under the jurisdiction the Department of Homeland Security—mandate (8 CFR § 312.1) that all those seeking citizenship in the US must pass an English language test comprised of reading, speaking, and writing.

> Except as otherwise provided in paragraph (b) of this section, no person shall be naturalized as a citizen of the United States upon his or her own application unless that person can demonstrate an understanding of the English language, including an ability to read, write, and speak words in ordinary usage in the English language. (8 CFR § 312.1)

These two examples of US legislation illustrate the dilemma faced by the US federal government to ensure that an individual's civil rights are being upheld and that new

citizens are able to participate in the democratic process in the lingua franca of the country.

Solution and Goals: Bilingual Education

The challenge is how to ensure that non-native speakers are participating fully in the process of democracy and how they are able to ensure that their civil rights are not encroached. Bilingual education is a possible solution: it has many forms and can be implemented in many ways. McCarty (2012) provides a comprehensive chart that identifies the various types of bilingual education, the targeted learners, and the intended outcomes. The chart helps us to understand that bilingual education may be considered a tool by which the state can effect a language policy toward either meeting the civil needs, rights, and liberties of the population or moving forward the agenda of the state. While, often, these two driving forces are identified as being co-terminus, the result, as we have seen from the events in Myanmar, and US legislation, is more likely to be competing priorities.

Implementation

Given the challenges and possible competing priorities faced by governments and the governed, it is important, nonetheless, to contemplate what the benefits are of implementing bilingual education, especially for adult learners. Some of those benefits could be gaining linguistic competency, understanding the risk of not being linguistically competent, learning that there are different registers in a language, learning what those registers are, and preparing to navigate those registers—both to integrate learners into a democratic society and to support the ethnic, cultural, and linguistic diversity of a country.

Setting a monolingual language policy outright could immediately galvanize speakers around the language and culture with which they feel most comfortable. Therefore, rather than riling the constituencies comprised of large ethnically and culturally diverse speakers, as we have seen in Myanmar, the proficiency language needs to be woven into both the language and education policies. Thus, legislation does not completely ostracize—or criminalize—non-native speakers, but it does constrict the state's ability to legislate education, with respect to language policy and learning, and, by extension, it provides the state with a basis to exclude or discriminate, should a measurable level of proficiency not be achieved.

Once the laws, regulations, and policies are in place, it is left to educators to adhere to those enactments, whether they are a strong or weak form of bilingual education, to ensure that learners are prepared, progress, and achieve the goals that have been set by the government. While, on the surface, this role would seem to be innocuous and inconsequential to the overall implementation of language policy, it is, in fact, key to the success or failure of a society's ability to integrate and unify.

Roles of Bilingual Educator for Adults

Straddling two or more languages and cultures, the bilingual educator is poised to effect that for which the legislator can only formulate: the mandate of the state to integrate and unify children and families into society by means of language training and development. The bilingual educator, thus, becomes the learner's link to moving from one language and culture to another language and culture, and, more importantly, the first contact to developing a sense of civil rights and the legal register. Therefore, the bilingual educator's role can be a powerful catalyst of change, either to facilitate the mandate of the state, or to foster solidarity among the varying ethnic, cultural, and linguistic groups being served.

      Facilitator. In the role of facilitator, bilingual educators implement the language policy of the state. I believe that this role is vital to both the state and to the learners. The state has a vested interest in the integration and unification of its constituents in order to maintain stability and order within the society, and the learners, whether or not they immediately recognize it, have a vested interest in adapting and developing their language skills in order to participate in the process of democracy and to be able to have access to the legal register to maintain and protect their civil rights. Leonhardt (2013) writes that:

> To be an impoverished immigrant who does not speak English and has few labor-market skills is not easy. Over time, the specific challenges — legal, cultural and educational — have changed. Yet the core parts of the story have not, including its trajectory.

"English" in the quote above could be supplanted with any language, or set of languages. As facilitator, the bilingual educator plays an integral role in the positive trajectory of language learners, bridging, cultivating, and interpreting languages and cultures.

      Activist. Without the implementation of an active bilingual education agenda, society, in general, is left to believe that anything other than the language of the state is to be dismissed, and, that not having the language skills necessary to participate in the society would dictate that civil rights should be subject to compromise. "Democracy has been a loss for us" (Fuller, 2013). This is the sentiment coming from the ethnic, cultural, and linguistic minorities of Myanmar. Ms. Tsin, in the example above, is a prime example of a bilingual educator capable of fostering cultural, ethnic, and linguistic identity, and, therefore, acting as an advocate for solidarity among minority voices. Bilingual educators, in addition to being able to foster solidarity among adult learners, can also be political lightning rods for developing and advancing languages and cultures not sponsored by the state.

Summary

The events in Myanmar exemplify the challenges to adult language learners of accessibility to civil rights and the democratic process as being complicated by a language policy. While it is easy to think of such events as isolated and anomalous, they are, in fact, myriad. Consider again, for example, the three widely reported cases, mentioned briefly above, that bring into focus more acutely not only the challenges of accessibility to civil rights, but also the challenges of language policy and language competence within the legal register: In South America, a U.S. citizen was convicted in a Peruvian court for alleged participation in rebel group activities (Egan, 2011). Similarly, in North America, a French citizen was convicted in Mexico for alleged participation in a kidnapping incident (Bennhold, 2011); and, in Europe, a U.S. citizen was convicted of murder in an Italian court (Povoledo, 2010). In each of these cases, those charged were non-native speakers. Despite their legal status, they were subjected to a legal process that was culturally different from their own, and to the legal register of the language of that culture, which is far removed from the colloquial register. Fuller (2013) summarizes his article, thusly:

> Analysts are divided on what the deteriorating relations between the Kachin and central government mean for the country's overall moves toward democracy and economic liberalization. A number of countries in Southeast Asia, including the neighboring Thailand, have become prosperous despite ethnic or religious conflicts.

Fighting for one's civil rights in a culture that is not one's own, in an unfamiliar language, and within the parameters of an unfamiliar judicial system, as discussed earlier, is fraught with challenges. Thus, it highlights the importance of and the continued need for research in the areas of language, language policy, social justice, and adult learners. Therefore, we, as educators, and researchers, should be compelled to advance the discussion of language policy, civil rights, and the adult learner, so we may support the democratization process in our respective countries.

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EDUCATION FOR INCLUDING THE EXCLUDED: CASE STUDY OF ALMAJIRI EDUCATION IN NIGERIA

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ABSTRACT: Examined was the impact of non-formal education on the nomadic pastoralists popularly called almajiris in Nigeria. The term 'almajiri' is derived from the Arabic word *Almuhajirun* meaning *an emigrant*. In Nigeria, the word has been used interchangeably to mean itinerary flock keepers or one who abandons Quranic schools to beg for alms all the time. As owners of a vast majority of the country's livestock, the pastoral nomads in the northern part of Nigeria constitute a major socio-economic group, yet despite their immense contributions to economic development, they are highly disadvantaged in access to education. Their literacy rate is estimated to be 0.28 percent primarily because they are itinerant in nature. In order to respond to the literacy needs of almajiris, National Commission for Nomadic Education was established in 1989 by the Federal Government of Nigeria. Responsibilities included providing quality basic education for nomads, boosting their literacy capacity and equipping them with skills and competencies to enhance their well-being and participation in national development and integration. This paper examined various strategies employed by this commission in giving literacy skills to the almajiris including provision of boat schools, mobile collapsible classroom structures, extension services, among others. The study also looked into some problems confronting the almajiri education in Nigeria suggesting policies that will prioritise education for the disadvantaged groups in the country.

Key words: Almajiri, non-formal education, pastoralist, nomads, education.

The Nigerian government recognised the fact that education is a right and an important tool in alleviating poverty and addressing the inequalities present within the society. The Nigerian education policy document, i.e. the National Policy on Education (NPE) provided a broad based lifelong educational policy. The policy asserted that education is an instrument par excellence for effecting national development (FRN, 2004). Section 1, sub-section 5(c) of the Policy, talks about the provision of equal access to educational opportunities for all citizenry at all levels both inside and outside the formal school system. Based on this philosophy, section 1 (3) affirms the desire to build a (a) free and democratic society (b) just and egalitarian society, and (c) land of bright and full opportunities. Furthermore, the policy, when addressing literacy and non-formal education, states the objectives as: (a) to provide functional literacy education for adults who have never had the opportunity of any formal education; (b) to provide functional and remedial education for those young people who prematurely dropped out of the formal school system; (c) to provide further education for different categories of completers of the formal education system in order to improve their basic knowledge and skills; (d) to provide in-service and on-the-job vocational and professional training for different categories of workers and professionals in order to improve their skills; and (e) to give the adult citizens of the country aesthetic, cultural and civic education for public enlightenment.

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Similarly, Chapter II of the 1999 Nigerian Constitution contains the fundamental objectives of education. Section 18 of the constitution spells out the educational objectives, which are to be pursued no matter the circumstance. Part of the section states that

Government shall strive to eradicate illiteracy; and to this end, government shall provide:

1. Free, compulsory and universal primary education

2. Free education,

3. Free university education, and

4. Free adult literacy Programme.

In order to meet up with the stated goals and objectives, the Federal Government of Nigeria, through the Ministry of Education and the affiliated agencies introduced various formal and non-formal educational programs from elementary to the tertiary levels. However, some groups of people in the country, due to their location, types of work and vulnerability, required special attention and consideration in terms of education and development: one of these groups is the nomadic population and community.

The nomadic population in Nigeria, popularly called almajiris, accounts for 9.4 million people, including 3.1 million school-age children. The majority of them are pastoralists, while the remainder are migrant fisher folk and farmers. The participation of the nomads in existing formal and non-formal education programmes used to be extremely low, with the population's literacy rate ranging from 0.2 per cent to 2.0 per cent in 1988 (NCNE, 1998). The Federal Ministry of Education in Nigeria estimated that there were 9.5 million almajiri children in the Northern part of the country in 2010. The major hindrances to school attendance are the daily grazing movement and the lack of labour substitutes (Ezeomah, 1998). Unlike farmers who use child labour marginally, the nomadic pastoralist rely heavily and continuously on their children for labour. The reliance on juveniles for shepherding task explains the poor participation of the pastoralist in formal education. This paper, therefore, examined various strategies employed by the government to reach out to the hard-to-reach nomadic population in Nigeria.

The Nomads at a Glance

The nomadic population, popularly called almajiris in Nigeria, consists of migrant fishermen, pastoralists, mobile farmers, among others. This group of people, mostly found in the Northern part of Nigeria, constitute a major socio-economic group in the country. They own over 93% of the country's estimated 15.3 million cattle, 21 million sheep and 26 million goats with substantial holdings of other livestock species. Beef intake from this cattle population in the country is responsible for over 45% of all animal protein intakes by the average population (FAO 2004). The children of nomads are as active as their parents in their pastoral business. Their children do not have access to

basic education because they must migrate with their parents wherever they go in search of 'greener pastures' Young female nomads do not have the cultural freedom to marry who they want to marry, the consent and decision lies in the hands of their parents. The centrality of child labour in their production system makes it extremely difficult for them to allow their children participate in formal schools. The reason, to them, is the irrelevance of the school curriculum tailored to meet the needs of sedentary groups and thus ignores the educational needs of nomadic people. Their physical isolation, since they operate in largely inaccessible physical environments as well as a land-tenure system that makes it difficult for the nomadic people to acquire land and settle in one place, create a sort of disparity. Essentially, the children of nomad pastoralists have been described in terms of what they do not have. They do not have access to adequate food, clean water, healthcare, clothes, or shelter. They do not possess basic literacy skills except the Quranic knowledge which some of them were able to pick from the local Imams. Niamir (1990), while describing the situation with the nomads adds:

> The formal schools provide the literacy needed in modern
> times, but their content is too foreign to the pastoralists.
> They teach the value of sitting in offices behind desks,
> rather than the value of the land.

There are six categories of nomadic groups in Nigeria; the Fulani with the population of 5.3 million, the Shuwa with the population of 1.0 million, the Buduman with the population of 35,001, The Kwayam with the population of 20,000, the Badawi with the population yet to be established, the Fishermen with the population of 2.8 million, while the last group of the Fishermen, is concentrated in Rivers, Ondo, Edo, Delta, Cross River, and Akwa-Ibom States (Iro, 2006). Livestock development and empowerment of pastoralists is plagued by a number of problems. These include, among others, diminishing availability of land space for grazing, stock movement, deterioration of existing rangelands with low biomass yields, scarcities of water and poor carrying capacities, endemic diseases and parasites, abysmally low literacy rates, physical isolation, environmental constraints, near absence of extension services, skewed agricultural development policies as well as lack of education and relevant training. Therefore, to address these challenges, the issue for the provision of education and training is of paramount importance for nomadic pastoralists and their children also known as almajiris.

The Historical Background of Almajiri System in Nigeria

The Almajiri is a term used for itinerant children of the nomadic pastoralists, migrant fishermen and farmers. They constitute the largest group of out-of-school children in Nigeria. The almajiri system which started in the 11th century under the Kanem Borno Emirs leadership was aimed at training these children to become scholars for the propagation of Islam. Almajiri system was initially designed to build in young minds, sound doctrines of Islam as specified in the Holy Quran. Essentially, it was meant to teach children basic spiritual, moral and social values in order to enhance their sense of responsibility. It was established as an organized and comprehensive system of education for learning Islamic principles, values, jurisprudence and theology (Iro, 2006). The

system was funded by the state treasury and the state zakka funds, and was under the control of the Emirs of the traditional government system that existed before the colonial era. Since Islam encourages charity to a wayfarer and to a student of learning, the community as well readily supported these Almajiri, most of whom came from faraway places to enrol in the Quranic schools. In return, the Almajiris offered services such as laundry, cobbling, gardening, weaving and sewing as charity to the community that contributed to their well-being; hence they gave back to the society what the society gave to them. While learning, the students were at liberty to acquire vocational and occupational skills in between their Islamic lessons and so were involved in farming, fishing, well construction, production, trade, tailoring, small businesses, among others. Thus they formed the largest percentage of the community workforce and made significant contribution to the economy of the society during this period (Imuesi, 2011).

During the colonial era in Nigeria, many of the Almajiri students were recruited by the British as workers, especially as tin miners in Jos city which was then under Bauchi before the creation of plateau state. The system also produced the judges, clerks, teachers and laid an elaborate system of administration in Northern Nigeria. They provided the colonial administration with the needed staff. The first set of colonial staff in Northern Nigeria was provided by the Almajiri schools and this went on for years. In fact, the Almajiri system was a civilizing agent second to none. Before they were gradually replaced, phased out & indeed abandoned (Ohia, 2012). Almajiri teachers and their pupils also freely provided their community with Islamic Education, in addition to the development reading and writing in Arabic alphabets. According to Agabi (2012) the British invaded and colonized the northern Nigeria territories in 1904 and took control of the state treasury. They disposed most of the Emirs and Islamic clerics who resisted the foreign rule, while those who were subjugated lost control of their territories and accepted their new roles as mere traditional rulers used only for the indirect rule. The British also refused to recognize the Almajiri education system as an important education system and deliberately abolished its state funding arguing that, they were mere religious schools. With loss of support from the government and the helpless Emirs, the Almajiri system thus collapsed like a pile of cards. The responsibility of the Almajiri was then taken over by the local scholars who deemed it a moral and religious duty to educate these pupils for the sake of Allah. Although there was scarcity of funds and overwhelming number of pupils to cater for, the system continued to flourish with the support of the immediate community. With the increasing level of poverty in the country during this period, the care for the Almajiri children became overwhelmingly burdensome for the Mallams who were left with no choice but to send these little boys out to beg from the good will of the society. To make end meet, some of these Mallams began to impose on the Almajiris a form of weekly levy for the lessons they received. They were reassured that to beg was better than to steal. These boys swam into the society with no bearing moving from street to street, house to house, vehicle to vehicle. They became a burden as well as nuisance to the society. They sang, begged and prayed, appealing to the mercy and good will of the people. They roam about dirty, tattered, bare feet, pale with flies pecking on their cracked lips and dry faces, which were filled with rashes or ringworm. Unfortunately, the Almajiri system known for instilling sound Islamic doctrine in the young ones became a platform for breeding vulnerable male

children who live under some greedy Islamic scholars whose agenda are basically to financially exploit them while they fend for themselves through alms begging. They could not benefit from the formal school system due to the itinerant nature of their parents and the Imams could only give them Islamic education and Arabic knowledge. This was the situation for decades until the late 80s when the Federal Government of Nigeria introduced nomadic education programmes to address the problem of chronic illiteracy among the children of nomads. The Federal Government of Nigeria realized that unless a special educational provision was made for the nomads, they would have no access to formal and non-formal education and thus established the National Commission for Nomadic Education (NCNE) in 1989. The Commission is charged with the responsibilities of widening access to quality basic education for nomads (i.e. nomadic pastoralists, migrant fisher folks and migrant farmers), boosting literacy and equipping them with skills and competencies to enhance their well-being and participation in national development and integration.

The National Commission for Nomadic Education (NCNE) and its Approaches to Almajiri Education

The Federal Government of Nigeria in its effort to create wider opportunities for nomads living in Nigeria to acquire basic and functional education launched Nomadic Education in Nigeria on 4th November 1986. This was followed by the establishment of the National Commission for Nomadic Education (NCNE) through decree 41 of December 1989, which charged the commission with the responsibility of implementing the Nomadic Education Program in the country, with the following goals:

1. Provide the nations' nomadic community with relevant and functional basic education;
2. Improve the survival skills of nomads by providing them with knowledge and skills that will enable them raise their productivity and levels of income; and
3. Position them effectively to participate in the nation's socio-economic and political affairs.

Since its inception, the National Commission for Nomadic Education (NCNE) has tried to evolve a number of distinct programmes, aimed at meeting the basic education needs of the migrant communities in Nigeria. They include the provision of basic education to nomadic pastoralists and children of fishermen, academic support services, adult extension education amongst others. Interactive radio instructional programs were also designed for nomadic children and youths. The use of the radio as a strategy overcomes the barriers of space, time schedule and constant migration. It permits flexibility in time-tabling and lecture scheduling. Some popular approaches adopted by the commission in reaching out to hard-to-reach children of the nomadic pastoralists, as highlighted by Muhammad and Ardo (2010) include the following:

1. **Provision of infrastructural facilities** The provision of essential facilities and conducive environment for teaching and learning is one of the prerequisites for improving the quality of learning in schools. To bring reform to the type of

education being offered to almajiris so it would be different from the traditional form of Quranic education known with the system, several infrastructural facilities were provided such as modern classrooms, furniture and other essential teaching-learning materials. At the initial stage, the programme faced serious problem of infrastructure such as inadequate classroom structures, shortage of furniture and a generally inconducive learning environment, which hampered its quality. Substantial progress was later made in making these materials available. However, the Commission later realized that the nomads are at various stages of settlement as such no single approach or strategy would be sufficient, some other means were adopted to make learning flexible and learner-centred for these mobile populations.

2. **Mobile schools (mobile classrooms):** This is a special school set-up primarily to cater for the educational needs of the almajiris. Mobile schools are collapsible classrooms that can be assembled or disassembled within thirty minutes and carried conveniently by pack bulls. A whole classroom and its furniture may be hauled by only four pack animals. Motor caravans are replacing pack animals in moving the classrooms. A typical mobile unit consists of three classrooms, each with spaces for fifteen to twenty children. A mobile classroom is cheaper than a regular classroom which can be built within the range of N40, 000 to N45, 000 (estimated to be equal to $300 USD). Some of the classrooms are equipped with audio-visual teaching aids. For the mobile school system to work, schools and the teachers move with the nomadic children whenever they migrate to in search for greener pastures for their animal.

3. **Provision of boat schools and dug-out canoes:** This is another special learning strategy adopted to reach out to the busy migrant fisher men and their children living around the riverine areas. While the dug-out canoe is to transport children to and from school between various fishing locations, the boat school is designed to house three classrooms and commutes from one location to another to pick up children from the creeks anchor in a location for learning to take place.

4. **Radio and television education:** A nomadic pastoral is a captive audience for radio and television programs. Most of them have radios which they carry along during herding. Because of their mobile nature, various radio literacy programs were packaged to reach them without disrupting their herding. To improve basic literacy rate in Nigeria, especially in the rural areas, Federal Government introduced literacy-by-radio program in the year 2002 (Olaniran, 2012), while several educational programmes were also introduced on national and local TV stations, especially to promote awareness on political participation, civic responsibilities and good governance. Government supplies the hardware such as radio, television, and batteries to be used in transistor radio in case of power failure.

5. **Provision of extension services:** In a bid to make the educational programmes introduced by the National Commission for Nomadic Education (NCNE) lifelong and life-wide, various extension services were embarked on. Actual intervention by the Commission in the provision of educational extension services to the nomads began in 1996/97 with the realization that adoption of an integrated approach to education provision would engender nomads' participation in support for the program. Efforts were made to reach out to the University based centres for researches in line with the nomads' lifestyles. Religious bodies were also integrated into the programs and activities of the Commission extension agents to their various localities.

6. **Linkage with Local, National and International Bodies:** At the local level, the Commission established links and fostered partnerships with nomadic communities, which by 2010 numbered 2,889 (Abbo, 2011). It has also collaborated with all the 774 local government education authorities in the country. In addition, the Commission also partnered with a number of community-based organisations (CBOs) to help with the mobilisation and sensitisation of pastoralists in making them aware of the importance of education. The CBO partners include the Fulbe Development Association of Nigeria (FULDAN), the Mobgal Fulbe Development Association (MOFDA), the AL-Hayah Development Association, among others. The Commission's partners on a national level include the Universal Basic Education Commission (UBEC); the Nigeria Education Research and Development Council (NERDC) in areas of curriculum adaptation; the Nigerian Teachers' Institute (NTI) in the area of teacher training and development; and the National Commission for Mass Literacy, Adult and Non-formal Education (NMEC) in the area of adult literacy for nomads. Other partners include Millennium Development Goal (MDG) offices that focus on special interventions aimed at the attainment of MDGs for nomads; the Education Trust Fund (ETF); and the National Livestock Development Project (NLDP), which focuses on the development of stock routes and grazing reserves. At the international level, between 1995 and 2001, the Commission has partnered with UNESCO and the United Nations Development Programme (UNDP) on research development, community education projects, literacy provision, capacity development and pre-service teacher training for nomadic communities. The Japan International Cooperation Agency (JICA) was involved in capacity-building and training, radio education, and the development of a model centre at Kaduna from 2004 to 2005. The World Bank partnered with the NCNE on programmes related to radio education and capacity development from 2001 to 2004. UNICEF focused on maternal and child health in 1997 and 2000, and in 2003 on nomadic girl-child education; it also funded research on out-of-school nomadic children in 2010. The Commonwealth of Learning (COL) partnered with the NCNE on capacity-building in information and communications technology (ICT), and in open and distance learning (ODL).

The Challenges Facing the Almajiri Education

Despite that government has spent millions of naira from budgetary allocation in financing almajiri education program through the National Commission for Nomadic Education (NCNE), the measure of educational attainment among the nomadic pastoralists still remains low with the population's literacy rate ranging from 0.2 per cent to 2.0 per cent in 1988 (Muhammad, 2006). Some of the challenges facing the education of the almajiris in Nigeria were identified by Iro (2006) to be:

1. Shortage of Funds: This limits the vibrancy and ability of some of the aforementioned programmes from reaching thousands of almajiris scattered across the length and breadth of Nigeria, especially the Northern part of the country, as the Commission could not implement most of the brilliant programmes highlighted to the fullest capacities. Some nomadic schools compel the students to bear partial cost of training by asking them to bring their own teaching materials to the school. This also forces the Commission to rely on volunteers or unqualified teachers to handle teaching in nomadic schools. The poor salaries cannot attract a calibre of staff with the commitment to educational enrichment of the almajiris. Scarcity of chalks, books, pencils, and blackboards, for example, undermines teaching. In some cases, students are taught how to write on the sand with their bare hands. Requests from schools for children to bring learning kits dampen the spirit of nomadic parents who think they have already made enough sacrifices by letting their children go to school rather than go on grazing.

2. Inadequate demographic data: The under-funding of nomadic education is partly blamed on inaccurate demographic data. The lack of reliable statistics on the nomads leads to planning based on guessing. There was much confusion as to the actual number of the nomadic schools, types of school facilities and number of teachers in various locations. Lack of authentic data in these areas made planning for nomadic education very difficult.

3. The itinerant nature of the Nomadic Pastoralists: The uncertainties of the movement of the nomadic pastoralists make educational planning and student monitoring difficult. Unscheduled out-migration due to environmental failures or conflicts between the farmers and the nomad pastoralists disrupts school operations and classroom composition. Many nomadic schools under the NCNE ascribe erratic attendance and low enrolment in school to habitual movement as they complained that shifting settlements prevent the children from improving their literacy. As a result of the movement, the teachers face the extra task of adjusting their teaching to fit the dynamics of the transient population

4. Shortage of Teachers: This is another problem facing the education of the Almajiris. Some teachers cannot endure the rigorous movement of this mobile population. The initial zeal among unmarried teachers--and most teachers are unmarried--in nomadic schools fades soon after such teachers marry. Teaching then becomes a second or a third career choice for these teachers. In spite of the obvious problems of educating the mobile population, the government cannot make sedentarization a precondition for establishing

schools in the rural areas. Not only requiring hefty overhead cost, sedentarization is believed to be time-consuming.

5. A top-to-bottom planning: This situation where the nomadic pastoralists are the recipients alone rather than the planners of their education, dominates the nomadic education policies. For instance, several national workshops on nomadic education were held where only a few nomads have been invited to attend. Ironically, it is at this workshop that far-reaching decisions that will affect the lives of these nomads are taken.

Conclusion

Thus far, this paper has examined the organization of education for the nomadic pastoralists popularly called almajiris in Nigeria. There is no gainsaying that National Commission for Nomadic Education has yielded modest outputs as well as positive outcomes and developments through their various approaches to delivering education to the disadvantaged groups and communities in the country. In spite of the challenges outlined, there are good signs that the nomads are gradually embracing education and improving their literacy skills (Iro, 2006). However, the following are suggested as possible solutions to some challenges facing the programme:

i. Efforts should be made by the government and policy makers to include nomadic pastoralists, especially their stakeholders, in the planning and execution of any programme targeted toward them. This will enable them mobilize their communities to participate fully in such programme

ii. Adequate funding should be made available from the annual education budget to finance the education for marginalised and disadvantaged groups in Nigeria. This will help in recruiting committed teachers as well as procuring useful materials for the programme. The same spirit backing formal education should also back other forms of education targeted towards special groups.

iii. More collaboration should be made with both local and international research agencies in gathering data related to the nomadic education in Nigeria. Experts and researchers from the universities communities should be involved for accuracy and reliability.

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THE FUTURE OF ENTREPRENEURSHIP AND THE ROLE OF ADULT EDUCATION IN NIGERIA

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ABSTRACT: The paper is an overview of the past, present and future of entrepreneurship in Nigeria, with the view of exploring its prospects in building a sustainably prosperous nation and an economically empowered and self-reliant citizenry. The paper posits that the Nigerian indigenous education was not only all inclusive; it has promoted creativity, ingenuity, innovation and entrepreneurship. The paper notes that western education rather than complement indigenous education displaced many aspects of it either by omission or commission. It further revealed an unbalanced view of the purpose of western education by its many beneficiaries and advocates in Nigeria. This comes with associated consequences of unemployment and poverty even among enlightened minds. The paper highlights the roles that adult education can play in promoting entrepreneurship education that is capable of fostering poverty reduction, employment and sustainable development in Nigeria.

Background: Understanding the context

Nigeria is a vast and diverse country in Africa south of the Sahara, a country of about 140 million people located in the West African sub-region. This most populous country in Africa has over 250 different ethnic groups with their different cultures, norms, and customary laws. It is a federation of 36 states and has a population comprising over 250 cultural and linguistic groups. Agriculture is the mainstay of the economy, accounting for nearly half of the national income and providing occupation and employment for about 70% of the population. Presently, the nation is being plagued by a high rate of unemployment. In 2009, a publication on the state of graduate unemployment in Nigeria declared that close to 64 million youths were unemployed or underemployed in the country. This has brought about a vicious cycle of poverty, crime and dependency syndrome of young adults on families and the country as a whole.

In the pre-colonial period, this was not so, because there existed a form of acculturation that inducted each member of the community into adulthood. The Nigerian indigenous education was not only all inclusive; it also promoted creativity, ingenuity, innovation and entrepreneurship. Such a feat is achieved easily because it is embedded in the culture of the people. Nigerians are known as enterprising people. They are full-fledged traders

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who are involved in cross border production and trading. History accounts for many known business people in all the regions of the nation including women who through their economic prowess gain or have gained great political influences. Indigenous education also includes different vocations and jobs which are currently being presented in an advanced form through western education. However, rather than complement indigenous education, western education displaced many aspects of it either by omission or commission.

Indeed, the Nigerian state has gained a lot through the introduction of western culture and values into our divide, but because of an unbalanced view of the purpose of western education by its many beneficiaries and advocates in Nigeria, we have overstepped the internal locus of control and abandoned what has worked tremendously for our own divide. It is not so in the western world because there is a balanced view of what is needed by this society and it is being blended and inculcated into the society; all forms of work are thought as equally important and every worker is proudly contributing his/her quota to the society; this is not what is happening in the Nigerian society because the labour market is now divided by strata according to the level of western education one obtains; I would characterize it now as " the more certificates you acquire, the more difficult you find it to blend back into your community and culture." This situation comes with associated consequences of unemployment and poverty even among enlightened minds. With this background the paper presents the pre-colonial concepts of the society's indigenous entrepreneurship education, the past and present efforts of the government to improve entrepreneurship and also highlights the roles that adult education can play in promoting entrepreneurship education that is capable of fostering poverty reduction, employment and sustainable development in Nigeria.

Some Concepts and Definitions

The classicalists such as Cantillon (1931), asserted that an entrepreneur is any individual who operates under conditions where expenditures are known and certain, but incomes are uncertain. Accordingly, the unique characteristics of an entrepreneur therefore are foresight and confidence. With this broad definition, entrepreneurship also include and covers the activities of many traders who make daily transactions in buying and selling, since their economic actions entail the commitment of expenditure in buying to knowing the amount that will accrue from sales from time to time. (Simeon–Fayomi, B.C., & Fayomi A.O. 2005a). Jean Baptise Say, quoted in A.H. Cole (1965, p.16) another classicalist, opined that the entrepreneur must have "judgments, perseverance and knowledge of the world of business in essence he must possess the art of superintendence and administration." Menger (1950), another classicalist, emphasized the need for the possession of analytical instinct, risk bearing, leadership and alertness qualities for entrepreneurship if the entrepreneur is to be successful. Schumpeter (1934), a leading proponent of the neo-classical school of thought, identified the entrepreneur as an element, a conceptual abstraction which introduced the notion of new combination and which only existed for as long as the introduction of the new combination of inputs was underway rather than an individual or one category of person who allocates and reallocates given a new set of demands or supply conditions. In essence, he sees entrepreneurship as a discrete, instantaneous change (rather than a gradual or smooth

change in economic system) due to introduction of a new combination such as new product, new method, new market, new source of raw materials, new organization of industry.

Leibenstein (1968) of the neo-classical school distinguishes his own perception of entrepreneur from the Schumpeterian entrepreneur by portraying the entrepreneur's activity as not only principally producing new combination but of refining an existing combination.

From the foregoing, an entrepreneur can be defined as an individual or a group of individuals who penetrate the spaces between established boundaries or break through established boundaries, grasp opportunities that are overlooked or uncovered by others, take judgmental decisions and receive entrepreneurial profit in return of the risk taken. Entrepreneurship on the other hand is the drawing of a wide range of knowledge, skills and attitude by individuals to identify latent opportunities or create opportunities, seize hold of it in order to add value to a targeted niche of human activity. (Simeon–Fayomi& Fayomi A.O. 2005b).

Piven and Cloward (1993) opined that unemployment is a form of socio-economic hardship that dilutes social control and at the same time gives the jobless cause for grievance. In another vein, unemployment occurs where an individual is searching and available for work but is unable to find a suitable job at prevailing wage rate (Adebayo, 1999; Englama, 2001; Essenberg, 1996; Onah, 2001).

In the Past: Indigenous Education/Entrepreneurship versus Western Education

Fafunwa (1974) asserted that indigenous education is a process of transmitting culture; this is the goal this educational system intends to achieve, irrespective of the curriculum, methods and organization designed for the purpose. He further affirmed that every society whether simple or complex has its own system of training and educating its youths, and education for the good life has been one of the most persistent concerns of man throughout history. In the same vein, he argued that it was only the uninformed who could contend that traditional education probably does not seem comparable to modern western education.

Though it is true that the indigenous curriculum did not include reading, writing and science in the western conventional sense, it does cover many areas that are taught in schools today. When indigenous curriculum is .depicted in terms of western curriculum subjects like social studies, home economics, history, music and dance, arts and crafts, religion, literature and vocational training, the similarity is astonishing.

Osokoya (2009) agrees with other scholars that there was functional education before the missionary education was introduced to Nigeria; he considered that indigenous education had been deeply rooted before the introduction of western education. The system, though informal, was aimed at inculcating attitudes and values in children and integrating individuals into the wider society (Osokoya 2003). Education had a close link with social

life. It gave a progressive development which conformed to the successive stages of physical, emotional and mental development of child.

The colonial masters perceived African societies as "uncultured" and "uncivilized" without any form of education. This perspective was because they found no formal institution called "school" to educate individuals; this assumption is however not true. Education in the African context is seen as education from the cradle to grave. The indigenous education in Nigeria has many features which could be compressed under these headings as follows**: (a) Lifecycle:** This means education from cradle to grave or from education from death till death comes. Thus it means that, at every stage of life one was to learn what was expected of him **(b) Lifespace:** This is education taking place everywhere. For example, this can be from the family or within a society as a whole or whole village.**(c) Education for all**: It was not discriminatory or elitist. Indigenous education was for all **(d) Assessment:** Indigenous education was not geared or tailored towards passing public examination but instead it was for life adjustment. Indigenous education was not certificate oriented. Therefore the stigma of failure was not in indigenous education **(e) Practical Value:** Indigenous education was mainly a practical learning approach and therefore it was meaningful and purposeful. Utilitarian value was involved in what was learnt. **(f) Service Oriented:** Indigenous education also stressed education for work and rendering useful service for the individual(s) involved. Indigenous education is not just education for education sake but was focused on the service of individual(s) to the society. All these area are well inculcated into society; therefore, unemployment was never a problem.

Furthermore, indigenous education has some components that set it apart from the western education provided in Nigeria. First, we have the **INTELLECTUAL COMPONENT**: This component deals with how knowledge is gained as well as the means or media of gaining knowledge in the traditional society. In the past, even though there was no radio, TV and advanced technology yet people learnt and were knowledgeable of what went on in their environment. Essential Knowledge was circulated within the society. Knowledge was compartmentalized according to various subjects and disciplines. Everybody was expected to have or gain knowledge of things. Knowledge of beliefs, religion and other aspects of life were compartmentalized

Secondly, there is also **THE VOCATIONAL COMPONENT**. In a traditional society, a vocation simply means education for consumption; it is a skill oriented education. In the system, every member of the community was expected to belong to an occupational group. Traditional society usually engages in trade activities in various forms which they learnt among each other. Because the act of buying and selling requires some vocational skills, traditional society provided for training in all available occupations (e.g., Blacksmithing, woodworks, craving, cloth weaving, and tie & dye).

1. Vocational Training in form of professional skills is provided in herbal healing. A very important aspect of such training was also present in the royal household where the princes and princess underwent training in court manners and administration. The justice system also existed under the auspices of the king's palace where the king himself, the

chiefs and cabinet members served members served as the custodians. They define the law and ensure order. The traditions are also maintained and observed through several taboos and allegiances. Other types of vocation included the following examples: (a) hunting, (b) sculpting (making of metals or stones into various shapes), a type of artistic training, (c) weaving, (d) building, (e) drumming.

Some families may specialize in one or more of the occupation depending on their interest. Other vocational skills are craft, engineering, leather works, drum making, carpentry. In fact, due to connectivity between a man and his vocation (which most times also are also guided by a god/goddess), every family derives their name from their vocation or its god, a child is named to carry on the succession plan of the family vocation. Examples of such names includes Adeleke (only people connected to the crown can be named after the crown, this name means the crown has prevailed), Ifayomi (The oracle has saved me), Ayantoni (It is enough to be/ have a drummer), Ogunwale (the god, Ogun, has returned home), Odelowo (the hunter is respectable) Oyenike (being a chief is honorable), Agberonke (the farmer got someone to pamper), Balogun (the chief of the warriors), etc.

We also have agricultural skills, for example: farming, fishing and poultry rising. Since agriculture is the mainstay of the Nigerian people almost everyone is involved in farming apart from their vocation but there are also large scales farmers who deal in cash crops and palm oil production. In Agriculture, for example, youths are taught the method of production of crops, how to differentiate between fertile and unfertile land and how to plant yam and other crops. The youths are also taught the process of learning the different planting and harvesting seasons.

The last component that will be mentioned here is the **APPRENTICESHIP** system. Indigenous Education also engages in various apprenticeship systems. For example in Yoruba culture, young boys and girls could engage in apprenticeship training under master craftsmen for a period of three years or more in specific trades or occupations during which they will live with the master craftsmen and also help in domestic duties. Girls are involved in learning how to keep the house, weaving, dyeing, mat making, horse keeping, and spinning yarn, etc. The period of apprenticeship varies from one trade to another depending on the age, patience level, or the in-born skills of the person under training. For example, a 15 year old boy can afford to spend 10 years learning carpentry, while 25 years old person may be able to learn same trade between 3-5 years of apprenticeship training.

In general, in spite of differences in geo-political zones, indigenous education in most parts of Nigeria aimed at training individuals to complement usefully into their society by learning, understanding and practicing economic skills for self-sustenance; adapting to their role expectations and contributing to the development of their society.

At inception, western education in Nigeria could be traced to the efforts of European Missionaries around 1842. The structure of early western education was built on the philosophy of the white missionaries that is production of people with limited literacy but strong Christian faith and this was why the early schools were situated in the church

premises (Fafunwa,1974).Thus, education introduced at this early stages was interwoven with Christian evangelism. The missionaries established and ran the early schools in Nigeria. The curriculum for such schools were supported by their devotion and their meagre resources to the opening of schools for young Nigerians and for their parents in adult classes in church where bible reading was taught and rewarded with lay catechism and skill development classes for the younger women.

The very first problem with Western School System was to set up a gap between the pupils and the African society that would benefit from it; thus, the purposes that education should achieve became obscured and disjointed. The "educated" Nigerian no longer wants to be like his people, he no longer follows the rules of his community nor pays attention to tradition; he has become the "white black man." The second problem that arose from this complicated transverse version of the learner is similar to the initial one in that through the Western school system learners were taught to hate African educational values. This situation brought the problem of non-connectivity between the graduates of the western education and their reality and society. They had become so Europeanised that all other members of their society were perceived as pagans, antiquated, untaught, ill-bred, primordial and unschooled. Lastly, the Western school system reckons majorly on the acquisition of certificates through the award of marks and grades in theoretical knowledge rather than a truly cultured and refined character and practical skill that can be operated in society to give value and income to the skill owner. Education is only thought of as a means to social and economic attainment. This is the underlining cause of the problem in the modern Nigerian political and economic development which has contributed to the prevailing unemployment in the country.

An Overview of Entrepreneurship Programmes in Nigeria in the Present

Naturally, Nigeria is a land with entrepreneurial potentials and opportunities; however the realization of these potentials has been frustrated by the adoption of inappropriate industrialization policies at different times. Several policy interventions that were aimed at stimulating entrepreneurship development through businesses especially small and medium scale enterprises promotion, based on technology transfer strategy has not only failed to achieve the desired goals, it has also led to indigenous entrepreneurs becoming agents of distribution of imported products as opposed to development of indigenous entrepreneurial capacity for manufacturing, mechanized agriculture and expert services. The private sector is limp and weak because of the lack of encouraging environment to support the exploration of opportunities in these areas. Moreover, the issue of unemployment and or under-employment as a contributory factor to poverty has not been given a well deserved attention. Fasokun (2006) included the absence of political will among governments to provide the resources, policies and information needed to make the goals a national priority. Entrepreneurship Development Programmes in Nigeria has come in various forms.

Such major Entrepreneurship Development Programmes in Nigeria include:

1. **Work For Yourself Programme**: The programme was introduced by the Federal Ministry of Industry with assistance of International Labour Organization (ILO) and the

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British Council. The programme that aimed at developing entrepreneurial skill was successfully implemented in the former twenty-one states of Nigeria. The content of the programme includes business start-up and management techniques, achievement and motivational tests.

2. The Start-Your–Business (SYB) and Improve-Your-Business (IYB): These models of EDP were developed by the International Labour Organisation (ILO) Regional office in Harare. They were introduced to Nigeria under technical assistance provided to the Nigerian employers Consultative Association (NECA). The Start-your- business (SYB) model was for people who have a practical business idea and want to start a new business. It introduced the steps in starting a business and results in a business plan for the proposed business venture.

Improve-Your-Business on the other hand was designed to increase the viability of small enterprise through the application of tested management principles such as pricing, costing of products, stock control and marketing. It is designed for existing business owners who are in manufacturing, wholesaling, retailing and service operations. It is material-based and has literacy as a qualification for participation in the training.

3. Work Improvement for Small Enterprises (WISE): This EDP training package was developed by the International Labour Organization (ILO) and introduced to Nigeria through the Nigerian Employer Consultative Association (NECA) in 1997. The training programme aims at eliminating or reducing industrial accidents in factories by sensitizing small business operators in Nigeria to the importance of hygiene factors.

4. Technological Business Incubator (TBI) - The TBI is non-training based Entrepreneurial Development Programme. The important features Of Technological Business Incubator Centre is the provision of common facilities such as space for rent a cheap cost, shared secretariat support, enterprise counseling and training. The tenancy of entrepreneurs is between 3 to 5 years, after which new entrepreneurs will be admitted. The objective of the Technological Business Incubator is to assist the entrepreneurs to overcome the take off problem usually associated with budding entrepreneurs. The first Technological Business Incubation Centre (TBIC) in Nigeria was established in Agege in 1993.

5. Empretec Entrepreneurship Development Programme: "Empretec" is a new Spanish word meaning technology-based enterprise It is an Entrepreneurial Development Programme developed to foster the development of small and medium scale manufacturing activities. The EMPRETEC has the following components:
(a) Outreach campaign/publicity, which involves an awareness creation to attract suitable candidates to participate in the programme,
 (b)Workshop/seminar, (c) Post workshop individual/group counseling and networking, and (d) Business startup/ expansion/ diversification.
The role of government in entrepreneurship development in Nigeria became significant only after the Nigeria civil war (1967-70). Since the mid 1980s there has been an increased commitment of government to entrepreneurship development especially after the introduction of the Structural Adjustment Program (SAP) in 1986. National Open

Apprenticeship Scheme (NOAS), The National Directorate of Employment (NDE), and the Small and Medium Enterprise Development Association of Nigeria (SMEDAN) were all founded to help the problem of unemployment. Entrepreneurial culture is being promoted by the Nigerian government through initiatives that produce a cluster of small businesses and also gives support and encouragement to new ideas and innovations.

As earlier mentioned, most of the consultants engaged to form programmes to help the situation are apparently not trained to handle development matters, this shows clearly in the application of wrong methods to stimulate entrepreneurship development in Nigeria. Most times, western development strategies are adopted wholesomely and adapted to African economies without taking cognizance of the social, political and cultural backgrounds, the logistics of which (i.e., applications in our context) will bring great variation in its effect the Nigerian environment. Some of these include: structural adjustment programme, devaluation of currency as inducement for foreign investment, import substitution for industries, export drive, NEPADS, foreign exchange control, population control, poverty eradication, privatization, MAMSER, deregulation of upstream and downstream oil sector in order to stimulate market forces, NEEDS, LPA and so on. All these policies has done nothing but to aggravate our dependence on the Western world, increase the problem of unemployment and move us further downstream economically.

Resolving the Problem in Partnership with Adult Education for the Future of Entrepreneurship in Nigeria

The relevance of Adult Education is essential tied to the variance of its methodologies whether in the formal, non-formal or informal setting. Adult Education as a body of study which relates to the learner individually and in situated contexts, must take into cognizance the urgent demands of its clienteles the entire world over. The evolving resort to entrepreneurship as a driving force against the onslaught of unemployment and resultant poverty must be included and embraced by adult educators. Professional adult educators and the protagonists of entrepreneurship should seek to work in partnership to see to alleviation if not eradication of the problem of unemployment and poverty, which is presently plaguing almost every country of the world. It with this in mind that suggestion can be made using some of our methods to further the interest, especially of young adults in the area of entrepreneurship.

Holistic Development Concept

Adult education is consonant with the African philosophy on education that subscribes to the holistic view of development. This is in the sense that adult education recognizes an adult from all aspect of his life, i.e. psychologically, chronologically, biologically, physically, sociologically and spiritually. One of Nigerian proverbs says "you are telling the cross-legged man that the load on his head is slanting, why don't you look down before looking up?" This is emphasizing that problems should be tackled from the root. The Nigerian man is a Nigerian; no matter how well educated, his culture, beliefs and realities are always with him. In the context of economic development can

never be achieved without African self-development. This underlines the stance of Walter Rodney (1972) that :development cannot be seen purely as an economic affair, but rather as an overall social process which is dependent upon the outcome of man's efforts to deal with his natural environment. Development is thus a cultural process involving education, production, consumption and well-being. In other words, economic and material growth should not be viewed as a sufficient measurement of development, but rather the complete development of the man in his own natural setting and reality. This is the emphasis of indigenous education which is "by the people for the people." Invariably, the ultimate purpose of development must be the development of people which is the true concern of adult education.

A Lifelong Entrepreneurship Educational Model

According to the Department of Education and Science (2000), lifelong learning is the "ongoing, voluntary, and self-motivated" pursuit of knowledge for either personal or professional reasons. Therefore, it not only enhances social inclusion, active citizenship and personal development, but also competitiveness and employability COM (2006).The term recognizes that learning is not confined to childhood or the classroom but takes place throughout life and in a range of situations.

Ashmore (1990) proposed lifelong entrepreneurship education to put in perspective the skills and experience required to pursue an entrepreneurship career. According to this model, all young people should be exposed to entrepreneurship education as a lifelong learning process.

This model is divided into five phases, with a break before phase four (see Figure 1). The phases are as follows: Phase one is known as the basic phase, this provides all young people with the vision that anyone can become the owner of a business. Individuals who have not had a role model at home will benefit from the educational system by learning how to start a business. According to Jennings (1994, p. 160), "developing self-respect and self-confidence in young people will promote their internal locus of control." Entrepreneurship is enhanced where young children get into the mode of earning, saving and investing before their peers do (Ashmore, 1990:213; 219). Ashmore asserted that this is an important task is to teach young people that anyone can be successful if they have the required skills and perseverance. Phase two is premised on competency awareness: This phase begins in the educational system where skills concerning business ownership are learned through competency awareness. Examples of small businesses are used in all subjects, for example in mathematics, small business records could be used to explain addition and subtraction. Seaport activities can be chosen as a communication activity. The aim of this phase is to teach learners issues about business and the language of business.

Phase three emphasizes creative applications. This indicates that most adults do not have the time to learn about businesses when they want to start one. The study of entrepreneurship in schools allows learners to search for opportunities and develop a unique business concept. The break in the lifelong entrepreneurship education model is made to emphasise the need for experience and other forms of education. Phase 4 is about

starting a business. Implied is that various training programmes and institutions are available to assist adults in their decision to start an own business. The result of these programmes is better planning and the awareness of opportunities. Lastly, in phase five of the model, business growth is the focus; this phase is focused on assistance to existing business owners to keep pace with changes, such as the general economic environment, information and technology. The idea is to provide assistance to business owners before they are so far in trouble that it is almost impossible to turn the situation around (Wyckham, 1990). Assistance and continuous training by means of seminars and workshops can help business owners stay in touch with and adapt to changes. The emphasis must fall on financial planning, inventory control, marketing, human resource management, cash flow management and strategic management (Ashmore, 1990).

This model, if emphasized through adult education classes in all its forms, which is formal, non-formal and even informal will produce greater interest and participation in enterprise development.

Adopting the Bottom to Top method in Entrepreneurship Programmes Planning

As adult educators, we are well aware of the implication of planning in the outcome of programme. Planning is an important aspect of any social action (Olajide,2006). Employment generation programmes, which entail expenditure in terms of money, time, human and material resources, is one of such actions in which considerable planning is required (Akande, Fayomi, & Simeon-Fayomi, 2008). To plan and implement programmes for employment generation, the people for whom the programme is being planned should be given the opportunity to air their opinion about what they believe will work for them. This process will not only enable better participation, but will also yield better results. In this regard, participation of the unemployed in planning programmes is pivotal to socio-economic development of the people. Failure to involve the unemployed populations in the planning geared towards enhancing employment prospects may lead to the failure of such programmes (Akande et al., 2008).

Implementing Employment Generation Programmes

While good planning may be pivotal to success in programme delivery, the implementation method is also very crucial. In order to encourage lively involvement of the people in any development programme such as employment generation programmes, Ghai (1988), Oakley (1991, cited in Olajide (2006a), and Anyanwu (2002) recommended that the following guidelines must be adhered to develop proposals made by the participants: proper timing of inputs from external resources and stage by stage evaluation. To this end adult and community education becomes a community–based veritable means to help the unemployed acquire the functional knowledge and the skill for productive work (Akande et al*.,* 2008).

Inclusion of the Indigenous Education System for a Holistic Approach:

According to the U. S. Census Bureau's *2002 Survey of Business Owners*, self-employed individuals who have no paid employees operate three-fourths of U.S. businesses. The U.

S. Small Business Administration reports that America's 25.8 million small businesses employ more than 50 percent of the private workforce, generate more than half of the nation's gross domestic product, and are the principal source of new jobs in the U.S. economy. In other words, individual business is much more than the employment generated by the government. This is also very true of the indigenous community. The individual is trained to be self-reliant and an employer of labour, not the other way round as we now has in the graduates of western education. The need to apply the good areas of indigenous education into the current system of education is paramount. One such area is the apprenticeship system, a programme that provides on-the-job training, preparatory instruction, supplementary instruction, or related instruction in a trade. This process was often supplemented by age-based schools in which groups of young boys were instructed in community responsibilities by mature men. All occupations have an attached apprentice system, in exchange for the training, the apprentice will provide service to the master craftsman over the phase of years of training and in the end, is given "freedom" to own his business.

All indigenous crafts and services from leather work to medicine were passed down in families and acquired through apprenticeship training as well. This indigenous system runs almost entirely in the private sector and includes more than 50 percent of the school-age population. There is no regulation by the government unless training included the need for a license. Adult education experts should see how this system could be integrated into the formal schooling of the young adult.

Conclusion

The purpose of Nigerian education as found in our National Policy on Education has as its objectives to build a united strong and self-reliant nation, a great and dynamic economy, a just and egalitarian society, a land of bright and full opportunity for all citizens, a free and democratic society. Had there being adherence to these purposes in true application and standard by the planners, policy makers and implementers, the situation in Nigeria would have been different. There would have been no problem "free-slavery" practice by many Nigerians in the Diaspora and the "brain-drain" in Nigerian manpower.

The National Policy on Education (NPE) (Federal Republic of Nigeria, 1998) objectives of the Adult and Non-Formal Education section are: provision of literacy education for adults who have never had the advantage of any formal education; remedial education for those who prematurely dropped out of the formal school system; further or continuing education for different categories of completers of the formal education system in order to improve their basic knowledge and skills; in-service on-the-job, vocational and professional training for different categories of workers and professionals in order to improve their skills; and, giving adult citizens necessary aesthetic, cultural and civic education for public enlightenment. These objectives are indeed very inclusive and commendable. If these objectives can be achieved, the country will be set right in many areas by the application of adult education tenets for the benefit of adults in the country.

Lifelong education, the background of which was laid by the report of the World Survey of Education chaired by Edgar Faure (1972), includes all that other terms mean but emphasizes the integration of formal, non-formal and informal educational provisions as each contributes to the overall educational acquisition by an individual. Some core of lifelong education emphasis, according to Cropley (1979), is that education should: Last the whole life of each individual; lead to the systematic acquisition, renewal, upgrading and completion of knowledge, skills, and attitudes made necessary by the constantly changing conditions in which people now live; have as its ultimate goal promotions of self fulfillment of each individual; be dependent for its successful implementation on people's increasing ability and motivation to engage in self-directed learning activities; acknowledge the contribution of all available educational influences, including formal, non-formal and informal education. Thus, as a standard and a master conception of education, the lifelong education model should place emphases on the curriculum of education especially in the area of entrepreneurship to break the vicious cycle of unemployment and poverty in Nigeria. Education provided should focus on the entire life span, the experience of ever occurring change, realization of self-fulfillment by man, and custody of skills and capability to obtain lifelong learning by every individual is as essential as breathing itself.

Curriculum revision should continue to refocus educational planning and practice both in our national life and internationally. Just as western development is built on precise education which continues to work for their progression and industrialization, our education should be adapted to match our indigenous needs by using our indigenous methods. The government should also expand and sponsor an entrepreneurship education innovation fund that provides small grants to innovative educational programmes. Moreover, federal and state education policy makers should make entrepreneurship education a formal part from the early to the tertiary education level in the Nigerian education curriculum.

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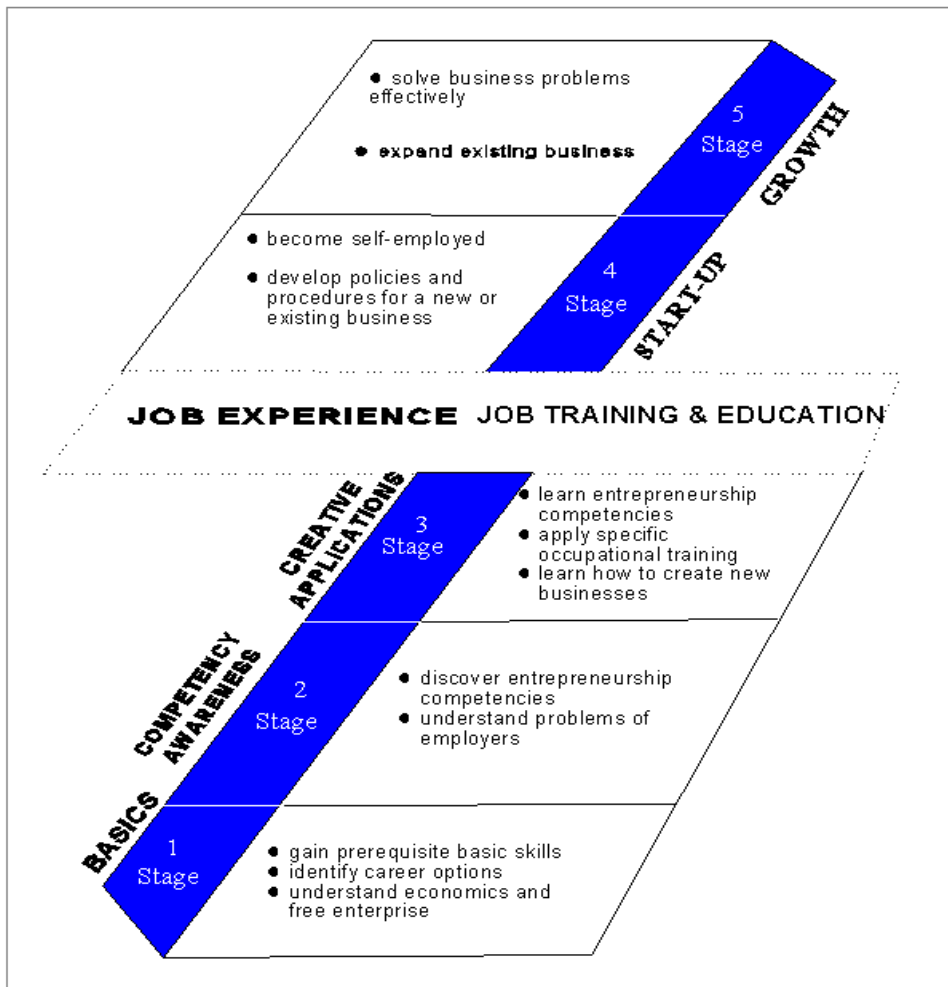
Figure 1. Lifelong entrepreneurship education model

Source: Ashmore M.C. (1990). Entrepreneurship in vocational education. In: C.A. Kent (Ed.), *Entrepreneurship education: current developments, future directions.* New York, NY: Quorum Books, pp. 214-217

INDIVIDUALISTIC TEACHER, COLLECTIVISTIC STUDENT

LaNette W. Thompson, M.A.[1]

ABSTRACT: This paper, using a comparative perspective, encourages individualistic teachers who will be teaching adults from a collectivistic tradition in non-university settings, to examine their own worldviews and purposes for teaching. It challenges them to consider the validity of their students' ways of knowing and perceiving the world. First, while acknowledging the difficulties of stereotyping changing cultures, it reviews relevant literature that illuminates basic differences between individualistic and collectivistic traditions. Second, it acknowledges the role of schooling in socializing students into these traditions by comparing selected teaching practices in the United States, Japan, and China noting differing purposes of small groups. Third, it discusses the concept of an individualistic teacher becoming "worthy" to teach by developing character traits and behaviors that are valued in collectivistic traditions. Fourth, discussing various communication models, it challenges individualistic teachers to understand that in collectivistic societies, teachers' behaviors outside the classroom can validate or invalidate their teaching inside the classroom.

In the late 1800s in the United States, education became a discipline to be studied at the university level and in turn a science to be researched (Lagemann, 2000). Schooling at all levels has its own social and cultural system with particular norms and values (Banks, 2001). Perhaps because of the complexities inherent in investigating any culture, researchers have tended to study learning that occurs in school as an isolated phenomenon, divorced from learning that occurs at home (Lagemann, 2000). Throughout the world, education in the schools is as much involved in the transmission of culture, a group's shared meanings and behaviors (Merriam, Caffarella, & Baumgartner, 2007) as it is in the transference of specialized knowledge (Goldschmidt, 1971). The informal curriculum, the "stuff of schooling" (McCaslin & Good, 1996, p. 622) reflects societal expectations through teaching practices, curriculum choice, and lived roles of teachers and students.

The dichotomous terms often used to categorize cultural systems, such as Western/non-Western or individualistic/collectivistic do not adequately reflect complex societies (Brewer & Chen, 2007; Oyserman & Lee, 2008; Ryan & Louie, 2007). Voronov and Singer (2002) noted, "Clearly individualism and collectivism do not exist in people's minds but, rather, manifest themselves in people's behavior, which is determined by the social context" (p. 474). Cultural descriptions at best are blurred templates through which we filter behavior, looking for deeper meaning (Gay, 2000). Cognitive structures called schemata, the unconscious level of culture, work to perceive, store, and interpret the information one receives as well as one's personal experiences, resulting in unique cultural lenses, worldviews, for each person (Banks, 2001; Thompson, 1998). While acknowledging the limitations inherent in dichotomous descriptive terms, they can be useful, however, when seeking to describe different assumptions about the world (Merriam & Associates, 2007; Nisbett, 2003).

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This paper will focus on two such descriptive terms, individualistic and collectivistic, as the terms pertain to teachers and students. Cross-cultural teaching could be addressed from the perspective of multiculturalism in the schools, international students from collectivistic cultures who choose to attend universities in individualistic cultures, or Western-trained professors who teach in universities abroad. Another, less researched perspective will be addressed in this paper, however, that of teachers trained in individualistic Western traditions who choose to teach collectivistic adults in a non-university setting. The individualistic teachers may be Peace Corps or other aid workers involved in public health or agricultural teaching in rural communities or business leaders charged to do cross-cultural training with semi-skilled or unskilled employees.

During the first few years of my 25 years as an American teacher of collectivistic semi-literate and nonliterate adults in West Africa, I began to question my assumptions of the world, my individualistic ways of being and knowing. As I wrote in the preface to my master's thesis, *The Nonliterate and the Transfer of Knowledge in West Africa* (1998), after being introduced to the concept of primary oral cultures which are by nature collectivistic, I examined my worldview and looked around at the other individualistic health, aid, and religious workers from my country and realized we were saying to those we had come to help, "If you want our information, enter our world." At that point, I began to investigate what I needed to do to enter their world. In this paper, drawing from published research as well as my experience, I will focus on the aspect of "becoming worthy" as I seek to answer the question: What do individualistic teachers need to understand to be effective in teaching collectivistic adults?

Individualism and Collectivism are Both Valid Ways to Perceive Reality.

In the late 1800s, Sir Edward B. Tylor, a British anthropologist, popularized an idea that has come to be called social Darwinism by some, the notion that peoples pass through evolutionary stages from the primitive, found mostly among collective societies, to the civilized, Western individualist societies (Jandt, 2004). Though anthropologists now understand the fallacy of this view, global rhetoric tells its own story. If there is a "third world," there must be a first. If a country is "developing" it is on a trajectory to an endpoint. Merriam and Associates (2007) noted that "colonization of the world is now intellectual and conceptual" (p. 4). Individualistic teachers who work among collectivistic adults must examine their own worldviews to see if they have been influenced by social Darwinism. What is their purpose in teaching? Is it to introduce elements of Western culture such as democracy or individualism in the name of "progress" or is it to teach skills and practices or introduce ways of knowing that will benefit the peoples within their collective societies? Individualistic teachers must understand their own worldviews and be able to ascertain the differences between these two ways to perceive reality, each of which is valid.

In Geert Hofstede's (1980) study of individualism and collectivism in the workplace, Hofstede states that some "animals are gregarious, like wolves, and some animals are solitary, like tigers" (p. 214). While noting that humans tend to be gregarious, he points out that some are more gregarious than others as denoted in whether they live in nuclear

or extended families and how they view the self in relation to others. Hofstede described individualism as, among other things, a focus on one's rights, one's immediate family, and one's successes. Rather than measuring collectivism, Hofstede measured characteristics of individualism through employee surveys of a multinational corporation, placing the two concepts on a continuum with collectivism as an indication of low individualism. He then rated the countries included in his research and placed them on an individualism scale from highest to lowest. According to Oyserman, Coon, and Kemmelmeier (2002), Hofstede's work was some of the first to organize cultural differences into "overarching patterns" (p. 3) though some (Voronov & Singer, 2002) have challenged Hofstede's conclusions.

Richard Nisbett (2003), in his book, *The Geography of Thought: How Asians and Westerners Think Differently…and Why*, pointed out that the closest word to "individualism" in Chinese is "selfishness." According to Nisbett, inherent in individualism is a belief that individuals are distinctive, prefer to have choices, and a belief that everyone should be treated equally. Individualists, whose self-esteem is tied to personal success, see group membership as an avenue to attain personal goals. Nisbett noted that for collectivists, however, whose self-esteem is often tied to a concept of group success, it is not assumed that people will be treated equally or that individuals should have freedom of choice, though effectively fulfilling one's role as prescribed by society is highly valued.

In a review by Oyserman et al. (2002), the authors noted that in the years following Hofstede's (1980) work, research into individualism and collectivism focused on differences between individuals rather than differences between countries, possibly because of the expense of studying entire cultures. Oyserman et al. reviewed 83 studies pertaining to individualism and collectivism to answer the question of whether European Americans were more individualistic than those from others societies and 170 studies to determine whether psychological implications of individualism and collectivism were supported by research. The authors noted that a major limitation of their analysis was that 80% of the studies they evaluated including many from collectivist countries used undergraduates as participants. This use of participants from universities made generalizations to other populations difficult as university students are not necessarily representative of other citizens in their countries.

In Oyserman et al.'s (2002) analysis, they noted that many of the researchers broke down the concepts of individualism and collectivism into particular traits, looked for those variables among their samples, then placed their participants on a continuum between collectivism and individualism or declared them products of one or the other. As the scales measured different variables, results varied. There was a mixture of individualism and collectivism in every culture that was studied, depending upon what was measured. When comparing Americans to the Japanese, for example, Americans were individualistic and Japanese were collectivistic in their concepts of communication, privacy, and personal uniqueness but when the competition construct was added, there was no difference between the two groups. Oyserman et al. also noted that though Americans rated themselves as collectivistic when it came to a need for belonging to

groups and seeking advice, Americans were not collectivistic when it came to feeling a sense of duty to the group whereas Chinese felt a strong sense of duty to the group.

As a result of their analysis, Oyserman et al. (2002) suggested that researchers assess and define individualism as "the extent to which personal uniqueness and independence is valued" (p.42) and assess and define collectivism as "the extent to which duty to in-group (and in cross-national comparisons, group harmony) is valued" (p. 42). They concluded that using these definitions, there was sufficient evidence to show that Americans were the most individualistic and Chinese the most collectivistic of those studied. Americans in their study were more individualistic than Europeans, causing them to note that the concept of "Westerner" may not be as unified as once thought. They concluded:

> …it is plausible that American and Western psychology are infused with an understanding of human nature based on individualism, raising the question of our ability to separate our current individualism-based way of understanding human nature from a yet to be developed collectivism-based approach. (Oyserman et al., 2002, p. 44-45)

In a similar meta-analysis in 2008 that included in part an analysis of cognition, Oyserman and Lee concluded, "…collectivism increases the likelihood of including rather than excluding information, assimilating and relating rather than contrasting and separating information. Similarly, individualism increases the likelihood of using contrasting procedures, pulling apart and separating rather than integrating and connecting" (p. 329).

While understanding the differences between individualism and collectivism is helpful, the question remains, why did such differences originate? Hofstede (1980) attributed the differences to the needs of various types of societies, hunter-gatherers who tended to be individualistic in their hunting pursuits and agrarian societies whose members tended to be collectivistic in order to successfully work the fields. Maranz (2001) chronicled the varying political histories of the United States and West Africa, noting that political upheaval leads to collective behaviors of sharing resources and depending upon broad relationship networks. Nisbett (2003) traced individualism to the ancient teachings of the Greeks and the separation of thoughts and emotions while attributing collectivism to Asian cultures and the holistic teachings of ancient Chinese. When individuals ask different questions about the nature of the universe, they may come up with different assumptions.

Schooling Practices are not Neutral but Encourage Individualistic or Collectivistic Worldviews.

It is difficult for people to understand the extent to which they are prisoners of their own worldviews. Nisbett (2003) noted that the two distinct ways of seeing the world, Western and Eastern, have thrived for thousands of years because, "The social practices promote the worldviews; the worldviews dictate the appropriate thought processes; and the thought processes both justify the worldviews and support the social practices" (p. xx).

Individualistic teachers did not spring into existence but are products of their own schooling, just as those in collectivistic cultures have been influenced by their schooling. Schooling is for the most part, devoid of practical skills that will assist someone to learn how to care for another. Though the aim of schooling is to prepare children for adult life, children can grow up attending school and graduate from university without ever having worked with their hands, held a baby, or cared for the sick or elderly (Bronfenbrenner, 1979). As Bruner (1996) noted, "Unlike any other species, human beings deliberately teach each other in settings outside the ones in which the knowledge being taught will be used" (p. 20).

As early as preschool, educational practices reinforce cultural values such as individual differences or group harmony. In American classrooms, six-year-old children may develop learning contracts to investigate topics of personal interest. In the United States, where assessment of individual abilities is the norm, the child is "defined against all other children" (Hoffman, 2000, p. 195). Though school children may work in groups, group membership is often based on their individual abilities and if their abilities change, they usually switch groups (Hoffman, 2000). Children are usually allowed to interrupt adults with questions, express their emotions, and chat while they work (Li, 2012).

In Japan, children are often assigned to the same small group for the school year where they make decisions together and learn to be responsible for each other (Izumi-Taylor, 2009). In one Japanese preschool, Burdelski (2010) noted teachers used an educational technique based on observation and imitation, a technique used in Japanese traditional arts instruction for all age groups. Standing before the preschoolers, teachers modeled conversations, verbally giving the children acceptable phrases and nonverbally illustrating polite ways to respond in certain situations. On the occasion Burdelski described, the teachers modeled a polite way to respond if another child wanted to borrow a toy. Japanese educational practices such as these encourage group harmony (Burdelski, 2010). Discussion of individual differences as well as assessment and differentiation according to abilities is discouraged in Japan because of the inegalitarian nature of such processes (Hoffman, 2000; Tobin, Wu, & Davidson, 1989).

In Chinese preschools, where individual differences are noted and children with musical or athletic talents may receive special training, groups share responsibilities and are used to maintain order in the classroom (Tobin et al., 1989). Li (2012) describes sincerity as one of the first virtues that Chinese children must learn. As such, children are taught to approach learning as a responsibility, even a sacred duty to themselves and others. She likened a classroom to an orchestra, where one knows one's role and own abilities but if a successful performance is to occur, each must not overpower the other but all submit to the will of the conductor, the teacher. Using the same analogy, she noted that while Westerners often misinterpret what they see in a Chinese classroom as subservience and a stifling of individualism, the children feel the same satisfaction in a successful learning experience as orchestra members do after a successful performance.

In the United States, growing diversity in the population has led to corresponding calls for diversity in public education. In 2009, approximately 21% of school-age children in

the United States spoke a language other than English in the home, up from 10% in 1980 (National Center for Education Statistics, 2013). Proponents of the multicultural education movement have a goal to "reform schools, colleges, and universities so that students from diverse racial, ethnic, and social-class groups will experience educational equality" (Banks, 2001, p. 3). One of the areas targeted for reform is pedagogy as teachers are encouraged to use culturally responsive teaching (CRT) techniques appropriate to the learning styles of children from diverse cultures, specifically those from collectivistic cultures (Banks, 2001, Griner & Stewart, 2012).

There appears to be a lack of consensus as to exactly what practices effectively fulfill the desire to be sensitive to multicultural needs. Nurturing relationships with others is important for all but is especially salient for those with a collectivistic identity. In some schools where multiculturalism is beginning to be practiced, teachers have been encouraged to build relationships from the school to the community, linking academics with sociocultural realities. In one study, minority parents became involved in their children's schooling for the first time after teachers entered the community and knocked on doors, building relationships with the parents (Griner & Stewart, 2012). Mistakenly, some equate collectivistic practices with small group work. Simply placing children in groups by ability without the children understanding the group's purpose or their roles in the group is not an effective teaching method nor does it answer a need for collective students. Without proper instruction and adherence to group goals, individual personalities dominate and friction can arise (McCaslin & Good, 1996). Li (2012) reported that Chinese middle school students often worked in small groups outside of school on homework assignments. The purpose of those small groups was to see that all the group members succeeded. In a study done in Great Britain, the researchers found that though the Chinese undergraduate students in their sample had worked in groups in clubs and community activities in their home country, they had little experience working in small groups in the upper grades while in school. Both British and Chinese students appreciated clear directions and instruction in small group processes (Edmead, 2013).

In higher education, professors and teachers transmit the culture of academia to their students, a culture dependent upon literacy, replete with individualistic values including the compartmentalization of knowledge into disciplines and the concept of knowledge ownership, the belief that knowledge can be separated from its source and therefore owned. Inherent in academia is the belief that the knowledge that is taught was produced in a "neutral, noble, and altruistic manner" (Merriam & Associates, 2007). Cavanaugh (2010) noted that academic cultures are based on medieval traditions and that universities may be the last to implement the modern management and cross-cultural techniques they teach. Ryan and Louie (2007) pointed out the danger in assuming a unified Western academic tradition, however, when even the faculties of different departments within a university may not get along because of their diverse traditions.

Teachers trained in an individualistic academic tradition, even if they were originally from collectivistic cultures, may not realize that by their personal assumptions and teaching style they may be expressing individualistic values, values that may actually inhibit learning for adults in collectivistic societies. Teaching methods such as lectures

and frank class discussions which may be effective in American universities may not be effective methods elsewhere, even in other universities (George, 1995). While it is imperative to use appropriate teaching methods, especially among nonliterate adults, for individualistic teachers in collectivistic settings, teaching is not just about methods, it is about who they are as human beings.

Though Individualistic Teachers, Outsiders, May be Ascribed Status Because of Their Role and "Foreignness," Effectiveness Comes From Becoming Worthy to Teach as Determined by the Community.

For much of the world, the goal of adult learning is to become "fully human" (Lee, 2007, p. 159) or to bring learners closer to God or His creation (Kamis & Muhammad, 2007). As sojourners, those who travel to other countries for a particular purpose and with the intent of returning to their own country someday, teachers from individualistic societies have a unique opportunity to increase cross-cultural understanding (Bochner, 2006).

In American society, the role of teacher is usually reserved for those who have been trained and have been given the authority to teach. Many collectivistic cultures, especially if they are primary oral cultures, have "specialists" who are charged to teach their skills to those they consider worthy. In such a society, a few may know which herbs to use for which illness, others how to sew, others how to work on machinery, others how to read and write. All contribute what they know for the betterment of the group. When asked why she continued to prepare manioc to sell in the market each week even though she always lost money on the enterprise, a collectivistic village woman, puzzled at such a question, responded that making the manioc dish was her community responsibility. The role of the individualistic teacher at this point was not to convince her to stop preparing manioc but to show her a more efficient way to package it so that she did not lose quite as much money.

Fulfilling the community's expectations regarding the role of teacher and becoming worthy is the first step to effective communication. Becoming worthy is a process characterized by humility, graciousness, generosity, sincerity, caring, and respect. Much of the reticence that has been described in some Chinese learners is actually a deep humility as they approach the learning process (Li, 2012). Americans tend to equate humility with weakness, while others in collectivistic cultures see it as strength.

Having the qualities of humility, graciousness, and sincerity are not enough, however. These qualities must be expressed in the community as one interacts with the people. Demonstrating the attitude of a learner is inherent in graciousness, as are the qualities of patience and flexibility. In order to interact with the people, one must live among them and speak their language. To live among the people does not necessarily mean to live as they do, but in a manner that is accessible and allows the community to observe one's life. Becoming an "adopted" member of an extended family gives one identity as well as access to myriad cultural informers.

How one interacts with the community may vary depending upon whether one lives in a rural or urban area. Depending upon the context, greetings and leave-takings may be

important rituals. In some urban areas, because of housing situations, the community may consist of co-workers, students and their families, or immediate neighbors. One's community may extend to encompass restaurants and shops that one frequents. In rural areas, the community may be the entire village. When asked, the community will usually take on the responsibility of assisting in language learning. Even if all one's teaching is done in English, learning the local language, or attempting to do so, shows respect and is an invaluable window into how community members categorize their world.

Becoming Worthy Validates the Message that is Being Taught.

Perhaps one of the most difficult things for individualistic teachers to understand is that their behavior outside of the classroom can invalidate their teaching inside the classroom. One Chinese professor assisting Americans who had come to China to teach English remarked, "Most of the foreign teacher informants ridiculed the notion when I informed them that they were also judged on the basis of how they comported themselves outside of class, in their private time" (Ouyang, 2003, p. 134). Americans tend to compartmentalize their lives and feel they have the right to privacy in their personal lives. Being judged in the classroom because of behavior outside of the classroom can be understood from the perspective of varying models of communication.

Jandt (2004) stated the transmission model of communication, the typical Western model, is concerned with transmitting ideas and is a process which includes a source, an encoding, a message, a channel (which can be affected by noise), a receiver, a decoding, and a receiver response. The emphasis is on the speaker and the message, and success occurs when others are manipulated to achieve the source's goal. Much time is spent in Western culture in learning how to speak and how to package the message, with the idea that the worth of the message is inherent in the message itself.

In the transaction model of communication, the sender and the receiver transmit messages simultaneously, taking into account the relationship involved. According to Jandt (2004), the "collectivist values of Confucianism mandate a style of communication in which respecting the relationship through communication is more important than the information exchanged" (p. 37-38). Often in collectivistic models, the message is validated by the messenger. One individualistic public health teacher in West Africa presented excellent lessons on malaria prevention and child nutrition to a large audience of village women who attended because they enjoyed watching the foreigner butcher their language. Little attention was paid to the lessons, however, because of the manner in which the teacher dressed and her familiar behavior with some of the young men of the village. She had failed to become worthy in their eyes, and thus her message was suspect.

An important part of communication is the use of silence. For Westerners, silence can simply be an absence of talk, a void that is waiting to be filled. For others, depending upon the context and the relationship, silence may communicate a range of emotions including agreement or disagreement, confusion or understanding, respect or repressed hostility (Jandt, 2004).

Conclusion

In conclusion, for individualistic teachers in collectivistic cultures, who they are as human beings is as important as what and how they teach. Individualistic teachers must understand that theirs is not the only valid way of interpreting reality, that they are products of their own schooling and cultural socialization, and that by their character and behavior they must show themselves and their message to be worthy to be received. Banks (2001) describes the external-insider teacher in this manner:

> This teacher was socialized within another culture and acquires its beliefs, values, behaviors, attitudes, and knowledge. However, because of his or her unique experiences, the teacher questions many of the values, beliefs, and knowledge claims within his or her indigenous community and endorses those of the community in which he or she teaches. The external-insider is viewed by the new community as an "adopted" insider. (p. 243)

The individualist must approach teaching in a collectivistic setting in a reflective manner, conscious of one's motives. This topic was not discussed in order to provide "tricks of the trade" or behaviors in which teachers must engage in order to manipulate their collectivistic students into receiving their message but rather to challenge individualistic teachers to examine their own worldviews. Nisbett (2003) claims that many people in Eastern countries view Westerners as "intellectually and morally arrogant" (p. xx) because of a history of Western political and economic dominance. If individualistic teachers who have the privilege of teaching collectivistic students approach their assignments as learners, they will find, as is usually found in all teaching, that they have learned from their students as well. At the global level, in some small way, they will have had an opportunity to contribute to mutual understanding.

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COLLABORATION AGENDA OF MICHAEL OKPARAUNIVERSITY OF AGRICULTURE, UMUDIKE (MOUAU): FOR FUTURE LEARNING

PROF. Nneka A. Umezulike[1]

ABSTRACT: Over the decade, collaboration between researchers across the nations and institutions of higher learning has grown. Collaboration, which involves a partnership or alliance between two or more parties (like universities), has many benefits. Some examples: sharing and transfer of knowledge, skills and techniques ,social and team management skills, creation of critical mass in research skills, facilities and large infrastructure, and cross fertilization of ideas which can generate new insights to provide better outcomes among others. Barely few months, after the assumption of office in 1st March, 2011, the current Vice-Chancellor of Michael Okpara University of Agriculture (MOUAU), Umudike, Prof. Hilary O. Edeoga embarked on collaborative agreement with some world class Universities including Utah State University, USA; University of Boras, Sweden; Kentucky State University, USA; Tennessee State University, among others. The aims of the collaboration were in area of Agriculture and consumer sciences, engineering, business, public service and urban affairs, arts and science and other evolving areas. At present, no document seems to exist to show the aggregated impact of MOUAU collaborative activities. This paper therefore examined the process, challenges and prospects of MOUAU collaborations. Documentary survey was used in data collection. Findings show that many staff and students of MOUAU have benefited from the collaborative strides in the form of undergraduate and graduate degree programmes; there are records of personnel exchange and visits, cooperative research and exchange of scientific materials among others. Based on the findings, recommendations were made towards enhancing future learning through the collaborative agenda of the university.

Collaboration is working with each other to do a task. It is a recursive process where two or more people or organizations work together to realize shared goals. Collaboration involves a partnership, alliance or nation aimed at a mutually beneficial clearly defined outcome. According to OECD (2000), collaboration is a working practice whereby individuals or organizations/institutions work together to a common purpose to achieve business benefit.

Butler (2001) identified the components essential for successful collaboration as trust, cooperation and mutual benefit. Progress towards an outcome involves the exchange and generation of new knowledge for which the objectives are clearly identified and provide benefits to all parties involved in the collaboration. Also, Katz and Martin (1997) identified leadership as an important component integral to establishing and engaging in collaboration. According to the authors, positive leadership is important because it provides the right balance between a systematic understanding of route to end use and a unified discretionary attitude binding all levels of an organization toward that common goal. Leadership provides support, encouragement and drive within collaborations. Leadership also provides an environment which is outward rather than inward looking, a framework for vision and scope to recruit and engage with others.

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Collaboration can occur at a number of levels. In broad terms, these are at the individual level and at the organizational level. Many writers focused on the individual level, stating that collaboration driven from the bottom-up and based on personal networks between trusted individuals are better and more effective in collaboration activities. Cooperation between two or more researchers is the fundamental unit of collaboration (Butler & DEST, 2003) and is intrinsically a social process. The collaboration can range from conference interactions or sabbaticals through shared responsibility for a research project, resulting in joint publications. Co-super vision of students, postgraduate or post-doctoral fellows, is common feature of collaboration occurring between universities.

For collaboration to be successful, there are needs to be support at the institutional level. Research is rarely a singular activity. It involves a supportive infrastructure in terms of finance, grant, administration and people management. Research collaboration needs to be supported by processes--be they mandated, formulae driven or policy driven.

Research is increasingly directed to solving highly complex problems and demands an ever widening range of skills. Collaboration opens the door to the sharing of skills and technologies to solve such problems and ensure that a full range of techniques can be utilized to increase the probability of successful research outcomes (Butler & DEST, 2003). The benefits derived from collaboration are diverse and can be grouped as:

- Sharing and transfer of knowledge, skills, and team management skills

- Creation of critical mass in research skills, facilities and larger infrastructure

- Enhanced capability for creation of new knowledge

- Decreased lead time for research outputs and their practical application

- Cross-fertilization of ideas which can generate new insights to provide between outcomes

- Enhanced intellectual companionship and peer recognition

- Opportunity to increase the visibility of work including dissemination of information and knowledge through formal and informal networks and publications.

- Connections with industry to ascertain the capacity of local industry to commercialize likely research outcomes (Butler & DEST, 2003).

These benefits derivable from collaboration have attracted the attention of leaders in every sphere of life to engage in collaborative strides and collaborations between researchers across the nations and institutions of higher learning have developed.

Statement of the Problem

Barely a few months after assuming office on 1st March, 2011, the current and 4th Vice-Chancellor of Michael Okpara University of Agriculture, Umudike, Professor Hilary Odo Edeoga embarked on collaborative agreements with some world class universities including the Utah State University, USA; University of Boras, Sweden; Kentucky State

University, USA; Tennessee State University, among others. There are so many write ups on collaboration from the researchers' observations, but no research has been carried out to examine collaboration agenda of Michael Okpara University of Agriculture, Umudike. Hence the overview of the collaboration agenda of Michael Okpara University of Agriculture, Umudike is unknown. The problem of this study was to examine the collaboration agenda of Michael Okpara University of Agriculture, Umudike, Nigeria in other to enhance future learning. This collaboration agenda inquiry was achieved by the use of documented survey. This paper only concentrated on the collaboration between Michael Okpara University of Agriculture, Umudike and the University of Boras because of limited time and space to articulate the various Memoranda of Understandings (MOUs) signed between Michael Okpara University of Agriculture, Umudike and other universities. This paper highlighted the journey so far in the collaboration agenda of Michael Okpara University of Agriculture, Umudike, and University of Boras, Sweden. In so doing, the paper addressed the following:

A brief history of Michael Okpara University of Agriculture, Umudike, Universities in collaboration with Michael Okpara University of Agriculture, The aims and benefits of collaboration between the University of Boras, Sweden and Michael Okpara University of Agriculture, Umudike. The Dean of the College of Agricultural and Science Education collaborative visit, emerging challenges of MOUAU collaborations and recommendation.

Brief History of Michael Okpara University of Agriculture, Umudike

The Federal University of Agriculture, Umudike was established as a specialized university by the Federal Government of Nigeria Decree No. 48 of November, 1992. It began formal activities in May, 1993 with the appointment of the first council and Vice-Chancellor, Professor Placid C. Njoku on 27th May, 1993.

The institution is located in the well-known agricultural training and   research city of Umudike, about 10 km from Umuahia in Abia State. The University is envisioned to be a university par excellence and hopes to help the people of Nigeria and beyond through the provision of practical knowledge for agricultural transformation in order to achieve sustainable food production. Professor Hilary O. Edeoga is the fourth Vice-Chancellor of the Michael Okpara University of Agriculture, Umudike and assumed office on 1st March, 2011.

MOUAU Collaboration with Other Universities

The Michael Okpara University of Agriculture, Umudike has signed a Memorandum of Understanding (MOU) for collaboration with some universities as listed below with the specific aims as follows:

S/N	Name of University	Collaborative Aims
1	Royal Institute for Advancement of Learning, McGill University in 2010	1.Exchange of faculty and/or staff subject to financing from an external granting agency 2. Joint Research activities and publication subject to financing from an external granting agency 3. Participation in seminars and academic meetings 4. Special short-term academic programmes 5. Short and medium term research visits for graduate and post-doctoral fellows.
2	Tennessee State University I 2010	1. To plan mutually beneficial information/exchange and collaboration in international research and training activities in agriculture, consumer services, engineering, business, public service and urban affairs, and arts and sciences. 2. To seek financial resources for supporting such exchanges and collaboration. 3. To collaborate in the area of distance learning education.
3	School of Engineering, University of Boras, Sweden, 2010	1. Exchange of academic staff 2. Exchange of non-academic staff 3. Exchange of researchers 4. Joint projects between the two universities 5. Joint research activities 6. Student exchange
4	The Swedish School of Library and Information Science, University of Boras, Sweden in 2012	1. Visits by and exchange of scholars, teachers and other staff. 2. Joint teaching activities 3. Joint research activities 4. Exchange of students

Actualization of University of Boras and MOUAU Collaboration on Education

To actualize the collaboration agreement between the University of Boras, Sweden and Michael Okpara University of Agriculture, Umudike, based on Education, the Dean of the College of Agricultural and Science Education (CASE), Michael Okpara University of Agriculture, Umudike, Professor Nneka A. Umezulike on 17th day of July, 2013 embarked on a visit to University of Boras, Sweden mainly to establish a collaboration link between the College of Agriculture and Science Education and the school of Education and Behavioral Science and the School of Library and Information Science of University of Boras, Sweden. A Memorandum of Understanding (MOU) was drafted and signed by the concerned parties for Library and Information Sciences while further meetings are scheduled in other to actualize the MOU between the College of

Agricultural and Science Education of Michael Okpara University of Agriculture, Umudike and the School of Behavioral Science in the University of Boras, Sweden.

The visit by the Dean was mainly for the purpose of promoting co-operation in education and research between the Swedish school of Library and Information Sciences (SSLIS) and the School of Education and Behavioural Science at the University of Boras and the College of Agricultural and Science Education, Michael Okpara University of Agriculture, Umudike (MOUAU).

Among the forms of co-operation between the two parties is exchange of scholars, teachers and other staff, joint research activities, and exchange of students. By the visit of the Dean of CASEthe collaboration agenda of MOUAU is actualized in concrete terms for future learning in the universities. However, there are high prospects for the enhancement of future learning among the students and staff of the university through the MOUAU collaborative agenda with the University of Boras – School of Education and Behavioural Sciences in the term the Memorandum of Understanding (MoU) is actualized.

Benefits of Collaboration between Michael Okpara University of Agriculture, Umudike, Nigeria and University of Boras Sweden.

Exchange of knowledge cannot be overemphasized; it is paramount to sharing of knowledge and experience in order to achieve a scientific and educational breakthrough.

Three delegate members from the University of Boras visited Michael Okpara University of Agriculture, Umudike in 2010, based on the collaboration and all the members came from the school of Engineering, University of Boras, Sweden. These are the names of the staff of MOUAU who have visited the University of Boras:

1. Prof. Hilary Edeoga
2. Prof. Friday Ekeleme
3. Prof. Victor Ndirika
4. Prof. E.N.T Akobundu
5. Prof. Nneka Umezulike
6. Dr. Kayode Adekunle

Presently, Engr. Ugwu Hyginus has an invitation to visit the School of Engineering, University of Boras and to work as a researcher for 5 months under the supervision of Professor Tobias Richard. Engr. Francis Eboh also was admitted to do his Ph.D programme under the supervision of Prof. Tobias Richard and that will run for the next 4 years.

The benefits are gradually unfolding and I hope the benefits will be more in the nearest future and will encompass the following:
   a) Providing research and learning opportunities for lecturers and students.
   b) Improving and expanding education curricula through a synthesis of scientific and practical knowledge.

c) Creating access to stored data contributed by collaboration actors to provide effective learning opportunities in the areas of workshops, conferences, publications, practical exchange of ideas through visits.

The aims of the School of Engineering, University of Boras and College of Engineering and Engineering Technology, Michael Okpara University of Agriculture, Umudike are to have researchers from both universities working on common projects that will be beneficial to both institutions and countries.

Collaboration for Future Learning

There should be willingness of academic staff to travel abroad and take on new challenges in their field of research.

Furthermore, According to Anowor, Ezema and Umezulike (2001), Adult Education is the entire body of organized and unorganized education activities, whether formal, informal and semi-formal, whether they are for long term or short term education in the colleges or universities, whether they are for research activities or otherwise, where matured people regarded as adults by their societies develop their knowledge, improve their technological and educational careers, which could lead to social, economic, educational and cultural development of the individual and nation.

Collaboration also enhances intellectual development of adult education professionals and creates new knowledge, cross-fertilization of ideas, enhanced intellectual socialization and peer recognition. It will also enhance dissemination of knowledge and information through formal, non-formal and semi-formal networks. It will also assist in feasibility of adult education typologies through the integration of researchers and commercialization of research output for future learning.

- Exchange of ideas and knowledge will surely catalyze future learning.

- Adaptation of different methods of learning and teaching

- Students exchange is very vital in this respect because it is necessary for their academic growth and capacity building.

- The world is a global village so exchange of materials electronically and access to the database of the collaborating universities will enhance future learning across the institutions involved.

Challenges

There are challenges such as funding initially, but thanks to the Tertiary Education Trust Fund (TETFUND) through which academic staff can apply for travelling abroad for research activities.

Identification of an appropriate scholar/researcher who will travel to Boras for research training was the initial challenge.

Organizing and executing programmes in spartially remote universities pose great challenge which in some situations have been found insurmountable.

Crossing institutional boundaries is another challenge that can hinder collaboration activities. Actors in university collaboration have limits whereby they can operate. For instance, exchange programmes must follow due process according to the Nigerian University Commission's rules and regulations guiding the university system.

There could be institutional, state or national problems that cannot be easily solved to enable the collaboration actors execute collaboration programmes and activities. The political and security situation in Nigeria has not been encouraging, particularly to our counterparts abroad, so it is very difficult for them to come to Nigeria despite all the promises for provision of adequate security.

Instability in the educational system occasioned by frequent industrial disagreements between the University lecturers and the Government over educational issues

Conclusion

The collaboration between Michael Okpara University of Agriculture, Umudike and the University of Boras is working smoothly. Many members of staff of the University have been to the University of Boras, while we expect delegates from the University of Boras in the beginning of next year.

The Joint Workshop presently being organized will bring the collaboration to a new level.

Recommendations

1. In the signed Memorandum of Understanding (MOU), there are specific commitments from the collaborating universities which must be strictly adhered to for the collaboration to succeed. In view of the above, it is recommended that the collaborating partners work harmoniously to achieve the set out aims and objectives of the collaboration.

2. International Universities should link up with other universities in developing countries for collaboration to enhance future learning.

Suggestion for Further Study

The following suggestions for further study were made:

1. It is vital to suggest that since this kind of inquiry has never been carried out in Michael Okpara University of Agriculture, Umudike, Nigeria before and this study was basically limited in scope to only MOUAU and University of Boras, Sweden, it will be fruitful if further research will be undertaken covering more universities and MOUAU for future learning.

2. A prototype of this study could also be carried out on a wider scope to encompass other Nigerian universities collaboration agenda for future learning.

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THE DEVELOPMENT OF AN INSTRUMENT TO MEASURE THE COGNITIVE DOMAIN OF INTERCULTURAL MATURITY

Melanie L. Wicinski, M.Ed.[1]

ABSTRACT: This article discusses the procedure by which an instrument was created to measure the cognitive domain of intercultural maturity. The process is derived from the theoretical framework of King and Baxter Magolda's Development Model of Intercultural Maturity (2005), Flanagan's Critical Incident Technique (1954), and Fiedler, Mitchell, and Triandis' Culture Assimilator Model (1971). A four stage process is discussed and specific information is provided on how the research progressed through the stages.

"To be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and the also be willing to modify their behavior as an indication of respect for the people of other cultures" (Bhawuk & Brislin, 1992, p. 416).

As the world grows ever smaller and more interaction between individuals of other cultures becomes more frequent, more and more research and understanding of stages, growth and coping mechanisms related to international experiences must be studied. "Interaction among persons belonging to different culture groups is becoming increasingly common as efforts toward political and economic integration, international cooperation, and technical assistance become more frequent" (Fieldler, Mitchell, & Triandis, 1971, p. 95).

This research was designed to create an instrument to measure Intercultural Maturity and was derived from three distinct theoretical frameworks: the cognitive domain described in King's and Baxter Magolda's Developmental Model of Intercultural Maturity (2005), Flanagan's Critical Incident Technique (1954), and Fiedler, Mitchell, and Triandis' Culture Assimilator Model (1971).

King and Baxter Magolda's Developmental Model of Intercultural Maturity

Utilizing a meta-analysis of theories from education, psychology and business, King and Baxter Magolda developed an integrated, "holistic" (or a whole person) approach to the development of intercultural awareness and sensitivity. According to the authors, intercultural maturity is "multi-dimensional and consisting of a range of attributes" (p. 574) and includes three developmental dimensions: cognitive, interpersonal and intrapersonal. King and Baxter Magolda (2005) argue that many theories are "ineffective because they fail to consider one or more domains (cognitive, identity, interpersonal) of development" (p. 573).

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Cognitive

The cognitive role is described as how a person thinks (and in some ways how they feel) about diversity. Individuals in the initial stages of development are only able to hold one cultural perspective at one time. At the intermediate stage, acceptance of differences is developing; however, one may see the native culture as dominant or as the primary culture. Mature individuals are able to perceive themselves within their own culture, but also in another alternative culture; they are able to accept ambiguity; to empathize with others who are different and able to evaluate their personal cognitive and affective states and evaluate how this may impact others.

Intrapersonal

The intrapersonal role is described as how individuals view themselves in relation to their subjective culture, as well as, a host culture. Development in this area involves movement from an external definition of self to an internally defined self-concept. Those in the initial developmental stage of intrapersonal development see their own experiences as being the basis for all decisions and are focused on their own identity as one that is mirrored by others surrounding them. As such, individuals from others' cultures who do not fit the norms to which they are accustomed are seen as threats to their personal identities.

While in the intermediate stages, individuals are willing to accept culture as a fluid and variable entity and are in the process of developing their own senses of self. Mature individuals are able to view culture based on the knowledge of self-identity and choose to make decisions to engage others who are different in the opportunity to enhance one's own experiences. In this final stage, individuals may alter their views of themselves without fully losing their personal identity.

Interpersonal

The interpersonal dimension is defined as the ability to interact effectively. Individuals in the initial level of development view their own culture as the only culture and view others' viewpoints as wrong if differing from theirs. As development occurs, people begin to be aware of differing viewpoints; however, their subjective culture is still seen as the dominant one. Mature interpersonal development "draws on the mature capacity to construct and engage in relationships with others in ways that show respect for and understanding of the other's perspectives and experiences, but are also true to one's own beliefs and values" (King & Baxter Magolda, 2005, p. 579). In short, mature individuals will alter their behaviors to encourage positive interpersonal relationships.

Critical Incident Technique

In 1954, Flanagan wrote of a technique which had been in use in the field of psychology for 10 years called the Critical Incident Technique (CIT). This "set of procedures"

(Flanagan, 1954, p. 327) had been created by the Aviation Psychology Program of the United States Army Air Forces in World War II in order to create procedures for developing criteria for selection of air pilots.

Multiple studies were conducted in which pilot candidates were not only rated on their performance by general terms, such as: "poor judgment," or "unsuitable temperament," but were also rated by documenting ability using specific incidents of success or failure. Additional studies asked for specific incidents which might describe successful and unsuccessful combat leaders, Pilot studies regarding disorientation in flight, and reasons for failures of bombing missions. In each of these studies, thousands of factual statements were collected, called "critical incidents," which were used to create job descriptions, screen applicants and improve aviation products.

Following World War II, several individuals who conducted these studies founded a non-profit education and psychological organization, the American Institute for Research that began conducting additional research in Critical Incident Theory (CIT). Flanagan indicates that the CIT is a flexible method and "consists of a set of procedures for collecting direct observations of human behavior in such a way as to facilitate their potential usefulness in solving practical problems and developing broad psychological principles" (Flanagan, 1954, p. 327). Butterfield, Borgen, Amundson, and Maglio (2005) further clarify this point by stating that

> the method's flexibility is also demonstrated in the focus of a CIT study, which can range from studying effective and ineffective ways of doing something, to looking at helping and hindering factors, collecting functional or behavioural descriptions of events or problems, examining successes and failures, or determining characteristics that are critical to important aspects of an activity or event. (p. 476)

History and Uses of Culture Assimilators

Culture assimilators were based on the theory of Critical Incident Technique (CIT). Assimilators were developed by Fiedler, Osgood, Stolurow, and Triandis at the University of Illinois in 1962 using a federal grant. The initial program was created to run on a computer and the phrase "culture assimilator" was coined. Albert (1983) contended that a more appropriate phrase would be "intercultural sensitizer" (ICS), since that was the end-goal of the instrument.

Albert (1983) described two features of ICS's: (a) critical problems and (b) key differences. Critical problems are directly related to the critical incidents described in Flanagan's CIT, in which scenarios are created to describe an activity or event that may be experienced while in another country. Key differences are the understanding that assumptions are made by individuals about those from other cultures using the assumptions or attributes of behaviors in the subjective culture. Because actions can be understood differently in other cultures, misunderstandings may occur.

Culture assimilators are defined as "a programmed learning experience designed to expose members of one culture to some of the basic concepts, attitudes, role perceptions, customs, and values of another culture" (Fiedler, Mitchell, & Triandis, 1971, p. 95). While Critical Incident Technique is commonly used for creating job descriptions, evaluating job effectiveness and applicant screening, culture assimilators were created exclusively to create training programs for individuals seeking to live and work in a non-native culture.

The culture assimilator is a collection of real-life scenarios which trainees read and form an interpretation of the encounter. The way in which respondents may react to each scenario varies depending on the intent of the culture assimilator. Culture assimilators may be open-ended and encourage discussion among group respondents, have multiple answers to which each respondent must answer along a Likert-type scale indicating their preference on how they would first respond; however, the primary program usually involves an incident with multiple answers from which the respondent must choose. After choosing, the respondent is given an explanation whether the chosen response is correct and, if not, the individual is allowed to return to the incident and choose another answer, for which feedback will again be given.

Albert (1983) described the specific way that answers are generated. Within each question, four possible answers are provided, three of which will correspond to the answers that might be expected in the subjective culture, while the "correct" answer is the one that would be appropriate for the host culture.

Pilot, Validation, and Verification Panels

The first phase of this study was the development of an instrument designed to measure the cognitive domain of intercultural maturity and involved four stages. Within this initial phase, 30 participants were recruited and divided into three panels. Similar panels have been tested and utilized in social role research conducted at the University of South Florida (Abney, 1992; Barthmus, 2004; Cozad, 2009; Kirkman, 1994; Rogers, 2004).

Because the ultimate goal of the instrument is to create a culturally non-specific instrument, the panels were chosen to ensure representation of cross-section of world cultures. Eight regions called "Geocultural World Divisions" were identified: Asia, Caribbean, Europe, Middle East, North America, South/Latin America, South Pacific/Polynesia, and Sub-Saharan Africa. Panel members also had expertise in the field of intercultural relations by natives of different regions, being members of bi-cultural relationships, or extensive living abroad experience. In addition to this expertise, they also had extensive experience in adult education, statistics, study abroad and other areas.

Four Stages of Instrument Development

Within the initial phase, Instrument Development, four stages were utilized. Within the first stage, the pilot, validation and verification panels were utilized to determine the top cognitive competencies in Intercultural Maturity. Within stages II, III, and IV, the panels

were re-divided into two groups containing the original 30 panel participants. The redistribution was done to ensure that each of the two groups had representation from all eight geocultural world divisions.

Stage I: Competency identification

The outcome of Stage I Competency Identification was to ascertain the top traits which exist in the cognitive domain of intercultural maturity as defined by King and Baxter Magolda (2005).

   Pilot Panel. The Pilot panel was provided seven competencies derived from the literature of King and Baxter Magolda (2005): flexibility in thinking; ability to shift from accepting authority's knowledge to personal knowledge; willingness to seek knowledge about other cultures; ability to consciously shift perspectives; ability to consciously shift behaviors; tolerance to challenges to one's own values; and awareness and acceptance of uncertainty. Because the Pilot panel was the first panel to view the competencies, they were asked to provide feedback on the process.

The Pilot panel survey form requested that participants rate the competencies on a Likert-type scale with "1" indicating a disagreement in the placement of the competency to "5" indicating an agreement to the placement of the competency in the cognitive domain of Intercultural Maturity. If the respondent provided a score of "3" or less, indicating neutral or disagreement, an explanation for that rating was requested.

Four respondents noted that the request to provide an explanation for a low score could be detrimental to true indications of agreement/disagreement. Some respondents explained that their responses were based totally on a "feeling" of what belonged and that they may not have a definite, identifiable reason. Other pilot panel members indicated that some individuals might be less likely to give a low score if an explanation had been provided.

Because of this feedback, the form was modified for the Validation and Verification panels. The request for a score indicating agreement/disagreement was requested, but no explanation was required. To further determine what competencies fit in the cognitive domain, the Validation and Verification panels were asked to rank the competencies in order of importance.

The Pilot panel was given the competencies numbered in list form, but in no specific order. Pilot panel respondents recommended alphabetizing the competencies and removing the numbering system, thus removing any subconscious indication that one competency was more important than another.

Changes in content were recommended by the Pilot panel in two specific areas. First, one competency (Awareness and acceptance of uncertainty) was divided into two competencies (Awareness of uncertainty and Acceptance of uncertainty). Pilot panel respondents indicated that this was a strong competency ($\mu=4.44$); however, once divided

the Validation panel results for Awareness of uncertainty (μ=3.8) and Acceptance of uncertainty (μ=3.8) and the Verification panel results for Awareness of uncertainty (μ=3.36) and Acceptance of uncertainty (μ=3.64) did not indicate a strong enough relationship for inclusion in the final competencies.

Second, the Pilot panel recommended that three competencies be reworded for clarification. "Ability to consciously shift perspectives" was changed to "Ability to shift perspectives." "Ability to consciously shift behaviors" was changed to "Ability to shift behaviors." Respondents explained that in both of these cases making a conscious versus an unconscious choice was not relevant to the importance of the competency.
"Tolerance to the challenge to one's own values" was changed to "Willingness to accept others' values as valid (even if they differ from one's own)." Pilot panel respondents indicated that "tolerance" was a cognitive and intrapersonal skill and needed to be further clarified. King and Baxter Magolda's (2005) research indicated that the acceptance of others' values may have been a clearer representation of the skills described.

The final task for pilot panel participants was to provide any additions that they felt were required. Only one recommendation for addition was made: Curiosity about others' beliefs.

Validation Panel. The Validation panel members were provided nine competencies in alphabetical order: ability to shift behaviors, ability to shift cognitive perspectives, ability to shift from accepting authority's knowledge to personal knowledge, acceptance of uncertainty, awareness of uncertainty, curiosity about others' beliefs, flexibility in thinking, willingness to accept others' values as valid (even if they differ from one's own), and willingness to seek knowledge about other cultures.

Validation panel respondents were asked to rank each competency for agreement/disagreement with the placement of each competency in the cognitive domain using a Likert-type scale with "1" indicating a disagreement in the placement of the competency to "5" indicating an agreement to the placement of the competency in the cognitive domain of Intercultural Maturity. Validation panel respondents were also asked to rank the competencies with "1" indicating the most important competency, "2" the next most important, and continue until all competencies have been ranked.

The final task for validation panel participants was to provide any additions that they felt were required. Two competencies were indicated by respondents as being overlooked: "Willingness to question one's own beliefs and values" and "Willingness to reflect on ambiguity experienced when relating to others."

Verification Panel. The Verification panel was provided 11 competencies in alphabetical order: ability to shift behaviors, ability to shift cognitive perspectives, ability to shift from accepting authority's knowledge to personal knowledge, acceptance of uncertainty, awareness of uncertainty, curiosity about others' beliefs, flexibility in thinking, willingness to accept others' values as valid (even if they differ from one's own), willingness to question one's own beliefs and values, willingness to reflect on

ambiguity experienced when relating to others, and willingness to seek knowledge about other cultures.

Verification panel respondents were asked to rank each competency for agreement/disagreement with the placement of each competency in the cognitive domain using a Likert-type scale with "1" indicating a disagreement in the placement of the competency to "5" indicating an agreement to the placement of the competency in the cognitive domain of Intercultural Maturity. Using this system, a higher mean for each competency would indicate a stronger overall agreement that the competency belonged in the cognitive domain.

Verification panel respondents were also asked to rank the competencies with "1" indicating the most important competency, "2" the next most important, and continue until all competencies had been ranked. A lower overall mean would indicate a stronger placement of the competency in the cognitive domain.

By means of ranking and rating, four competencies were identified as the most for inclusion in the cognitive domain of Intercultural Maturity. In Table 1 data are presented which show the means of and ranking of each competency for the verification panel. The four competencies: ability to shift cognitive perspectives, flexibility in thinking, willingness to accept others' values as valid (even if they differ from one's own), and willingness to seek knowledge about other cultures were identified, by seeking agreement between important indicated in the ranking mean and rating mean. Respondents ranked the competencies in order of importance with "1" being the most important, and were also asked to rate the importance of the placement of the competency in the cognitive domain on a Likert-type scale with "1" being disagree and "5" indicating agreement. Thus, ratings closer to "5" indicated an appropriate placement, and rankings closer to "1" indicated importance.

"Willingness to accept others' values as valid (even if they differ from one's own)" was ranked as the top competency (ranking $\mu=2.73$, rating $\mu=4.09$). "Flexibility in thinking" was ranked as the second top competency (ranking $\mu=3.82$, rating $\mu=4.27$). The third ranked competency was "Willingness to seek knowledge about other cultures" (ranking $\mu=4.64$, rating $\mu=4.09$). The fourth competency was "Ability to shift cognitive perspectives" (ranking $\mu=5.36$, rating $\mu=4.18$). One competency, "Ability to shift behaviors" had a strong placement rating ($\mu=4.09$), but the verification panel indicated that the importance of the competency was not significant ($\mu=6.45$). Thus this competency was not included in the final competency list.

Stage II: Situation identification

The goal of Stage II Situation Identification was to identify situations which correspond to the top traits.

The 30 participants used in the Stage I were split into two groups. The two groups each consisted of 15 individuals, ensuring that all eight geocultural world divisions were represented in each group. These same groups were utilized in Stage III and Stage IV.

Each group was sent two competencies and were requested to provide a scenario which might occur between individuals from two cultures. A second situation for each competency was requested if time permitted. Upon receiving the initial e-mail, some participants expressed the need for definitions of each competency. Based on this feedback, a follow-up e-mail was sent and included a one-sentence explanation or definition of each competency. Table 2 provides the definitions sent to each group.

Table 1

Means for Verification Ranking and Rating

Competency	Verification Ranking	Verification Rating
Willingness to accept others' values as valid (even if they differ from one's own)	2.73	4.09
Flexibility in thinking	3.82	4.27
Willingness to seek knowledge about other cultures	4.64	4.09
Ability to shift cognitive perspectives	5.36	4.18
Curiosity about others' beliefs	5.55	3.64
Awareness of uncertainty	6.36	3.36
Ability to shift behaviors	6.45	4.09
Willingness to questions one's own beliefs and values	6.45	3.82
Acceptance of uncertainty	6.64	3.64
Ability to shift from accepting authority's knowledge to personal knowledge	7.55	3.45
Willingness to reflect on ambiguity experienced when relating to others	7.64	3.55

Shaded competencies indicate top four competencies used for the remainder of the research.

A total of 56 scenarios were submitted. From the provided situations, the researcher evaluated each. Some were removed from the pool as they did not contain a "problem" which could be identified. Others were removed if they contained controversial moral, religious, or political themes that might elicit strong opinions which were not necessarily

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culturally-derived. In addition, some of the situations were refined or reworded to clarify or to fit the model that would be required to move on to Stage III.

The pool of situations were eventually narrowed so that the competencies had the following numbers: Ability to shift cognitive perspectives – 11 scenarios; Flexibility in thinking – 8 scenarios; Willingness to accept other's values as valid (even if they differ from one's own) – 11 scenarios; and Willingness to seek knowledge about other cultures – 7 scenarios.

Table 2

Competency Definitions

Competency	Definition
Ability to Shift Cognitive Perspectives	The ability to empathize or put oneself in another's position and understand how they think.
Flexibility in Thinking	The ability for individuals to re-evaluate their own thinking.
Willingness to accept others' values as valid (even if they differ from one's own)	The ability to accept a differing opinion as tenable even though it may conflict with personal beliefs.
Willingness to seek knowledge about other cultures	The desire to learn more about how other individuals or cultures live and the norms that define their thoughts and behaviors.

Stage III: Scenario development

The goal of Stage III Scenario development was to rate the created scenarios created from the situations created in Stage II and to decide what scenarios are included in the initial form of the survey.

Each group was sent the scenarios of the two competencies identified by the other group in Stage II. The group members were requested to read each scenario and indicate changes that they felt should be made to improve the scenario. The group members were then requested to indicate their level of agreement for the quality of the scenario for the competency under which it was listed in which a "1" indicated disagreement and a "5" indicated agreement. Using this system, a higher mean for each competency would indicate a stronger overall agreement that the competency belonged in the cognitive domain.

They were then requested to provide any scenarios they felt should be added and were finally asked to rank each scenario for strength with "1" being the best scenario and "2" for the next most important, and continuing until all scenarios (including those they added) were ranked. A lower overall mean would indicate a stronger placement of the competency in the cognitive domain.

By means of ranking and rating, the top five scenarios for each competency were identified. As the article goes to publication, this stage has been completed and Stage IV has commenced. To ensure appropriate responses from panel members, the final instrument will be presented at the Commission on Adult International Education in November 2014.

Stage IV: Answers and performance rating development

The goal of Stage IV Answers and performance rating development was to create and validate accurate answers for the scenarios created in Stage III which correspond to King and Baxter Magolda's (2005) stages of development (Initial, Intermediate, and Mature).

Within this stage, adult education students (as well as the researcher) at the University of South Florida, who are not panel participants, are providing answers to each of the scenarios for each developmental level. Upon completion of this task, panel participants will be provided ten questions and asked to rate each of the answers for appropriateness to the level in which it is placed. If they do not agree with the response or feel that it may be better worded, they will be requested to make any needed changes.

To ensure the validity and reliability of the created instrument, the final task will be to complete Phase 2 of the research, Instrument Validation. In this phase, the instrument will be distributed to a wide range of individuals.

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INTERCULTURAL SENSITIVITY AT THE ARMY MEDICAL DEPARTMENT CENTER AND SCHOOL AS MEASURED BY THE INTERCULTURAL SENSITIVITY SCALE

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ABSTRACT: Intercultural sensitivity, or cultural awareness competence, is a topic that is at the forefront of many fields, including military operations in the Global War on Terrorism. Intercultural sensitivity has an impact on negotiations, mediations, infrastructure of countries, as well as, monetary issues in the global market of today. The Intercultural Sensitivity Scale (ISS) created by Chen and Starosta (2000) was used to measure intercultural sensitivity at the Army Medical Department Center and School (AMEDDC&S), using students, visitors, military employees, and civilian employees. The results revealed that all aspects of the ISS were influenced by the self-reported exposure to different culture score of each participant.

Introduction

The War on Terror, coined in September 2001 by President George W. Bush, has precipitated the use of culture as means of overcoming the threat of global terrorism (Reynolds, 2007). Thus emphasis has been placed on the concept of cross-cultural awareness or intercultural sensitivity by the military. According to President Obama, in a speech delivered to the Veterans of Foreign Wars convention in Phoenix, AZ on 19 August 2009 "… in the 21st century, military strength will be measured not only by the weapons our troops carry, but by the languages they speak and the cultures they understand."

Culture, according to the US Army, is defined as

> a dynamic social system that contains the values, beliefs, behaviors, and norms of a specific group, organization, society, or other collectivity learned, shared, internalized, and changeable by all members of the society (Watson, 2010, p. 93).

Understanding culture has led to the development of cultural awareness (cross-cultural competence or intercultural sensitivity) training programs. Technical Report 1284 (2011), authored by Caligiuri, Noe, Ryan, and Drasgow found that cross-cultural competence, or intercultural sensitivity, involves both cultural learning and cultural agility. Cultural learning is fundamental in field operations. It involves gaining an

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understanding of the people and environment where the military member is deployed. Cultural agility is use of this knowledge in multicultural environments.

Components of Cultural Learning

The War on Terror, which began in 2001, focused on Iraq and Afghanistan. These countries are fundamentally and culturally different than the United States, thus one area of emphasis for the deploying military member is cultural awareness (intercultural sensitivity); one aspect of cultural awareness is cultural learning. Caligiuri et al. (2011) identified five stages in cultural learning:

- o Identifying;
- o Understanding;
- o Coping;
- o Managing;
- o Integrating.

The first stage begins with the awareness of differences between the military members and the indigenous people. Stage two is recognition of and significance of the differences. Stage three, coping, begins with the interaction between the military members and the indigenous people. The fourth stage, managing, begins with the production of mutual satisfaction in the work between the military members and the indigenous people. Integration, the final stage of cultural learning, involves the incorporation of some of the learned behaviors into daily routines of the military members. Figure 1 illustrates the five stages of cultural learning.
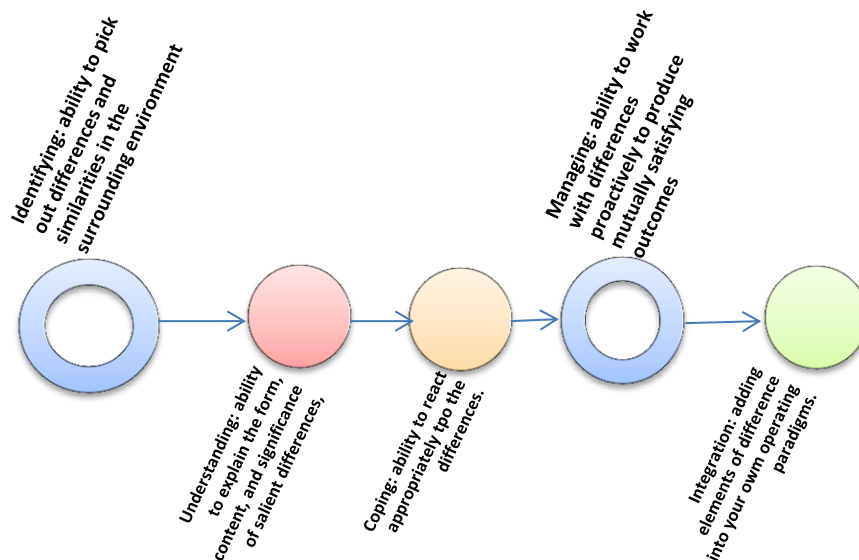

Figure 1. The five stages of cultural learning. Adapted from Caligiuri P., Noe, R., Ryan, A. M., and Drasgow, F. (2011). *Training, developing, and assessing cross-cultural competence in military personnel,* p. 10. Copyright 2011 the United States Army Research Institute for the Behavioral and Social Sciences.

Components of Cultural Agility

Cultural agility involves the interaction between the military members and the indigenous people of the deployment area. There are multiple methods that can be utilized to facilitate cultural agility. Foremost, quality engagement with the indigenous people may be in question. This may occur through actual involvement or a controlled learning environment. The integration of cultural adaptation, cultural minimalism, and cultural integration play vital roles in the development of cultural agility. Cultural adaptation is important to military members in situations where being culturally aware will bring a swift and mutually beneficial resolution to a current event. Cultural minimalism, the ability to downplay one's perception of another's culture, can be important in tactical or strategic situations. Cultural integration occurs when military members can create new behaviors which reflect the intertwining of their own culture with that of the new culture they have been exposed. Figure 2 represents the interaction of cultural adaptation, cultural minimalism, and cultural integration to form cultural agility.
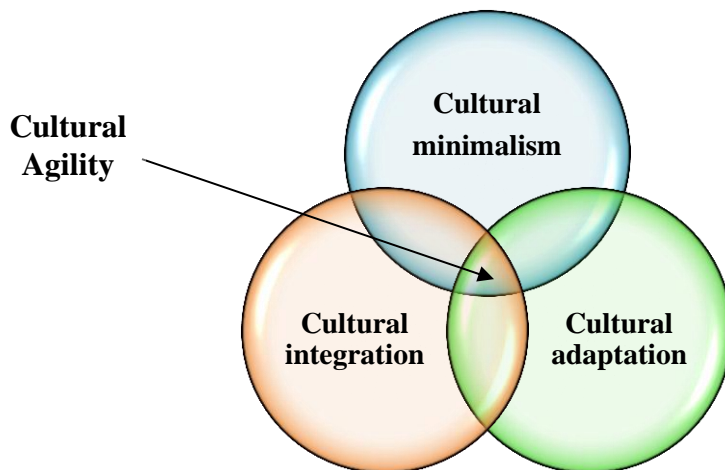

Figure 2. The interactions of cultural adaption, cultural minimalism, and cultural integration. Adapted from Caligiuri P., Noe, R., Ryan, A. M., and Drasgow, F. (2011). *Training, developing, and assessing cross-cultural competence in military personnel,* p. 10. Copyright 2011 the United States Army Research Institute for the Behavioral and Social Sciences.

Intercultural Sensitivity and Cross-cultural Competence

Deardorff (2004) described the variety of terms associated with intercultural sensitivity. Intercultural sensitivity can be defined as empathy, flexibility, awareness, language proficiency for a culture different than the one that is familiar to the reader. This term is interchangeable with:

- Global competence;
- Global citizenship;
- International competence;
- Cross-cultural awareness (Caligiula et al., 2011; Deardorff, 2004; Trimble, 2004).

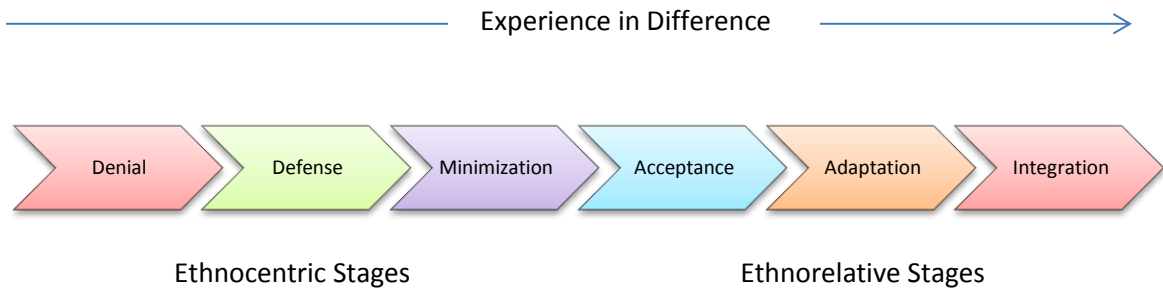Figure 3 depicts the phases of intercultural sensitivity.

Experience in Difference

| Denial | Defense | Minimization | Acceptance | Adaptation | Integration |

Ethnocentric Stages   Ethnorelative Stages

Figure 3. The developmental model of intercultural sensitivity. Adapted from Bennett, M. J. (1998), *Basic concepts of intercultural communication: Selected readings*, p. 26. Copyright 1998 by Intercultural Press.

Chen and Starosta (2000) surmise that Intercultural Competence is comprised of 3 components: intercultural communication, intercultural sensitivity, and intercultural adroitness. Intercultural sensitivity is recognized as the affective domain of intercultural communication, intercultural awareness is categorized as the cognitive domain and intercultural adroitness (ability to get tasks done in a foreign environment) is characterized as the behavioral domain. To measure intercultural sensitivity, Chen and Starosta (2000) propose that it must be isolated from the cognitive and behavioral domains. Figure 4 is a visual representation of Chen and Starosta's Intercultural Competence Model.

The Intercultural Sensitivity Scale (ISS) was developed by Chen and Starosta (2000), who proposed that a culturally sensitive person would possess five factors: Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness.

Purpose

The intended use of the Intercultural Sensitivity Scale (ISS), developed by Chen and Starosta (2000), was to measure the intercultural sensitivity of both military and civilian government employees at the Army Medical Department Center and School (AMEDDC&S), Fort Sam Houston, TX. After analysis this information may increase the knowledge base of cultural awareness and lead to programs that prepare the service member to perform more effectively in areas to which they are being deployed.
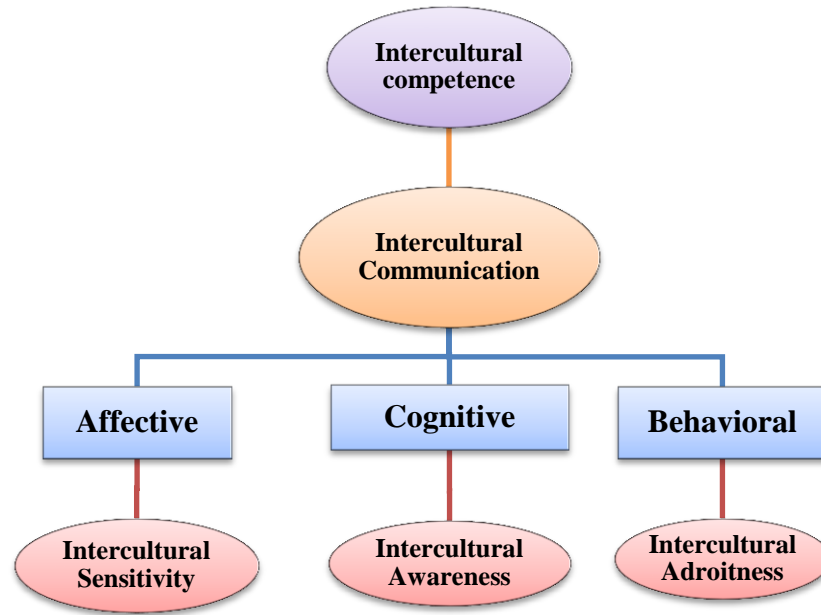
Figure 4. Chen and Starosta's Intercultural Competence Model depicting the relationship between the factors and the domain associated with each factor (Adapted from Chen & Starosta, 2000).

Research Questions

1. Is time lived abroad related to intercultural sensitivity as measured by the Intercultural Sensitivity Scale?

At the Army Medical Department Center and School (AMEDDC&S), the population of civilian government workers, military employees, and students are a diverse group and number approximately 2500. Many of the civilian government workers are retired airmen, coasties, marines, sailors, and soldiers. Due to their previous military experiences, many have encountered non-American cultures. The research team anticipates that time lived abroad will be statistically significant and have a positive correlation to a high intercultural sensitivity score on the Intercultural Sensitivity Scale Survey (ISS).

2. Does service status influence the intercultural sensitivity score as measured by the Intercultural Sensitivity Scale?

The War on Terror began in 2001, after the Twin Towers fell in New York City and the attack on the Pentagon in Washington, DC, with the main focus of combat occurring in Iraq and Afghanistan. The cultures in these locations may seem similar to a non-resident, but to the people of each country, their cultures are very different. Introduction of United States and NATO forces inflicted numerous cultural differences that resulted in multiple battles in Iraq and continue to do so in Afghanistan. American service members, civilian government workers, and contractors who have been exposed to each culture have found that the differences between our cultures have led to countless misunderstandings and a

campaign of winning the hearts and minds of the indigenous populations was initiated. The research team predicts a positive correlation that is statistically significant between service status and a high score on the Intercultural Sensitivity Scale Survey (ISS).

3. Is self-reported exposure to culture related to intercultural sensitivity scores as measured by the Intercultural Sensitivity Scale?

The researchers foresee that the correlation between the self-reported exposure and their score on the Intercultural Sensitivity Scale survey will be positive and statistically significant, with the understanding that these findings maybe inflated.

Materials and Method

A site in the food court at the Army Medical Department Center and School (AMEDDC&S), Fort Sam Houston, TX, was designated for participants to fill out 3 paper forms: the Demographic Questionnaire, the Intercultural Sensitivity Scale (ISS), and the informed consent form. The site was open for 3 consecutive days from 1045 to 1330 hours. No identifying information was requested and each form was given a number that associated all forms for that participant.

The Demographic Questionnaire asked respondents to provide information regarding: gender, age, type of employee (military service member or civilian government worker), years lived abroad, geographic area identification, and three subjective questions about exposure to intercultural sensitivity training.

The Intercultural Sensitivity Scale survey is comprised of 24 questions (Interaction Engagement—7 questions, Respect for Cultural Differences—6 questions, Interaction Confidence—5 questions, Interaction Enjoyment—3 questions, and Interaction Attentiveness—3 questions). Using a Likert-type scale (1=strongly disagree, 2=disagree, 3=uncertain, 4=agree, 5=strongly agree) each respondent was asked to rank themselves on each of the statements on the survey. The score for each participant is their measure of intercultural sensitivity; however, no explanation of the score is provided by Chen & Starosta. A few of the statements from the Intercultural Sensitivity Scale (Chen & Starosta, 2000) are:

- I enjoy interacting with people from different cultures.
- I think people from other cultures are narrow-minded.
- I am pretty sure of myself in interacting with people from different cultures.
- I find it very hard to talk in front of people from different cultures.
- I always know what to say when interacting with people from different cultures.
- I can be as sociable as I want to be when interacting with people from different cultures.

Participants

Individuals employed, as government civilians or military service members, at the Army Medical Department Center and School (AMEDDC&S), Fort Sam Houston, TX, had the opportunity to fill out the Demographic Questionnaire and the Intercultural Sensitivity Scale (ISS). Inclusion in the research was based on the choice to participate and the status of the participant as either military personnel or a civilian government employee.

Exclusion from the study was based on status of employment or student status at the Army Medical Department Center and School (AMEDDC&S), Fort Sam Houston, TX. Some subjects identified themselves as students/visitors at AMEDDC&S who chose to participate in the study. These participants could not be separated from the actual employees and students who are employed or stationed at AMEDDC&S.

Results

The study enrolled 120 participants, 72 (60%) of whom were male and 48 (40%) were female with 95 (79%) participants currently serving in the military and 25 (21%) civilian government employees (Table 1 is an explanation of the gender demographics, Table 2 shows the demographics of military and government employees). The ages of the participant ranged from 19 years of age to 72 years of age (See Table 3) with the vast majority (64%) being between the ages of 26 and 45 years of age. Most of the participants (102) claimed the United States as their country of birth (85%) and 18 participants (15%) claimed other countries as their birth of origin (See Table 4). Ninety-two percent (110) of the participants reported travel outside the United States. Overall, travel time ranged from no time traveled abroad to over 42 years (See Table 6). Time spent abroad was due to deployments and personal travel (See Table 5).

Table 1

Gender of Participants at AMEDDC&S

Gender	Frequency	Percent (%)
Male	72	60
Female	48	40
Total	120	100

Table 2

Service Status of Participants at AMEDDC&S

Service Status	Frequency	Percent (%)
Military	95	79
Civilian	25	21
Total	120	100

Table 3

Age Range of Participants at AMEDDC&S

Age Range	Number of Participants	Percent (%)
19-25	17	14
26-35	41	34
36-45	36	30
46-55	15	13
56-65	10	8
66-75	1	0.01
Total	120	99.01*

Note. *100% is not reached due to rounding.

Table 4

Country of Birth of Participants at AMEDDC&S

Birth Country	Frequency	Percent (%)
United States	102	85
Other	18*	15
Total	120	100

Note. Category Other included: Cameroon (1), Canada (1), Ecuador (1), Germany (3), Haiti (1), Iraq (1), Japan (1), Nicaragua (1), Peru (1), Philippines (2), Puerto Rico (4), and South Korea (1).

Table 5
Travel Abroad of Participants at AMEDDC&S

Travel outside United States	Frequency	Percent (%)
Yes	110	92
No	10	8
Total	120	100

Table 6

Travel Time Abroad of Participants at AMEDDC&S

Years abroad	Range in years	Frequency	Percent (%)
0-3	0.0-3.75	74	62
4-6	4.0-6.6	28	23
7-10	7.0-9.5	9	7.5
10+	10.0-42	9	7.5
Total		120	100

Correlations were examined by utilizing a Pearson product-moment correlation coefficient analysis to assess the relationship between the ISS total score and age, gender, birth country, self-reported exposure to different cultures score, service component, and years spent abroad. The same process was utilized with each of the ISS's 5 domains (Interaction Engagement, Respect for Cultural Differences, Interaction Confidence, Interaction Enjoyment, and Interaction Attentiveness) and age, gender, birth country, self-reported exposure to different cultures, service component, and years spent abroad. Nine of the ISS questions were reverse coded (2 4, 7, 9, 12, 15, 18, 20, and 22). The aforementioned tests yielded no significant correlations for gender, birth country, service components or years spent abroad for total scores or for any of the five components. A modest negative correlation was found between age and Respect for Cultural Differences [r=-.277, n=120, p<0.05]. The only consistent correlations were found between self-reported exposure and ISS scores (total score and each component of the ISS). The Pearson product-moment correlations indicated modest correlations between self-reported exposure and Respect for Cultural Differences [r=.263, n=120, p<0.05], moderate correlations between self-reported exposure and Interaction Enjoyment [r=.377, n=120, p<0.05], and strong correlations between self-reported exposure and total ISS score [r=.543, n=120, p<0.05], Interaction Engagement [r=.444, n=120, p<0.05], Interaction Confidence [r=.471, n=120, p<0.05], and Interactive Attentiveness [r=.474, n=120, p<0.05]. See Table 7.

Table7

Correlation between self-reported exposure to different cultures score and the ISS and Its Five Domains

ISS and domains	**Self-reported exposure (*r*)**
ISS total score	0.543*
Interaction engagement	0.444*
Respect for cultural differences	0.263◊
Interaction confidence	0.471*
Interaction enjoyment	0.377 ▪
Interaction attentiveness	0.474*

Note. N=120; *p*<0.05. * strong correlation; ◊ weak correlation; ▪ moderate correlation.

Discussion

Research Questions

1. Is time lived abroad related to intercultural sensitivity as measured by the Intercultural Sensitivity Scale?

The results of this study were somewhat unexpected by the researchers. One might expect that extended travel abroad would be related to a higher score on the Intercultural Sensitivity Scale; however, this research indicated that there was no relationship between travel abroad and higher intercultural sensitivity. In fact, further review indicated that there was no relationship to how engaged individuals are in relating to others (Interaction Engagement); their level of respect for individuals from cultures other than their own (Respect for Cultural Differences); their confidence or ability to actively engage with others (Interaction Confidence); their attentiveness or willingness to change their own behaviors to compensate for differences (Interaction Attentiveness); or their enjoyment in relating to others who may be different (Interaction Enjoyment).

2. Does service status influence the intercultural sensitivity score as measured by the Intercultural Sensitivity Scale?

This research indicated that there was no significant relationship between service status and total ISS score or any of the ISS components. Given that all of the individuals were on an Army base, it could be assumed that those taking the assessment, whether servicemen/servicewomen, government employees or students/visitors, may have access to travel or serve abroad in either for military or personal reasons. Fort Sam Houston is also a training location for international troops and it could be conceivable that natural training has occurred in interactions within the base walls.

3. Is self-reported exposure to culture related to intercultural sensitivity scores as measured by the Intercultural Sensitivity Scale?

As discussed in the results section, modest to strong correlations were discovered between self-reported exposure and intercultural sensitivity scores. It could be expected that since both scores are self-reported that there would be some relationship between how a person thinks about their abilities and their exposure to other cultures. However, it would also be expected that, if honest, some discrepancy might exist between what an individual believes to be their exposure and their beliefs relating to skills necessary to have high intercultural sensitivity. In this case, the results appear to acknowledge that the respondents had some metacognitive awareness of their abilities and exposure to intercultural sensitivity.

This relationship of self-reported exposure and ISS also reflects a strong correlation between awareness and skill sets and is an indicator of a strong instrument. While the researchers would have liked to conduct a confirmatory factor analysis on the instrument, not enough respondents were recruited to permit this sort of assessment.

Aside from the aforementioned limitation, there were other limitations to this study. One limitation included not dividing the civilian status into military retirees and civilians. This was realized upon completion of the study as data was being entered that some respondents indicated that they were "military" and wrote in "retired," while others checked "civilian" and indicated in some way that they had been military at some time.

Another issue involved the failure to divide the military status into branch of service, rank, and/or by job titles, and not designating citizenship. Additional evaluations may be proven valuable by looking at different branches of service and the rank/title of respondents. Questions remain whether higher ranking or lower ranking servicemen/servicewomen might have a stronger sense of intercultural sensitivity. In addition, a couple of respondents indicated that they belonged under the "military" category, but indicated citizenship outside the United States. It was unclear, in a few cases, whether these individuals were foreigners serving in the US military or in a foreign military.

Some respondents indicated that they were born abroad, but were US citizens. To be consistent, their birth country was not indicated as time spent abroad as the researchers were unable to determine whether the extended stay was due to a US citizen being born abroad or a foreign national becoming a US citizen later in life.

Finally, another important limitation to this study was having a signed informed consent form. Many students from countries other than the United States chose not to participate in this study due to possible negative repercussions from their country of origin. While they were ensured of complete anonymity, some expressed concern with participation.

Recommendations

One recommendation that can be offered are to continue the study using a broader audience, not just students and employees at the Army Medical Department Center and School, use several different commands based at Fort Sam Houston, TX. A second recommendation is that this study be continued to validate the Intercultural Sensitivity Survey for both military service members and civilian employees, both military retirees and civilians.

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