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Adult
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Communities



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Institut für Internationale Zusammenarbeit
des Deutschen Volkshochschul-Verbandes e.V.
Obere Wilhelmstr. 32
53225 Bonn
Germany
Phone: +49 228 97569 0
Fax: +49 228 97569 55
E-mail: info@dvv-international.de
Internet: www.dvv-international.de
Facebook: [facebook.com/AdEdDevjournal](https://www.facebook.com/AdEdDevjournal)

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There are no prisons in Greenland



Johanni Larjanko
Editor-in-Chief

I was at an interesting lecture recently. The paleoanthropologist Chris Stringer talked about the Origin of Man, how we all come from Africa, and why we are the only humans left alive. When he speculated about why Homo sapiens survived and the Neanderthals, Homo erectus, Homo heidelbergensis and Homo floresiensis did not, he said something unexpected. One reason we survived might be our social skills. As far as we can tell, Homo sapiens has always been a very social creature. This provided us with advantages, as the group was stronger and more resilient than the individual. Wow, I thought. Perhaps when the community managed to share experiences, it survived. This was true then, this is true today. It is possibly in our genes by now. His whole train of thought is collected in the book *Lone Survivors – How We Came to Be the Only Humans on Earth*.

If we are essentially part of a group, what impact does that have on how, where and why we learn? Do we learn to improve our lives, or do we learn to improve the collective strength of our community?

In this issue we take a look at different kinds of learning communities in the world. Community learning is the foundation of much Adult Education. As Alfonso Torres points out on page 4, adult educators sometimes use “the community” as a kind of slogan. You know, a little bit like the concept Lifelong Learning has begun to lose its meaning due to over-use. We wanted to go deeper, beyond the catch phrases. A question quickly arose. What kind of communities are there? We found many, including indigenous, migrant, rural, urban, online, refugee, sexual, professional and action-oriented cause-based communities all engaged in adult learning. The more we looked, the more we found. So we made a selection, to give you a taste of the many flavours of community learning out there.

The borders between them are certainly blurred, as we all usually belong to several groups at the same time. Identifying rift lines and similarities has been one of the great experiences of making this issue. Traversing the globe in search of learning concepts has been a very interesting journey. The red thread in all our stories is Man’s ability to adapt, and our incessant thirst to learn. As humans we are not only social. We are also very curious.

I used to think we are all basically alone, even when in groups. Now I see it differently. To be seen by others, to be accepted. To feel a shared moment. That is perhaps deep down what being a human is about.

It is true they don’t have any prisons in Greenland. They have a far worse punishment. When someone in the traditional Inuit community commits a crime, they simply banish him/her from the community. Nature takes care of the rest.

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Word of mouth

No filters. No alterations. Just word for word, this is what our interviewees had to say.



Interview



Gerd Müller

“Education is a basic human right for everyone”

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“Education as a tool for change”

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Making a stand

Even though the whole world is looking at Afghanistan, they may not see it. In the middle of violent conflicts and war, those most courageous are not the ones with the guns. They are the ones that dare to learn. A photo reportage by Jawad Hamdard Kia.

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Learning close to home

What colour, shape and smell is learning? Can it only take place in a classroom? Take our world tour of community learning centres, concepts and projects to become an expert on community learning.



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New and old community sensibilities in Popular Education



Alfonso Torres Carrillo
Universidad Pedagógica Nacional de Colombia
Colombia

Abstract – *We need to return to the community sensibilities of popular education. There are now a number of discourses and practices referring to the community and the communitarians. These are not only related to poor populations in small areas, but to different ways of being and living together. They talk about establishing stronger ties and different senses of belonging that not only refer to the similarities, but to the differences. Popular education can enrich these practices by incorporating and promoting the new sensibilities through its emancipatory perspective.*

One of the most popular words used by popular educators is *community*: “We will work with the community,” “We learn in the community” or “We start with the problems of the community,” are common expressions among those who promote and develop actions inspired by liberation pedagogies and who are committed to social transformation. However, when we ask the same people about their understanding of the word “community”, they usually identify it with a population located in a territory that shares traits, needs and common interests.

This notion is relevant when we refer to peasant and indigenous groups, where members are recognised as “communitarians” whose main reference is to share a territory, social conditions and common cultural traits. At the same time it is limited to account for other processes which are recognised as communitarian but not anchored to a space or to the sharing of common characteristics or problems. There are new *ways of being and acting together* that generate ties of solidarity and commitment around cultural practices, ethical choices and social movements involving people from different backgrounds and characteristics. Many of these groups and actions are defined as communitarian in opposition to the ways of life, relationships and consumption of a capitalist character.

Actually, it is commonly recognised that, at the beginning of the twenty-first century, capitalism has not only reached all corners of the planet but also into all areas of community life. Rather than being just a mode of production or an

“There are new ways of being and acting together that generate ties of solidarity and commitment around cultural practices, ethical choices and social movements involving people from different backgrounds and characteristics.”

economic system, it has converted itself into a paradigm with a hegemonic vocation. Thus, the business and commercial paradigm now imposes itself in the world of art, education, health and even everyday life, infusing them all with its profit motive and competencies, its instrumentalism and individualism, its contempt for community values.

Old and new community sensibilities in Latin America

The general commodification of social relations, taken to the extreme in the neoliberal model, seeks to dissolve “any form of camaraderie and the ability to freely produce other ways of living life that represent the mutual confirmation of individuality and the option of choosing common goals” (Barcelona 1999). As a “single way of thinking”, it also seeks to prevent the rise of individual subjective thinking and collective subjectivities suggesting other economic projects, social and political alternatives to the capitalist order.

At the same time this proletarianization of capitalist domination has also made visible, reactivated and enabled the emergence of lifestyles, values, ties, networks and social projects that diverge from individualistic, competitive and contractual logic. At least in Latin America, such alternative dynamics and social practices sometimes carry other community sensibilities. Through them a new sociability emerges, as do collective actions and ways of understanding democracy.

When we recognize these community sensibilities we encourage alternative proposals and projects to the material and subjective impoverishment that comes with capitalism. In this light it is challenging to build a perspective that shapes the community as a place to recognise and channel certain potentially emancipatory social dynamics and policies.

Re-Indianisation

First of all, unlike the suppositions of sociology and developmental policies, ties and traditional community values do not disappear in the wake of capitalist modernisation. On the contrary they are sometimes even strengthened and revived when people start to resist the development. This is the case of many indigenous people and peasant populations in countries such as Bolivia, Ecuador, Colombia, Guatemala and Mexico. In these places the community constitutes an ancient way of life based on the existence of a common

territorial base, some forms of production and solidarity work, some practices of authority and a repertoire of community customs.

In recent decades there has also been a process of “re-Indianisation” in several countries. With this I mean a revival of ancestral identities tied to strategies for the recovery of territories, customs and forms of community governance. This has happened with some African-American populations in Peru, Colombia, Ecuador and the Caribbean.

The presence of sentiments, ties and practices seen as belonging to the community also appear in the initial stages and joint mobilisation of popular urban settlements when their precarious conditions or extreme situations of injustice activate processes of solidarity and mutual aid. We also see stable bonds of solidarity based on neighbourhood and other support networks such as provincial origin or ethnic affinity emerge. In the initial phases of establishing a people's movement, a mesh of relationships are formed. There are solidarities and loyalties emerging, which constitute themselves into a collective strength and present resistance against the dynamics of a massive increase of urban life, the market economy and adverse policies.

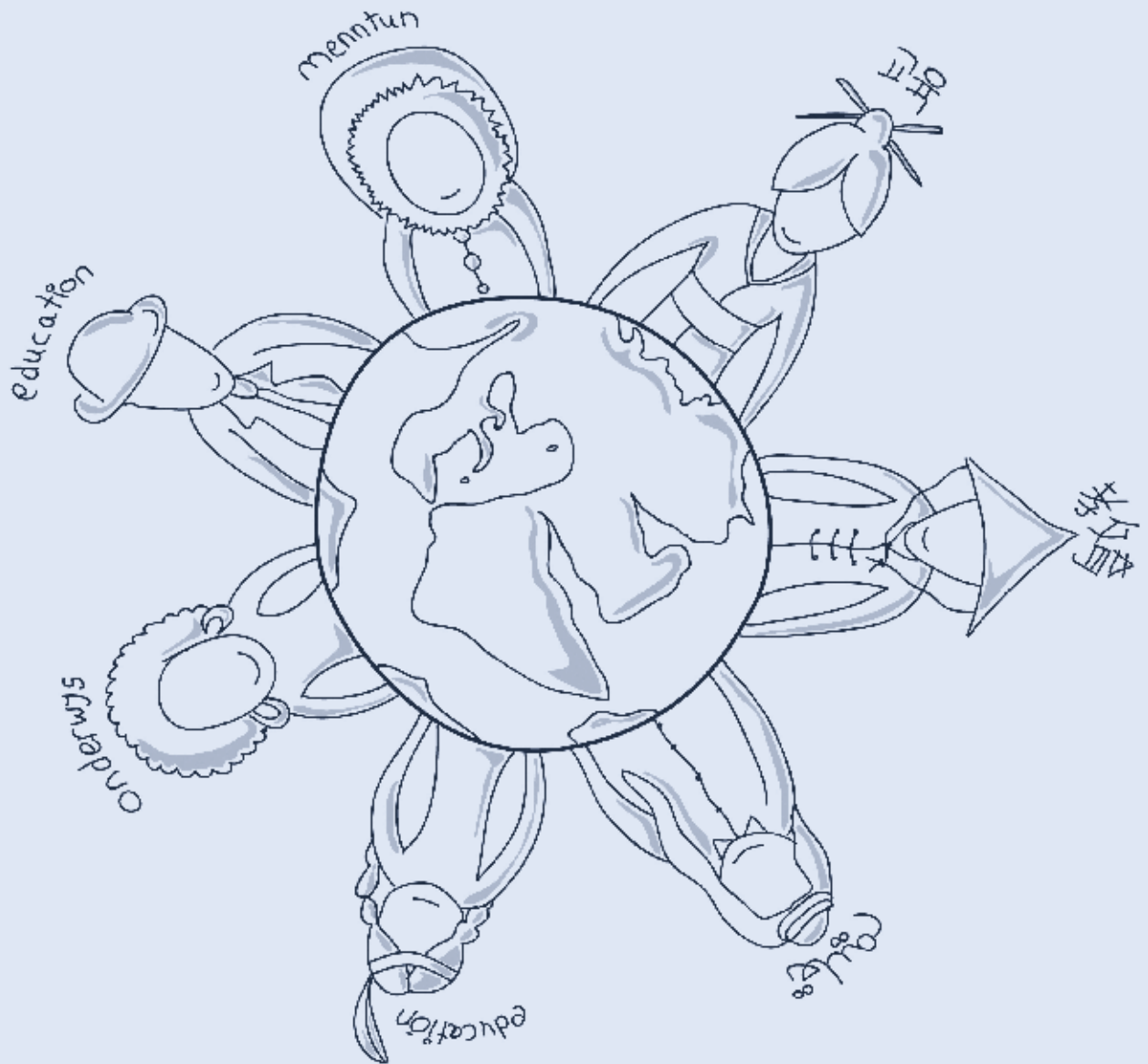
When disaster strikes

Similar processes have been found after natural or human disasters, like the earthquakes in Managua (1976), Mexico (1985), Armenia (1999), and landslides and floods caused by “La Niña” in hundreds of villages in Colombia (2011). Here the people were confronted with the absence of, tardiness of, or limited institutional action. They responded by solidarity and collective action, helping them to reinvent themselves as communities.

Apart from lifestyles or territorial community ties, we can add other ties around values of justice and sensibilities toward a shared future. One example is public social movements that bring together different people around the defence of the environment, the public, the reclaiming of gender or cultural rights. Such groups, from their common indignation, joint actions and the development of shared agendas, generate a sense of belonging and community ties that transcend the interests that motivate them. These purpose-led communities arise from the deliberate intention to reorganise a coexistence according to ideally elaborated values, based on beliefs or new social frameworks.

Creating a culture

In the urban context, forms of sociability marked by strong and intense emotional bonds have been growing, either around massive spaces or cultural consumption, as in the case of the “youth culture” (punk, rock, hip hop), football bars and multiple groupings of adults around shared cultural practices. These are not stable solidarities nor oriented toward anticapitalist sensibilities, but they generate loyalty and interpersonal bonds that are not defined by mere self-interest or economic benefit.



Along with the sense of community associated with particular social dynamics, others reclaim community by associating it with the need to reinstitute a sense of ethical policy from democratic ideals based on justice, so that there are no “facts” excluded from political communities. Others arrive at a notion of “common good” understood as a set of common issues which allow for the coexistence of diverse social actors.

This emergence of community in Latin America requires a conceptualisation that lets us understand and channel these lifestyles, ties and community processes through the emancipatory perspectives of popular education. Here are some ways we can do it.

From the community as a representation to the community as a concept

Let us begin with the origins of the use of community as a concept in nascent sociology in the second half of the nineteenth century. During this period, European societies suffered rapid and radical changes because of the French and industrial revolutions. One change was the way people related to each other. In traditional societies collective life was articulated around subjective ties and compromises based on values such as loyalty and mutual commitment. In modern cities and the business world, social relationships are sustained by contracts between individuals, in agreements of interest based on a utilitarian rationality.

This metamorphosis was identified by the young German sociologist Ferdinand Tönnies. In 1887 he introduced the term community in his book “Community and Society”. He refers to a type of social relationship based on strong subjective ties such as feelings, territorial proximity, beliefs and common traditions, for example bonds of kinship, neighbourhood and friendship. This type of bond is opposed to that of *society*, characterised as a type of social relationship with a high degree of individuality, impersonality, and proceeding from mere interest.

Perhaps the fundamental difference between community and society is the fact that in the community human beings “remain essentially united in spite of all dissociating factors” while in society they “are essentially separated in spite of all the unifying factors” (Nisbet 1996).

For Tönnies the communitarian and societarian do not implicitly belong to an epoch or social class. During his time “communities of spirit” also emerged around values and shared life plans, like socialism, which he was affiliated with.

Max Weber saw a social action “based on the subjective feeling of the participants to form a whole; community ties also generate a sense of belonging based on all sorts of affective, emotional and traditional foundations” (Weber 1922). He warns us that not all participation necessarily involves community; dwelling in one place or belonging to the same ethnic group does not necessarily entail the presence of ties or subjective feelings of collective belonging.

These explanations are valid, to the extent that they allow us to criticise the relationships capitalism continues to promote as well as to challenge the assumption that any

localised population is already a community. Even more, it allows us to ask how much community there is in any given neighbourhood or rural village, referring to the quality of the ties. Also, the initiation of adjunct communitarian-like actions does not mean that they stem from communities already there, unless they also seek ways to promote feelings and community ties.

Community as gift

Another perspective of the community is that proposed by Roberto Esposito (2003), who, referring to its Latin etymology, shows that in the word *communitas*, the *munus* suffix is defined as “gift” and refers to an absence, to an obligation or shared debt and not to possessing something in common. So, community is not a set of individuals who share common properties, but a shared commitment between individual subjects which makes them responsible together and which has to be constantly renewed. Thus, the opposite to *communitas* is *inmunitas*, which refers to the one not wanting to bear the burden, the responsibility for and with others.

These ideas from Esposito may also be relevant for affirming and strengthening existing community practices and processes that emerge and sustain themselves around shared dreams and commitments not exhausted in the pursuit of a claim or the existence of shared utopias.

The community can also refer to the opening, the creative potential of initiating. Because of this it cannot be appropriated by any power, but rather makes the positions and affinities circulate, obliging continuous review in order not to be institutionalised. This sense of community corresponds to certain moments of social ferment and solidarity which Turner (1998) named *communitas*, contrary to “structure”, the socially instituted.

These contributions about the initiating character of community are very relevant in order to account for situations, conjunctures or processes in which sensibilities are activated or reactivated. They help explain ties and practices characterised by solidarity – when in the heat of adversity emerging from a social process – the creative potential of collectives unfolds.

When the academic world notes a return to community, we can ask ourselves: What can we take from this large and still open intellectual and political field about the sensibilities of community “which are in play” in Latin America? First of all it lets us assume community to be a category of critical thinking which allows for the recognition of those processes, actions and experiences that demonstrate or promote ties, shared meanings and environments oriented toward solidarity, reciprocity, mutual commitment and the production of a sense of belonging, with the power to question or constitute itself as an alternative to capitalist rationality.

Challenges to popular education in the community

What are the meanings and implications of understanding community and its emancipatory potential this way for popular



Rural communities in Cajamarca, Peru

education, in particular the intersections and interactions with groups, processes and *community* ideals? Let us consider the community as a way of life, a tie, a value and as a future horizon opposed to capitalism. From this perspective popular education is an emancipatory pedagogical practice.

Today there are several uses and abuses of the category “community” in the current political and hegemonic social context and its alternatives. On the one hand we have countries where the social policies are subordinated to the neo-liberal model. Here the programs and projects seek to slavishly integrate rural and urban poor to the capitalist economy and society. Under the name of “community development” or “community participation” these populations are instrumentalised as “users”, “beneficiaries” or “clients” of state action. These “community” policies weaken political ties and community values, foster welfare and client relations as well as passivity, individualism and rivalry between normal people.

On the other hand there has been a generalisation of the qualifier “community” from social initiatives and progressive, altruistic, and alternative policy to refer to a variety of practical actions with the common people. The idea is that because they live in the same territory and share poverty and common needs they are communities. Some proposals of support and community work, like “community education”, see these groups as homogeneous, assuming they share a common will and conscience which is to be mobilised in the interest and purpose of promoting change.

The critical community

In response to these concepts, let us look at a perspective that reclaims the challenging, initiating and emancipatory potential. This is a perspective that rekindles the political, ethical critical and emancipatory sense of community, such as solidarity and commitment between individuals.

“Communities is here not a given, a once-and-for-all structure, but in permanent evolution and learning.”

In this sense, “communitarianism” is a policy or educational action that promotes ties, subjectivities and community values. It is an ongoing process of creating and strengthening the social fabric and empowerment of the capacity of individuals and social groups joined together around different factors and circumstances (territorial, cultural, generational, beliefs and shared visions of the future). Communities is here not a given, a once-and-for-all structure, but in permanent evolution and learning.

This perspective implies that those who seek to promote projects or supporting activities, participation or community education, consciously incorporate devices that generate or feed ties, subjectivities and community values such as the

production of narratives and symbols that affirm a sense of belonging. They also offer a joint reflection on what it means to be, and to be part of a community. They help identify the factors and actors that threaten ties and shared values, as well as offer education about the traditions, values and ideals of a community.

Finally, popular education can encourage the different expressions of community that incorporate reflective practices on the character and emancipatory potential, introducing opportunities for reflection on their dynamics, relationships and the subjectivities that constitute them. When these thought processes on factors, defining characteristics and potential ties and collective identities are generated, "critical communities" (Kemmis 1993) are being shaped.

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About the Author

Alfonso Torres Carrillo is a Colombian popular educator with a Bachelor of Social Science, Master in History and Ph.D. in Latin American studies from the National Autonomous University of Mexico. He carries out research on issues related to social movements, community organisations, popular education, participatory research and systematisation of experiences. Among his recent books are: *Hacer historia desde abajo y desde el sur* (2014); *El retorno a la comunidad* (2013) and *Educación popular. Trayectoria y actualidad* (2009).

Contact

Universidad Pedagógica Nacional
de Colombia
Av Calle 72 # 11 Bogotá, D.C., Colombia
alfonsitorres@gmail.com

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in our virtual seminar
(see page 110)

Gerd Müller

“Education is a basic human right for everyone”

Interview

Interview by Johanni Larjanko & Ruth Sarrazin for DVV International
Photo by photothek.net



Dr. Gerd Müller has been Federal Minister for Economic Cooperation and Development since December 2013. He has been a member of the German Bundestag representing the constituency of Kempten, Lindau and Oberallgaeu since 1994 and was foreign and European policy spokesperson for the CSU

in the German Bundestag until 2005, among other duties. From 2005 to 2013, he was Parliamentary Secretary to the Federal Minister of Food, Agriculture and Consumer Protection with responsibility, among other things, for international relations, development projects and global food security.

Why does the Federal Ministry for Economic Cooperation and Development (BMZ) support Adult Education projects in developing countries?

Education, for me, is the key area for progress. The importance of education for sustainable social development and fighting poverty and hunger is beyond question.

“Education is a basic human right for everyone and an essential foundation for all forms of development cooperation!”

Without education, people continue to be dependent; with education, however, they can take their lives into their own hands and give them shape. Education is a basic human right for everyone and an essential foundation for all forms of development cooperation!

German development policy is guided by the principles of holistic *Lifelong Learning*. This means education from early childhood through primary and secondary school, vocational education, higher education, and on to further education and training. It means not just academic learning, but also and above all non-formal education, of the kind that DVV International implements in its projects. Take Afghanistan, for example: In its local education and community centres in Afghanistan, DVV International is contributing in an outstanding way to ensuring that women in particular, who would otherwise have no access to the formal education system, are able to get an education and thus have the chance to earn their own living.

What is your personal connection to the topic Adult Education?

Adult Education was a major focus of my studies. The institutions involved in Adult Education are important pillars of further education and training in Germany and within development cooperation.

I am convinced that Adult Education, especially in developing countries, is making a very essential contribution towards sustainable development and poverty reduction, for example, in Africa, where DVV International, with the support of the BMZ, is operating in nine different countries. We want to and will continue to strengthen and expand this work.

What, in your view, can Adult Education accomplish in developing countries?

Adult Education as part of Lifelong Learning is an important key to being independent and earning money. Often, in addition to reading, writing and arithmetic, quite practical life skills are also taught. I am thinking here, for example, of areas such as health, nutrition, family planning or basic legal knowledge.

The wide range of activities carried out by DVV International in Africa stretches from literacy projects to training in skilled crafts, and from courses for entrepreneurs, ranging from production to marketing, to courses for young mothers. At the same time, DVV International advises local and national governments on ways to improve the learning environment and on developing curricula. This contributes to a long-term improvement in the situation! Especially important to me is promoting equality for girls and women.

“The point is to create a humane and just world order, which at the same time also provides a set of values and offers hope for the future for all people.”

What will be your focus for German development policy in the coming years?

The world is facing enormous challenges: poverty and hunger, wars, conflicts and refugee flows, environmental degradation and climate change – these are key questions for human survival, and we need to act jointly and consistently here. The point is to create a humane and just world order, which at the same time also provides a set of values and offers hope for the future for all people. The reality is different: 1.4 billion people worldwide still live in absolute poverty. The richest 20 percent of the world’s population claim 80 percent of the world’s resources for themselves whilst causing two thirds of all damage to the environment and the climate. One billion people have nothing to eat and must go hungry. There are 51 million displaced persons worldwide.

For me, this means that I would like development policy to start where fundamental changes are necessary. Development policy must contribute to overcoming poverty and malnutrition; to environmental and climate protection; and to education, health care and fair working conditions. My vision here is of an ecologically responsible social market economy.

What are the most important changes you have made so far as minister?

I have set up four new special initiatives: “One World – No Hunger” to stabilise food security; an initiative for regional development in North Africa and the Middle East; another for refugees; and one for climate protection.

The situation in Syria alone has driven nearly three million people out of their homes. For Syrian refugees and the communities which take them in, we have therefore made 50 million euros in emergency aid available, and other significant amounts will follow.

Similarly, we have resumed development cooperation with South Sudan and, working together with France, we have become involved in the Central African Republic for the first time. In a new strategy for Africa, we are setting new development priorities.

You want to change global structures. Must we, in the industrialised countries, also do a rethink?

Yes! For example, for me, fair trade and complying with social and environmental sustainability standards are very high on the agenda. At my initiative, companies, associations, trade unions and civil society have come together to form an alliance for sustainable clothing production. The goal is that, in the future, consumers will be able to see if a suit or dress

has been produced using environmentally and socially sustainable methods.

What does the Charter for the Future “ONE WORLD – our responsibility” stand for? And how can civil society actors participate?

With the Charter for the Future, we want to show that development policy for equitable sustainable development begins with us in our normal everyday lives: What shall I wear? What am I going to eat? How big is my own CO₂ footprint? Every day, with our actions, we can assume part of the responsibility for our planet!

We have started a broad discussion process across society – with civil society, the business and science communities, local government and the *Länder*, governmental and non-governmental organisations, and the general public. I say to all of these actors in our country: I would like to invite you once again to get actively involved. We want a broad discussion process in which you can participate directly in the online dialogue and in the various thematic forums. You can also organise your own events and bring the results into the process of the Charter for the Future.

As far as DVV International itself is concerned, through its “Global Learning” project it is contributing to raising awareness about global relationships among interested learners in Germany’s Adult Education Centres. There are outstanding courses and exhibitions in this programme, for example on decent work, or about soccer and its global background. They stimulate a change of consciousness in society, and I encourage you to share your experiences in our dialogue process!

The German government has made the Charter for the Future a flagship project for 2014 as part of its national strategy for sustainability. It will also be a strong German contribution for 2015, when it is time to take the UN Millennium Development Goals to the next stage.

On 24 November, in Berlin, at a conference about the future, I will present the Charter, which will contain the results of our public debate, to the Chancellor. I heartily invite DVV International to take part in this event!

Vrygrond in a changing world – what difference can Popular Education make?



Astrid von Kotze
Popular Education Programme
South Africa

“Popular Education is a vine to let the spirit of knowledge grow, unconditionally; a way to acknowledge those who are less educated and help them to reach for a dream.”

PEP participant

Abstract – *The communities of Vrygrond in the greater Cape Town municipal area are engulfed in unemployment, poverty, conflict and violence. The Popular Education Programme has run a variety of courses over the last three years aimed at building community leadership for affecting unity and collective action for transformation. While there is some evidence of personal development, larger structural changes are necessary if hunger and violence are to be eradicated, thus resulting in a thriving community.*

Xolela’s fourth grandchild, brother to a year-old sister, has just been born. His mother is barely 20 years old and his father is yet again behind bars for drug-dealing. They live with Xolela and her other daughter and 2 children in a 3-room shack constructed out of cardboard, corrugated iron and plastic in Overcome Heights, one of the 5 ‘camps’ (shack settlements) in the greater Vrygrond area.

Xolela is HIV positive, a housing activist and is running a women’s support group. After demonstrating a keen interest in education, together with three others from Vrygrond she now attends Adult Education classes at the university, studying towards a Diploma in Adult Education. She struggles to prioritise her engagements and often runs from one meeting and action group to another.

Xolela is one of the inception members of the Popular Education Programme (PEP) in Vrygrond, now in its fourth year, and she has recently initiated a new course to be run for members of the women’s support group. While exemplary, she is just one of many extremely resilient women in the area who suggests “if we could get something like this [popular education] and empower them [community members] and give them a taste of real education it would change their lives.”

Vrygrond / Lavender Hill

Vrygrond (Free Ground) and its environs is located near the False Bay sea board in the greater Cape Town municipal

area. The history of Vrygrond is one of constant change in response to the political pressures imposed by Apartheid legislation and engineering on the one hand, and stories of increasing intergenerational rural-urban migration, unemployment, homelessness, and intra-African migration on the other.

Vrygrond is one of the oldest settlements in the Western Cape, where self-reliant families pursued a simple way of life over many decades. The first wave of residents settled on the beach dunes around 1942 and were characterized as “trek” fishermen. The Expropriation Act passed in this period removed many families from the neighbouring area of Retreat to the growing population of Vrygrond. The next wave in the 1970s was a result of Apartheid social engineering when many households were uprooted from District Six in Cape Town and forced into large blocks of flats in Lavender Hill. The next expansion produced Sea Winds in the eighties. In the last two decades smaller housing schemes were created through the RDP (Reconstruction and Development Programme) housing thrust initiated by the new democratic government.

Meanwhile, five large shanty communities Village Heights, Hillview, Military Heights, Overcome Heights and Cuba Heights grew to over 6000 people by the late nineties and today the number of residents is estimated at 35,000. Schools and clinics can barely cope with the increasing number of residents and unemployment is approaching 70%. Vrygrond is a Babel of many languages; the streets are populated by children and youth spilling out of their homes and competing for public space. There is music from across Africa pumping particularly out of hairdressing businesses in shipping containers and informal pubs. The sound of church bells is interspersed with mullana calling. The wind blows litter into rain puddles and the pollution is testimony to limited service delivery from the city.

The Popular Education Programme

In 2011 the Popular Education Programme was formed by community development and Adult Education activists. It builds on traditions of ‘People’s Education’ embedded in the South African anti-apartheid struggles of the nineteen-eighties, the philosophy of Paulo Freire as practiced in ‘Training for Transformation’ and popular culture. Its purpose is to contribute to progressive social and political change by building grassroots leadership. Unlike formal education, popular education begins with the daily realities of participants. There is a strong focus on issues of power, inequality and injustice as participants in popular education ‘schools’ explore who makes the decisions that affect us all and ask: in whose interests are those decisions?

Popular education claims to achieve some important things; in particular:

- help people make the links between their personal experiences and the broader socio-economic and political context

- identify practical and strategic ways to act with others for change
- organise, plan and affect change action

One participant echoed these aims when she said: “To me these sessions are valuable in terms of learning because each and every day I attend a session, I gain more knowledge through group discussions and these debates help me to express my own views. Most discussions are about our communities, like what role we play to make our community develop, free from hunger, poverty, free from crime, with improved healthcare.”

PEP in Vrygrond

The choice of sites for popular education work was not random: the whole Vrygrond/Lavender Hill area is extremely volatile, as incidents of personal and community issues related to social and economic exclusion and oppression are very high. In the three months towards the end of 2013 alone, over 30 people were killed in the area in drug-related gang warfare. Children are especially vulnerable as they grow up with a sense that violence is normal and recruitment of boys as young as ten into gangs is common. Furthermore, one of the PEP facilitators lives in the area and is actively engaged in community organisations on a daily basis. This ensures continuity, support and follow-up.

In the last three years, PEP has run ten ‘popular education schools’ (PES) and three ‘popular education development’ (PED) courses in Vrygrond, working with diverse groups of residents and grassroots organisations. While ‘direct’ participants in those courses numbered approximately 150, the ripple effects on household members and community groups extends far beyond these participants. As one participant commented: “I’d go home every week and tell my daughters and my whole family ‘We learned about this and that’; I was so excited. I inspired other people to want to know more; I was passionate about it. My enthusiasm lead another group to want to do the course, from singing the praises of what we were learning.”

A PES comprises twelve 2-hour sessions, run once a week in whatever space can be found – ranging from metal containers, to individuals’ garages or community centre rooms. The PES curriculum focuses on community development, social issues, crime, human rights, basic research skills and an introduction to campaigning. Classes are highly participatory and (English) literacy is not required.

How this learning is used

The PES 2 focused on ‘how to prepare, organise and run a campaign’ and the group completed its programme by organising and running an event on ‘child abuse’ for parents of pre-school children. Participants made posters, designed the programme, formulated a brief for the guest-speaker and each took on the role of facilitator for the 50 parents who attended. Course participants commented



Parenting session at iThemba Pre-School

that “what we learned here we implemented – not just learning something and it goes nowhere.”

In 2012, PEP offered a PES 3 course for ex-PES 1 and 2 participants. This ran over 5 months (27 sessions) and was entitled ‘Power, Advocacy and Living Well’. The main focus was on food and food security/sovereignty. Many of the participants changed their nutrition habits and moved towards greater awareness of food production and healthy consumption in the course of PES 3. Having learned “to ask questions, not just to accept and to do things practically” they took their insights further, remarking “how the decisions we make or are forced on us has a negative affect on the survival of mother nature and how our mindset changes can make life better for all and the earth.”

From shouting to explaining

A 16-week course for the volunteers at a local women’s organisation that looks after under-five year olds in the mornings, feeds approximately 150 children at lunchtime, and runs an after-school programme in the afternoons, happened on Fridays. The course focussed on ‘neglect’ experienced on a large scale by the children. Participants analysed the underlying social, economic and political causes of neglect and abuse and examined these in the light of a changing world.

Participants then practiced a variety of facilitation processes aimed at improving communication and cooperation, with a particular emphasis on power, gender and culture.

The women developed personal and interpersonal communication skills; they articulated clearly how relationships with peers, family and children changed for the better, and they were able to explain gender and power – how these impact everything in their world. Participants described how as a result of the courses they communicate differently with their children (“I don’t shout at them any more but try and explain”) and relate to colleagues more effectively.

Understanding the causes of violence and substance abuse has helped them to try less confrontational strategies. They are more able to take on public issues and speak with clarity and confidence, and this has motivated them to continue learning, and in turn, becoming role models for the youth in their families: “If this course was started five years ago, I think it would have made changes in our community, so they wouldn’t have to bring in the army to deal with gang violence. People in the community could do things for themselves. If more parents were equipped with this kind of knowledge they would be able to help their kids more by being ahead of the game.”

Overcome Heights is the largest of the five camps in Vrygrond, comprising approximately 3500 shack dwellers. Representatives from the nine sections in the camp



Capacitar exercises

attended a PED held at a church venue in the camp and thus avoided the dangers of a long walk. Despite the ongoing violence in the area most members completed the practical work, including weekly report back meetings for all residents and house visits. An important characteristic of this PED thrust was building on proactive positive actions.

Violence and Trauma

Martha Cabrera has pointed out how “Trauma and pain afflict not only individuals. When they become widespread and ongoing they affect entire communities and even the country as a whole. The implications are serious for people’s health, the resilience of the country’s social fabric, the success of development schemes, and the hope of future generations.” While positive actions helped participants to regain their sense of agency, the trauma and stress of living and working under the socio-economic, environmental and political conditions of the area were beginning to tell.

PEP responded by initiating a very well-attended PES in ‘Body Literacy’ to which all PEP participants were invited. The course included practical Tai Chi and Capacitar exercises and promoted intensive reflection. Participants articulated strong levels of personal development, such as improving empathy and the capacity to help others in moments and situations of trauma: “I have discovered

the inner workings of my body and mind. It has taught me to respect myself and other human beings per se”; “I relaxed and don’t get pains anymore”; “I’ve discovered it helps me personally as I regard myself easily aggravated and moody. So, personally, I find it to be something as a pacifier at times”. They also suggested how they could use their new-found strengths and skills of relaxation “to assist in training and implementing practices like this in the community, as it will certainly help reducing the levels of crime”.

Each year, PEP has built on the preceding year by extending the number and range of people participating in PES or PED. It became clear that the demands far outstripped the provision. The answer has been to train trainers. In 2013 the first such course was offered, and residents such as Xolela was one of the participants. PEP also established connections between her and three others from the area with the university to enable them to continue their quest for education and skills development.

Changing community?

The desire to learn is, in itself, a positive phenomenon as most participants have negative memories of schooling and persistent experiences of various put-downs and violence have lead to a low sense of self-worth: Now, “I’ve learnt that everybody is equal and that I should not be

intimidated by others who put themselves on a throne and make me feel less important because of financial category...” and “This knowledge can be used practically from the subject of nutrition to that subject of social action and political systems. It is transformative knowledge that can change the way communities think and behave. It helped create passion in me to become active in being part of change for the good of my own life as well as that of others.” And: “What I found exciting is the teaching on how we can build a better society for all. I found that if we can work together as a team we can achieve a lot of goals. I found that fighting crime in a society needs the whole society to come together and unite against it, then we have a better society.”

PEP participants are often key initiators of community action such as public demonstrations against drugs and gangs. They challenge local politicians at meetings and participate in housing activism. They have made repeated attempts to form cooperatives and contributed to food gardens to alleviate daily food insecurity. They have organised youth leadership training and women’s support groups – but broader systemic and structural changes are needed if Vrygrond is to become a better place.

Challenges for the future

Hunger and violence stand out as significant obstacles: food needs contribute significantly to people’s ability to sustain participation. Participants who work as volunteers in local community-based organisations have to take on any paid work they can in order to meet bills. Gang-related violence directly impacts our programmes in terms of absenteeism and cancellation of sessions as participants are at risk of being shot at or caught in cross-fire on the way to and from sessions, particularly in the early evening.

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About the Author

Astrid von Kotze is a community education and development practitioner working in the Popular Education Programme in working class communities in/around Cape Town. She has done extensive work developing participatory teaching/learning materials with a social-justice purpose. Until 2009, she was Professor of Adult Education and Community Development at the University of KwaZulu-Natal, Durban. She is an extraordinary professor in The Division for Lifelong Learning at the University of the Western Cape.

Contact

9 Scott Rd
Observatory
7925 Cape Town
South Africa
astridvonkotze@gmail.com

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(see page 110)

Working with Adult Education in refugee camps – it is all about building bridges



Erdem Vardar
YUVA/DVV International
Turkey

Abstract – *The civil war in Syria has forced around 2.7 million people to flee the country, at least 700,000 of them went to Turkey. Their needs are not limited to food and shelter; they also need protection and education. YUVA/DVV International Turkey implements Adult Education activities in the area near the Syrian border with the two communities, urban Syrian refugees and the local population. The Kirkhan Community Centre acts as a meeting and training point where people have a chance to develop themselves and forget the pain of the war.*

The displacement

The Kirkhan Community Centre was opened on August 15, 2013, on a very warm day, in a very warm region. The original plan was to open the centre in Reyhanli, situated only 8 km from the border crossing to Syria. Two car bombs exploded there on May 11, 2013, killing 52 people and injuring at least 140, making the plan obsolete.

The ongoing Syrian civil war began back in 2011. It broke out in the aftermath of peaceful protests following the Arab spring. To stop the protests the Syrian Army went in with full force. As a result army defectors declared the formation of the Free Syrian Army in July 2011 and began forming fighting units.

More than 100,000 people have died since March 2011. More than 2.7 million people have fled the country, 6.5 million people are displaced inside Syria and there are around 10 million people who require aid. This is one of the largest refugee exoduses in recent history. Many have lost their homes, their families, belongings and livelihoods. When Syrian families finally arrive at a safe place, they are traumatized and vulnerable. Most of them are taking refuge in neighbouring countries such as Iraq, Egypt, Lebanon, Jordan and Turkey.

The official number of Syrian refugees in Turkey was around 700,000 in April 2014.¹ Of these, two thirds live outside the camps and are called “urban refugees”. One third lives in the camps.

The needs such as shelter, food, hygiene, medical aid and psychosocial activities are met by the government



The opening of Kirkkhan Community Centre on August 15, 2013



A teacher working at Kirkkhan Community Centre painting the faces of Turkish and Syrian children at the opening

officials at the refugee camps in Turkey. In comparison to the ones outside the camps, these people have access to better services. The Turkish government is trying to build new camps to accommodate all the refugees and is telling the urban refugees to go to camps if they want better services. Yet despite the better conditions at the camps, many refugees prefer the freedom of movement and the opportunity to establish a new life as the hope for peace in Syria and going back home disappears.

Kirkkhan Community Centre

Kirkkhan in Hatay region is situated in southern Turkey, 30 km from the Syrian border. The local population is around 100,000 and between 25,000 and 35,000 Syrians have found refuge in Kirkkhan; the number is still growing. The local economy relies on agriculture and border trade; many people have links with Syria.

“The locals welcomed and opened their houses to Syrians at first, but as time passes and the numbers of refugees grow, the mood has also started to change.”

Syrians rent flats in the city centre with their savings or the little income they have from daily jobs. Up to thirty people live together in some of these flats. It is a new and challenging life both for them and their local neighbours. The locals welcomed and opened their houses to Syrians at first, but as time passes and the numbers of refugees grow, the mood has also started to change.

Many Non-Governmental Organisations (NGO) assist the urban refugees with food and hygiene items. Medical aid is provided free at the public hospitals. Although language is a big barrier, formal education is also free. Still, the need for income prevails, as the refugees need to pay for at least their rent and utilities. A social and meaningful life cannot be bought with informal low income jobs such as seasonal agriculture work or daily jobs in industry.

The meeting of the two

The Kirkkhan Community Centre works with both communities, Syrians and the local population. The idea is for them to get to know each other, communicate and study together, in order to learn how to live together.

The Kirkkhan Community Centre is a meeting point for Syrians who have no or limited access to social life. That is especially true for women. Childcare services are provided for children 3-6 years old, with the ambition to also offer a comfortable space for mothers.



Kırıkhan Community Centre in Kırıkhan, Hatay, Turkey



Local women learning how to do needle lace at Kırıkhan Community Centre

The aim is to provide a space to feel safe in, with the possibility to build hopes for the future. In order to accomplish that, a range of psychosocial activities are being offered: regular house visits with psychological first aid and a gathering of information on the target groups. In 7 months, some 1650 people have had house visits.

It is also a Training Centre. The starting point for the curriculum is key competences as defined by the European Commission. Most of the Syrian refugees have a lot of free time as most are unemployed and cannot study. The aim is to turn this free time into meaningful time spent to develop new skills and increasing the chances for survival.

Courses include key competences such as the Turkish and English language, ICT (Information and Communication Technology, i.e. how to use computers, software and Internet), mathematical skills, courses to develop personal, interpersonal and intercultural skills such as life skills, mediation and intercultural learning and cultural awareness and expression such as music, photography, painting and handicrafts. So far more than 2000 people have actively taken part in training activities.

“The legal status of the Syrians is not very clear, as Turkey does not officially accept the refugee status of people arriving from Syria.”

Market research was conducted before the design of the vocational and self-reliance skills development programme. This included focus group meetings with Syrian refugees, interviews with local authorities and employer representatives. As a result, vocational training is offered in making *cezerye* (a type of local popular desert), soap production, vegetable cultivation, secretarial and sewing courses. Another result of the research was the insight that learning basic Turkish is the prerequisite to having any chance in the labour market.

The legal status of the Syrians is not very clear, as Turkey does not officially accept the refugee status of people arriving from Syria. On the other hand there is a protection scheme for the “guests” which is being enhanced gradually. Therefore awareness-raising about daily changing legal rights is part of the programme. Women-specific awareness-raising activities include hygiene, gender, nutrition and risk education for domestic accidents.

There are many challenges when you try to implement a project concerning two communities at the same time. The biggest one here is language. In all the other neighbouring countries hosting considerable numbers of Syrian refugees, the official language is Arabic. In Kırıkhan, only a small minority of the local community speaks Arabic, the predominant language is Turkish. Thus the language can be an important barrier.

The response of the Centre has been to recruit a mixed group of staff and trainers and mobilize the human resources of the communities. There are currently 11 Syrian refugees



Locals and Syrian refugees visiting the photo exhibition of young Syrian refugees who attended photography classes at the Kırıkhan Community Centre

and 10 people from the local community working at the Centre. This provides a lot of strength in communication but also in building trust with the communities. Some of the employees are already capable of speaking both languages, enabling the Centre to work with mixed target groups as well.

Another challenge is the high dropout rates. There is a high enrolment in many of the activities, yet active participation throughout the course is not at an acceptable level. The main reasons for this are the daily jobs the participants find, and the mobility of the refugees between Turkey and Syria and inside Turkey between cities.

Although the NGOs will continue to serve ever more Syrians by establishing more centres such as the Kırıkhan Community Centre, it is obvious that the efforts of the non-governmental sector are not sufficient to cover the psycho-social and educational needs of the 700,000 (and growing) urban refugees living in Turkey. It will be necessary to focus on advocacy activities in order to convince the Turkish government to include services for Syrians such as Turkish lessons in the public education centres. The task of Kırıkhan until that happens will be to increase the quality of services in order to also serve as good examples.

Note

1 / Unofficial sources estimate the real total number as around 1 million.

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About the Author

Erdem Vardar has been the Director of YUVA/DVV International Turkey since 2011. Previously, he has worked for international NGOs in various countries. He has also acted as a non-formal youth and adult trainer for 10 years, focusing on capacity building of civil society organisations, training of trainers, civic and environmental education of young people and disaster awareness of local communities.

Contact

YUVA/DVV International Turkey
Koşuyolu District, İsmail Paşa Street, No: 9
34718 Kadıköy, İstanbul
Turkey
erdem.vardar@yuva.org.tr
www.yuva.org.tr

Educating on the border – building solidarity in the Guatemala-Mexico border region



Miguel Ángel Paz Carrasco
Mesa Transfronteriza Migraciones y Género
(Cross-Border Migration and Gender Bureau)
Guatemala-Mexico

Abstract – *The Las Redes Solidarias Transfronterizas (Cross-Border Solidarity Network) is a project for education and community self-organisation at the Guatemala-Mexico border for migrants in search of survival and realisation of their dreams and aspirations. The network works as a starting point for the creation of regulations and agreements of support and protection, based on solidarity, hospitality, recognition and appreciation of diversity.*

“Los mapas del alma no tienen fronteras,
y yo soy patriota de varias patrias.”
(The maps of the soul have no borders,
and I am a patriot of various patria.)

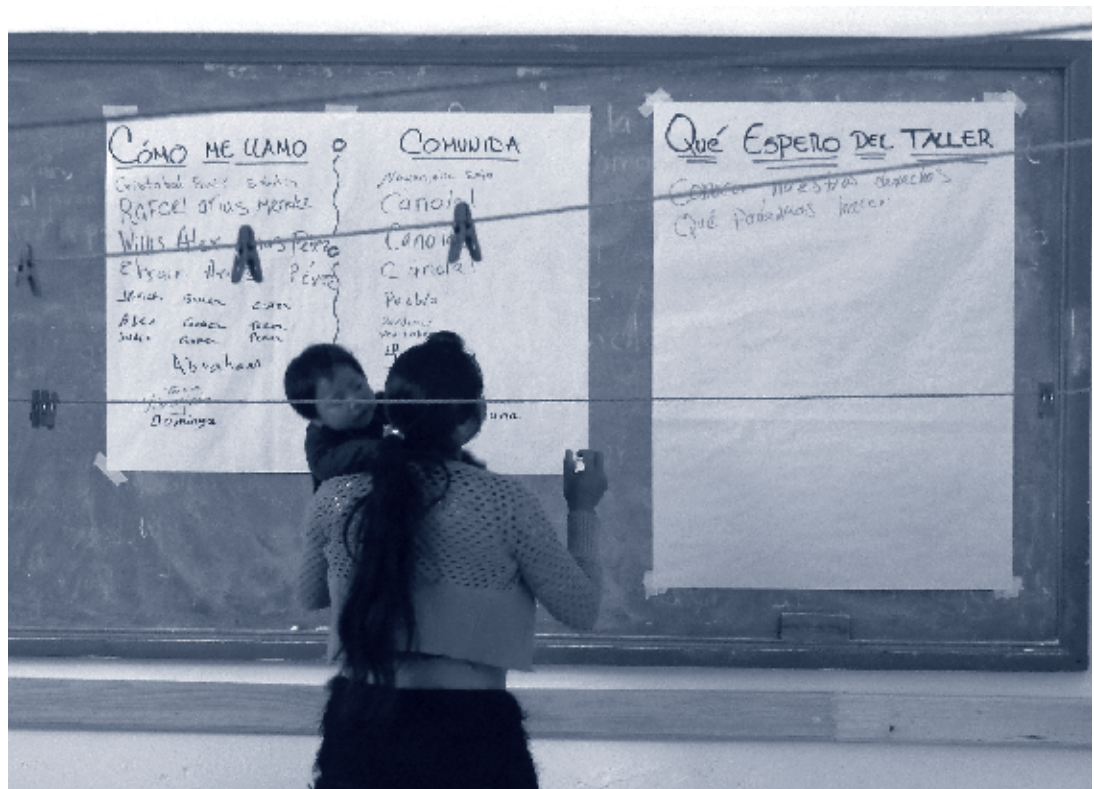
Eduardo Galeano

Vertical border is a concept that explicitly and strongly denounces the conditions of violence, fear, persecution, vulnerability and instability that characterise national borders and that are “carried” by migrants along migratory routes. These conditions affect Central American and other migrants along over four thousand kilometres of transit through Mexico.

From this perspective, the border between Guatemala and Mexico is more than a strip with settlements strewn along the 956 kilometres that separate the two countries. It is the beginning of a vertical border, where the benevolent vision of the “American Dream” is brutally transformed into the tragic experience of the “Mexican hell”. Those who survived the drama of this vertical border share numerous stories of the “Beast”, the “Zetas”, the “Maras”¹ and other organised crime gangs that control the southern border, but the police and the National Institute of Migration are also present.

Mexican hell or a border of respect?

Is it possible that solidarity, humanity and respect for life can come to define this vertical border? The answer is complex and challenging. First of all we have to think of the responsibilities of the states and the need for comprehensive immigration policies that protect the lives and human rights of those who are forced to migrate to survive and achieve a better life for their families. However, the Guatemala-Mexico border also involves women and men who inhabit the border territories, understood as a web of socio-cultural, political,



Women, central actors in the creation of the Cross-Border Solidarity Network (RST)

economic and environmental relationships between cultures and peoples.

Looking and thinking about the Guatemala-Mexico border from the position of the border villages and migrants is the condition and starting point for the work done by social and civil organisations of a new network.

A network for change

Building networks of support and solidarity with migrants requires painstaking educational work. It is an exercise in reflection and self-analysis of the concepts, attitudes, practices and social relations that are woven and reproduced in a context of a vertical border marked by systematic violence, discrimination and criminalisation of migrants. Above all it is the construction of new forms of relatedness and coexistence within the border communities. This is based on the recognition of others – migrants and non-migrants – building a new social fabric of solidarity and hospitality.

MTMG (Mesa Transfronteriza Migraciones y Género [Cross-Border Migration and Gender Bureau]) has taken on the social challenge of knitting together all networks working in solidarity with migrants. Educating those at the border has become a priority task.

The MTMG is a network created in 2008. It currently includes about 30 civil society organisations and some public agencies from Guatemala and Mexico. These agencies have joined forces to develop policy strategies of social

impact that contribute to the realisation of human rights for migrants and their families in border regions. To do this, it develops research projects and work on impact migration policy. The Bureau also promotes social and educational initiatives that strengthen communication and cross-border relations as a basis for transnational social networks and redefine the border as a place where people meet and inter-change.

Things get worse at the border

In November 2012, the Bureau updated its assessment of the southern border of Mexico. The fact that some border communities' residents were gradually getting involved in networks for trafficking and using of migrants for different purposes (labour and/or sexual exploitation, begging, organ trafficking, etc.), was especially alarming.

The challenge became discernable. It was important and urgent to deploy a social advocacy strategy to reverse this trend and strengthen the fabric of solidarity and support with the various migrant groups in the border region of Mexico and Guatemala.²

In 2013, the Bureau decided to go a step further by creating RST (Las Redes Solidarias Transfronterizas [Cross-Border Solidarity Network]). The task was to overcome differences and obstacles imposed by government policies of national and border security that criminalise migrants, linking transnational organised crime with migration. The work to

set up the new network took the better part of a year. Today there are tools to promote RST in the border territories.

Learning from other experiences in dialogue and reflection is a political and pedagogical principle of the Bureau. A major activity was to identify civil and community organisations developing such initiatives in other regions of Mexico in order to exchange work methodologies, to reflect on the achievements and difficulties encountered, and envision forms of cooperation. The exchange and cooperation with other organisations is an initial form of the bond of solidarity with migrant groups.

The border community gets organised

The Bureau helped break the culture of indifference, complicity and corruption, which places migrants, mainly children and women, in a more vulnerable and defenceless situation on the southern border of Mexico. Even more importantly, it encourages initiatives to strengthen networks and bonds of solidarity and protection of migrants regardless of gender, age, nationality, ethnicity and immigration status.

Working in Chiapas

RST is a network for organisation and community education in the border region of Chiapas in Mexico and Guatemala. It aims to raise awareness and train leaders and members of community groups in promoting the right to community security, health and violence-free life for migrants at this border. The project begins with recognising that cross-border relations have formed a migratory tradition in the region and are supported by cultural ties and affinities between neighbouring communities.

The network was born as an educational space that encompasses representatives of civil, religious and community groups focused on the three municipalities in the transitory corridors of the Guatemala-Mexico border: Pacífico, Central y Selva-Golfo [Pacific, Central and Forest-Gulf]. Once the mapping of social and political actors is completed, community visits are carried out. These help identify local concerns and proposals regarding the issues faced by migrant groups. In places where there is interest and availability, an agreement is reached to initiate a process of reflection and education beginning with workshop courses.

The participants in the workshop courses begin a process of reflection and analysis about their own migration experience and identity. They continue by looking deeper at community security, particularly for migrants and their families. Beginning with this analysis, there are discussions and planning of agreements that can improve the regulations that govern the life and the relationships within and between communities. When conditions of community social cohesion exist, this is done within the assemblies. Thus, educational spaces are transformed into community self-organisation with a focus on migrants. The RST network define mechanisms of support and protection for migrants and, in general, methods of prevention and eradication of the many forms of violence



Artistic expression in the training of young migrants

that are experienced in the region and affect mainly migrant women and children.

Getting the word out

Booklets and popular books are produced that allow community groups to delve into topics such as: solidarity and community security, sexual and reproductive health, and mental health of migrant groups (transmigrants, returnees, families of migrants). Currently a community communication campaign is being created that will allow for the dissemination of messages which deprecate violence against migrant groups and promote hospitality as a form of historical relationship in this region. Groups of women and young people involved in the RST network have been actively involved in creating content and designing a media campaign. The campaign was launched at the Cross-Border Migrant Youth Forum in September 2014 in the border city of Huehuetenango in Guatemala.

The RST educational project developed not only in cooperation between community and civil society organisations on both sides of the Mexico-Guatemala border, but has managed to incorporate a cross-border approach that includes the complex family, community and social exchanges that are the basis of a border cultural identity. Dealing mostly with people belonging to Mayan language communities, the Bureau produces intercultural and multilingual materials promoting mutual dialogue and enrichment between cultural perspectives on critical issues such as power and sexuality in relations between genders and generations in the context of migration.

The challenge of community security at the Guatemala-Mexico border

Although the Bureau has done much important educational and communicative work in the border region of Guatemala

and Mexico, the work of constructing the RST network is relatively recent. It faces several political challenges before it can consolidate and spread. This is a border region that is characterised by its natural, cultural and economic richness, and a vulnerable population in terms of impoverishment and inequality.

The main political challenges are:

- To maintain a dialogue, coordination and building of alliances with social, ecclesiastic and political actors rooted in the border territories. These are actors that can play an important role in the dissemination of strategic messages and in the construction of community and inter-community agreements and regulations.
- To create links with youth and women's groups and organisations interested in mainstreaming migration on their agendas.
- To define the type of relationship and coordination with relevant organisations and indigenous and peasant movements. These are movements that defend territories, resisting extractive projects and promote alternatives to the environmental contingencies which are the major causes of forced displacement in the region.
- To collaborate with inter-institutional initiatives working to ensure the legal right of women to live free of violence.

In the process of setting up and expanding the network some challenges have been identified for the Bureau as well:

- The need to provide permanent self-education of the member organisations in the methodology and tools of popular education and intercultural dialogue. These skills allow for self-analysis and critical reflection and transformative concepts, practices and socio-cultural relations.
- The effective incorporation of focus on the psychosocial aspect of specific promotional work, which implies a permanent review of the socio-political context and the recognition and treatment of the human dimension – in its spiritual and emotional aspects – in the processes of self-organisation.
- The implementation of a mechanism for monitoring and evaluation to accompany community processes and evaluate the links of support and solidarity with the migrants. This mechanism will be expressed in perceptions, attitudes, practices and relationships.

The RST network is one way to rebuild the social and community fabric in a region permanently damaged by neoliberal policies. It is an effective means to retrieve and update the experience of solidarity and hospitality of the people who in the eighties and nineties converted the indigenous Mexican and peasant communities at the border into providing refuge for thousands of Guatemalans during the internal armed conflict. Finally it is also a concrete experience that reminds us that solidarity and human dignity have no borders.

Notes

1 / The “Beast” are freight trains that circulate throughout the country and are the main means of transport of undocumented Central American migrants to the northern border of Mexico. The “Zetas” are the most bloodthirsty criminal group in Mexico, which controls territories of drug and weapons trafficking and the kidnapping industry – mainly of migrants – in a belt stretching from northwest Mexico to Chiapas, to the Gulf and much of the centre. The “Maras” are transnational criminal gangs mostly composed of teenagers and young people. They are present throughout the Central American region, Mexico and states in the USA. Especially important is the territorial control exercised in the Soconusco region of Chiapas. Its activity is directly related to kidnapping, drug trafficking, murder, extrajudicial executions and punishment executions.

2 / The complexity of migration of the region is expressed in its various migrant groups: Central American transit migrants and those from other continents; temporary and permanent immigrants who are mostly employed in Chiapas as workers/agricultural and domestic; deported migrants and returnees; and migrants from this region to other states of central and northern Mexico, the Yucatan Peninsula and the United States of America.

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About the Author

Miguel Ángel Paz Carrasco is coordinator of Voces Mesoamericanas, Acción con Pueblos Migrantes [Mesoamerican Voices, Action with Migrant Peoples], a Mexican civil society organisation that promotes the transnational organisation of migrant Indians in the highlands of Chiapas. He is also a member of the General Coordination of the MTMG. Since 1991 he has accompanied processes of self-management and autonomy of indigenous communities in Chiapas.

Contact

Voces Mesoamericanas, Acción con Pueblos Migrantes
Av. Pantaleón Domínguez No. 35-A
Barrio Santa Lucía
CP 29250, San Cristóbal de Las Casas
Chiapas, México
paz@vocesmesoamericanas.org

Learning close to home – images of Community Learning from different parts of the world



Uwe Gartenschlaeger
DVV International
Germany

Abstract – *The case studies and reports of local learning centres from all over the world draw a vivid picture of how colourful and diverse community learning is today. The names are different, but the idea is similar: to provide demand-driven, efficient and democratic learning opportunities near to where people live. In a world where the gap between rich and poor is widening, community learning as an essential part of non-formal education provides a powerful tool to bring education opportunities to those most in need of them. The examples you will find throughout this journal put the spotlight on a part of the education sector still neglected and dramatically under-financed.*

Some years ago a German colleague who was delegated to the European Commission told me: “You know, Uwe, we have a new baby in Brussels, it is called ‘Community learning centre’. We think this could be the pathway to Lifelong Learning in Europe: close to the people, demand-driven, not expensive.” Reflecting on what she said, I thought: “Wait a minute, isn’t that what a ‘Volkshochschule’ (*German Adult Education Centre, Ed.*) is about in our country? Isn’t it just a new label for a reality we already have in many countries, but which we, unfortunately, sometimes forget to value?”

When we decided to present a variety of Community Learning facilities in this issue, my discussion with my colleagues from Brussels came to mind. For me, it illustrates the tension between global concepts and local realities: There is on the one hand a necessary global discourse about concepts, developments and common features, which very often includes a labelling exercise. In our case, “Community Learning Centre” is one of these labels, promoted widely by UNESCO and others, especially in the 1990s. There is on the other hand a variety of local traditions, a wide range of learning and sharing on the local level. We have Kominkans in Japan, Popular Universities in Morocco, Study circles in the Nordic Countries and so on. All of them offer learning opportunities to the people. They represent the diverse and colourful reality of Adult and Lifelong Learning. To recognize and value them must be the starting point of any reflection about community learning.

This is why we decided to give them considerable space in this issue of Adult Education and Development.

The good practices of community learning presented in this journal illustrate some of the key advantages of this form of learning: learning at the local level provides easy access for all with low costs for the participants, it ensures diverse, demand-driven and tailor-made provision of learning opportunities and it ensures active participation of the learners in decision making and the shaping of the institutions. In a world where the gap between the rich and the poor is widening, especially within the countries, community learning puts a specific focus on the neglected segments of the population. The claim is that the provision of a diverse range of learning activities allows community learning centres to reach out to the marginalized members of the community. If this is true, that education is the major opportunity to enhance living conditions, this statement is crucial. In a world where the formal education system still fails to provide adequate offers to millions of girls and boys, women and men, the strengthening of the local non-formal education providers should be at the heart of the matter. Otherwise, global and national development goals, the struggle for literacy and decent work – just to name two – will fail.

This might sound like “preaching to the converted”. But what does the reality look like? Many governments still neglect non-formal education. In Cambodia, for example, only 1% of the Education budget goes to this sector. Many governments mistrust the local level. Decentralisation, especially in the education sector, is hard to accept. Local levels lack power and – most important – budgets to design a community learning service which is controlled by the local population and meets their needs. As I see it, many donors and international organisations are used to focusing on the global, or at least national, level, neglecting or underestimating the potential of the local level. Let’s hope that the Post 2015 agenda for education can put a spotlight on this.

Learning in the community is a joy. It brings people together and offers them new experiences, skills and knowledge. It takes place in a safe and comfortable setting and is closely linked to the life of the individual and the community. It might be the most democratic and inclusive form of learning. Our examples would like to present the colourfulness of community learning in Africa, Asia, Latin America and Europe. As stated, local traditions and customs play an important role, however, we hope that some of the examples presented could serve as a showcase for new ideas and initiatives.

About the Author

Uwe Gartenschlaeger is the Deputy Director of DVV International. He studied History and Philosophy in Berlin and Cologne and has been working in the Institute since 1995, including several years as country director in Russia and Uzbekistan. In 2010, Uwe Gartenschlaeger edited an issue of “Adult Education and Development” on Community Learning Centres. Since 2008 he has been one of the Vice-Presidents of the European Association for the Education of Adults (EAEA).

Contact

DVV International
Obere Wilhelmstraße 32
53225 Bonn
Germany
gartenschlaeger@dvv-international.de
www.dvv-international.de



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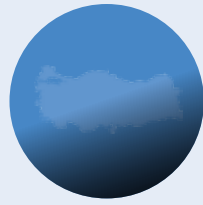
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Community Learning in... **Turkey**



A German Language Lesson at Cankaya Halk Egitimi Merkezi (Public Education Centre)



Although not widely known, Turkey has a well established Adult Education network called Halk Eğitimi Merkezleri – HEM (Public Education Centres). The system is similar to other European countries such as Germany and Denmark. The network consists of around 1000 centres located all over the country.

The HEMs were established in 1932, when the government of the new and secular Republic of Turkey started opening Public Homes (Halkevleri) to replace the religiously oriented non-formal education centres. The aim was to reach those who for one reason or another could not take part in the formal education system. The idea was to spread the notion of citizenship and to teach these people to read and write the Latin alphabet that replaced the Arabic one.

In 1956, the name was changed to Public Education Centres and four years later it had its own General Directorate at the Ministry for Education (the General Directorate for Lifelong Learning).

“The HEM offers courses in various categories: information and computer technologies, foreign languages, visual and performing arts, music, handicrafts, sports, personal development and vocational training.”

Kadıköy HEM is one of the the 45 HEMs currently operating in Istanbul. It serves around 500,000 people living in one of the biggest districts of the mega city.

The HEM offers courses in various categories: information and computer technologies, foreign languages, visual and performing arts, music, handicrafts, sports, personal development and vocational training.”

Most of the courses take place in the central building placed in the heart of the district. This building includes a theatre hall, a sports hall, a public library and 45 classrooms. In addition courses are offered in the public schools and municipality premises in other parts of the district.

The General Directorate for Lifelong Learning in Ankara annually produces a long list of training programmes and modules. Every HEM is obliged to prepare their course portfolio from that list. The decision of the HEM about the selection of training offers depends mainly on the demand and needs of the local communities and sometimes also local employers.

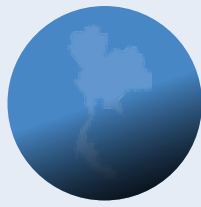
As a citizen you have the right to ask for a course to be opened if you can bring together 12 people. The courses are legally and principally free of charge, although your contribution is welcome if you have the resources.

The majority of the participants are women. HEM offers a space to learn and also to socialise. While courses such as handicraft, fashion design and hairdressing are predominantly occupied by women, men tend to prefer graphic and web design, as well as vocational training for technicians.

The HEM system is unique in the region. Neither the ex-Soviet countries in the Balkans and Caucasus nor the Middle Eastern countries manage to offer such a broad and old public Adult Education system. It has played and still plays a big role in increasing literacy skills and the participation of women in education and social life. HEMs and their sister organisations Vocational and Technical Education Centers (MEMs) also play a big part in the fight against unemployment and poverty in Turkey.

More information (in Turkish)
General Directorate for Lifelong Learning
<http://hbogm.meb.gov.tr/>

Author
Erdem Vardar, YUVA/DVV International,
erdem.vardar@yuva.org.tr



Pandan and marigold cultivation
on a floating raft made of bamboo
and plastic bottles

Community Learning in... **Thailand**



The bottles will help in supporting
the raft to float in the water



“After a consultation with the NFE Centre facilitator and the agency concerned, pandan and marigold cultivation began on floating rafts.”

The people in Maharat are rice farmers, agriculturists and workers. Every year they face the challenge of the flood season. In 2011 there was a big flood in Thailand, the level of water in the district was about 2 metres. During the flood some villagers had to stay on rafts and did not have enough food. Afterwards the people realized the problem of the vegetable and food shortage. They wanted to start growing vegetables and some herbs. After a consultation with the NFE Centre facilitator and the agency concerned, pandan and marigold cultivation began on floating rafts. There is a lot of bamboo in the area, and the flood left many plastic water bottles behind. Stems of bamboo were used to make a raft and plastic water bottles helped the rafts float.

The villagers can grow many things; pandan, marigold flower, many kinds of herbs, mint, lemongrass, etc. The NFE Centre facilitator organises courses to teach the villagers how to make a raft, and how to take care of plants in this specific plantation. This is a good example of how the Centre provides life skills and offers a vocational programme. The villagers have more vegetables to eat and they are able to earn some money by selling what they don't need. Besides, their activities save the environment by re-using the plastic trash. We can say that this activity came from the need of the people and is a response to the theme of education for sustainable development.

Another vocational training programme offered is basket weaving using various materials such as bamboo, or plastic rope. This is yet another example of how to empower local people to be self-reliant and solve their own problems.

There are now elderly in the community who have started to forget how to read. At the same time some villagers act as public health volunteers. They need to complete grade 12 according to the requirement of Ministry of Public Health, so they enrol in the basic education programme in this centre. There are also some handicapped learners who cannot make it to school.

The Community Centre Committee realised the needs of these groups and asked volunteers to help with promoting reading. A group of NFE learners and some villagers now volunteer their time and effort to help the elderly to read, tutor the handicapped, and do other activities in the NFE Centre.

More information

<http://hbogm.meb.gov.tr/>

Author

Parichart Yenjai, Planning Division,
Office of the Non-formal and Informal Education,
onie_eng@nfe.go.th

The Maharat Sub-district Non-Formal and Informal Education Centre (NFE) is located in the Maharat sub-district, Maharat district, Phra Nakhon Si Ayutthaya Province, Thailand. It was developed from the village reading centre of Moo 4 (village no. 4).

The Department of Non-Formal Education (now called Office of the Non-Formal and Informal Education or ONIE) initiated the policy to organise community learning centres all over the country in order to have a unit for promoting learning activities in the local area.

The NFE Centre works as a learning hub at a sub-district level with a goal to provide every Thai citizen with qualitative Lifelong Learning. The Management Committee is composed of the local leader, school teachers, retired professionals, local elders, other community members, and the non-formal education facilitator. The Centre organises many learning activities based on community needs. It also mobilises resources and works with the sub-district committee to support learners.

Activities in the Centre can be divided in three groups; non-formal education, continuing education and informal education.

In non-formal education, the Centre offers a literacy programme, a basic non-formal education programme (equivalent to grade 1–12) in the form of self-learning, weekend classes, and a distance education programme.

For continuing education the Centre offers vocational training programmes and the education for life skills development programme. The latter is based on the needs of the community.

In informal education the Centre offers a book corner, an ASEAN corner, radio and television educational media with CDs and a manual. There is also a corner for local heritage or local wisdom demonstrations.

The Maharat Sub-district NFE Centre is unique in its support of the community and the integrated life skill development programme. Together they carry the notion that this Centre belongs to the people, works for the people and is run by the people.



Community Learning in... Belarus



Participants of the course
“A purposeful life”

There is a tradition in Belarus to think of Adult Education only in terms of further education. Social needs of adults have been mostly neglected. With the introduction of the Code of Education, a broader definition of Adult Education was accepted, but it must be said that in practice not much has changed.

The Kobrin District, like most regions of Belarus until recently, has practically no system of educational services for physically-challenged adults. Young people with disabilities have no access to Adult Education that could help them in socialisation and integration into society. These things are necessary to raise their quality of life. At the same time a large potential of seniors have also been underestimated. These are people who despite their retirement age are still capable of being useful in society, but do not always have a possibility for self-realisation.

This was the starting point of the project for socially excluded population groups “Kobrin Adult Education Centre – Your Chance”. It got started by the Kobrin Territorial Centre for Social Services with the financial support of the Representative Office of DVV International in Belarus in 2013.

The project raises the quality of life of disadvantaged people in the Kobrin District by broadening their access to educational services of the Centre.

A number of state and non-state organisations participated in the project implementation as partners, among them the Kobrin State Developmental Remediation Centre for Children and the local branch of the “Belarusian Association of Support of Physically-Challenged Children and Youth”. The partners were selected based on their rich experience of work with the target group of physically-challenged young people and their parents.

In 2011–2012, the Kobrin Territorial Centre for Social Services was directly engaged in implementing the project “TOLLAS – Towards a Life-Long Active Society”, providing seniors with access to educational services. The overall coordination and support of the project activity was performed by the Kobrin District Executive Committee.



Participants of the course “Computer literacy” with their attendance certificates

“The Kobrin Territorial Centre for Social Services has worked out and implemented 15 educational courses for seniors, physically-challenged people and their families according to their interests and necessities, reaching more than 500 participants.”

The main result was creating the Adult Education centre for the “Your Chance” disadvantaged population groups on the premises of the Kobrin Territorial Centre for Social Services, providing it with modern furniture and equipment.

By organising educational programmes for different social groups, the Kobrin territorial Centre for Social Services ensures the fulfilment of human rights, the right to education and decent life in particular. This is also a way to stimulate the population to adapt to new social and economic conditions and social rehabilitation of certain population groups which are at risk.

Some special educational models have been worked out for the Adult Education centre in Kobrin which are as diverse and as varied as the problems of the target group and the reasons for them. The models cover a wide range of vital problems: organisation of routine based on independence; useful leisure time; creating families; communication with relatives and friends; art therapy, etc.

The Kobrin Territorial Centre for Social Services has worked out and implemented 15 educational courses for seniors, physically-challenged people and their families according to their interests and necessities, reaching more than 500 participants.

The educational courses were conducted by the employees of the territorial centre as well as specialists of different organisations and institutions (both state and non-state) engaged in information and enlightenment work. During the selection of trainers and instructors, several factors were taken into account – not only professional competence, but also outstanding spiritual and moral features – because communication with people in challenging life situations requires compassion, mercy, the ability to comprehend their life and educational problems and understand the reasons for occasional inadequate behavioural responses.

To enable people who attended educational courses to use the acquired knowledge and skills, a special service bureau was created at the Adult Education Centre “Your Chance”. The bureau offers a wide range of services: grass mowing, typing, copying, cleaning-up, etc. The participants of educational courses provided services for each other: men learned how to work with a mower and a trimmer, women acquired skills in using a wet/dry vacuum cleaner. Physically-challenged young people – together with the seniors – carried out different tasks according to their abilities, reaching new levels of achievement and meeting their own needs.

The Adult Education Centre “Your Chance” has become an effective model for activating seniors, people with disabilities and their families. The Centre contributes to social inclusion and cohesion, as well as active participation of citizens in the life of society, thanks to educational programmes and enlightenment. The Centre will continue its work after the completion of the project and its employees will keep on working on the multiplication of acquired experience in order to attract other target groups subject to the risk of social exclusion (e.g. the unemployed, ex-prisoners, etc.).

More information (in Russian)

<http://bit.ly/Wc6HBI>
<http://bit.ly/1jHvdFq>
<http://bit.ly/1sdM5pK>
<http://slidesha.re/1oW9pml>

Author

Tatiana Boiko, Head of the “Kobrin Territorial Centre for Social Services”, kobrin-tcson@tut.by

Celita Eccher

“Education as a tool for change”

Interview

Interview by Sturla Bjerkaker, ICAE
Photography by Claudia Ferreira



Celita Eccher is a feminist popular educator and activist committed and active in both Adult Education and the women's movement. From 2002 to June 2014 she was Secretary General of the International Council for Adult Education, the global network representing more than 700 organisations com-

mitted to the promotion of the right to learn for young people and adults across the world. She was also the General Coordinator of the Gender and Education Office of ICAE. Before becoming Secretary General of ICAE, she was the Treasurer, from 1999 to 2002.

Some years ago a six-hour bus ride took me from Montevideo to Leon. After two more hours in a small car on roads getting worse and worse we came to Cañas, a small rural town situated in the west of Cerro Largo in Uruguay, a remote area bordering Brazil.

This is where Celita Eccher lives in a house still under construction. I am offered a bed behind the stairs while other guests have to sleep on mattresses in the living room. Celita takes me to Cañas. We arrive at a small house in the countryside which consists of just one room with all functions from “kitchen”, fireplace to “classroom”. Women sit alongside the walls, their children play on the stone floor. Cooking. Wool working. Literacy training. “This is community learning in practice,” Celita says. “Learning caused by needs. Learning to survive.”

This is Celita at home. The week before or after, she might be in New York, Hamburg or Dakar, giving speeches or having talks with ministries. Since 2002 and up to July 2014 she was the dynamic Secretary General of ICAE, the International Council for Adult Education.

The English artist Barbara Hepworth once said: “You have to search in your childhood to find the answers to what made you into whom you became later in life...” This is the starting point for the interview with Celita, conducted in June 2014.

Celita, what do you remember from your childhood?

I have very good memories of my childhood. I recall the games and the freedom we had. My grandmothers played an important role in my life: Celita Martins was a beautiful and educated woman, she spoke three languages fluently. I was named after her. The other, Pepa Sanguinetti, was

an Italian woman from Piedmont, raised in Monte Caseros, Argentina, and illiterate. For me this was irrelevant; she was an expert in storytelling. Like a movie she told me stories of revolutions in history. She taught me many things I was able to understand immediately, more as I grew up.

I can clearly recall the holidays in the countryside, riding horses, climbing trees, looking after the cattle. In the evenings we gathered around the fire, to roast corn and listen to ranch heroes telling stories of lost souls, werewolves and ghosts. We were really scared...

“I was a student in 1968; we believed we would change the world. For me, the most important thing was to fight against injustice. I chose education because it is a tool for change.”

What made you interested and engaged in education?

While studying, I became convinced that I was going to work in education, not in fields like health, labour or poverty. I was a student in 1968; we believed we would change the world. For me, the most important thing was to fight against injustice. I chose education because it is a tool for change.

I started to work with adolescents at 22, in a secondary public school. During the dictatorship we moved to Peru because my husband and I were dismissed from our jobs. It was an unforgettable lesson of cultural translation that made me “think out of the box”. It made me change the narrow-minded vision of seeing everything through the lens of one’s



culture, believing that one's country is the centre of the universe.

When I returned to Uruguay, still a dictatorship, it was impossible to find a job. Every inhabitant was classified as A, B or C; being "A" favourable to the regime and "C" against. We were the worst ones. Through exercise of my citizen's rights, I was a delegate for my political party and also member of the teachers' union. This hindered my job opportunities. I could neither work in ministries nor in private companies.

In your struggle to manage life in these years of dictatorship you met Adult Education?

I had to develop my creativity to survive. One day, I was lucky enough to be selected to work in a project whose objective was education of rural women through income generation and administration of cooperative enterprises. In this learning space, I could learn the key aspects of Adult Education in a proposal of education for life through the collective organisation of labour. It was a unique chance to learn and teach in a popular education process that further fused with feminist theory and practice. Our beloved teacher Beatriz de María taught us: The distribution of power creates more power, we need to support creativity in the development of self-confidence, we must recognise our lights and shadows, we can better overcome our personal weaknesses in teams and we need to have thoroughness as human beings who are able to grow. In this era of neo-liberalism and post-neoliberalism, many of these values are outdated.

"I learnt that emotions conveying joy or sadness or other kinds of emotion contribute to our humanity and learning process."

Your engagement in gender issues has influenced your work and life?

I learnt that emotions conveying joy or sadness or other kinds of emotion contribute to our humanity and learning process. The achievements and failures made us cry and laugh together with the women in the cooperatives. I strained to prepare with these women the plan of action through objectives in the cooperative enterprises, learning to read balance sheets, how to count cash, organise production, staff management and so many other things that are necessary to learn in business management. The key objective must never be forgotten: education in the development process and women's empowerment.

How did you engage with REPEM and GEO?

The creation of the Popular Education Network of Women REPEM [Red de Educación Popular entre Mujeres] was encouraged by the Women's Program of ICAE in 1981, in Pozos de Rosas, Venezuela. Gabriela Psicheda, the Coordinator of REPEM Southern Cone, appeared and ended the internal and external isolation we had been confined to by the dictatorship. It was enlightening to meet the other 12 organisations that were also working, in isolation, for women's rights in Uruguay and further on, with our Latin American and Caribbean sisters. We learnt from diversity and relied on our solidarity.

"If one day I find that my heart does not beat fast for anything, I suppose I will be six feet under."

Then, ICAE!

In 1985, I attended a REPEM meeting back to back with ICAE World Assembly in Buenos Aires. It was the first time that we met the feminist leaders from Latin America, and we got together again at the ICAE meeting with the participation of Alfonsín, the first democratically elected President in Argentina, at the opening ceremony.

In that process of re-democratisation, Popular Education played a key role, thus, CEAAL – the Latin-American Association for Popular Education – in Montevideo (1986) organised one of the most important meetings in its history, entitled "Reinforcing Democracy". Since then we have been studying, reflecting and analysing the methodological proposal and the theoretical premises that guided our action until we managed to fuse Popular Education and Feminism.

I ended up being the coordinator of GEO, the Gender and Education Office. I was the ICAE Vice President for Latin America and I had to resume the work of the Women's Programme that had been extremely reduced after being so important. Therefore, CEAAL and REPEM took on the responsibility of organising this programme. We did it with a lot of enthusiasm, and with the support of three feminist networks: FEMNET Africa, DAWN South East Asia and REPEM. GEO's contribution to the advocacy for the right



to education with gender perspective has been fundamental in ICAE's work.

What would you say is your philosophy of Lifelong Learning?

It's rooted in the values of my family: I was always drawn to community work from different approaches – political, educational, philanthropically. In 1968 it continued with the ideals of the students; we believed that we were going to change the world very quickly and we learnt our lessons through defeat. From that work I was lucky enough to develop. Life itself has also given me the opportunity to learn from so many people and to understand so many cultures, to be near wonderful people like feminist global leaders, to engage in learning processes in the global women's movement and movements' spaces such as the World Social Forum. If one day I find that my heart does not beat fast for anything, I suppose I will be six feet under.

Last but not least, IALLA, the International Academy of Lifelong Learning Advocacy!

IALLA is a unique learning and cultural translation space. A place where we always learn from our knowledge, our cultural differences, we share weeks with educators coming

from all parts of the world. Each course becomes a unique experience and creates a different group of passionate people. It provides the possibility of creating a learning space where we permanently experience that the other person is also a human being, full of knowledge and affection, and that we can strengthen ourselves by learning from our differences. IALLA is not like any other course, the results go beyond learning to do advocacy for the right to education.

Did Adult Education change your personality and your way of living?

I have been very lucky having the opportunity to work and learn and to be the same person at work and in my personal life. I have always worked as an activist, fighting for those values in which I strongly believe.

How to talk to young people, and how to understand them if you are a woman



Elcida Álvarez Carril
Psychologist
Cuba

Abstract – *This article deals with the needs, beliefs and opinions of women carrying out projects with adolescents. It looks at how women relate to this age group, and what education they need. The starting point is community women managers.*

Women are a significant part of any given community. In some countries, like Cuba, they are often highly educated and in positions of power. In Cuba 58% of the secondary school graduates are women and they constitute 47% of mid-level technicians (Census 2012). Some sectors in the country see an overrepresentation of women. Take for example the field of education, where 81.9% are women, or the health sector with 78.5% of the work force being women – 61.5% of all physicians are women (Granma 2014).

In these professions, which are very close to communities and childhood and adolescence, the practitioners have a big influence on how communities are perceived.

To understand the mechanics and the needs of the community, training is needed. In a recent project, some 74 participants were trained in order to improve their skills.

The knowledge needs stated were about the typical traits of adolescence, the problems of families with adolescents, adolescents in school and in the community, the limits and exercise of authority, adolescent sexuality and the most frequent health problems.

To better understand the challenges of being young in society today the participants looked inward. Through reflection and dramatisation exercises they processed their own adolescence. They also confronted the sometimes deep conflicts between being a woman and a professional, as well as the complicated relationship between a mother and her child. Some tough contradictions emerged, with the

internal and sometimes external expectations that a woman be a devoted mother who sacrifices herself. In this scenario she is not allowed any personal space. This overwhelms her with excessive demands, denies her concrete possibilities of satisfaction and produces feelings of frustration.

Looking at adolescents

On the one hand, there is a hypercritical position when adolescence is characterised as a stage with problems: “These teenagers are a mess, they haven’t gotten adequate education.”

On the other hand, these behaviours are seen as the responsibility of adults. Adults must be attentive towards the young. They must guide them: “Parents have to take care of that and deal with it. They don’t know what the children are doing.” “It’s our fault, not the adolescent’s. The greatest influence is from home.”

There are also other opinions, where a change occurs in the position of adults in respect to adolescents as in: “Times are different, we have moved from authoritarianism to paternalism.” “I thought that today there was more freedom in the parent/child relationships and yet there is a great lack of communication and more importance is placed on giving material things to the children.”

Another interesting aspect is the question of generational comparison: “We were different, fashion was more conventional.” “Things have changed; now everything is regarded as normal – a man with another man, a woman with a woman – everything is permitted and therefore they have no more limits.”

As with most other preconceived notions, these say more about the adults than the young. The result has consequences for how adults see and behave towards adolescents. If being young is an attitude problem, adults will try to “fix” it.

This is how I see you, and this is how I act

The adult-centred paradigms are not only manifested in the opinions, beliefs and feelings of the managers but are also expressed through their modes of action and the methodologies used. These are dominated by centralised ways of doing things, they are regulated and institutionalised. The end result is rigid programmes in which real participation by young people is not encouraged.

Many everyday things, like growing up and what happens when you do, is not really covered in education. People working with youth feel inadequate on the subject of adolescence. This creates insecurity and fears of having to coordinate the actions to be taken in the community. The result is often a top-down approach with an exercise of power that tends toward welfarist actions, “correcting” and controlling the adolescents. It is a far cry from transformative actions.

This is why the training activities are so important. They help build a critical awareness of these limitations. Or, as



Workshop with community managers in the Cuban Postal Museum

one participant put it: “In order to work with children and adolescents it is necessary to deepen methodological, pedagogical issues and enabling tools.”

This is how you do it

Taking this rather grim situation as a starting point, a question arose. If women who feature prominently in community spaces maintain adult-centred, authoritarian and top-down relations, manifested through their criteria and methods of work with adolescents, and are part of the spreading of these paradigms in society, then how to start a transformation in community managers that translates into real participation in the areas where they work?

The answer might be a formative strategy ¹ about adolescence with community managers ². In this strategy, collective knowledge is built up. It is based on the assumption that these specialists have a body of knowledge, past experience and personal references which contribute to the imaginary group and the individual.

The core of this training task is to empower young people by promoting their participation. In practice this means they are to be consulted to make proposals and create new projects. Here the young are subjects of social and cultural change. Only this way can we challenge paradigms in community managers, in their work and in their relationships with adolescents.

The proposal began with a group of managers of a postal museum, following the methodology of research–action–participation. Knowledge needs were assessed and a course was developed in which the following topics were worked on:

- The contradictions of working with adolescents
- Processes of participation, cooperation, creativity and critical consciousness
- Methods and techniques of working with adolescents in sociocultural spaces
- Evaluation



Managers working with adolescents

This developed into a “playful strategy for addressing postal activities with adolescents”. The approach is game-based. Activities include: visiting the post office, interview with the postman, postal and philatelic history. The purpose of this exercise was for the management to foster the participation of young people with new ways of doing things.

From strategy to project

The success of the strategy led to the project “Childhood, Adolescence and Postal Activity”. It works on a national level and got started as meetings with a group of managers in the postal services working with adolescents from different sociocultural spaces, from museums, schools, the Palace of Pioneers.

The first meeting in March 2013 produced a needs assessment. The second meeting in December served to address the issues related to the work methodologies and concrete proposals for action.

A distance learning course named “An approach to adolescence. A proposed methodology for community managers” was suggested. All the experiences in the project are to be collected and made available in a book.

In the end this is a proposal that aims for change. If we want young people of today to assume a transformative stance, adults should change their top-down and adult-centred positions and encourage real participation. That is only possible with the removal of the paradigms that have prevailed for centuries and are therefore difficult to change, but today are a challenge for our societies.

Notes

1 / Defined by actions carried out by a group to develop feasible actions within a space and concrete time that meet their needs. Its success will depend on the degree of quality of development present in the plan of the community manager. The axes of self-development are centred on developing critical consciousness, creativity, participation, cooperation and the project.

2 / The community manager can: 1) design and in practice implement actions for change, has the ability to identify the social problems of the different groups that make up its context, but also the sensitivity to reveal contradictions that allow for transformation toward pro-emancipatory social development and the strengthening of more genuine cultural values of community and the social project; 2) is co-participant in the creation of processes that empower the community, as a subject of its transformations and in this sense neither supplants nor assists them, it empowers them to discover their strengths and unfold their creative potential for a better life.

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About the Author

Elcida Lina Álvarez Carril has a degree in Psychology, Masters in Community Intervention and has a diploma in Local Human Development. She coordinated the project *Por una Adolescencia feliz* [For a happy adolescence] with the cooperation of UNICEF. She has taught courses on Community Development, Research Methodology and Psychology in Adult Education and coordinates the project *Childhood, Adolescence and Postal Activity*.

Contact

San Julio # 262 e/ Santa Emilia Y Zapotes
Reperto Santos Suarez
Municipio Diez de Octubre
La Habana, Cuba
elcidaalvarez53@gmail.com

Community learning in the no bondage society



Rika Yorozu
UNESCO Institute for Lifelong Learning
Germany

Abstract – *Local community development is important, both as a purpose and content of Youth and Adult Education, and as a means of increasing participation. Drawing on commitments and recommendations concerning community learning from international events organised by the UNESCO Institute for Lifelong Learning, the article concludes with four areas of action to reinvigorate learning in and through community-based learning centres: government commitment, diversification of income, professional development and networking.*

While the way communities function is changing across the world, the role of community in Lifelong Learning remains as significant as ever. The question is whether learning through community is adapting to changing learning demands and lifestyles. In other words, are the various forms of community learning following the principles of the learning organisation, where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together.

Some say that traditional communal ties are weakening. This is symbolised by *muen-shakai*, a new term in Japan meaning ‘no bondage society’. An example is that the late discovery of an elderly person’s solitary death is no longer newsworthy. On the other hand, the Arab Spring showed how Arabic-speaking youth were able to bond across borders using online and offline social networks. The new mobile technology and common language supported youth in Arab States to organise their actions, and communicate their messages and threats from authorities.

Let us start our journey by looking at the commitments and recommendations concerning community learning that has emerged from the UNESCO Institute for Lifelong Learning (UIL) over the last few years. The Institute’s mission is to promote the recognition of and create the conditions for the exercise of the right to education and learning through Life-

long Learning with a focus on adult and continuing education, literacy and non-formal basic education.

It all started in 1976

Community development as a purpose and content of Adult Education and as a means for increasing participation in Adult Education was articulated in the *UNESCO Recommendation on the Development of Adult Education* (1976). This signified the global community's recognition of the community's role in learning and education. As the only official international norm on Adult Education, it emphasises that Adult Education should benefit the entire community and give special priority to the learning needs of disadvantaged groups.

The role of the community element in expanding access to Lifelong Learning is reemphasised in outcome documents of conferences organised by the UNESCO Institute for Lifelong Learning in recent years. The other key elements are family, school and the workplace.

The *Belém Framework for Action* (subtitled "Harnessing the power and potential of adult learning and education for a viable future") adopted at the Sixth International Conference on Adult Education (CONFITEA VI) in 2009 included community organisations as partners to promote Adult Education alongside the "public authorities at all administrative levels, civil society organisations, social partners, the private sector ... adult learners' and educators' organisations". Countries and organisations participating in this conference made a commitment to "creating multi-purpose community learning spaces and centres". The Asia-Pacific Programme for Education for All (APPEAL) at the UNESCO Regional Office for Education in Bangkok has been developing capacities for planning and managing such centres by government and civil society organisations. Since the late 1980s this programme has fostered community learning centres in more than 24 countries in the region with the financial support provided by the government of Japan and other countries and agencies. The work includes long-term capacity development and South-South cooperation through pilot activities, development of tools (manuals, good practice case studies) and connecting stakeholders. The result is sub-regional collaboration initiated by the countries.

Learning from each other

The experiences of community learning centres in Asia are now spreading to other regions. As a result of international cooperation and exchanges supported by UNESCO, some Arab States and African countries have begun piloting community learning centres. Before the introduction of these centres, the most typical venues for adult literacy in developing countries were public spaces (i.e., schools) and private places such as a teacher's home. Having a more permanent space for community members to come together for individual and group learning and community development is an effective way to build a learning environment at community level. *[In this issue you will find several examples of such*

community learning centres, Ed.J. Nigeria's National Commission for Mass Literacy, Adult and Non-Formal Education (NMEC) plans to set up model literacy centres inspired by Indonesia's experiences with community learning centres. Several Arab States, such as Egypt, Morocco, Jordan, Lebanon and Palestine are upgrading their community learning centres following successful pilot phases.

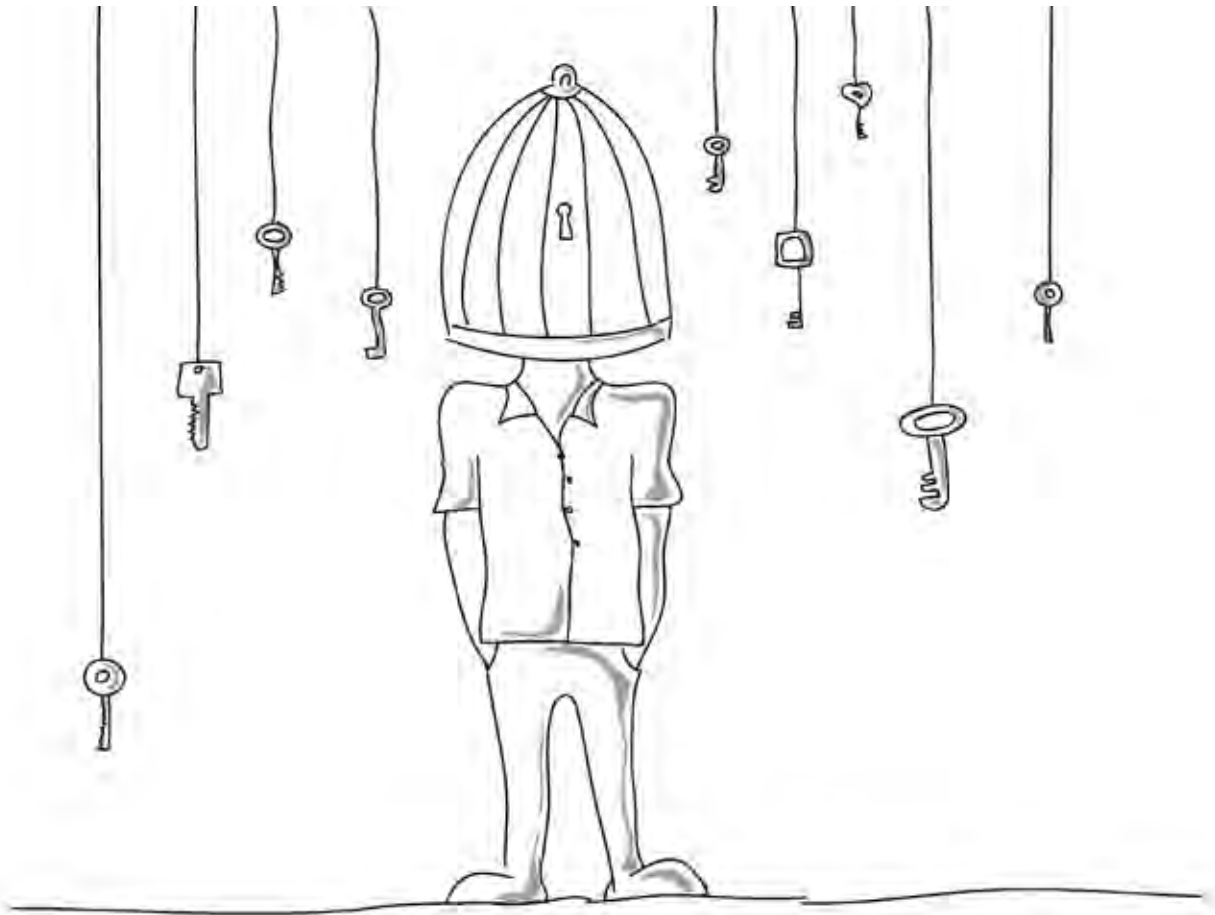
“As a result of international cooperation and exchanges supported by UNESCO, some Arab States and African countries have begun piloting community learning centres.”

The *Second Global Report on Adult Learning and Education* (GRALE) reports on experiences of creating community learning spaces from the Philippines, Slovenia, Mongolia, Brazil and Finland. These cases indicate the benefits of providing learning opportunities and information/guidance within walking distance of learners' homes. The UNESCO Effective Literacy Practices Database (LitBase) provides many further examples of successful community learning centres. UNESCO has also set up an open platform to encourage networking and exchange among community learning centres in twenty Asia-Pacific countries.

Why community matters

Concerned with slow progress in reducing youth illiteracy, especially the persistent gender gap in literacy, UIL has initiated activities focusing on marginalised young people with little or no experience of formal schooling. Good practice examples of engaging young men and women in community learning centres are featured in a briefing note by UIL, *Community Matters: Fulfilling Learning Potentials for Young Men and Women*. Experiences from Bangladesh, Indonesia, Japan, Mongolia, Thailand, and UK are mainly drawn from presentations and discussions at the International Policy Forum on Literacy and Life Skills Education for Vulnerable Youth through Community Learning Centres in 2013. The main recommendation of this brief is to review policies and guidelines on community learning centres in order to facilitate the involvement of young people in community education, and to provide training opportunities for them to successfully participate in community education and development. It also recommended research on the impact of community learning centres to have strong evidence to recommend government support for these centres.

Another area of UIL's work is to build learning environments for all at local governance level through the establishment of the Global Network of Learning Cities. *The Beijing Declaration on Building Learning Cities* adopted at the first International Conference on Learning Cities in 2013 devotes



a full section to revitalising learning in families and local communities:

- establishing community-based learning spaces and providing resources for learning in families and communities;
- ensuring, through consultation, that community education and learning programmes respond to the needs of all citizens;
- motivating people to participate in family and community learning, giving special attention to vulnerable and disadvantaged groups, such as families in need, migrants, people with disabilities, minorities and third-age learners; and
- recognising community history and culture, and indigenous ways of knowing and learning as unique and precious resources.

The corresponding *Key Features of Learning Cities* indicate seven possible measures to support community learning. These features, which were piloted in several cities in 2013, are meant as a reference point for planning, implementing and evaluating actions to build learning communities.

In the medium-term strategy of the UNESCO Institute for Lifelong Learning (2014–2021), the Institute plans to establish partnerships with selected regional and national institutions to support the establishment of community

learning centres as one of the key deliverers of Youth and Adult Education.

“There is a broad consensus that community education has a significant role to play in building a learning society.”

The to do list

There is a broad consensus that community education has a significant role to play in building a learning society. What then needs to be done? Let us look at four main lines of action – government commitment, diversification of income, professional development and networking – which may enhance the role of community education.

Government commitment

Support is needed in a number of areas, most importantly institutionalisation of community-based learning centres by giving them legal status or official recognition. This helps in replicating the CLC model nationwide and in ensuring that centres receive funding directly from local and international partners. For this to happen, the centres’ mandate and management framework needs to be included in national educa-

tion and development policies. Such institutionalisation should not lead to over-standardisation. Flexibility in delivery of community education should be kept to address different contexts. In Thailand for example, government supports different types of CLCs: “the highland type of CLCs, the lowland type, CLCs in particular areas and CLCs that represent sub-district NFE Centres”.

Diversification of income

National and local government schemes to finance the activities of community-based learning centres is a basic condition to enhance the sustainability of these centres. Some form of income-generating activities by the centres themselves helps to supplement the income from government and/or external donor funding. Income can be generated by charging for community services, such as rooms to rent, catering facilities for weddings, and operating cooperative shops. Income generated in such ways should be used to finance diverse and affordable learning and development activities for local communities.

Professional development

Ultimately, the people who work at community-based learning centres determine their success or failure. However, the status of CLC staff in developing countries, such as adult literacy facilitators, tends to be low. Many have low educational qualifications and receive only token remuneration for their services (UIL 2013). In countries where the educators or facilitators of community education receive status and salary equivalent to primary school teachers, the activities coordinated by them tend to respond better to the learning demands of community members and thus attract greater participation. Motivated professionals supported by dedicated community leaders enjoy greater functional autonomy and deliver higher-quality services.

Networking

Linked to the previous point, there is a need to strengthen networking and experience sharing among community learning centres, both locally and internationally. At local level, associations of CLCs, such as those active in Indonesia and Nepal, or clusters of CLCs, as in Bangladesh, foster mutual learning and inspire community leaders and professionals to improve their work. Information and communication technology has great potential to support networking activities. Access to such technology in CLCs, especially for young people, can greatly enhance participation levels and contribute to community education and development. At international level, UNESCO has established an online platform for community learning centres in Asia-Pacific countries. As more centres participate, this platform is likely to provide a highly valuable resource for inter-cultural learning.

“A vibrant and warm learning environment built around community learning centres can strengthen the creation and reconnection of bonds among members of a local community and across communities.”

The humanistic vision

Article 6 of the World Declaration on Education for All adopted in Jomtien in 1990 sums up a humanistic vision of the linkages between learning, community and family:

“Learning does not take place in isolation. Societies, therefore, must ensure that all learners receive the nutrition, health care, and general physical and emotional support they need in order to participate actively in and benefit from their education. Knowledge and skills that will enhance the learning environment of children should be integrated into community learning programmes for adults. The education of children and their parents or other caretakers is mutually supportive and this interaction should be used to create, for all, a learning environment of vibrancy and warmth.”
(UNESCO 1990: 6–7)

While the current focus of the global education debate is on reviewing the progress made in reaching the Dakar Education for All goals and preparing for the post-2015 global education agenda, I find that the humanistic vision of Jomtien is still valid and relevant. A vibrant and warm learning environment built around community learning centres can strengthen the creation and reconnection of bonds among members of a local community and across communities.

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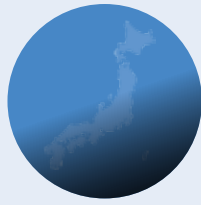
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About the Author

Rika Yorozu is Programme Specialist for Literacy and Basic Skills at the UNESCO Institute for Lifelong Learning (UIL). She provides support to developing and middle-income countries in Asia and Africa. Before joining UIL, she promoted regional collaboration in adult literacy programmes at the Asia-Pacific Cultural Centre for UNESCO (ACCU Tokyo) and at the UNESCO Regional Bureau for Education in Bangkok.

Contact

UNESCO Institute for Lifelong Learning (UIL)
Feldbrunnenstrasse 58
20148 Hamburg
Germany
r.yorozu@unesco.org
<http://uil.unesco.org>



Community Learning in... **Japan**

Cooking together





The end of World War II in 1945 generated extreme poverty in Japan. The central government established Kominkan, which turned out to be a good match for people's needs to learn new values and to improve their lives. During this period, popular activities at the Kominkan included women's empowerment, a better quality of a healthy life, income generation, and recreation activities. The Social Education Law, based on the Fundamental Law of Education in 1947, came into effect in 1949, when more than 10,000 Kominkan had been established. The concept of Kominkan is today to promote mutual learning and teaching and to support voluntary learning among local residents.

Kominkan is similar to a Community Learning Centre (CLC) in offering community-based non-formal education. The majority are established and managed by municipalities such as cities, towns, or villages. Most of the approximately 16,000 Kominkan provide space for activities and programmes for life skills, hobbies, and culture. A total of 244 million participants came to 473,000 courses held by Kominkan in 2005. Kominkan is generally located in an elementary school.

The other type of Kominkan are volunteer-based community learning centres, funded by local residents. These are called "autonomous Kominkan" and offer courses similar to the regular Kominkan. It is estimated that Japan has some 70,000 autonomous Kominkan, but no official figures at national level are available. The local residents can request and develop programmes they want to learn for their own purposes at the autonomous Kominkan.

“The Kominkan decided to create a space for parents and children to make friends, to exchange information, and to spend time together. The activity became known as *Manmaruchi*.”

Enzan Kominkan, located in northern Japan, is a small but active Kominkan. The latest activities are displayed on their Facebook page. Ms Yukie Matsui, a Social Education Officer, introduced “Manmaruchi” as a family support project in the Enzan district.

The Japanese economic boom in the late 1960s quickly changed the idyllic Enzan area. The original residents mixed with the newcomers of nuclear families or business commuters. The area saw a development of a growing disparity between the different resident groups. The newcomers felt alone because they had few friends to talk to about childcare and education issues.

The Kominkan decided to create a space for parents and children to make friends, to exchange information, and to spend time together. The activity became known as *Manmaruchi*. The word *manmaru* refers to “round and soft” in Japanese, and *maruchi* stands for “multiple and wider views of mothers”. Usually 10 or more mothers with children in kindergarten or elementary school participate in activities such as nail arts, confectionery making, household accounting and housekeeping, and preparation for elementary school.

One of the challenges facing the Kominkan is that participants come to enroll in existing classes but do not take the initiative to bring others or to suggest or develop other courses. The participants tend to see Kominkan as a provider and themselves as participants, or users of the service.

Another challenge lies in its official nature. Municipal funds pay for management and programme development. This means the Kominkan is accountable to the municipality, but methods are seldom shared among policymakers and researchers.

Another serious problem is a decreasing budget for social education, which includes Kominkan, libraries, museums, and community centres. These cuts are in contradiction to the declared policy of the Japanese government toward Lifelong Learning.

More information

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Author

Hideki Maruyama, Ph.D., National Institute for Educational Policy Research (NIER), hidekim@nier.go.jp



Community Learning in the... United Kingdom



My Neighbourhood, Our World Project,
Leicester Masaya Link Group, Leicester, UK

The Community Learning Innovation Fund (CLIF) provided grant funding from the Skills Funding Agency for 96 community learning projects across England to run from September 2012 to July 2013. The projects aimed to empower adults, particularly those who are socially and economically disadvantaged, to improve their own lives and those of their families and communities. Through new partnerships and a wide range of creative approaches, CLIF projects engaged more than 15,000 learners, many of whom were from groups that are among the most excluded and least likely to participate in learning.

1. ICICLE

The ICICLE (Inclusive Co-development and Implementation of a Community) project aimed to reduce digital exclusion for people with learning disabilities. It did so through the use of a co-developed multimedia learning platform, using images, video and sound clips to engage people who were otherwise excluded through difficulties with reading and writing.

“The project aimed to reduce digital exclusion for people with learning disabilities.”

The project focused on establishing the right combination of technologies with teaching and learning approaches. This would enable learners with various disabilities to identify individual goals, gain knowledge and insight from peers, teachers and volunteers, make plans together to achieve their goals and take steps to increase their active participation in their communities.

Of the 116 participants who took part, 44 were adults with learning disabilities, 25 were support and teaching staff and the remaining 46 were volunteer undergraduate students. Learners used the platform for goal setting and planning. They also built effective support circles to help them achieve their personal goals. The result was an improvement to their social and digital inclusion and their employability.

Support workers developed individualised community learning pathways with the learners, planned courses of action and created collections of online resources, which they shared with learners.

The use of multimedia allowed every user to communicate her/his preferences and interests, overcoming barriers often encountered by people with speech, language and communication challenges. The collaboration between learners and volunteer students was beneficial to all concerned and created opportunities for people with learning disabilities to form friendships outside their usual circles.

Nominated adults with a learning disability acted as 'Champions' and mentored their peers as well as presenting the project and their achievements to visitors and new staff. Tutors, support staff and volunteer students assisted participant learners with disabilities to work towards personal goals which were broken down into achievable tasks. The learners could assign each task to any of their online supporters for help, and experiences and progress were recorded in various digital media formats and added to the online profiles of the individuals.

The volunteers accompanied the learners in outings in their communities to gather material and information. This formed the basis for a website showcasing local opportunities and services available for people with learning disabilities.

More information

ICICLE Project in a Box: <http://bit.ly/1ndDGLg>
Rix Centre: <http://www.rixcentre.org/>; Contact: Andy Minion
(A.T.Minnion@uel.ac.uk)

2. My Neighbourhood – Our World

My Neighbourhood – Our World was a cross-generational community project which aimed to bring people from disadvantaged areas of Leicester together to explore identity and belonging in their own neighbourhoods and across the city. It also built an understanding of diversity and sustainability by connecting daily lives with wider global issues.

Workshops looked at how food contributes to health and wellbeing, who is involved in food from plant to product, and how the things we eat impact on the producers and our environment. The group also shared favourite recipes and food tips and discovered how food features in celebrations across cultures.

Learners were supported to develop a number of transferable skills, including teamwork and organisational and presentation skills, which they put into practice during their final showcase event – the Food Glorious Food Festival.

This dynamic day included displays and demonstrations, food tastings (from Leicester, India, Nicaragua and the Caribbean) as well as seed-planting, smoothie-making and other food-related activities which the learners helped to develop and facilitate. The event took place during Adult Learners' Week and provided an occasion for the participants to showcase what they had learned as a result of the project.

The project reached over 200 people of all ages who attended the taster sessions and the final showcase event.

To succeed, the project

- used Leicester's link with Masaya in Nicaragua to provide examples and case studies for the local to global links that are inherent in the programme;
- involved learners from the start in co-creating and shaping their learning;
- used a variety of teaching and learning methods including dialogue and critical thinking/debate on the issues raised in the sessions;
- enabled progression to community activism. It has been a springboard for participants to start to organise similar sessions and events in their communities.

More information

My Neighbourhood – Our World Project in a Box: <http://bit.ly/1sTbbHQ>
Leicester Masaya Link Group: www.leicestermasayalink.org.uk;
Contact: Claire Plumb (LMLG@leicestermasayalink.org.uk)

Author

Sarah Perry, Project Officer Learning in Communities, NIACE,
sarah.perry@niace.org.uk



Community Learning in... Afghanistan



The younger generation learn how to repair mobile phones. After some training in the Community Learning Centre, they can open their own small repair shop

During the last two years, DVV International and its Afghan partner, the Afghan National Association for Adult Education (ANAF AE) have re-established seven Community Learning Centres (CLCs) in different urban districts of Mazar-e-Sharif City, in the northern Province Balk, bordering Uzbekistan.

These centres were originally set up on community ground by UN-Habitat as District Community Forums (DCF s) in 1995 during the Taliban era. They were meant to serve community needs and to provide a safe-place for women to benefit from social and education programmes. The programmes mainly focussed on literacy education and work opportunities, supported by small loans for illiterate women.

The DCF s operated a printing press, a taxi service and some act as health posts in times of urban development. After 2002, the UN HABITAT program ended. The DCF s were forgotten for years but managed, somehow, to continue some small activities with very limited resources and limited organisation capacities.

The new Community Learning Centres are deeply rooted in the fight against poverty. The centres promote skill and competence development for disadvantaged groups, empowerment, social change and new life opportunities.

With around ten million illiterate adults, literacy education, especially for women, is still crucial. Despite the success in building up the current Afghan education system, access to education is still a problem. At present well over 30% of children are not enrolled in school, most of them young girls. School education lacks qualified teachers. Less than 3% of the population have completed a formal vocational training. Access to higher education and vocational training is still limited. The future of the country critically depends on the training opportunities and the qualification of the younger generation. More than half the population is under 25 years old, their unemployment rate is high.

The number of school graduates will increase to about 500,000 in the coming years, but there are still insufficient vocational training opportunities. Young people that could make important contributions to economic growth lack new knowledge and skills.



Young women from traditional families find a safe place to learn in the Community Learning Centre and can actively take part in the literacy classes

“The objective here is to widen participation in education, as well as to increase educational chances by relevant community-based offers that develop skills and also provide an important bridge in the transition from school to university education or employment.”

The new Community Learning Centre concept takes this into consideration. The Community Education Programmes in Afghanistan still address the interests and needs of the traditional learners, but the education needs and challenges of the younger generations in these urban communities, especially of girls, have changed.

The objective here is to widen participation in education, as well as to increase educational chances by relevant community-based offers that develop skills and also provide an important bridge in the transition from school to university education or employment.

Complementary programmes support school education. More young people from the urban communities now want to join universities. Just recently, in one of the CLCs, 68 out of 90 learners who joined the preparation courses for the university entry test got the highest scores in the city.

The education programmes offered at the centres improve the opportunities of the younger generations in urban communities. It helps them to get a start in working life and it

supports their employability through IT and English language courses, offering technical qualifications, as well as business and office skills.

The centres provide the local infrastructure and resources for social development through community-based education. They make a key contribution to Lifelong Learning in a very comprehensive manner (informal, non-formal, formal). They also strengthen capacity building for social change and participation. Many of the young learners participated in the recent elections and now expect stability and change.

Community education, as ANAF AE does it, is a way for people to enhance their lives through learning and collaboration. The new community learning concept emphasizes increased involvement of parents, businesses and local NGOs to become partners in addressing educational and community concerns. For example, the owner of a local mobile phone repair shop provides practical technical trainings in one of the centres. Women's groups meet and discuss women's rights.

The cooperation with the parents and the families is the strength of the successful education programmes. Parents and community elders influence the quality of the education programmes. Literacy programmes are provided free of charge. Most of the education programmes are supported by the families through the payment of moderate fees. This is contributing to the sustainability of the centres.

The number of learners from different generations is increasing, with the expectation of up to 14,000 learners during 2014. This will definitely influence the social transformation of the communities.

Another part of the new concept includes the suggestion to develop the centres as a hub for various community services. In particular social, basic health, vaccination and food distribution programs are on the list. The centres can also function as a platform for cooperation between governmental institutional and NGOs, offering a range of services within the community.

More information
www.anafae.af

Author
Wolfgang Schur, Project Coordination Afghanistan,
DVV International, wolfgang.schur@online.de

Do you dare to discover Afghanistan up close and personal? Turn page...





Photography
by Jawad Hamdard Kia

The other side of Afghanistan

Photo reportage

Young women want to study. English is a language that opens doors to IT knowledge and global know-how.



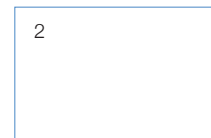
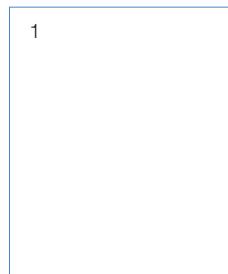




1 / Younger generations like to participate in education courses. Their perspectives on life are much different from 10 years ago.

2 / Waiting for the education programmes to start. Young boys meeting outside the Community Learning Centre on the outskirts of Mazar City.

3 / Producing yarn for carpets is part of the income generating programme that benefits groups of women from poor families.





4 / The community forum is a popular place. After school, youngsters join the education programme to improve their knowledge.

5 / Literacy is still a huge problem in the countryside and among poor urban families. Mothers and young grandmothers play an important role, motivating for more education in their families.

4

5





6 / The Community Learning Centres serve different needs within the community. Income generation activities for women are part of the programme. Women produce carpets in groups and participate in the literacy courses.

7 / The economy in Mazar-e-Sharif is booming. New computer and IT knowledge opens new opportunities for the labour market. Community Learning Centres provide a wide range of programmes for beginners and advanced learners.

8 / Women from traditional families produce noodles which they sell in their neighbourhood.



6	7
	8



9 / Completing a school education is so important. Complementary lessons, especially in science subjects, help one to successfully finish school and go to university or get employment.

10 / The Blue Mosque – the tomb of Ali, son-in-law of Prophet Muhammad – in the northern part of Afghanistan is a famous place for pilgrims. The white doves are a symbol of peace and sanctity.

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Artists of this issue

Jawad Hamdard Kia

Photographer



Adult Education and Development: What were you looking for when taking the photos?

Jawad Hamdard Kia: Being a student myself some years back, I have personal experiences from the challenges of the education system in my country and about how education can contribute to individual change. The level of the education system is one thing, for me education is also a very individual process. My focus was to catch these individual moments, where students enjoy and take their future in their own hands. I look for a set of common components that create beauty and a message together.

Why did you choose photography as your means of expression?

I want to contribute to show the other Afghanistan, most parts of the world only see pictures of tragedies. This of course has been part of Afghan society for decades. At the same time, the dreams and especially the wishes of the young generation are different. People should know about and understand these hopes. In general, I am trying to show the subject that creates its own beauty, while I seek to connect the viewer with the subject and create a value for others. I believe that language, words and stories cannot always show what I hope to share with others. I illustrate ideas within an image, using accurate and complete information. When it works, it is a truly beautiful act of bringing people together.

Jawad Hamdard Kia was born in 1986 in the Urozgan province of Afghanistan. He now lives in Kabul.

Jawad graduated from Daqiqi Balkhi High School in Mazar-e-Sharif in 2004 and he then obtained a BA in Agriculture from Bamyán University, and an Associates Degree in computer science from Erfan Institute of Higher Education.

Jawad has worked with a variety of non-governmental organisations, mainly in the fields of education, media, election, development and social justice. He recently started working with the Afghan National Association for Adult Education (ANAF AE) in Kabul.

Since Jawad began photography in 2004, his works have been published in magazines, newspapers, calendars, and websites such as BBC and Kabul Press. He is a member of the Afghan Photography Network and 3rdeye Afghanistan.

Contact

mj.hamdardkia65@gmail.com
<http://jawadforchange.wordpress.com>
<http://www.afghanphotographynetwork.com/jawad-hamdard-kia>

Singing the community song



Merrian Piquero Soliva
Media Production Specialist
Philippines

Abstract – *Can a music group embody the spirit of a community? Perhaps this ethno-reggae band is a good example of what happens when music meets community. For a while they managed to capture the ears of their contemporaries, only to disappear into oblivion. What happened?*

Rewind

The last time I watched Diwata... Anak ng Tribu perform was sometime in 2001 at Bistro Tagbilaran (the former Zoom Disco). Many have been asking where they are now. Others are just a bit curious to know if these guys actually did exist. I assure you they did. Let me bring you back along memory lane leading to the enchanted path where they once existed.

If you are talking about congresses at the grassroots, organisational activities, fund raisings at a school or an advocacy of some sort, these guys were there. They performed not just for fun but for a cause. Their prime objective was to educate the adult population through cultural presentation, and to bring the community together. Literally, they made the rhythmic beats of our province back in the day.

Who are they?

Diwata (which means 'spirit' in English) anak ng tribu (child of the tribe) – was the first ethno-reggae group of Bohol in the late 1990s. Why they decided on such an outlandish name was an enormous enigma at the time.

DIWATA's genesis did not include anak ng tribu. The suffix was only added once the group formally had undergone a ritual from the Higaonon Tribe in Bukidnon, Mindanao.

At first Diwata was just an acronym for Django Valmores, Waway Saway and Tatting Soliva, three troubadours from Mindanao busy plying their trade of art works and indigenous



Diwata... Anak ng Tribu's rehearsal for the Farmers' Congress Concert

crafts. They were not what you would call “typical” sellers because every time a customer wanted to buy one of their products, they provided a brief introduction to it, down to where it came from and its uses.

When they were at University of the Philippines' Sunken Garden, Diliman Campus in 1992, they got the chance to jam with musicians who were great supporters and advocates of indigenous world music. When Edru Abraham's members of KONTRAGAPI (*Kontemporaryong Gamelang Pilipino*) hung out with members of Diwata, they were asked questions concerning their identities and affiliations, what their interests were, and what causes they stood for.

This encounter encouraged them to coin the group's name “DIWATA”, taken from the first syllable of their respective names.

Fast Forward

When they went to Bohol province it was neither an accident nor a coincidence. They went to take part in the Sandugo Festival Trade Fair in 1994. Besides, Tatting's maternal and paternal roots were from Loay and Antequera, Bohol. This made the province another place to stay. When a development worker (Egay Dy) of the Community Awareness and Services for Ecological Concern (CASEC) invited them to support the cause by bringing empowerment through music – they were immediately interested. For them, volunteering was a noble task.

DIWATA's first stage performance was at Larena, Siquijor in 1995. They played with Bohol's Bagong Sibol (composed of young Boholano musicians whose music supported environmental issues and youth advocacy).

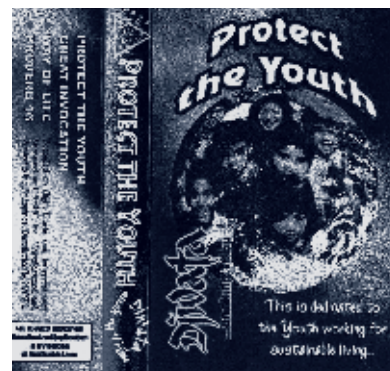
After a while, Django decided to go back to Boracay where he lived and had settled with a Belgian wife who was working with an international non-profit organization. Tatting stayed in Bohol and explored another field of craft with an NGO. He became a resident artist under the research department of Community Awareness and Services for Ecological Concern. Waway was determined to go back to his tribe (Talaandig) in Bukidnon, Mindanao. He did so after an on-the-job training workshop on terra cotta, visual arts, hand-made paper making and macramé with Tatting as his mentor.

New breed

It was in the second quarter of 1996 when Bagong Sibol was merged with Diwata... anak ng Tribu. This is also when their journey towards people empowerment began. They became the cultural arm of CASEC, bringing Adult Education through music. The role of this group became very significant, especially in supporting ecological preservation and rehabilitation. Hearing their music was a therapy of some sort. But most of all it offered a direct path to the youth and the grassroots. Their medium is very effective for it aims at both the heart and the mind.



Tatting Soliva plays the dombek with the late Danny Borbano on lead guitars during the Freedom Album studio recording



Label of EP (Extra Production) recorded album on cassette tape format

Adult Education through music produces a positive impact on the listener. It enlivens their awareness on their respective role towards ecological conservation, preservation and rehabilitation.

To get their message out Diwata worked hard and diligently. All their efforts paid off, in the end they became the most sought after group of their time.

If you were fond of exploring gigs for a cause at that time, you likely witnessed these cool guys perform. Perhaps you're one of those who nodded your head and thumped your feet on the ground. Probably you relished the message of their lyrics. Their kind of music was simply irresistible – they were the first group in the province who popularized ská and reggae beats. They were also among the first who introduced so-called “world music”.

Reaction

The crowd was not as friendly as you might have thought at first. Most people were somewhat repulsed by their kind of music. They found it weird and eclectic. It took time before the crowd gradually acknowledged their genre and their purpose.

In 1997, their first album, “Buhay at Kultura” (Life and Culture) was released. It is a mixed genre record – with rock, slow rock, jazz, pop, new age and world music thrown in.

In the following year (1998) – an Extra Production (EP) Album was made as a sound track for the International Summer Youth Work Camp (ISYWC). It was called “Protect the Youth.” Also this album offers a mixed genre of pop, reggae and world music. ISYWC attracted youth organizations worldwide from Ghana, Africa, Germany, USA and the Philippines – Bohol, Davao, Bukidnon, Leyte and Manila.

In the last quarter of 2000 they released their first reggae and ská album, “Freedom”. Then, in February 2001, they

recorded their fourth world music album; “Back to the Roots.” Both albums were officially released at Bistro Tagbilaran in March 2001.

The influence they had on the community and on the music scene was immense. Diwata ... anak ng Tribu thrilled and encouraged Boholano bands to come out in the open with original music straight from the heart. One of their unforgettable events was the 10-hour concert “Buntagay ‘ta Bay” (‘til morning) in 1997 at Bohol Cultural Centre. Local bands from the province participated with their own original compositions. Another memorable moment was the Woodstock concert at the CPG Complex in 1999, organized by Atoy Torralba.

Where are they now?

They came, they ruled, they disappeared. Where are they now? Why did they quit at the height of their fame and influence? Did they disband for the same reasons as so many other bands, i.e. internal fighting, or did they grow apart? Or perhaps they left the party when everything was at its best, in order to explore and enjoy life? Let's have a look.

Webner Paul Remolador (*front man, vocals and rhythm guitars*) was once connected with CASEC (an NGO) – spear-headed the Heifer International Project based in Leyte and sometimes did some gigs with Cebuano bands. He is now married with kids and does some online work at home in order to focus on his family.

Joener Comahig (*bassist and back-up vocals*) popularly known as Ø.N.E. is now connected with one of the country's largest gas industry companies.

Arcie Ybañez (*rhythm and back-up vocals*), joined the group in 2000 is today with Bodoy of Jr. Kilat (a local band) and works as a part time college instructor;

Reigel Torrevillas (*drums and back-up vocals*) is happily married to his long-time girlfriend and currently based in Dubai with their two sons. Reigel is busy creating new compositions and has done some gigs in Dubai with his new group but has a day job as a licensed nurse;

Egay Dy (*indigenous instruments and lyricist*) is now at Candijay, Bohol – manning the Institute for Continuing Non-Formal Adult Education (ICONE) and still active as a development worker;

Gilbert Ampoloquio (*keyboardist*), now resides at Sierra-Bullones with wife and children, he's into organic farming and manages a small convenience store;

Tatting Soliva (*percussionist, back-up vocals, kulintang, flute, digeridoo and other indigenous instruments*) is now a registered social worker and has worked as a community social worker officer at the Local Government Unit of Corella, Bohol. He is still into advocacy and volunteer work. He is the creator of Tadiyandi Arts (a collective artist group based in Bohol) and happily married to this writer;

Danny Borbano (*lead guitarist, trumpeter, composer, arranger and the musical director of the group*) is now in heaven. He joined the Creator January 23, 2003.

Diwata ... also supported various artists in their early formative stages: Engr. Elmar Batuan, Engr. Dick Torrefranca, Rolly Piquero, Benjie Culpa, Jose 'jotrav' Traverro, De Paz – Eddie, Kulas, Roger and Bernard, Henry Jumawid, Raul Castro, Andrew Gomez, Arnulfo "lokenz" Vergara, Glenn Dagdayan, Florante Anunciado, Lino Guzman, Rene Balbin, Tito Gambuta, Waway Saway and Django Valmores.

Legacy

So, why DID they break up? Many bands come and go, some last longer, others are short-lived. But Diwata ... anak ng tribu never came to this point. They may have had different reasons at the back of their minds, but they never disbanded. Rather, they live their lives along the paths life has led them. They might still be anticipating the day when their roads will cross again. On that day they will bring the heat and beat back to the stage, perhaps in tribute to Danny Borbano. As the great Lebanese essayist, novelist and poet Kahlil Gibran once wrote: "Music is the language of the spirit. It opens the secret of life bringing peace, abolishing strife." I hope that Diwata's music will live on in our hearts and their existence cast a blueprint in all our memories. Their contribution of advocating Adult Education at the grassroots level provided means for others to build on what they have started. There are many musical groups now who are following their foot-

steps and some are contemplating getting active in Adult Education and community causes.

As a matter of fact, the community needs a new approach in spreading advocacy to have a greater impact among the young. As Diwata showed, music, and learning through the lyrics, can ignite the spark that leads to change. Through music, learning can be achieved by any means and forms, wherever people are living life with a purpose.

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About the Author

Merrian Piquero Soliva, PhD, is a Media production specialist and Electronic extension coordinator of the Agricultural Training Institute-Regional Training Centre 7 in Central Visayas, Philippines, the extension and training arm of the Department of Agriculture. She has been a Research Coordinator of CASEC. An active advocate of Adult Education, she has also worked as a part-time college professor.

Contact

ATI-RTC 7
Cabawan District, Tagbilaran City
6300 Bohol, Philippines
meitatts@yahoo.com
meitatts@gmail.com

How the Batwa came in from the cold



Venant Nyobewe
National Commission for Higher Education
Burundi

Abstract – *The provision of education should be based on the wishes of the people who will benefit. This is why this presentation is focused on the right to education of minorities and on adult literacy. The aim is to produce citizens who know their rights and duties. The two themes are drawn from best practices as recommended by the network of indigenous Batwa associations in Burundi. Strategies for implementation of these objectives should take account of the socio-economic context in which these minorities live.*

As Gorgui Sow says so well in his article *Literacy in Africa: It's in our own hands*, “a democratic and egalitarian Africa will be made from well-educated African citizens, aware of their rights and responsibilities” (Sow 2013). It is a reference to the right to education, proclaimed in the International Covenant on Economic, Social and Cultural Rights.

The Batwa community in Burundi is today a concern for the defenders of human rights. They need to be supported. Is it possible that in this era, our twenty-first century, their expectations may be considered in order to help them emerge? What is the role of education in meeting their expectations, their integration and their participation in political life? The current primary school reform in Burundi tends towards full free education for all children until the age of 16, including children from minority communities. But what about adults?

The Batwa of Burundi: an excluded minority

Who are the Batwa and what is their lifestyle? Why should the Batwa community be a concern for us? To understand that you need to know who and what the Batwa are.

The Batwa are thought to be the original inhabitants of the forests of the Great Lakes region of East Africa bordered by Burundi, Kenya, Rwanda, Uganda, Tanzania and the Democratic Republic of Congo. They are part of a larger group of people living in the Central African forests commonly known as “pygmies”.



Batwa women carrying some clay pots, products of their traditional activities: pottery is now being challenged by modern utensils made out of aluminium

In Burundi, the Batwa are full citizens; they can enjoy all the rights of citizens. That is, at least in principle. Unfortunately, according to Elias Mwebembezi, a missionary in Africa, they are landless citizens. They are mostly poor and disadvantaged, living on the margins of society. They are estimated to be 2% of the total population and are a real social minority who until recently was despised and marginalised.

“The Batwa are thought to be the original inhabitants of the forests of the Great Lakes region of East Africa bordered by Burundi, Kenya, Rwanda, Uganda, Tanzania and the Democratic Republic of Congo.”

Their poverty is due to a lack of land, making it hard to get enough food, money for clothes, housing and medical treatment. They are despised because they are considered to be a socially inferior class, comparable to the pariah castes living on the Indian subcontinent.

Traditional society did not allow eating, drinking or even marrying the Batwa, though they are full-fledged citizens. They are marginalised as well as excluded from all spheres of society, from its organisations and institutions. They have

never received allocations for better health, for the education of their children, nor other social or political benefits. They are left with the impossibility of coping with the challenges of current realities.

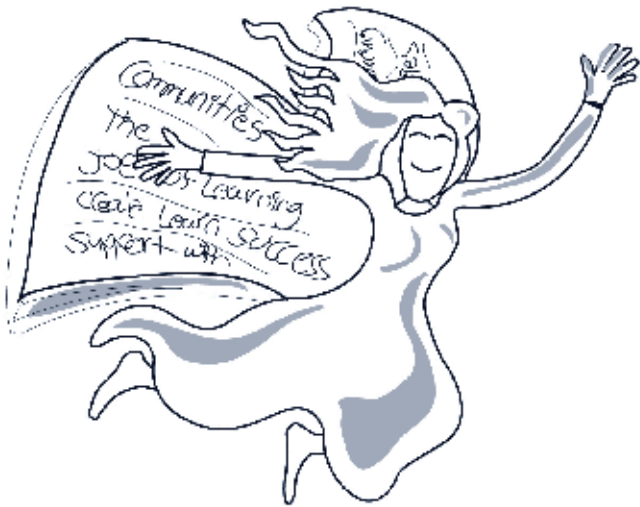
Fighting back

However, it is a community that is already aware of its situation. They protest against exclusion, of which they are historically victims, and no longer want to remain marginalised and forgotten. It is in this context that their association, named UNIPROBA (Unite for the Promotion of Batwa), was established in 1999. Without much ado, the President of UNIPROBA, Senator Vital Bamberanze, said in 2012 that the Batwa community requires more considerations. This was on the occasion of the celebration of the International Day of Indigenous Peoples.

In the field of education, 3 Batwa are already graduates of higher education, 10 others are still in university and 20 graduates of secondary education have been recognised.

Expectations of the Batwa community: education in democratic values

The expectations of these people converge towards their integration into public life. To achieve this, the main strategies advocated include supporting the education of children belonging to minorities, adult literacy, economic empowerment



and education rights of minority populations. It is clear that the government has already anticipated Batwa expectations. In fact, they have begun to realise the need to do something for them. This is why the Constitution of Burundi provides for the appointment of three Batwa who currently sit in Parliament.

Education of children belonging to minorities

This has led to a strong demand for schools to increase staff with immediate effect since almost all children go to school. Efforts are being made to meet the Millennium Development Goals for universal education by 2015.

The free primary education reform includes the Batwa children. Even though they were forgotten for a long time, they no longer live in the forest as in the past. Today they manage to build their makeshift homes in the same administrative units as the rest of the population.

The most affluent in the community practice animal husbandry and agriculture. This integration leads them to gradually settle and then have access to school. They share the school benches with other children their age without difficulty. The only obstacle remaining is poverty, manifested by lack of food, lack of hygiene and the problem of clothing, even if school is free. Poverty is today a real threat leading to school drop-outs.

Primary education is free in Burundi. Still, some of them abandon school. However, this phenomenon is not unique to Batwa children. Support for the education of children belonging to minorities has been a reality for nearly 10 years.

Adult literacy and education in democratic values

Aside from the education of children, another strategy needed is for adult literacy. This strategy is the most important of all because it goes straight to the point without having to travel

the long distance to school. It can be organised at each administrative base, close to home. It is the best method to apply to face situations of mass illiteracy. According to Bhola, "literacy is the ability to read and write in a mother tongue or in a national language when cultural and political realities require it".

"The goal of literacy is not the skill itself, but what it can be used for."

This is easy in Burundi because all members of the population communicate using one native language, Kirundi. It is an opportunity not to be overlooked.

Adult literacy attracts much more attention when it deals with an active population. The goal of literacy is not the skill itself, but what it can be used for. A literate population can contribute directly to the building of society and the development of the entire nation. Seen this way literacy is a national asset, not a costly programme.

The literacy sessions should focus on topics related to integration into economic life and education in democratic values, because the objective is the fight against poverty and for democratic emancipation.

The effects of education on the lives of the Batwa

There is a minimum of instruction which needs to be acquired in order to be able to integrate into institutions and participate in political life. Bhola sees that basic education is a source for objectivity and for the formation of personal opinions. It enables logical analysis and the ability to think abstractedly. It helps create a sense of history and the universal. That is what it takes to fit into the stream of life. That is what is sorely lacking in someone who has always been the object of exclusion and contempt. When you are on the outside, you fail to integrate into institutions and participate in political life.

Education frees the individual from feelings of inferiority and a relationship of dependence and servitude. It bestows a new status and new horizons are opened. From this perspective, adult literacy goes hand in hand with poverty eradication, the capacity building of women, the guarantee of a healthy lifestyle, food security and promotion of the means for livelihood.

The very process of literacy gives the feeling that a world has arisen where all social groups, all individuals have something in common, beyond differences in economic status. We can definitely say that education gives birth to democracy as well as to equality of circumstances.

This is what the representative of the Office of Human Rights in Burundi, on the occasion of the International Day of Indigenous Peoples in 2012, referred to as the concepts of awareness of their situation and the evolution of attitudes. This was also a recognition that the progress already made in favour of the Batwa is sensible. The Government now has to implement the policy of integration and ensure that the necessary means toward integral development are in place.

It is clear that education is the starting point for any programme that wants to implement democratic ideals for sustainable development. All uneducated people are impervious to development. For the Batwa it takes a combined effort. The Batwa community, the policy makers and representatives of the international community involved in the defence of human rights must join forces. This is the only way to reach emancipation and the possibility to enjoy civil rights.

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About the Author

Venant Nyobewe is a historian by training. Most of his career has been devoted to education, first as a teacher, then as an administrative officer, then as a policy-maker. He has been Director General of basic education and then Chief of Staff at the Ministry of National Education. Post-graduate training in human rights and peaceful conflict resolution allowed him to become more familiar with the topic of education from the perspective of human rights.

Contact

BP 1990
Bujumbura
Burundi
nyobewevenant@yahoo.fr

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Learning health in the Venezuelan Amazon



Jorge Antonio González Carralero
Association of Educators of Cuba
Cuba

Abstract – *The Cuban literacy method Yo, sí puedo [Yes, I can] was used to connect to more than 100 indigenous communities in the Venezuelan state of Amazonas with a health and literacy campaign. Using the methodology of this alphanumeric programme the campaign promoted community health education. This raised the awareness about how endemic diseases such as malaria, dengue and acute diarrhoeal diseases are spread.*

The Misión Robinson Literacy Campaign in Venezuela began on July 1, 2003. Cuba was present through the implementation of *Yo, sí puedo*, a method created by the doctor and literacy advocate Leonela Inés Relys Díaz, professor at the Latin American and Caribbean Pedagogical Institute (IPLAC). Of the 24 states of Venezuela, Amazonas was the last to be declared free of illiteracy. It has an indigenous population of 93.3%. There are 19 ethnic groups in the territory. The largest groups are the Piaroa, Yanomami, Curripaco, Ye'kuana, Yeral, Werekena, Jivi, Piapoco and Arawaks.

The cultural advocate

The communal organisation of indigenous peoples of the Amazon state is very similar in almost all ethnic groups in the region. It consists of a captain (known in other parts of Latin America as Cacique), the highest authority in the community; a wise shaman who applies knowledge of traditional medicine and religion and is a cultural advocate responsible for all activities related to the maintenance of the cultural traditions of the ethnic group, as well as education and preservation of the indigenous values of the people.

The cultural advocate was thus a very important link to consider when selecting personnel to serve as municipal coordinators and supervisors of trails or river junctions in the process of dissemination throughout the state.

This was done firstly because they are people who are generally very well prepared to serve as cultural advocates



Yo, sí puedo, a Cuban literacy programme

for a community. Secondly, because in addition to the Spanish language, they are also masters of the dialect of their community and other dialects of neighbouring tribes, allowing them to be extensively trained in programme methods in order to prepare facilitators to work in multi-ethnic and multilingual environments. And thirdly, because these are people who are highly respected by their peers within their own ethnic village and in their different communities.

The huge challenge

Access from the municipalities in the jungle to the capital cities of the state is difficult. The only access is through navigating the Orinoco river or by air. But that is not the only challenge. The local structures that provide education are unreliable; there is a lack of medical and hospital care, and there is little or no health education in remote and inaccessible communities. Taken together, all these constitute formidable challenges for anyone wishing to provide literacy classes in the region.

The response of the Cuban team was a strategy of developing indigenous cultural advocates to disseminate the literacy programme *Yo, sí puedo*, based, among other aspects, on methodological training and activities for supervisors and facilitators.

In the first stage of diagnosis the main weaknesses, threats, strengths and opportunities at play were defined;

they became work priorities to ensure retention of learning and therefore the success of the effort.

The serious problems identified with community health included the ignorance of basic hygiene, the high infant and maternal mortality rate, the consumption of water from the Orinoco River contaminated with faeces, the deficiency of sanitary latrines in many of these communities, as well as the various endemic diseases that plague the region. All these things prompted the need to familiarise people with the issues and promote community health education in almost every session of the literacy programme when people met.

The programme consists of 65 video classes in which the tele-teacher conducts learning through the alphanumeric method. It relates numbers which are known with letters which are unknown. The flexibility of its delivery allows the incorporation of issues of education and advancement of health in order to evaluate the alternatives that enable solutions to common health problems of the indigenous community.

Going to class

In Teleclass #8 there is an introduction to the vowel “i”. The tele-teacher uses the word FAMILY, from the sentence: The family and its importance to life.

In the class meeting session they try to analyse concepts such as prevention, hygiene, health and disease.



Graduation of the patriots

Teleclass #17 deals with the study of the consonant “c”. It can be treated like Vitamin C and related to the diet for the community as well as talk about the intake of vitamins and care of the environment.

Teleclass #34 raises the study of the consonant “ch” with an analysis of the word MILK [LECHE] through the sentence: Breast milk is the most complete food; it protects children from diseases: colds, diarrhoea and infections. The analysis allows the group to speak about the importance of eating well-cooked food and use clean water as well as starting a project on constructing sanitary latrines in the community. This prevents the constant rains from depositing faeces on the floor of the Orinoco river, where water is taken for human consumption.

The Cuban programme *Yo, sí puedo* is itself flexible enough to allow for an exchange between facilitators and students that can be effective from a bilingual and multi-ethnic point of view. This enables the development of a glossary of terms specific to the different dialects with words to be used by facilitators in meetings sharing the promotion of and education for community health.

Learning the words

Abuje: Insect which bites and provokes itching and different allergies and infections.

Ají: Variety of very hot pepper and fundamental element in indigenous foods like the famous *ajicero*, a dish made with

ají and fish. In addition it is used in home remedies for different ailments.

Atol: Drink made with corn flour, very nutritious for children.

Auyama: Pumpkin, a fruit that provides precursors to vitamins D and A, very important for children.

Bagre: Tasty fish with few bones, abundant in nearly all the rivers of America, rich in protein, calcium, phosphorus and fat-soluble vitamins.

Caraota: Beans, a food that provides vitamins and minerals for the diet.

Casabe: Cassava. Main food of the indigenous peoples.

Chamán: Shaman – the sage among the indigenous people.

Chigüire: The largest rodent in the world. It lives on the banks of rivers and its meat proteins are highly appreciated by the various indigenous peoples.

Conuco: Family orchard in rain-fed land where secondary fruits are grown which stem from cassava or cultivation.

Danto: Tapir, a mammalian species used as food for indigenous communities and which is now endangered, so we must protect it.



The classroom environment

Mañoco: Cassava flour widely used by the indigenous peoples as a thickener for soups or other foods.

Sancudo: Mosquito, among which is the *Aedes aegypti*, the agent for transmission of many diseases such as malaria and dengue hemorrhagic fever, among others.

Yucuta: Mañoco diluted in water; horchata. Beverage made of cassava powder and water supposed to have medicinal properties and refreshes digestion.

The success

3049 citizens became literate through the programme, of which 322 continued to the sixth grade and achieved the Misión Ribas (Higher Secondary Education).

Parallel to the literacy programme community projects such as computer literacy in La Esmeralda, Alto Orinoco, lectures on the development of health education and prevention of endemic diseases in Watamo, Tama Tama, Acanaña, Laja Lisa, Topocho, Platanillal, Buena Vista, Gavilán, and the construction of sanitary latrines in the communities were pushed forward.

Creating teams for the protection of community health enabled the linkage of the educational process with the health mission *Barrio Adentro* and the socio genetic research study *José Gregorio Hernández*, put into effect in the most remote corners of the Amazon state and throughout the country by physicians from Cuba and Venezuela.

Yo, si puedo is a successful example of how to accomplish literacy and health education programmes in remote and indigenous settings. It is a flexible method, well tested, and successful because of the cultural understanding it is built on. As Martí said: "After being born on this earth, every person has the right to be educated and, in return, the duty to contribute to the education of others" (Martí 1963).

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About the Author

Jorge Antonio González Carralero holds a degree in Education, specialising in Biology and has a Master of Science in Education. He works in Education in the municipality of Puerto Padre in Las Tunas Province, Cuba. In 2007–2009 he served in international cooperation in the Amazon state of the Bolivarian Republic of Venezuela where he implemented a strategy for the recruitment and training of indigenous cultural advocates for a literacy campaign.

Contact

Asociación de Pedagogos de Cuba (APC)
Dirección de Educación
Puerto Padre, Las Tunas
Cuba
jagonzalez@pp.lt.rimed.cu

How growing beans made all the difference for the people of Mfou in Cameroon



From left to right:

Martial Patrice Amougou
University of Yaounde I
Cameroon

Bienvenu Habit
University of Yaounde I
Cameroon

Abstract – *Looking at rural development efforts, it is clear that in most regions in Cameroon, especially those of the Central Region, living conditions are not improving. For many years development focused on income-generating products for export, neglecting other agricultural products that could substantially improve local living conditions. Inspired by the practices of bean cultivation in the western part of Cameroon, and due to considerable revenue which the farmers brought in, the Non-Governmental Organisation (NGO) CHASSAD-M wanted to introduce this type of cultivation into the agricultural methods of the people of the Central Region, notably in the Mefou-Afamba subdivision in Mfou.*

In the world today, poverty is more prevalent in rural than in urban areas. Two-thirds of the people in the world who suffer from malnutrition are farmers. Three quarters of the people who must survive on less than a dollar a day are in rural areas.

In rural areas there are needs in health, education, communication and environment. Education is a key factor in reducing poverty and inequality and fostering citizenship and good governance. The social environment also poses threats such as the abuse of alcohol, and the lack of access to drinking water. These are some of the problems that confront the rural population every day. Mfou, a part of this rural environment, is no different.

When the NGOs came to town

The political transformations introduced in Cameroon in the early 1990s encouraged an explosion of NGOs. From 10 in 1990, their number is estimated at 600 today. A list of NGOs identifies some areas of intervention: the advancement of women, community development, popularisation of techniques for the protection of the environment, the structuring of the rural world – to name just a few. Three factors allowed for the proliferation of these NGOs: the liberalisation of the political landscape which introduced the freedom of association, the willingness of donors to directly reach the grass-roots and, finally, the reduction of poverty.

To explain the emergence of NGOs in rural areas we must look at it in the context of the rapport between the State and the People as regards development. In the recent past there was talk of the Welfare State, where development was conceived of as being the sole responsibility of the State. This development was not sustainable because it was desired and delivered by actors who did not totally comprehend the needs of the people. It did for example not necessarily make the people participate in their own development.

In addition, donors wanted to create other ways to deliver assistance to rural populations, since up to then aid was funnelled through state channels. The results of the state method were not convincing; a great part of the aid was diverted or used without any attention being paid to the results. Because of their specialisation, NGOs appeared to be an efficient link to help people.

Despite a few bad apples (non-completion of projects, disputes arising from the provision of funding, fictional structures), there are those NGOs who remained faithful to the mission of promoting development alongside the State. Many of these have focused on agriculture in the rural areas, with the aim to strengthen the livelihood opportunities of rural communities.

Taking stock of the challenges

On August 31, 1991 a seminar was organised in Mfou in order to identify the socio-cultural and economic barriers hindering the development of this rural area. The massive participation of farmers was a clear sign of the people's willingness to take charge of their own destiny. The seminar was an initiative of Madame Elisabeth Atangana, founder of the Union of Community Groups of Esse (UGCE).

Following this meeting, the following problems were identified:

- Health coverage needs;
- Isolation of the people;
- Absence of education and practical training in agriculture;
- Precarious habitat;
- Abuse of alcohol.

Faced with these difficulties, a temporary solution was adopted: the establishment of a platform for reflection. After 12 months of deliberation, a structure was created proportional to the problems which had been identified. It was named *Chaîne de Solidarité et d'Appui aux Actions de Développement Durable de la Mefou (CHASAADD-M)* [Chain of Solidarity and Support for Actions of Sustainable Development of Mefou].

After a first unsuccessful experiment conducted in Mbalmayo on the possibility of cultivating beans in the Central Region in 1987, a new distribution campaign was organised, now with the beans dipped in acetic acid to prevent their direct use by farmers. This time, the harvest that followed gave great satisfaction to the farmers who then decided to

engage in the cultivation of beans. The question now became how to build on this success.

A 3-stage approach

Three main tracks were developed. The first focused on training, the second on marketing, and the third on the prizes for excellence awarded to the best farmers.

According to research, the productive sector is both the main engine of growth and an important source of jobs in the fight against poverty. For developing countries, investing in the training of farmers provides significant economic and social benefits. Training can enhance the skills of farmers to increase productivity. Training is effective when it is an integral ingredient in an overall improvement in the situation of the farmer.

CHASAADD-M developed two types of training: centralised training and decentralised training. In the context of centralised training, thirty endogenous facilitators were trained to go back among the people. This training focused on topics related to agricultural crops grown by farmers.

Decentralised training, meanwhile, allowed for the demonstration of practical cultivation techniques to farmers. It was concerned with new techniques for bean production.

Table 1 – Distribution of farmers according to the number of training sessions received between 1990 and 1995

Bean growing season	Farmers	Number of trainings	Percentage of farmers trained
1990/1991	1	0	5
1991/1992	3	1	15
1992/1993	3	1	15
1993/1994	4	2	20
1994/1995	6	3	30
Total	17	7	85

CHASAADD-M also started to train farmers in basic sales techniques as well as the practice of collective sales. In general, it was up to the NGO to provide knowledge to farmers to enable them to negotiate partnerships to ensure the flow of products. Moreover, this association contributed to the establishment of a marketing structure for beans in the Central Region with the help of the *Concertation Nationale des Organisations Paysannes du Cameroun (CNOP-CAM)* [National Association of Farmer Organisations of Cameroon]. This platform was responsible for ensuring the control of drainage channels for the beans in order to improve the income level of farmers.

During this period, bean production in the Mfou area continued to increase, to the great benefit of producers who saw a marked improvement in their income (Table 2).

Table 2 – Bean production between 1990 and 1995 for farmers in Mfou

Harvest Seasons	Quantity of beans in metric tons
1990/1991	0.75
1991/1992	1.75
1992/1993	2.50
1993/1994	4.50
1994/1995	7.50

To conclude its work, over the years the CHASAADD-M awarded farmers who had distinguished themselves through their dedication to the work of bean production by providing them with work tools and substantial financial support.

Results

CHASAADD-M helped promote the cultivation of beans by farmers in Mfou. However, one must also recognise that the people will only adopt new crops when they can see the direct benefits.

Once the innovative process is introduced, it is necessary to provide training that covers not only the dissemination of agricultural technologies, but also advantageous sales techniques that facilitate the flow of products from these farming activities.

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About the Authors

Martial Patrice Amougou is a linguist by training, and holds a Masters degree in Engineering and Development of Employment Systems from the University of Toulouse. After studying at INJS in Yaoundé, which allowed him to acquire the position of Senior Advisor Youth and Sporting Activities, he began working as Director of Studies and teacher at the same institution. He is a member of the International Network of Engineers for Education for Development (RIIFADEL) and is currently a PhD student at the University of Yaoundé.

Contact

Institut National de la Jeunesse et des Sports
BP: 1016
Yaoundé, Cameroun
amougopat@yahoo.fr

Historian by training, **Bienvenu Habit** enrolled in the National Institute of Youth and Sport of Cameroon in 1999, where he emerged three years later as a Senior Advisor for Youth and Sporting Activities. He studied management and planning of projects, offered courses in popular education and for more than ten years led research work on sporting activities in the Science and Technology department. He is currently a PhD student at the University of Yaoundé.

Contact

Institut National de la Jeunesse et des Sports
BP: 1016
Yaoundé, Cameroun
habidine@yahoo.fr





Community Learning in... Germany



Participants in a course of "German as a foreign language" at the Adult Education Centre Bonn

Adult Education Centres are educational institutions with a long tradition. In Germany they were essentially founded along two lines: from the so-called university extension movement (towards the end of 19th and the beginning of the 20th century) and the emancipation movements for the education of workers. Below, I present the Adult Education Centre Bonn. It was founded in 1904 by professors from the University of Bonn, therefore it stems from the university extension movement.

Adult Education Centres are always a reflection of local change processes. This is also the case for the former capital, known today as the Federal City of Bonn.

The Adult Education Centre Bonn has seven thematic priorities. The thematic focal points – each with a supervisory educational staff member – are referred to as Departments: The first Department is *Politics, Science and International Affairs*. In this Department all the structural changes which have taken place in Bonn in the last ten to twenty years are clear. On the one hand Adult Education Centre courses, seminars and field trips to numerous companies and factories elucidate the structural change in the city, and on the other hand the work with numerous institutions of development cooperation make clear where the current key areas of urban and regional development are located. Dialogues on urban issues, with the mayor (the so-called civil dialogue) and other municipal representatives complete the offer of this programme segment.

The second Department deals with issues of *Lifelong Learning*. Here the Adult Education Centre has offers for personal development and for everyday life and self-management as well as seminars and discussion events for specific target groups. Some examples: "Finally tidy" through "Learning to be an optimist" to "Do you really want to get angry? The anti-anger-seminar". In the target-group-specific part of the programme of the Department of Lifelong Learning it is essentially about questions related to parenting and family education as well as the challenges of intergenerational learning.



The former Bonner Town Hall is being converted to be the House of Education. In 2015 the VHS Bonn and the city library will move into the building (Image: architect's view)



Cover of the programme booklet of the VHS Bonn for the second half of 2014

“Having a local Adult Education Centre is a calling card for a city.”

Department seven is entitled: *Health and Nutrition*. With nearly 150 offers per semester, alongside the Language Department, it is among the larger ones. Prevention programmes are popular in all Adult Education Centres and have been favourites for many years in Bonn as well. International cooking classes are popular, and especially popular for many people who work in an English-speaking environment in Bonn.

Having a local Adult Education Centre is a calling card for a city. It is oriented on the city's special character (in the case of Bonn, among other things, the structural change from federal capital to internationally oriented federal city); it proactively engages future societal and social issues with partners (in areas of integration and demographic change); and it makes a commitment, through a wide range of services, toward securing qualified multilingualism, supporting working people with specific training and consulting services and is a veritable mirror of the cultural diversity of the city and supported by the health facilities so that *work-life-balance* is not just an empty phrase.

The citizens of Bonn can attend 2000 events and courses each year. 30,000 participants attend the Adult Education Centre. Municipal Adult Education in rapidly changing urban societies is increasingly important. In the best sense, its offers reflect the city's profile, because no community would want to, nor can, do without this pre-eminently citizen-oriented, always inclusive educational institution.

Foreign languages and *German and Qualification* are located in Departments three and four of the Adult Education Centre Bonn. Given the growing importance of German as a language for immigrants, the two departments were split up several years ago, German is simply too important for the qualification training mission of the Adult Education Centre: there are courses for functional illiterates as well as seminars for people who need to master German at native speaker level.

Department five is devoted to the topics *Career and Qualification*. Just as in German and foreign languages, qualified and certified credentials are offered here as part of the Xpert Series (computer, accounting, key skills). Individual coaching for career choice planning using the Profile Pass and other instruments can be added to that.

The Department of *Arts and Culture* is the sixth field of education of the Adult Education Centre Bonn. Here we are especially proud of our extensive and varied offers of cooperation. We work with almost all urban cultural institutions (including public library, theatre, City Art Museum, City Archives, City Museum), with nearly all other museums in the city as well as with the University and other universities. Many courses take place in the “museum as a place of learning”.

More information (in German)
www.vhs-bonn.de

Author

Dr. Ingrid Schöll, Director Volkshochschule Bonn,
dr.ingrid.schoell@bonn.de



Community Learning in... **Fiji**



Kasanita in her garden with her granddaughter

“People who don’t value education are poor in every sense of the word”. This is the starting statement of Ms Kasanita Buloulutu, a 63 year old indigenous Fijian (I Taukei) grandmother as she takes a slow resurveying of her village house, her backyard herb, flower, vegetable, fruit and root crop garden and the surrounding sugar cane farm. A glow comes over her face as she recalls how she became a licensed teacher at age 16. The colonial government strategy at the time was to employ locals who had reached certain approved levels from chosen high schools around the country. She spent 15 years teaching at 3 different primary schools. When the government started replacing them with graduates of newly established teaching schools, Kasanita had to retire to Koroqaqa, her husband’s village. There she set up her family home and raised her 5 children. While adjusting to village life she quickly realized that her in-law relatives needed exposure to life outside the village boundaries. She began to look for ways to help them out of the cycles of poverty.

In 2002, she invited FRIEND (Foundation for Rural Integrated Enterprises and Development) to her village to encourage participation in the Save Scheme. In this scheme, women deposit a minimum of \$2 every week. Savings can be withdrawn only at the end of the year.

“She recalls a feeling of disbelief because for the first time in her life she was able to speak at a forum that involved prominent figures in the country, and yet she was able to speak their language.”

In 2007 the FRIEND Governance programme started and Kasanita was ready for it. This was the turning point for her role in her village community. Participatory Budgeting was a big feature of the programme in which village members actively took part in a training that consisted of a graduation from personal budgeting to one for the village, the district, the province and an attempt at understanding the national budget. FRIEND facilitated a face to face session with local Government administrators where Kasanita and other participants could ask questions related to their community development.

In 2009, Kasanita was invited to a conference themed “The Fiji Dialogue” where she had the opportunity to come face to face with National administrators and lobby for her village issues. She recalls a feeling of disbelief because for the first time in her life she was able to speak at a forum that involved prominent figures in the country, and yet she was able to speak their language, having understood the budgetary allocations and the mechanisms in place.

One result was the major upgrading of the road that led to Koroqaqa village. This solved a lot of transportation problems, especially for school children and commuters. Various government departments were instructed to carry out development and awareness work in the village.

Today the villagers listen to her. This is no small feat in a male dominated society. Her knowledge of government mechanisms puts her in an advisory role for young couples and youth.

She pauses as she shows the yam garden that she planted with her husband. They will be harvested in time for the annual national school examinations of which 3 of her 7 grandchildren will be taking part. She generates income from sales of her produce, and most customers make their way to her village home to buy.

Kasanita is one of the many underserved members of around 500 rural communities that FRIEND works with for socio-economic empowerment, recognising and utilising the social strengths of individuals and communities, linking them with their resource strengths and motivating them in self-sustenance.

Economic empowerment without the social work aspect has led to many failed programmes – a hard pill that is still difficult for development organisations and stakeholders to swallow. The alternative approach by FRIEND is to integrate livelihood programmes with those that address the need for social protection and social empowerment.

The process is implemented through the social structures which were identified when FRIEND entered the community. The governance programme that ensues deals with trauma mitigation and peace-building, healthy lifestyles, cooking methods, backyard gardening, exercise programmes and financial literacy training.

This is a far cry from technical and vocational trainings which offer topics like agricultural good practices, food processing for livelihood, etc. In the last decade, education was almost exclusively practiced in formal settings and training programmes only allocated for recognized “formal facilitators”. There is little recognition of the great potential that survives within traditional or cultural settings.

FRIEND takes advantage of the rich traditional and cultural knowledge that exists within the different communities in Fiji, including the indigenous Fijians, those of Indian origins, Pacific Islanders of Melanesian, Micronesian and Polynesian heritage and lineage. Community based learning using localised methods and experiences has proven to be a successful approach for most of FRIEND’s work over the years.

Kasanita is very clear on one issue: “I will only stop learning when I stop breathing”.

Her story provides testimony of the power of continued localised Adult Education using social empowerment as a necessary associate to economic empowerment and development.

More information

www.friendfiji.com

Author

Dr Jone Hawea, Associate Director,
FRIEND (Foundation for Rural Integrated Enterprises and Development),
director@friendfiji.com



Community Learning in... Georgia



Folk and Crafts Class in a Community Education Center – *here*: production of one of the most popular souvenirs, the Georgian Drinking Horn

Over the years, the concept of Adult Education in Georgia has grown to become closely associated with the name DVV International. Following the collapse of the Soviet Union, the education systems of the newly independent states have undergone considerable changes: whereas all republics once shared a common history of centralisation and state control, the turbulent period since the declaration of independence has witnessed one of the fastest moving, most visible and, for many, most controversial reforms. While the effectiveness of most changes in giving birth to a more qualified labour force has never been in doubt, they were aimed solely at public schools and universities and had little to do with bringing Adult Education into the game. This is when DVV International came in to help complete the picture by building the non-formal Adult Education system.

“Active involvement of ethnic minorities in the processes organised by Adult Education Centres motivate individuals to get incorporated into society through fighting frustration and reclaiming self-esteem.”

Through short pilot projects for disadvantaged segments of the population, DVV International learned how to best design and implement non-formal education activities in the country. Not only do these activities serve as a prominent tool for personal development, they simultaneously stimulate integration and social mobility of the marginalised populace. This approach, originally harnessed in 2006 and maintained ever since, was developed over the two years of implementing the project “Adult Education Centres in Samtskhe-Javakheti – Minorities’ Chance for Integration”.

Public school teachers training in a settlement for internally displaced persons from Abkhazia



Active involvement of ethnic minorities in the processes organised by Adult Education Centres within Samtskhe-Javakheti – a region in Southern Georgia where Armenians form a consistent majority – motivate individuals to get incorporated into society through fighting frustration and reclaiming self-esteem. This is done through Georgian Language and Civic Education courses. A wide scope of vocational programmes are also offered. They help enhance civic participation of the beneficiaries and improve their competitiveness on the job market.

The Community Education Centres offer everything from animating professional growth by cultivating crucial skills to forming an environment that encourages a lifelong quest for knowledge. The educational programmes usually run for somewhere between 2–5 months.

From day one, all four Community Education Centres have been offering the programme to both the internally displaced and local populations:

- Vocational Training (Courses of sewing, woodwork, agriculture, construction – over 20 different directions)
- Personal Development Programme (Courses of Digital Literacy & IT Skills; Language Training; Small Business Management/Entrepreneurship courses; Banking and Accounting; Office Management)
- Life Skills and Key Competences Programme (e.g. trainings in Effective Communication and Presentation, Conflict Management, Job Application, Proposal Writing and Project Management, etc.)
- Civic Education (Public Meetings and Debates, Active Citizenship Club)
- Youth Programme
- Psycho-social rehabilitation Programme
- Legal information, counselling and assistance

All of these are designed to increase the self-sufficiency of participants through enhancing access to educational resources and opportunities.

In the beginning the Community Education Centres were fully funded by the European Union. Later on, four community-based organisations inherited ownership of the premises and equipment. Today the centres run with the generosity of the German Federal Ministry of Economic Cooperation and Development (BMZ), along with financial assistance from local municipalities and a number of local/international donors.

From the very beginning, Community Education Centres emerged as prominent venues for self-actualisation, empowering people of different social and geographic backgrounds to convene and nurture a sense of shared identity. They address the needs of local residents through providing access

to free educational and cultural activities, as well as public space that can be used for community meetings and different kinds of social events.

By providing an innovative teaching methodology, technical support and necessary equipment, the Community Education Centres help local organisations, groups and individuals. The Centres give them access to an affordable office, meeting venue, or rehearsal space. As a result Community Education Centres simultaneously serve as sites for meetings and public hearings on community issues, information campaigns and debates.

Life in the regions with Adult Education Centres definitely differs from that of other parts of the country. Not only do the centres boost employment, they also make communities livelier. Above all, they contribute to developing civic consciousness. This is of utmost importance for the progress of Georgian society. The ambitions are high, development is now spurred through the aim of creating one Adult Education Centre per region.

More information

www.dvv-international.ge

Author

Lali Santeladze, DVV International Georgia,
santeladze@dvv-international.ge

From vulnerability to resilience – a resource-based model of community learning



From left to right:

Anna Pluskota
Nicolaus Copernicus University
Poland

Monika Staszewicz
University of Computer Sciences and Economics Olsztyn
Poland

Abstract – *The importance of Adult Education in the community development process is indisputable. However, in times of crisis, community development is severely limited. One way to deal with this involves the development of resilience in community learning. The authors claim that strengthening communities through empowerment supports resilience. Only adaptive and flexible communities can succeed and be resilient in an ever-changing world.*

In times of crisis everything that used to seem safe, balanced and predictable, suddenly becomes uncertain, chaotic, ambiguous, multidimensional or simply gone. These uncertain, unstable and dynamic conditions impede development, including social development.

This situation is especially severe for communities. Those who cannot cope with the ramifications of the widespread economic crisis suffer from deprivation, poverty, marginalisation, social exclusion and learned helplessness. They give up or fall apart.

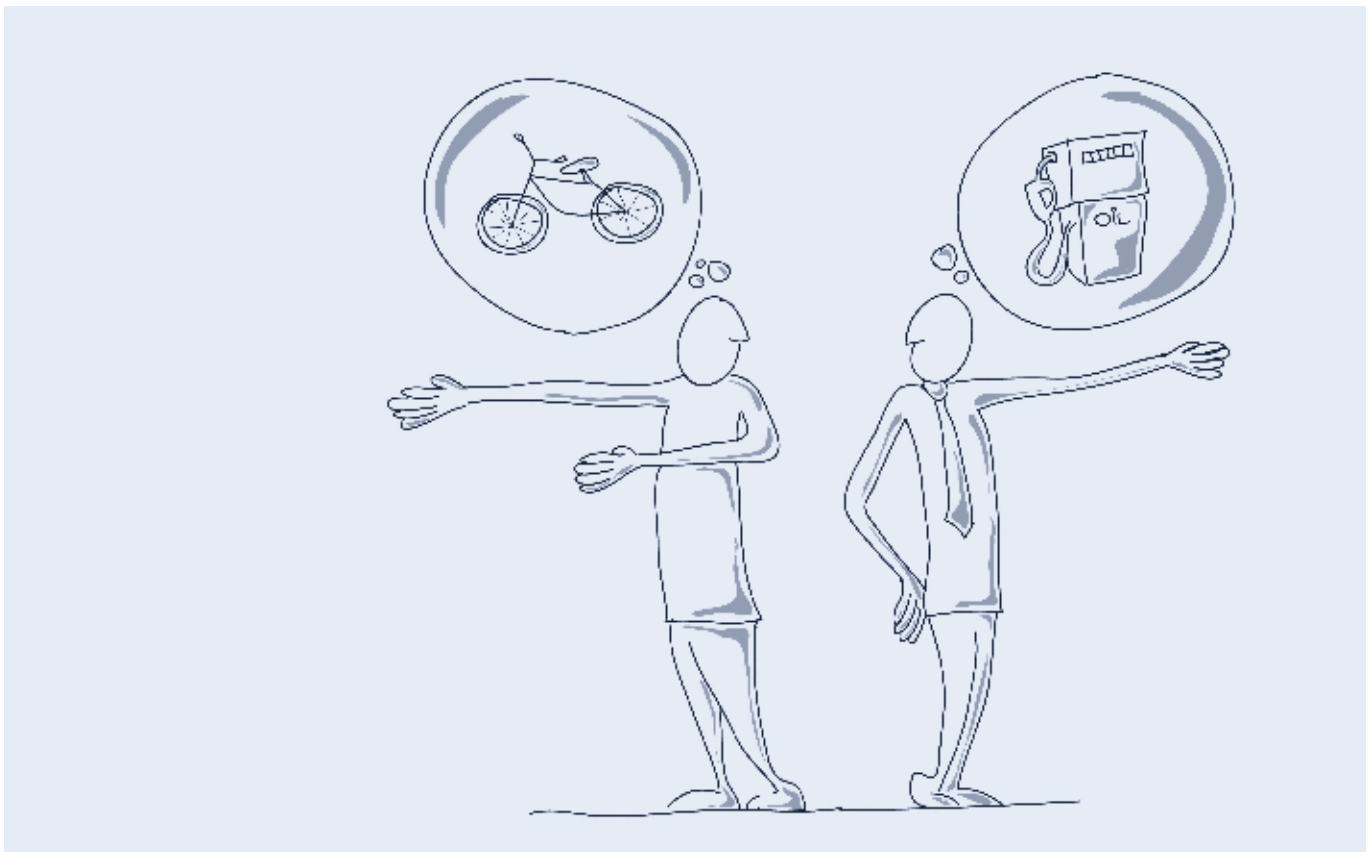
It is a grim picture indeed. Given this, are there any possibilities of development in a time of instability and uncertainty? There might be one. The most promising solution seems to be supporting resilience through community learning.

What might a resilient community look like? To what extent can the very idea of community learning support or build up a resilient locality, community? These are extremely difficult and complex questions to which you will not find a definitive answer here. What you will find are some thoughts on how and why resilience might be fostered in a community.

Our point of view is that the effectiveness of social interventions is a result of the base (model) upon which they are constructed.

To empower or to reduce deficits?

The failure of numerous social programmes is due to what they are based on, for instance, the deficit model. The deficit



model strives to make up for shortages, to relieve pain, to compensate for deficits and to repair what is destroyed. This is the model on which inclusion policy (especially conducted by means of Lifelong Learning) is often based. One of the basic assumptions of this model is hard determinism.

The functioning of people in groups and societies is seen in terms of a disease model. Individuals, groups and communities are treated as “victims” of their own biological and socio-demographic characteristics.

The deficit model and hard determinism excludes responsibility, the ability to make decisions and free will. This model has resulted in ignoring or denying possibilities and potentials that could be accomplished through supporting strengths (in a human, community, institution, etc.) (Seligman, Csikszentmihalyi 2000; Seligman 2005).

The effectiveness of social interventions based solely on the deficits model is arguable. These types of interventions do not guarantee a development of building new qualities or resources (Pluskota 2013).

It is time to look at an alternative.

The strengths model is presented as an attempt to overcome the limitations of the deficits model. The strengths model, or so-called positive model, aims not merely at helping the individual to return to normality (normality being understood as an absence of disturbances), but above all it strives towards optimal functioning and development (Seligman, Csikszentmihalyi 2000; Seligman 2005).

In the strengths model, people in groups, societies and institutions are not understood as being restricted or predetermined. They possess a potential of growth in the form of strengths (Pluskota 2013).

The model builds up the resources of individuals, groups, communities, etc., reducing the need for “traditional”, social interventions.

Model limitations

The deficits and strengths models are both limited – they are too one-sided. The deficits model ignores the strengths; the strengths model ignores the deficits. Both models suggest professional experts as leaders who know the answers and provide them for their clients. Despite many obvious differences, this similarity in role relationships is striking. Both are forcing us to think in terms of wellness versus illness, competence versus deficits, and strength versus weaknesses.

Perhaps we are better off looking at a third model.

The empowerment model is a resource-based model where the main focus is on strengths and not on deficits. At first glance the strengths model may seem identical to the empowerment model (both are resource models). Both models are aimed at strengthening the competence and restoring the strength of the individual, of groups, communities and institutions. It is easy to make the mistake of thinking that the models are the same.

In our opinion the empowerment and strengths models are quite different.

How?

The empowerment model presupposes the existence of deficits and barriers as important factors when restoring strength, competence, self-determination and enablement.

A third way?

It is possible that the empowerment model offers a way to overcome the limitations of both models (deficits and strengths). The empowerment model can combine two types of interventions. The model focuses on identifying capabilities instead of cataloguing risk factors and exploring environmental influences of social problems instead of blaming victims. It suggests a belief in the power of people to be both the masters of their own fate and involved in the life of their several communities.

The effectiveness and successful outcome of support measures seem more likely if these actions are based on existing resources in the form of strengths.

The quality of social programmes is critical in determining people's destiny. Therefore, we are convinced that it is necessary to abandon the models based on difficulties, and instead use models based on opportunities – to leave the road of obstacles and re-orient toward the system of possibilities.

Learning the potential

Empowerment, as an idea and a process, assumes that any individual and/or community is endowed with some potential. Furthermore, the empowerment model focuses on strong points in a community. By identifying and using these strong points, people in the community can obtain experience and skills that enable them to take control over their lives.

Without empowerment, communities cannot become autonomous change-makers. They will not be able to solve their problems using their own structures, i.e. mediatory structures of their own "design". The empowerment model believes that the best method to acquire new abilities is through learning. People should be offered conditions to learn skills and gain knowledge that will motivate them to take efforts to improve their lives.

It is crucial that communities have the possibility to recognize their own value and resources, as well as to recognize and define their own problems. Social context and social environment determine whether the potential of communities will be discovered, defined and utilized. Therefore the learning process must be active and take place in the context of the real life of learners and not through unnatural, artificial trainings programmed and controlled by so-called experts.

This is the central principle of the empowerment model and the most important recommendation for education. It is also the greatest challenge Adult Education has to face.



Training for Polish Community Learning Moderators

The community as a space of resources

To understand the community as a space of resources we can refer to Thomas Sergiovanni. He has listed five qualities indispensable for any community to be defined as a "learning" community. These qualities include: the community of relations, space, thinking, memory and practice.

Relations

The learning community is a community of close formal and informal social relations and connections. The nature of these relations encourages cooperation. Close relations create a safe environment where knowledge and experiences can be shared. One result is a peculiar bond that develops among members of the learning community. It is similar to that which ties the family or close friends together. Learning takes place within a community, through shared practices and experiences. Not only do the members of a community learn how to fulfil themselves as individuals, but if necessary they also find out how to control selfish impulses for the good of their community. Moreover, being aware of their importance for the survival and further development of their community, they learn how to build up positive relations, social structures and social networks.

Space

Another characteristic of the learning community is the community of space. This shared space (physical or virtual) is chosen and created because it enables its members to learn and share individual experiences.

The most dynamic and changeable communities today are not physical. These are incessantly restructured and redefined by their members.

Thinking

The community of mind refers to the ideas, beliefs, and systems of values shared by members of a given community. This is what encourages members to actively participate in actions undertaken by the community. In this case, learning takes place through participation in socio-cultural space.

Memory

The community of memory is constituted by tradition, rites, patterns of behaviour, and beliefs shared within a given community. It is handed down from generation to generation. The community of memory builds and forms individual and social identity. This type of community is especially important in times of crisis. Shared beliefs boost social cohesion and the individual's identification with a group. They form an identity backbone that helps individuals learn how to use their resources and cultural potential to cope with difficulties and threats.

Practice

The community of practice consists of shared activities. It is through common actions and interactions with others that knowledge is constructed. Here, practical experience of individuals becomes the shared wealth of their community and influences educational processes taking place within it. The community of practice is also crucial for forming a community and the development of individual learning competences.

As noted by John Dewey to "learn from experience" is to be ready to discover relations between things, between the past and the future, between individual actions and their various ramifications. In the process of learning, the individual acquires cognitive and practical competences which enable him/her to find a "fragile equilibrium between the necessity of modernisation and the status quo, and to locate social practices within the process of intergenerational transformation" (Malewski 2010: 98).

Treasure chests of the community

The above-mentioned characteristics of the learning community can be perceived as its resources, which empower and strengthen the whole community. Learning communities based on social capital consisting of the available resources rather than on deficiencies and their compensations may provide the opportunity for development.

We are certain that community learning is something more than learning from experience. While theorists try to come up with a precise definition of community resilience, little is said on the practical aspects. We know what community resilience is, but we do not know what factors determine it. How to obtain this ability, where to seek it?

We think that learning from experience is not the only condition for acquiring community resilience. So, what is the



Training for Polish, Hungarian and Ukrainian Community Learning Moderators

role of Adult Education? We argue here that one role of Adult Education practitioners is to facilitate learning.

Moderation as the learning strategy based on the community's resources

In a community defined like this, the process of learning and its support differ fundamentally from education in formal educational institutions. Here, education is no longer understood as the process of supervised gathering, production and reproduction of knowledge. It is a shift from linear, one-way and directive teaching into learning and obtaining competencies to learn. Arranging the new relations and conditions of learning creates and generates new abilities – the skills oriented to daily practice: creative thinking, emotional involvement, collective decision-making and activity.

Through empowerment of the individual and group, the moderation method enables learning that shapes and builds knowledge, attitudes and opinions of individuals. It develops interests and fulfils passions, it supports transgressive processes and moulds emancipation abilities. Finally this method also enables learning opposite to conventional thinking. It takes into account different interests, needs, aspirations, experiences and motivations of the learners and the community. It supports self-development, self-expression, self-improvement and self-fulfilment.

Do it again, do it right

A community is a social space with resources. It is vital that a community is able to autonomously make use of its resources. To do so the community must learn how to discover and use them. This is a challenge facing modern Adult Education – to facilitate learning on how to use the existing resources, which would help communities to be resilient.

The task of the educator is to facilitate that learning and to create a space where a community can learn about its resources. This will help the community to use them for change and development.

The role of the practitioner and educator needs to be redefined in connection with community learning. It is time to abandon the deficiencies model in favour of a model based on resources. To be useful in the context of community learning and community resilience, Adult Education needs to change from a compensations based model to empowerment education based on resources.

Community learning should focus on the empowerment of communities. Without empowerment, the learning process within communities is severely impeded. Even though empowerment processes are spontaneous, communities often need professional tools that would initiate and guide these processes.

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About the Authors

Anna Pluskota, PhD in sociology, researcher in the Institute of Sociology, Nicolaus Copernicus University. Researcher and coordinator of national and international projects related to social inclusion, rural inequalities, marginalisation, Lifelong Learning and Adult Education. Coordinator of Polish sections in the international project “The impact of Lifelong Learning policies on the inclusion of vulnerable groups”. Author and co-author on scientific publications on Lifelong Learning, social inclusion/exclusion. Interested in community animation, social exclusion and marginalisation, Lifelong Learning, empowerment.

Contact

Institute of Sociology, Rural Sociology Department, Nicolaus Copernicus University
ul. Fosa Staromiejska 1a
87–100 Toruń, Poland
plus@umk.pl

Monika Staszewicz, PhD in pedagogy, researcher at the University of Computer Sciences and Economics in Olsztyn. Researcher, coordinator and organiser of national and international projects, conferences, seminars and workshops related to Adult Education and Lifelong Learning. Coordinator, supervisor and trainer of International Moderation Trainings for Adult Educators and Facilitators. Interested in non-formal sexuality and family Adult Education, modern adult learning cultures and community learning.

Contact

Faculty of Sociology and Pedagogy
University of Computer Sciences and Economics Olsztyn
ul. Jagiellońska 59
10–283 Olsztyn, Poland
m.stasz@interia.pl

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(see page 110)

How to build a learning community out of Serbia



Nikola Koruga
Adult Education Society
Serbia

Abstract – *Serbia is moving towards joining the European Union. This affects several communities in the country, as well as the community education system. This article looks at the importance and the development of elementary education of adults, Peoples' and Workers' Universities, and the initiatives of civil society to improve life in the community. The future development of community education depends on organisations able to manage EU funds and having the capacity to assure the mobility of learners and knowledge at international level.*

Let us start with the relationship between learning and the community. Informal learning takes place daily, through various roles that we assume as adults, or which are simply imposed on us (grandfather, mother, manager, soldier, etc.). Two major trends currently shape our society. Our world is increasingly dominated by electronic media and by mass migration. These two trends create specific challenges, since both the spectators and the pictures are continuously moving at the same time. Not every community responds to change with a demand for learning. The recent influx of asylum seekers to Serbia, put into shelters close to smaller towns, has elicited fear and protests among the inhabitants of those smaller towns. This example illustrates that people often do not respond to change with openness nor see the need for learning and for expanding their cultural horizons. Learning in the community is a complex problem, and a highly contextualised one at that, requiring us to harmonise the goals and the purpose of learning with individual and situational differences, societal growth and andragogical principles of learning.

Literacy as a community need

Literacy in the Balkans, populated by the Slavs in the 9th century, is related to the expansion of Christianity in the Slav language, which was, at the time, a political act. Many centuries later, in the 19th century, the language reformer Vuk Stefanović Karadžić facilitated the usage of script and lob-



Adults demonstrate and share their skills, Adult Learning Festival, Backa Palanka, 2013

bied for turning the common speech of the folk into the official language of Serbian literature. This was the first genuine democratisation of script, putting in writing what had been passed down orally for centuries.

The overlap between the needs of individuals and society is best illustrated by the combat against illiteracy in the Federal People's Republic of Yugoslavia shortly after the end of World War II. The regime saw literacy as the key for full social inclusion through adoption of the ideology current at that time. At first, literacy was encouraged by means of comprehensive literacy campaigns, and then a system for Adult Education was created, including evening schools offering adults basic skills.

The 1990s war caused not only the crumbling of the education system, but also the downfall of a reference framework of values. During the war and immediately after, basic skills consisted of survival strategies, reconciliation with neighbours, dealing with the past, non-violent conflict resolution, transformation of relations, etc. These processes have not been completed yet, and anthropologists are warning us that history constitutes a very specific form of "knowledge" which may be based on actual events, but just as easily on "fictionalised" facts or even "made up" incidents.

The learning of basic skills in the communities that survived the harshest war atrocities must be accompanied by the segments of continuous education needed for peaceful coexistence, bearing in mind that many lives were unfairly lost. Every form of education and learning (formal, religious, within the family and so on) has the opportunity to nurture love and mutual respect within the community, and it can be the crucial influence on shaping the environment and achieving an open public space.

The reconstruction of "burnt bridges" made people ask: What happened to our jobs? Why is the economy in our region still stagnating? What are the skills I need in order to

start acquiring my own property anew? The economic and demographic changes have placed new challenges on many communities. According to the last population census in Serbia, the average age of the population is 42.2, 13.68% of the population did not complete elementary school, and 51.01% of the population are computer illiterate (Statistical Office of the Republic of Serbia 2011). The discrepancies are particularly high when it comes to women, the Roma and the elderly living outside large urban centres.

As for the elementary education of adults, the painstaking transition process and the frequent direction changes of the reforms have jeopardised the survival of several inefficient schools for elementary education of adults in Serbia.

This situation, together with the need for competencies required by foreign investors, and the EU accession process, have led to a wide cooperation of all stakeholders in the community (the state, the EU, NGOs, faculties, local self-governments, employers, etc.). Together they have created The "Second Chance" – Systemic development of elementary practice based Adult Education. The project was also supported by EAEA (European Association for the Education of Adults) and DVV International (Institute for International Cooperation of the German Adult Education Association), with the latter continuing to provide support even after the project had ended and become part of the educational system in Serbia.

Non-formal education system – victim of transition or ignorance

The roots of non-formal education of adults and promotion of knowledge dates back to early 20th century Belgrade. This is the time when the city used to be the capital of the Kingdom of Serbs, Croats and Slovenes. Ilija Milosavljević Kolarac, a merchant, left significant funds to establish the



Photo exhibition in the public space, project "Golden Age of Life", Belgrade, 2012

University. After detailed consultations with the Dean of the Belgrade University, it was decided that the future educational institution would be a complementary establishment. It became a branch of the University promoting scientific knowledge to be used in everyday life and economy. World War II moved the nation away from learning, and it also contributed to a general decline of literacy of the entire population.

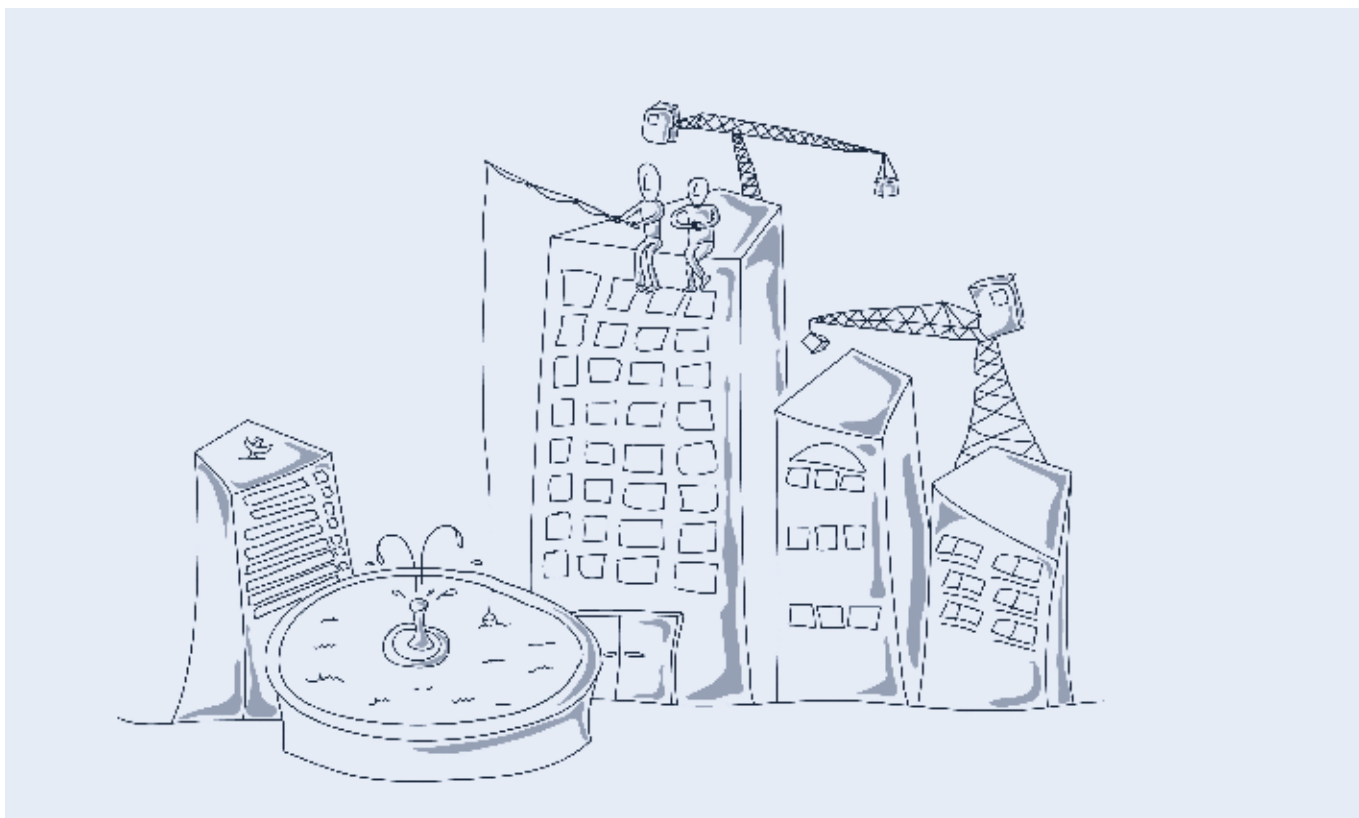
After the war an entire system of non-formal education for adults was born as Peoples' and Workers' Universities. Only a part of education in these institutions was institutionalised, because the learning needs were defined by the participants themselves. The newly-founded educational institutions were established in all parts of the country, and they were complementary to the formal and vocational education system. It is clear that the ideological nature of the curriculum was emphasised, implying a desire to shape and develop the communities based on ideology. Consequently, when Yugoslavia fell apart, only a pale shade of the previous Adult

Education system remained. The economic transition left the Peoples' and Workers' Universities to themselves and to the market. The reform of education in the Republic of Serbia has completely ignored the education of adults, so when the democratisation process began, the only ones trying to preserve the education of adults were within the non-governmental sector and community.

Learning is the solution

The Adult Education Society was established in 2000, at a time when Serbia faced its greatest challenges. The idea was that education of adults, with the cooperation of all relevant sectors, may contribute to a faster democratisation of society.

The key problem in the learning process in Serbian communities is knowledge in the form of myth or "made up" history, which is often the reason why a part of the community



is ostracised. Such knowledge is imposed, thus impeding further development. In order to achieve changes, it is necessary to establish dialogue with the community. The Adult Education Society works with outreach campaigns encouraging educational activities accessible by all. For example, the Adult Education Festival has been organised since 2001. The festivals have increased the interest in learning and education, but not for everyone in society.

The economic crisis, the austerity measures, the high unemployment rate particularly among the youth, and the ageing of the population have all increased prejudices against the elderly and their social marginalisation. The first steps to increase the participation of the elderly population in adult learning in Serbia were made by establishing the Third Age university network in 2004, with the assistance of DVV International and the professional support of the Institute for Pedagogy and Andragogy of the Faculty of Philosophy in Belgrade. The network was integrated into the former system of Peoples' and Workers' Universities. In this process many problems have been discussed, such as inadequate capacities of institutions dealing with education for elderly.

In effect community education is not an unknown thing in Serbia, but incentives are needed for the people to participate. There is still a lack of institutional, financial and logistical support, although this can be overcome by pooling the current resources. The future development of community education depends on organisations able to manage EU funds properly and maintaining the mobility of learners and knowledge at

an international level. Advocacy and lobbying for the sustainability of initiatives coming from the needs of the communities are also needed.

An important change in the promotion of education of adults and community learning in Serbia was when the festival went online, by creating the web portal *I came, I saw, I learned*. This portal aims to awaken the learning process in each individual. Cooperation with local partners, a comprehensive one week campaign, and connecting the festival with other events finally allows the ideas to reach all the relevant targets. By promoting not only successful learners, but also all those who wish to share their skills with others, there is now a monitoring system locating skills hidden in the local communities, aiming to encourage their exchange. This U-turn in the promotion of adult learning and education is the first step to make communities more willing to return to learning, and at the same time it gives the opportunity for training providers to listen to the needs of the communities.

Learning Communities on the way toward the EU

When Serbia is negotiating to join the European Union, there won't be any major challenges in the area of Adult Education. Problems may arise in practice, at the level of community learning focused on full participation in the democratic process through the cooperation of all stakeholders. The return of trust in administration at all levels is another goal. These processes require a holistic approach to all the changes that happened so

far, causing a certain cultural lag. This is because the entire cultural system is not being changed at the same time, but individual sectors and elements are undergoing changes at a different speed. The only way to accomplish this is through an open approach to the development of learning communities, respecting the specific features of different environments and individuals. The role of the non-governmental sector is to encourage communities to communicate and to learn, to define their own needs, and to express their ideas of how to best develop.

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About the Author

Nikola Koruga graduated in Andragogy from the University of Belgrade. As a project manager at the Adult Education Society, he coordinates national and regional activities relating to networking and promotion of Adult Education in Serbia. For the last three years he has been a member of the organisational board of the Serbian Adult Learning Festival. Nikola is currently working on his master thesis “Adult Learning Festivals (characteristics and function)”.

Contact

Adult Education Society
Kolarčeva 5
11000 Belgrade
Serbia
nikola@aes.rs



Community Learning in... South Africa



Making connections –
participants meet

In pre-1994 South Africa, “People’s Education” was rooted in the interests and struggles of ordinary people. People learned democracy through democratic engagement in struggle. Since then, competition and individualism, formalisation and accreditation of learning have jeopardized processes of collective learning in social action. In 2011 seed-funding from DVV International led to a consolidated programme that would not only put popular education back on the map, but, more importantly, into the everyday experiences of community actors busy trying to build grassroots alliances and movements for transformation.

The *Popular Education Programme* (PEP) must be viewed against the background of extreme inequalities and the legacy of apartheid. It works in poor working class areas where almost all the participants are unemployed. Their economic, social, political status is a constant stress that impacts directly their attempts to learn, to organise and to mobilise others in their communities. The majority are women and youth who are caught in the cross-fire of gang and substance abuse related violence. Households and families are characterized by dysfunctional interpersonal relationships, rape, child-abuse, high incidents of unplanned pregnancies as well as fear and trauma.

Popular education aims to develop community leadership for transformation. It channels anger at unjust conditions into productive collective activities. It is built on praxis: reflection and action are closely interrelated as one gives rise to the other.

The PEP works where people are: using local facilities, scheduling classes at times suited to participants, building the curriculum on their experiences and issues and creating conditions for dialogue and knowledge production.

Classes are free of charge and mindful of the South African diversity of languages and cultures. Given the strong African oral traditions, they do not rely on literacy.

The PEP has three strands: *popular education schools* (PES) are about citizen education for democracy. Schools



Investigating power –
a role play

offer weekly classes for approximately 3 months and are open to all interested members of particular geographic communities. Participants are typically members of community-based organisations, women’s support groups and unemployed youth. The logistics of the course as much as the syllabus are collectively negotiated. PES classes are valued as a “space where everybody is learning.”

“Rather than allowing anger to translate into violence, PEP attempts to channel the anger by adding information where necessary, building understanding of interests and power relations, and assisting processes of good decision-making that lead to sustained and sustainable action.”

Popular education development (PED) is about individual and organisational capacity building. In essence, PED courses aim to improve understanding of and ability to run popular education irrespective of the particular subject area participants are involved in. The areas range from housing to health, community food gardening to early childhood development and labour.

PED has facilitated extensive networking in and around Cape Town. In the words of one participant “I have a sense that PE is taking root in the struggles of people in our country

again after many, many years. Yes, there is a lot more work to be done and I am encouraged to be part of a growing network that will embark on this journey.”

The *Popular education practitioner circle* (PEPC) develops the critical capacity of experienced educators. Workshops offer a safe space to try out new ideas, deepen insights about conceptual issues and encourage critical engagement with difficult epistemological and pedagogical issues.

There is a strong focus on the link between reflection and action. In this way the PEP differs from so much social action characterising townships in South Africa at present: rather than allowing anger to translate into violence, PEP attempts to channel the anger by adding information where necessary, building understanding of interests and power relations, and assisting processes of good decision-making that lead to sustained and sustainable action. As one participant articulated it: “How the decisions we make or are forced on us have a negative affect on the survival of mother nature and how our mind set change can make life better for all and the earth.” Improving the language of engagement rather than simply jumping to open conflict is one of the aspirations of PEP.

Popular education is education for action; it is informed by clear political purpose in the interests of socially, economically and politically oppressed people. To begin with, it works to develop people’s socio-historical knowledge and consciousness so that they are better able to participate in and contribute to establishing a democratic society.

One participant commented “I want to thank you for breaking the silence!” and according to another: popular education is “not to keep things for yourself but speak up about them. And it also means to be a voice for other people, so don’t keep things in, try to be a voice for your community and see where you can help and where you can get people together.”

More information

<http://www.populareducation.co.za/>

Author

Astrid von Kotze, Popular Education Programme,
poped2011@gmail.com



Community Learning in... Mexico



Education: way to dream a
collective worthy future

The Patronato Pro Educación Mexicano A.C. has developed a formal education process since 1995 in the Tzeltal de Guaquitepec region, in the town of Chilón, Chiapas, Mexico. This educational model is based on the redefinition of the culture of the Tzeltal communities. It links them through training to be Family Welfare Facilitators (secondary school) and technicians in Community Development (Bachelor).

After more than 15 years of this joint work with communities, the need arose to give continuity to the training of youth. The idea was to give an impetus to organisational, productive, social and other processes in the region.

In 2012 things got moving. The communities of the Guaquitepec region wanted and needed to have their own educational space. This was to be a place in which young people and graduates from high school could learn and contribute to the stimulation of processes for a life with dignity at the community level.

The Patronato gave a positive impulse to the project by opening it up from the beginning to the participation of other civil society organisations. With that it provided a possibility that has since taken shape. The project became a shared concern of different civil society organisations that want to show their ability to do things together and to apply the potential of all their experience to this educational programme. By participating, they also direct the training efforts, not only toward the young people of the Guaquitepec region but toward all youth and adults in contact with the participating organisations.



Lekil Kuxlejaltik:
"we seek to live with dignity"

“The learning community is an open educational proposal that can be accessed by the young and by adults who want to enrich and give new value to their practical work as educators and community advocates.”



Constructing in the diversity

This is a coalition of those willing to participate in specialised training, enriching and giving new value to their practical work as facilitators, technicians, and community advocates.

The learning community is an open educational proposal that can be accessed by the young and by adults who want to enrich and give new value to their practical work as educators and community advocates. It is organised into modular units that can be taken independently or by following a set sequence.

The logic of the learning is action-reflection-action. Here the starting point is always the action itself. The knowledge produced is “experiential” and refers to the experiences of participants in their relation to the world in the same way as their “organisational” knowledge is related to the “ways of doing” of an organisation.

Propositions

1. To accompany the education of women and men as critical subjects who experience emotions related to a good life in their communities, who are able to hear and recognise collective needs and dreams, and who know how to present challenges in order to give an impetus to community processes of social autonomy.
2. To encourage and strengthen the emergence of participatory community leaders who facilitate self-managing processes to reduce forced migration, promote self-employment and to contribute to the creation of decent living options for individuals, families and communities.
3. To create links between organisations, to build and witness a collective and horizontal process, based on other modes of interaction and doing things, contributing to the revitalisation of historical memory and encouraging the expansion of projects composed of a future desired and shaped from a different view of life.

After nearly a year of preparation, the specialised training programme began in September 2013 with a staff of 23 Tseltales, Tzotzil and Tojolabales participants from different communities and regions of the state of Chiapas.

A programme like this shows the power of thought and knowledge management of civil society. It shows that you can create organised educational processes and remove them from the place where they are usually recognised (in universities). We do not gather only as organisations that plan training processes, but to generate specialised training processes.

The programme offers the possibility of finding collective solutions well beyond the bounds of the individual, which can be translated into concrete proposals for their communities. One studies for the community. It's about using tools and technology with a critical vision and a sense of social responsibility in order to collectively defend the community and territory.

It offers the opportunity to be educated in a different way, through life experiences. This allows the learner to view the world, development and culture differently. It helps strengthen women and men as well as leaders of communities and organisations.

More information (in Spanish)
www.pproeducacion.org

Author

Juan Antonio Flores Aranda, Coordinator, Patronato pro educación Mexicano A.C., patronatobc@prodigy.net.mx



Community Learning in the... **Middle East**



A young man learning how to take blood pressure during a home care course targeting male and female dropouts in a CBO in Zarqa, Jordan

In the Middle East there is a unique structure of Community Development Centres (CDCs) and Community Based Organisations (CBOs). They have adopted poverty reduction as their mandate. Many of them tackle poverty through providing education for the community members and thus help them step out of poverty. DVV International has been working with several CDCs and CBOs in Jordan and Palestine for more than two years, providing capacity building trainings, funding mechanisms for their courses and supporting them with equipment and training materials. During this process it has become clear that providing labour-market oriented trainings are an aspiration but not a reality in most CDCs and CBOs. Only very few actually have the capacity to help people step out of poverty and to empower the communities they serve.

Several shortcomings have been identified in cooperation with the CDCs and CBOs that led to the development of an exemplary model of Adult Education Centres, a model which some of the CBOs and CDCs can adopt on different levels.

Key shortcomings

- Training is not necessarily geared towards income generation or towards the practical improvement of livelihoods. Training is usually not based on proper, realistic data research and market assessments.
- The potential to develop new innovative training programmes is usually rather low. Developing new curricula is a too complex and labour-intensive task to be taken over by the CDCs and CBOs. In fact, only very few of them consider developing new and development-oriented curricula as a priority.
- Participants are usually not selected in a transparent way and based on pre-defined criteria. Usually participants sign up for courses because they have plenty of free time. Most of the courses are offered for free and are thus used rather as a passtime activity than as an opportunity for professional and personal development.



A woman learning to write during a literacy workshop for women empowerment in a partner CBO in Zarqa, Jordan

“Adult Education Centres contribute to poverty reduction by empowering the community through offering courses, career orientation, referrals and coaching for community initiatives.”

There have been many Community Centres and organisations asking for support to redefine their role, sharpening their strategies and adjusting activities. These Centres and organisations are highly trusted in local communities. They generally have good capacities to reach out to the target group and they have good understanding of the economic, social, political and cultural concerns and realities within the communities.

DVV International is working with selected CBOs to develop their capacity in Adult Education and thus strengthen their function as Adult Education Centres (AECs). Adult Education Centres contribute to poverty reduction by empowering the community through offering courses, career orientation, referrals and coaching for community initiatives that empower especially disadvantaged target groups economically, socially and politically.

The AEC offers the community the following four main exemplary services:

- **Courses:** education and training in fields relevant to community life and to the labour market. The courses AECs offer are defined based on real needs and help beneficiaries become more empowered economically, socially or politically.
- **Personal and Career orientation:** empowering especially young adults to make informed choices on their career path and personal development is one of the key priorities in marginalised communities.

- **Referrals:** Referring community members to education institutions, employers, psychosocial agencies, networks, etc., to help them pursue their personal and career development. CBOs and CDCs operate based on minimum financial, human and technical resources, therefore it is necessary that they link with other stakeholders in the community for better and more holistic support for community members.
- **Coaching of community initiatives:** encouraging and facilitating initiatives and engagement for improving living conditions in the community. In most, if not all, of the CBOs and CDCs, the spectrum of the activities offered mainly focus on pure economic gain. Consequently, CBOs and CDCs are, with time, losing their social edge. CBOs and CDCs should encourage community members to become more active citizens, and should strengthen their contributions to community leadership. Coaching for community initiatives will help, with time, to overcome different social challenges in the communities.

The analysis and model Adult Education Centre proposed is unique in two aspects:

1. It is asset-based. The concept of an Adult Education Centre redefines the role of CDCs and CBOs in a way that contributes to the sustainability of the institutions and exerts long-term impact.
2. It is evidence-based and realistic. Each angle of the concept was developed based on clear evidence, on experience of DVV International in the Middle East and other regions of the world and, last but not least, on suggestions from CDCs and CBOs themselves.

More information
www.dvv-international.jo

Authors
 Katrin Denys & Alaa' Abu Karaki, DVV International Jordan,
denys@dvv-international.jo, abukaraki@dvv-international.jo

Gamification – creating engaging learning communities



Oliver Šimko
Association of Adult Education Institutions
in the Slovak Republic
Slovakia

Abstract – *Gamification is an approach that might help create engaged learning communities. But what is it, and where does it come from? What are the core principles of learners' motivation in relation to self-determination theory? A possible approach to creating gamified learning communities is proposed.*

The ideal learning community is a place where learners willingly spend their free time helping each other. They may be motivated to improve their knowledge, enrich their personality or train their skills through interaction with other people. While doing this, they help others.

In other words, they are generous because they feel happy to be part of such a group.

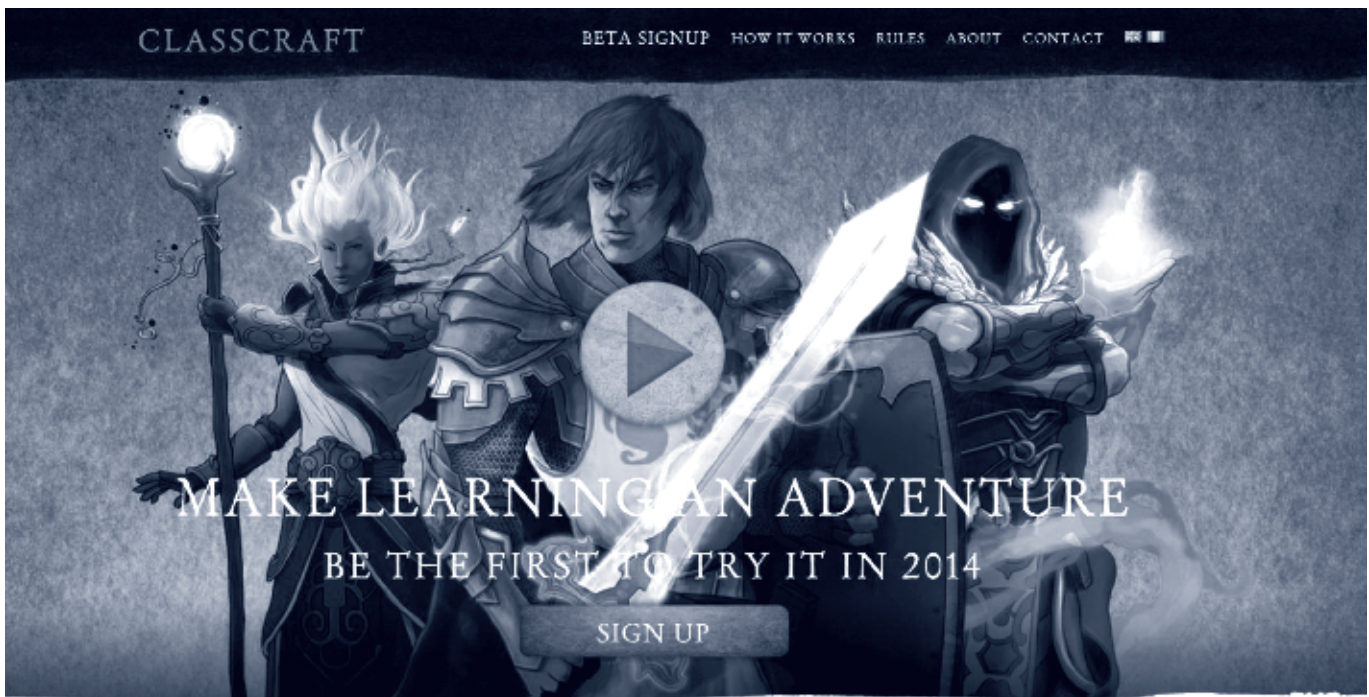
There is a reasonable question when thinking about such an idealistic concept: *How can we achieve that dream?* Well, there is a new boy in town. We call him Gamification.

Gamify-what?

Looking at the term you may guess that it has something to do with games, or game design. The question is, how is it different, and what are the things that make this approach so interesting and popular?

Gamification starts from a simple set of questions: What are the elements that make games so engaging, fun and immersive? Could these aspects work in a non-game, real life context?

To put it in the perspective of a learning community, imagine that learners could be as engaged as players of *World of Warcraft*, as focused as players of chess, or as passionate as *Minecraft* or football players. Would it not be great if our learners could be as engaged or simply enjoying their learning as some players enjoy collective sports or games?



Make learning an adventure – home page of “Classcraft”

This may sound like a utopia at first, but if you ever played a game that matched your interests or watched someone while playing, you may have noticed that games can easily attract our attention and influence our motivation and behaviour.

This is where Gamification steps in. It describes the elements, mechanics and principles behind games that make us so engaged and it looks at how we can apply these to a non-game context.

The purpose is to make our real-life tasks more engaging (including learning). In the past few years we have seen a steady increase in the gamification of learning. Examples of successful projects include *Quest to Learn*, *Khan Academy*, or the promising *Classcraft*. They prove that properly designed gamified systems can be a great tool for improving engagement and motivation in our daily real-life tasks.

Since the topic in this journal is communities, we will now look at gamification of learning communities.

Learning as fun

Let us say that we have a student who is enthralled when solving mathematical exercises. Or we have a group of managers who happily participate in communication training. Or perhaps there is a group of accountants who voluntarily study new legislative changes. Imagine that all of them consider their activities as FUN. It may sound strange.

But what if the mathematical exercise is key to solving a great story plot, which will lead the math students to discover the true identity of a thief who their game characters are pursuing. Or perhaps the managers are running their own virtual kingdom, and their ability to negotiate with each other may save their precious realm from defeat.

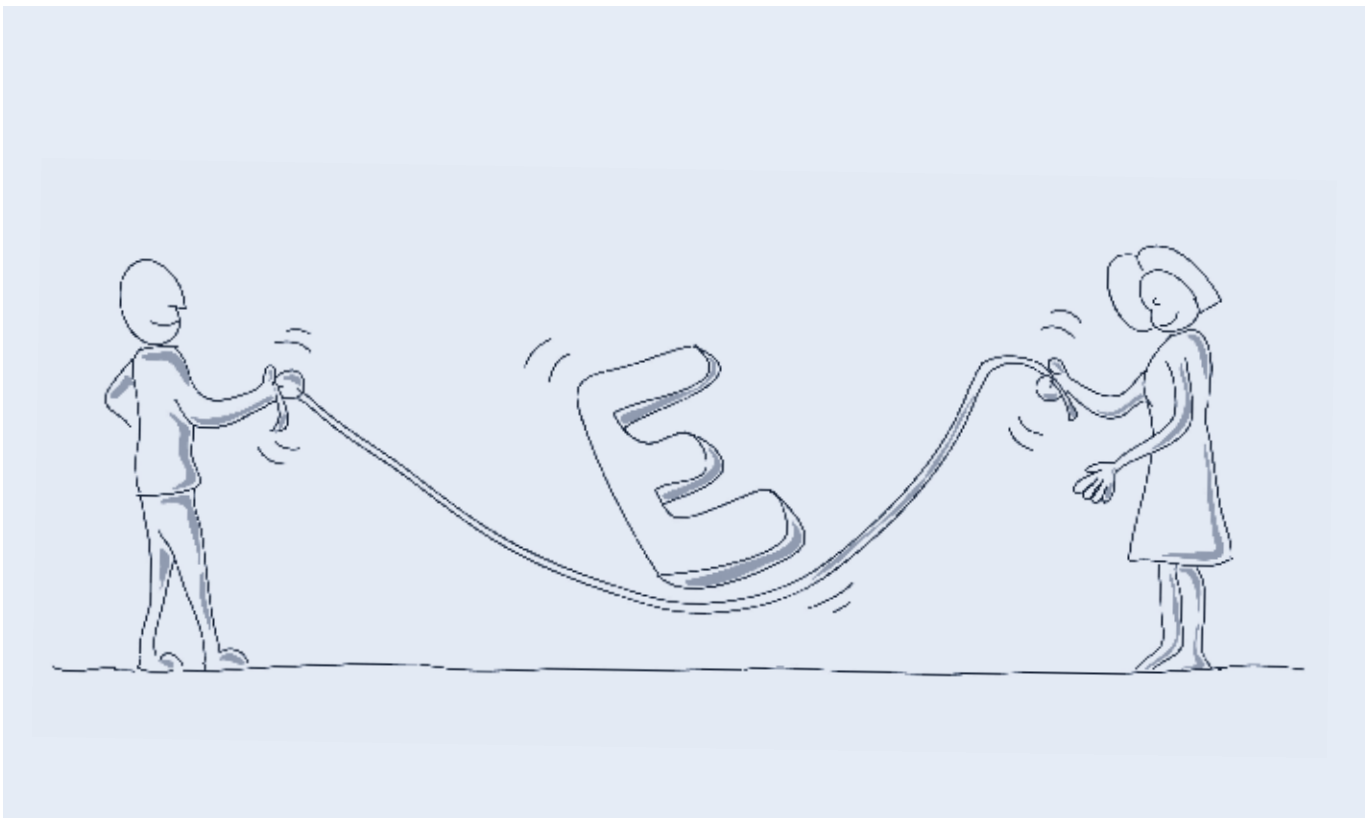
We know that certain features found in game environments evoke a variety of feelings which humans truly enjoy and which activate our inner motivation. If we manage to evoke these feelings through these features in a non-game environment, we will discover the secret behind gamification and its success.

Hidden treasures

What are the concrete elements/features that trigger our emotions, motivation and behaviour?

In game design we see a variety of tools that allows us to build thoroughly designed systems. These systems provide meaningful and engaging experience to their users (e.g. players or in our case, learners) and support them in achieving their goals.

Elements that are often used in gamification can be divided into mechanics, dynamics and aesthetics. Concretely this can mean *avatars*, *badges*, *quests*, *challenges*, *competition*, *cooperation*, *progression*, to mention just a few. The list is very extensive.



It is important to keep in mind that as in any project or design, the purpose of carrying out gamification should be to pursue some concrete goal, or to solve a concretely defined issue. Choosing the right tools should be determined by our goal and intention. For example, Dave Hunter's *Zombie-Based Learning* uses a popular zombie theme to teach a geographical curriculum.

The common intention in gamification is to create an engaging environment and to create fun.

As Ralph Koster suggests, fun can and should be designed. We need to carefully and explicitly design systems that respect the target group habits, goals, behaviour and likeable personalities. Our design must use this data as a starting point for each gamified design element with one core aim: to unlock the fun.

In designing learning processes, this translates as providing learners with meaningful choices, supporting them through game components, mechanics and dynamics and finally, tailoring these elements to course curriculums or training programmes.

To find the inner motivation

Another reason for using gamification is that it allows us to affect the inner motivation of our learners and members of learning communities.

We know from behavioural economists that when we are facing tasks requiring cognitive activity, the ratio of

success in them is directly connected to our inner motivation. And if we think about this relationship in the field of learning, we may agree that especially in education, cognitive activity is more than required.

With gamified design, we may be able to influence learners' initial motivation, (which could be based on external factors). If done properly, this will allow learners to become more engaged and participative in the learning community.

To support such an effect, gamification operates on the basis of the *self-determination theory* (SDT) (Deci, Ryan 2008). This theory assumes that inner motivation can be enhanced when three core elements are achieved: competence, relatedness and autonomy.

Building on this, gamified systems may provide their participants instant feedback of their progress and allow them to show and share their levels of competence. They also assure them that their newly acquired knowledge has a significant impact on themselves or their environment (which in this theory is part of relatedness).

The narrative aspect of a gamified design can keep the participants engaged and prolong their attention. With support of meaningful choices we can foster a sense of autonomy, which is arguably an important aspect of learning and simultaneously the third core pillar in this theory.

I stated earlier that in gamified design we set our real-life, or educational goal first. Thus the design must not distract the participant, but support her/him in achieving this goal. Our design is a tool, not a goal in itself.

If you are looking for more detailed information about gamification, game-design and its application in practice, these are good starting points:

Hunter, D. & Werbach, K. (2012):

For the Win. Wharton digital press.

Salen, K. & Zimmerman, E. (2004):

Rules of Play: Game Design Fundamentals. MIT press.

Persuasive Design for digital media:

<http://codingconduct.cc/>

Koster, R.:

Theory of Fun: <http://www.theoryoffun.com/theoryoffun.pdf>

Lazzaro, N. (2004):

Why We Play Games: Four Keys to More Emotion without Story. Available at http://xeodesign.com/xeodesign_whyweplaygames.pdf

Deci, E. & Ryan, R. (2008):

Self-Determination Theory. In: Handbook of Theories of Social Psychology: Collection: Volumes 1 & 2, 416–437.

It is important to always keep this in mind when gamifying the educational field.

In many cases we have a decent amount of knowledge about the typical participant before the course even starts. This is a great help when we design the gamified elements, as it lets us tailor-make some parts.

Time to build

Up until now I have outlined the core principles and potential benefits of gamification and learning. Let us now apply this on a learning community. Consider this your game book manual.

To understand the role of gamification in learning communities, it makes sense to look at some similarities between communities and games/game design. This allows us to identify common ground and to ask the right questions.

The first thing I notice is that communities and games both include different types of personalities within any given group of learners, or players. Gamification can teach us how we can attract and motivate different personalities and eventually make them cooperate through interactions with gamified design.

For example, there could be learners who love to discuss, and participants who prefer additional reading instead of being active in a class (in game design, these types refer to “Socializers” and “Explorers”, according to the player types model as conceived by Richard Bartle in 1996. What gamification could do is to provide equal opportunities for both types of learners.

You can get synergy by providing both with attractive challenges (or obstacles) that allow them to apply their preferred personal approach.

To design a good gamified system you need to pay attention to these different personalities and their accompanying learning styles.

The Magic Circle

Secondly, communities as well as games are bound with specific, more or less strict rules. In game design, this kind of environment is called *Magic Circle* (Huizinga 1938).

In, for example, chess, the magic circle means that players can move only one chess piece in one round. Each piece has to move in a prescribed way.

In a community we may see the magic circle in various social rules (e.g. everyone has an equal access to learning materials, if one speaks, the rest are patiently listening, etc.).

The magic circle allows members/participants to experience fun. This happens as they obey the defined rules and structure, or reach a common understanding and progress (as in learning communities).

We may see these similarities as a starting point for our proposal of how to apply gamification in learning communities. Sadly (or fortunately) there is no universal principle that we can just use and apply to any community.

What we can do is to ask well-aimed questions that allow us to eliminate potential threats and spoilers. These questions may be structured like this:

1. Define goals that the gamified system should

achieve: Goals are the key determinants for applying concrete tools and elements of gamification. *Is our goal to attract more members? Do we wish to increase interaction between our members?* These could be the initial questions that could help to shape our future gamified system. Eventually a series of similar questions could lead to a concrete goal like: *Create a user-driven open library.* When we get this far we can start looking for the proper tools to support this goal.

2. What are the characteristics of our target group?

What is the motivation of our participants? Their aspirations? Behaviour? Previous experiences with the topic? These questions not only define our target group, but also help us to create a tailored environment that could match their needs.

3. How can we achieve desired outcomes? E.g. which tools to deploy? In gamification, we may use different mechanics, dynamics or aesthetics to foster our goals. For example in *Fitocracy* (an online community aimed at physical fitness and health) a series of challenges, duels, and competitions are supported by a meaningful reward system. These help participants achieve their prime objective – to get in shape in an engaging and less painful way. This example underlines an important mechanism – rewards and stimuli.

4. **Motivate and stimulate through rewards? Ok, but in a meaningful way!** In the early days of gamification hype, there was a common misunderstanding. It was thought that all you needed to do was to add some points and badges that the participants could earn. If not that, you could publish leaderboards where all participants could see their respective progress. The assumption was that this in itself would drive motivation. Today we know that it does not last for long if the users do not see a deeper meaning of these elements. The lesson is that to successfully motivate participants within a learning community, we have to first think about their own desires, motives and goals. Then we have to develop stimuli that evoke meaningfulness to our participants (remember self-determination theory?). If you wish to use badges for example, you should think about how it would be meaningful to our community, what it should represent. Ask questions like: Does it increase value of our participants' social status?
5. **Is it fun and engaging?** Last but not least, it is important that our system is attractive and draw users attention towards desired goals while experiencing fun. As Nicole Lazzaro points out, there are different kinds of fun (Lazzaro 2004), and we can use a variety of tools to unlock this fun. Therefore it is always useful to check which of these tools can be most proper for our community.

The similarities between communities inside games and learning communities should not be overlooked. We have a great opportunity to test if the set of thoughtfully designed challenges, quests, and competitive/collaborative tasks with a strong reliance on one's inner motivation can produce fun and engage our participants to have better outcomes in their learning communities.

We can think about how to use gamification to attract and reach new target groups in education and create learning communities.

To sum up: I have tried to highlight 5 points that could lead to more engaging learning communities.

1. We need to describe clear and well-defined goals.
2. We need to understand the motivation of our learners.
3. We need to allow for different learning styles and behavioural mindsets through meaningful choices and challenges.
4. We can help learners reach desired goals (short-term or long-term) by applying a thoroughly designed interactive and rewarding system (while respecting the principles of self-determination theory).
5. We need to understand the key points that make human interaction fun.

Gamification started to get massively recognized in 2011. It is still in development. During these years we have had a chance to learn a first lesson about the effects of this approach. The future looks promising, with great opportunities to explore and to test in practice, especially in learning communities.

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About the Author

Oliver Šimko works as a project manager at the Association of Adult Education Institutions in the Slovak Republic. In 2014, he graduated in Andragogy at Comenius University in Bratislava, where he is currently working toward a PhD. The PhD is about innovations in education through gamification. He also develops and tests prototypes of gamified courses in Adult Education.

Contact

Association of Adult Education Institutions
in the Slovak Republic
Gondova 2
814 99 Bratislava
Slovakia
tajomnik@aivd.sk
oliver.simko@gmail.com

How to empower a community from a distance



Priti Sharma
PRIA International Academy
India

Abstract – *Communities can be empowered through distance education. This is what the PRIA International Academy (PIA) is doing in India. Through educational programmes, a wide array of individuals and organisations are helped in their efforts to bring about social change. The learners are practitioners, academics, trade union leaders, community leaders, activists, students and others. They all use the distance courses to improve their theory and field practice in their efforts towards the empowerment of communities that they engage and work with.*

In 1978 an informal network of adult educators, inspired by Paulo Friere, constituted a forum for promoting participatory research in Asia. PRIA's (Participatory Research in Asia) inception is linked to this informal network. As a non-profit voluntary development organisation based in New Delhi, India, PRIA has been promoting people-centred development initiatives within the perspectives of participatory research.

PRIA's work is built on the premise "Knowledge is Power". This premise has been an instrumental starting point for more than three decades. PRIA has firmly believed in the principles and tenets of Adult Education. People have the knowledge and the power to change their lives if given the proper tools to analyse their situation and find solutions for change. PRIA has always supported the empowerment of communities, especially the poor and the marginalised, through its efforts in research, training and capacity building.

Building capacity

Capacity building has been an integral part of PRIA's work from the start. These efforts have been aimed at citizens, government organisations, donors and community based organisations through structured trainings and workshops, ongoing field support, hand-holding and exposure visits, etc.

PRIA's capacity building efforts are widely acknowledged throughout the development sector in India and globally. However, with the demand for additional training programmes on varied thematic issues, it became clear that the

face to face mode of education (trainings) was unable to meet the needs of the sector, given the volume of people that were being catered to.

Learning at a distance

It is with this background that the PRIA International Academy was established in 2005. The primary objective of this academic wing was to collate, synthesize, build upon, re-package and disseminate PRIA's vast body of knowledge and learning. This existing knowledge was in the form of research studies, field-based programmes, trainings modules, workshop and seminar reports, papers, publications, books, journals, audio-visuals, films, etc. They covered a wide range of development issues that PRIA had worked on in the field, either directly or in collaboration with its partner organisations.

The primary targets for the educational programme include:

- the development worker;
- the individual in mid-career;
- the practitioner with strong field experience and informal learning;
- the adult learners who want to develop an academic base to complement practical experience and reach out to the larger communities with a strong conceptual and theoretical framework, tempered by practitioner experience – their own and those of other learners, course facilitators and guest faculty.

To empower a community

The question that may be asked at this point was how a formal, structured distance learning programme was going to benefit communities, especially since they were not the direct beneficiaries of the same. Even though these courses do have community empowerment as their final outcome, they were designed to build on the skills and knowledge of the learner involved with various communities.

The Academy – as all other divisions of PRIA – works on the principles of Adult Education. It strongly advocates that people have a natural inclination toward learning which will flourish if nurturing and encouraging environments are provided. The courses that PRIA currently offers promote an empowerment oriented approach to learning.

All courses are designed in such a manner that a learner working on the issue would find it very useful. The discussion forum available to participating learners is another opportunity to learn from each other's experiences. They can share the experiences in the field, ask questions and learn from others who have been working on similar issues. The knowledge gathered this way is used in the field for better implementation of specific projects. The discussion forum sharing also facilitates taking up of such cases/practices in other areas by the practitioners.

Lots of opportunities

The Academy offers certificate and appreciation programmes through a distance learning model. These programmes run for 6 months and 10 weeks respectively. Some of the courses offered include Participatory Monitoring and Evaluation, Participatory Research, Social Accountability, Social Audit and Prevention of Sexual Harassment at the Workplace. They all provide learning that supports the efforts of empowering the community. The courses offered by the Academy cover a whole spectrum of issues with a focus on the empowerment of the communities (Table 1).

The appreciation course on social audit focuses on the importance of participation between communities and institutions of local self-governance in undertaking social audit exercises. A social audit builds a long-term positive environment in a community and helps to develop a sense of ownership amongst various stakeholders. It is useful in providing an assessment of the impact of a financial organisation's objectives through systematic and regular monitoring of its performance based on the views of its stakeholders.

Girls, education and harassment

The six-month course on participatory research as a tool for social change was used effectively in one of PRIA's field sites. Things learned from the course were used by a partner institute to engage young girls belonging to a Scheduled Castes community in order to conduct research within their villages on why they were denied access to even basic education. Scheduled Castes, or Dalits, are also known as untouchables and are the lowest in the hierarchy of the social structure in India.

The findings of the research were used to initiate discussions on the rights of girls to education, create awareness on the issue and bring about social change in this direction. The research conducted by these young girls served two purposes. Firstly, it generated knowledge on the existing practices of societal discrimination against Scheduled Castes and secondly the knowledge so generated motivated the girls to challenge these existing practices and bring about change for themselves.

Similarly, practitioners working on issues related to gender discrimination in society and the prevalence of sexual harassment at the workplace attended some distance courses on the subject. They now use what they have learnt to reach out to the communities they work in. Both these examples show that tools and methods of participatory research are used not only to create and increase awareness, but also to enable the community to use what has been learned for positive change.

One of the appreciation courses deals with women's participation towards political empowerment and leadership in local governance. This course, based on a project run by PRIA, has enabled practitioners to build up a cadre of women in their community to play the role of citizen leaders and also contest local elections for representation in local

Table 1 – Courses offered by PRIA International Academy

Appreciation Programmes (10 weeks Duration)	Certificate Programmes (6 months duration)
Adult Education and Social Change	Addressing Urban Poverty: Participatory Approaches and Tools
Designing Participatory Adult Education Programme	Civil Society Building
Monitoring Adult Education Programme	International Dimensions of Adult Education and Lifelong Learning
Participatory Activity Mapping: Defining Local Government Roles and Responsibilities	International Perspectives in Citizenship, Democracy and Accountability
Participatory Enumeration & Mapping of Urban Poor Settlements	International Perspectives in Participatory Monitoring and Evaluation
Participatory Integrated District Planning in Local Government	International Perspectives in Participatory Research
Participatory Social Audit: A Tool for Social Accountability	Local Self-Governance: Understanding Municipalities and Panchayats
Participatory Urban Planning: Making Cities Inclusive of Urban Poor	NGO Management: Foundation Course
Prevention of Sexual Harassment at Workplace	Occupational Health and Safety: Legal and Operational Guide
Social Inclusion of the Marginalised in Local Self Governance	Participatory Training Methodology
Tools for Social Accountability (In association with The World Bank)	Social Accountability: Methodology of Participatory Governance
Women's Participation towards Political Empowerment and Leadership in Local Governance	Understanding Gender in Society: Concepts and Trends

governance. Using the tool of distance education, community facilitators have been able to reach out to hundreds of women at local level and influence them to participate in the leadership and governance of their communities.

To find the informal settlements

Another appreciation course on participatory enumeration and mapping of urban poor settlements promotes participation from the communities concerned. This course has helped learners obtain tools for involving communities in urban settings in the mapping of their settlements, using GPS (Global Positioning System) and other methods of enumeration. The information obtained has then been presented to the officials of the municipality concerned. This has helped establish the existence of informal settlements. These are settlements not present on the city map, even though they have

existed for more than 15 years. Once on the map, residents have been able to demand their rights to basic services of water, electricity and other amenities. This process not only created awareness within the community regarding their rights as citizens, it also helped develop cohesion within the community. It created a new cadre of young citizen leaders, as well as developed skills on negotiating with officials to improve quality of life for all.

The process of online teaching is firmly based on the principles of adult learning, wherein the instructors are facilitators in the learning process. The process is designed to encourage discussion and the sharing of experiences between the learners. This helps them build on their existing body of knowledge. The international composition of the online learners brings about a wide range of experiences, enabling the creation of new knowledge that can be used by all, including the facilitators. These experiences can also be

shared with a larger group through newsletters and magazines. While such writing may not always be academic in content it serves the purpose of reaching out to a large number of practitioners and other people.

As good a tool as distance education is, there are challenges when promoting distance education for community engagement and empowerment. Let's look at some of them.

Challenges

Language: As the courses are offered in English, the number of people that can be reached becomes a limitation. Most students come from India, Asia and Africa, and English is not their first language. As a result, learners are sometimes unable to share their experiences as they cannot articulate their learning.

Connectivity: Since the courses are online, many learners in remote areas are not able to access the information on time. This sometimes hinders the timely sharing of information, experiences, challenges faced by them in the field, as well as timely completion of the course requisites.

Time zone: Responses are delayed because of different time zones that learners are in.

Academic style of writing of the course content: The courses are written in an academic style to ensure quality of the courses offered and also for accreditation purposes. Learners have reported that they sometimes find this style difficult to understand. Efforts are now underway to address this issue.

Where it all leads

Over the years, and despite many challenges, the Academy has evolved as a provider of education in bringing about social change and community empowerment. Feedback from learners has changed the structure of course teaching, delivery mechanisms and presentations in order to accommodate the different levels of learners in completing a course. The system now has a flexible course period accommodating the learner. The system, with low fees, has also made it possible for many to participate in the programmes. The course structure allows learners to interact with the guest faculty who could be based anywhere in the world to share their experience and expertise on the subject matter.

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About the Author

Priti Sharma has around 18 years of work experience in the development sector and has worked on issues related to local governance, civil society engagement, sexual harassment at the workplace and human resource management, among others. In the past, she has worked on these issues in different capacities, such as researcher, trainer and coordinator. Currently, she is involved with PRIA International Academy (PIA) as Senior Programme Manager.

Contact

PRIA
42, Tughlakabad Institutional Area
New Delhi – 110062
India
piall@pria.org
www.pria.org

Taking on the world in a global virtual seminar – Adult Education and Development: Post 2015



Timothy Ireland
Federal University of Paraiba
Brazil

Abstract – *The virtual seminar on Adult Education and Development: Post 2015, took as its starting point three of the articles published in the latest issue of Adult Education and Development – AED (2013). It sought to stimulate further discussion on the links between the post 2015 development agenda – principally the MDGs, the EFA goals and the CONFINTEA recommendations, and collectively to define a way forward toward and beyond the 2015 deadline.*

The International Council for Adult Education (ICAE) and the Institute for International Cooperation of the German Adult Education Association (DVV International) are longstanding partners in the world of Adult Education and development. The first joint virtual seminar on *Adult Education and Development: Post 2015* proved an intelligent way of harnessing ICAE's long and rich experience in promoting virtual debates with DVV International's equally long and rich experience in publishing a journal on that theme. The result was a debate starting from three of the articles published in the latest issue of AED (2013). All in all, some 1050 people worldwide engaged in a moderated discussion lasting a fortnight between the 10th and 24th of March. Within this virtual space, the objective was to stimulate further discussion on the links between the post 2015 development agenda – principally the MDGs, the EFA goals and the CONFINTEA recommendations. The aim was to deepen and broaden analyses presented in the Journal and collectively define a way forward toward and beyond the 2015 deadline.

Consensus in diversity

Despite the diverse national and cultural backgrounds of the contributors, there were several basic points of consensus. Firstly, the majority acknowledged the importance of establishing some kind of global goals for development and education. Equally there was general recognition that a significant number of countries would neither achieve the MDGs nor



Adult Education and Development

Issue 80 > "Post 2015"

In 2015, the Millennium Development Goals (as well as the Education for All Goals) will expire. For issue 80 of *Adult Education and Development* on "Post 2015", authors from all over the world discussed these global processes. They asked to what extent the goals have been met and how a possible agenda for post 2015 should look from an Adult Education perspective.

Free print copies of issue 80 are still available and can be ordered at info@dvv-international.de

Get Involved! ICAE Virtual Seminar 2015

The next virtual seminar on communities and Adult Education will take place at the end of February 2015 and will last for approximately two weeks. The following articles of this issue will be the starting point of the seminar:

those of EFA and that progress towards the CONFINTEA recommendations was slow and patchy. Thirdly, there was general agreement that in order to advance on current proposals for the post 2015 development and education agenda we will not, in Paul Bélanger's words, "succeed [...] without a large citizens' movement asserting what is missing to make this world agenda an efficient guide for global and national development efforts to be taken during the next 15 years." Participation is the order of the day.

The case of Brazil

Most readers will probably recall that CONFINTEA VI was held in Belem do Pará, in Brazil in 2009. Most readers will also probably associate Brazil with Paulo Freire, popular education and, as we are all human, with the World Cup 2014. Only the most informed readers will probably recall that in 2014 Brazil is commemorating 50 years since the civil-military coup of 1964 which decreed the end of what promised to be one of the most ambitious national literacy programmes which Brazil had ever known and the imprisonment and eventual exile of Paulo Freire. Fifty years later and the National Truth Commission continues to investigate grave violations of human rights during the Military regime whilst the Brazilian government has just held a three day Arena on Social Participation (Brasília, 21–23/05) during which it launched two innovative proposals: a National Policy of Social Participation which includes a National System of Social Participation

understood as a method of government and a Frame of Reference as a precursor to a National Policy of Popular Education. The latter aims to consolidate popular education as a public intersectoral and transversal policy for citizen participation and for the democratization of the Brazilian state. During the Arena, the unveiling of the Frame of Reference of Popular Education and Dialogues on the Millennium Development Goals and the perspectives for the formulation of the Sustainable Development Goals took place in parallel venues. These two events somehow symbolized for me, the physical separation between the world of development represented by the MDGs and that of education represented by popular education and the arduous task of conjugating the two.

Education as a right – the next step

During our virtual debate it became clear that for the majority the achievement of development goals would depend on the inclusion of empowerment through education as an enabling right. Hence the need to include a stand-alone education goal which contemplates quality education and Lifelong Learning for all founded on the integration of learning and living and comprehending life as the ultimate curriculum.

Within the post 2015 debate a need was seen to maintain the articulation between the three different strands of the argument: the World Earth Summit and the Sustainable

New and old community sensibilities in Popular Education

By Alfonso Torres Carrillo, Colombia
(see page 4)



Vrygrond in a changing world – what difference can Popular Education make?

By Astrid von Kotze, South Africa
(see page 13)

How the Batwa came in from the cold

By Venant Nyobewe, Burundi
(see page 66)

From vulnerability to resilience – a resource-based model of community learning

By Anna Pluskota and Monika Staszewicz, Poland
(see page 84)

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

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

If you have questions ahead of the seminar, do not hesitate to contact Cecilia Fernández (icae@icae.org.uy) at the ICAE Secretariat in Montevideo, Uruguay.

Development Goals, the renewal/redefinition of the MDGs and of the EFA goals. It was felt that care has to be taken that educational goals are not thrown out with the proverbial development bathwater. As Alan Tuckett points out, the effect of adopting just two of the EFA goals into the MDGs was to marginalise the other four with the consequent invisibility of Adult Education in a Lifelong Learning perspective.

Adult learning and education as embodied in the CONFINTEA agenda were evoked by many contributors as fundamental ingredients of the debate which could only be ignored at our peril.

The diversity of knowledge

It is clear that the post 2015 debate is a highly disputed field in which there is a need for a true intercultural dialogue, taking into account both northern and southern epistemologies. As Sofia Valdivielso comments, there can be no democracy without the recognition of the diversity of knowledge. The present confrontation is not so much over the future architecture of development and education as over the basic values of human life in community whilst recognizing that human well-being and happiness can only be achieved in harmony with environmental and planetary coexistence as a fundamental goal of the development process. To that end the virtual seminar invites and invokes us all to hone and focus our advocacy tools and energies to strive for the other possible world to which we are committed.

i

About the Author

Timothy Ireland is associate professor in Adult Education at the Federal University of Paraíba, in João Pessoa (Brazil). He was national director of Adult Education at the Ministry of Education from 2004-2007 and worked for UNESCO from 2008 to 2011 where he was focal point for CONFINTEA VI. Since 2013, he has been a member of the editorial board of *Adult Education and Development*.

Contact

Av. Umbuzeiro, 480
Manaíra – João Pessoa
PB: 58038-180
Brazil
ireland.timothy@gmail.com

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82

2015

Issue 82

Education for Global Citizenship

In issue 81 we looked at the building blocks of human society when we tackled the issue of communities and learning. Now we shift our focus to the world arena, which also includes the local one. We live in the midst of globalisation, where events far away affect our daily lives. We, in turn, also affect world events. How to combine the local and the global? UNESCO suggests we develop education for global citizenship. The aim is to empower learners to engage and assume active roles both locally and globally to face and resolve global challenges and ultimately to become contributors to a more just, peaceful, tolerant, inclusive secure and sustainable world.

Education in the midst of globalisation is increasingly putting emphasis on the importance of values, attitudes and communication

skills as a critical complement to cognitive knowledge and skills. Education is relevant to understand and resolve social, political, cultural and global issues. This includes the role of education in supporting peace, human rights, democracy, equity, acceptance of diversity, and sustainable development.

What could education for global citizenship look like? How does it relate to other transformative perspectives?

We invite you to propose articles, topics, themes and project examples for issue 82 of *Adult Education and Development*. Please send your suggestions to the Editor, Johanni Larjanko (johanni.larjanko@gmail.com) and the Managing Editor, Ruth Sarrazin (sarrazin@dvv-international.de).

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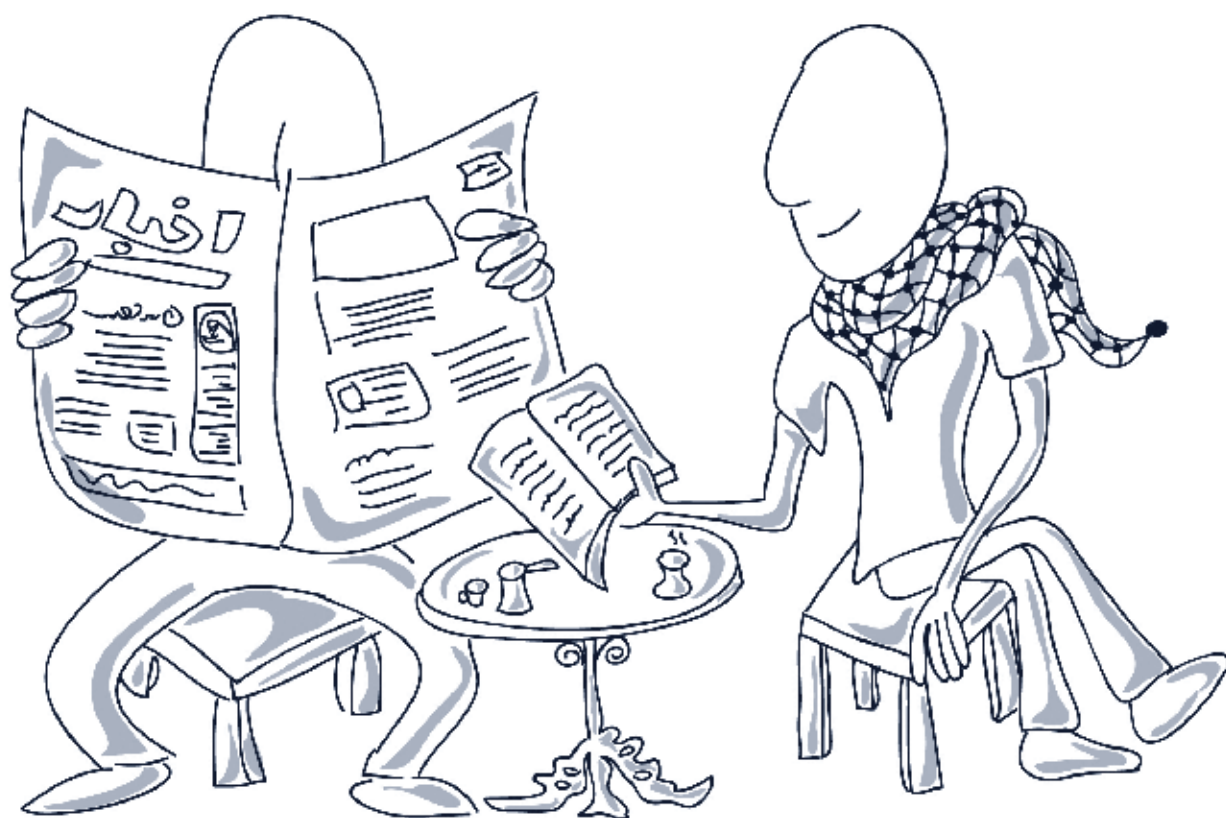
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Questionnaire on *Adult Education and Development* 81: Communities

Please indicate to what extent you agree with the following statements

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

Now, please indicate to what extent you agree with the following statements regarding each category of the journal

Please put only one cross on each line

	1	2	3	4
	strongly disagree	somewhat disagree	somewhat agree	strongly agree
Through the articles I get a good overview of the topic	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The interviews with well-known personalities are interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The illustrations are thought-provoking	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The photo reportage visualizes the topic well	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If you selected, that you disagree with some statements above, please explain here. This helps us to improve.

What I really liked about this issue...

What would you change in the journal?

Gender Female Male

Age I'm years old

Country

I am An Adult Educator Working in development cooperation
 A Politician Active in a Civil Society Organization
 A Scientist A Civil Servant
 A Student
 A Librarian Other

Pull out the questionnaire and send it to:
DVV International, Obere Wilhelmstraße 32, 53225 Bonn, Germany
Or fax it to: +49 (228) 975 69 55
Or send us a scanned version via email: info@dvv-international.de
Or fill in this questionnaire on our website: www.dvv-international.de

Many thanks for your support!

Artists of this issue

Abed Tamesh

Cover artist and Illustrator



Adult Education and Development: Describe your working process when you make an illustration.

Abed Tamesh: In my work, I try to get the message across in a simple illustration that can ignite action. In order to do that, the most important thing for me is to grasp the theme and search for the idea I want to adopt. I try to look for a different/new perspective and I like for my work to be simple but evoke deeper thinking; sum up a whole idea in one simple illustration.

What must an illustration have/include to be good?

It must convey the unique identity of the artist; enable us to see the topic from a new and unique perspective; and be genuine and easy to relate to.

What do you want your illustrations to say?

What is your message?

Anything that comes from me has to carry the cause of my people. As a Palestinian, I'm proud of my roots and I want my work to be a voice speaking for the reality we live in and the rich culture we have.

What is mightier, the pencil (written word) or the brush (image)? Why?

I believe that the brush is mightier because it makes it easier to state a position through an image and bring a message across. Yet, I don't believe that one can succeed without the other. As the image states a position, the text will take this to the next level and explain that position better.

Abed Tamesh was born in 1978 in the Mediterranean city of Akka on the northern coast of Palestine. He holds a bachelor's degree in Visual Arts from Ascola College, Jaffa. Abed is the founder and main creative director of Underground: Creative Design and Visual Language Studio in Haifa. The studio holds the credit for many of the prominent political and social campaigns in Palestinian society. Other than the work of the studio, Abed has an exhibition of his work as a political cartoonist that has visited the cities of Akka, Nazareth, Haifa, Ramallah and Jaffa.

Contact

abed@ug-studio.com

The international journal *Adult Education and Development* is a forum for adult educationists from all over the world.

The main target groups are practitioners, researchers, activists and policymakers in Africa, Asia, Latin America and the Transformation Countries in Asia and Europe. The journal is specifically designed to facilitate exchange and discussion around practical and theoretical issues, innovative methods and approaches, projects and experiences, as well as political initiatives and positions. In this respect, *Adult Education and Development* is a tool for South-South exchange.

The journal also seeks to provide opportunities for readers in Europe, North America, and other industrialised parts of the world such as Japan or Australia to acquaint themselves with current sector developments in Africa, Asia, Latin America and the Transformation Countries in Asia and Europe, so as to contribute to their becoming more effective partners in practical and intellectual cooperation. As such, *Adult Education and Development* also serves to foster North-South and South-North exchange.

Adult Education and Development is published once a year in English, French and Spanish. Each volume is dedicated to one major topic.

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