

ICAE - International Council for Adult Education
DVV International



ICAE VIRTUAL SEMINAR

"ADULT EDUCATION AND DEVELOPMENT: INCLUSION AND DIVERSITY"

International Council for Adult Education (ICAE)

ICAE VIRTUAL SEMINAR

“Adult Education and
Development:
Inclusion and Diversity”

Uruguay, Serbia, 2018

ICAE VIRTUAL SEMINAR

„ADULT EDUCATION AND DEVELOPMENT: INCLUSION AND DIVERSITY“

Publishers:

Institute for Pedagogy and Andragogy,
Faculty of Philosophy, University of Belgrade
www.f.bg.ac.rs

Adult Education Society, Belgrade
www.aes.rs

on behalf of:

International Council for Adult Education (ICAE)
<http://icae.global>

Drafting and final editing:

Katarina Popović, Secretary General ICAE
Ricarda Motschilnig, Policy and Advocacy Officer ICAE

Design and layout:

Zoran Imširagić

ISBN:

978-86-80712-16-1

The ICAE Virtual Seminar was done in cooperation with DWV International (<http://www.dwv-international.de>) and the journal Adult Education and Development (<https://www.dwv-international.de/adult-education-and-development/>). The seminar on inclusion and diversity, the fifth one in the row of Virtual Seminars, was organized in March 2018 in English, French and Spanish. Additionally two webinars were organized, which can be watched here: <https://www.youtube.com/watch?v=ScLL-WowAczk>, and <https://www.youtube.com/watch?v=bxlis4yRvJE&feature=youtu.be>. The Virtual Seminar can be read on dedicated ICAE Website <http://virtualseminar.icae.global>, while this publication is available online on the web pages of ICAE and DWV International.

Contents

| | | |
|-------|-------------------------------------------------------------------------------------------------------------------------------|----|
| 1 | INTRODUCTION BY SHERMAINE BARRETT (PHD)..... | 9 |
| 1.1 | Comment by Babacar Diop | 13 |
| 2 | ARTICLE BY RIMA ABOUD “INCLUSION, DIVERSITY AND EXCLUSION: THOUGHTS FROM WITHIN ASWAT – PALESTINIAN GAY WOMEN” | 14 |
| 2.1 | Comment by Shirley Walters..... | 19 |
| 2.2 | Comment by Timothy Ireland..... | 19 |
| 2.3 | Comment by Cristina Maria Coimbra Vieira..... | 20 |
| 2.4 | Comment by Mariá Esther Tellez Acosta | 21 |
| 2.5 | Comment by Limbani Eliysa Nsapato | 24 |
| 2.6 | Comment by Mohammed Belghazi | 25 |
| 3 | ARTICLE BY SHERMAINE BARRETT “BUILDING THE CAPACITY OF ADULT EDUCATORS TO CREATE INCLUSIVE CLASSROOMS” | 27 |
| 3.1 | Comment by Seham Negm | 35 |
| 3.2 | Comment by Joge Osorio..... | 35 |
| 3.3 | Comment by Julio César Tovar-Gálvez | 37 |
| 3.4 | Comment by Balázs Németh..... | 39 |
| 3.5 | Comment by Sonja Belete | 40 |
| 3.6 | Comment by Meenu Vadera | 41 |
| 3.7 | Comment by Carmen Colazo | 42 |
| 3.8 | Comment by Thomas Kuan..... | 45 |
| 3.8.1 | Comment to Thomas Kuan by Julio César Tovar Gálvez | 47 |
| 3.9 | Comment by Quazi Faraque Ahmed | 47 |
| 3.10 | Comment by Manzoor Ahmend | 48 |

| | | |
|------------|--------------------------------------------------------|-----------|
| 4 | ARTICLE BY DANIEL L. MPOLOMOKA AND SELINA BANDA | |
| | “INCLUSION ON STAGE: A ZAMBIAN THEATRE CASE” | 49 |
| 4.1 | Comment by Jose Roberto Guevara | 56 |
| 4.2 | Comment by Astrid von Kotze | 57 |
| 4.3 | Comment by Silas Nherera | 58 |
| 4.4 | Comment by Moema Viezzer | 59 |
| 4.5 | Comment by Pilar de la Puerta | 60 |
| 4.6 | Comment by Tonic Maruatona | 61 |
| 5 | ARTICLE BY ANNETTE SPRUNG | |
| | “BUILDING DIVERSITY IN STAFF: MIGRANTS AS | |
| | PROFESSIONALS IN AUSTRIAN ADULT EDUCATION” | 62 |
| 5.1 | Comment by Carmen Campero Cuenca | 68 |
| 5.2 | Comment by Marcie Boucouvalas, Ph.D. | 71 |
| 5.3 | Comment by Felix Kayode Olakulehin | 72 |
| 6 | GENERAL COMMENTS TO | |
| | THE THEME OF THE VIRTUAL SEMINAR | 74 |
| 6.1 | Comment by Gerardo A. Brabata Pintado | 74 |
| 6.2 | Comment by Jorge Camors | 75 |
| 7.1 | WEBINAR | |
| | “BUILDING THE CAPACITY OF ADULT EDUCATORS | |
| | TO CREATE INCLUSIVE CLASSROOMS” | 79 |
| 7.2 | WEBINAR ABOUT | |
| | “INCLUSION ON STAGE – A ZAMBIAN THEATRE CASE” | 81 |
| 8 | SUMMARY AND CLOSING | |
| | BY SANDRA L. MORRISON, ICAE PRESIDENT | 83 |

Adult Education and Development: Inclusion and Diversity

Welcome/Bienvenida/Bienvenue

The International Council for Adult Education (ICAE) continues to inspire dialog, exchange of ideas and critical reflection on highly relevant topics in adult education. Through this virtual seminar ICAE, in cooperation with DWV International, therefore wants to promote a debate and dialogue on selected articles from DWV International's journal Adult Education and Development. This offers the chance to discuss the topics raised in the print issue in a virtual seminar and to go deeper and broaden the analysis. It creates a virtual space as an opportunity to share experiences from different regions and contexts, and to inspire new initiatives.

In the latest issue of Adult Education and Development (AED), authors from all over the world discuss the many facets of "inclusion and diversity". They write about their own identity, discuss the changes needed to create inclusive societies and adult education systems, and present concrete "inclusive" methods of adult education.

Inclusion and diversity are two sides of the same coin. Inclusion can only succeed if we recognise our differences – our diversity – and use them constructively. But how can we prevent social exclusion and enable all people to participate in society? What contribution can adult education make? Which learning approaches, programmes and institutions are needed to create an inclusive (adult) education system? And what does "in-

sive" teaching actually mean? These are some of the questions raised in this year's issue of AED.

The following articles of issue 84 of Adult Education and Development will be this year's starting point of the seminar:

- **Rima Abboud** from Palestine writes about the experiences of the Aswat – Palestinian Gay Women network,
- **Annette Sprung** from the University of Graz, Austria discusses to what extent the migration-related diversity in Austria is reflected in adult education staff.
- **Shermaine Barrett** from Jamaica analyzes at the concept of "reflexivity", which helps teachers to critically reflect on their own teaching practice and to make their teaching inclusive;
- **Daniel L. Mpolomoka and Selina Banda** from the Zambian Open University look the application of Theatre for Development in Zambia and how it encourages persons to share ideas and act collectively.

You can already find the articles here: <https://www.dvw-international.de/en/adult-education-and-development/editions/aed-842017-inclusion-and-diversity/get-involved/icae-virtual-seminar-2018> (in English, French and Spanish) and follow the discussion on the dedicated ICAE Website <http://virtualseminar.icae.global>

Experiences and good practices from around the globe

The seminar is free of charge, open to anyone.

Educación de personas adultas y desarrollo: Inclusión y diversidad

E

Welcome/Bienvenida/Bienvenue

El Consejo Internacional para la Educación de Adultos (ICAE) sigue inspirando el diálogo, el intercambio de ideas y la reflexión crítica sobre temas muy relevantes en la educación de personas adultas. A través de este seminario virtual el ICAE, en cooperación con DVV International, quiere promover un debate y diálogo sobre artículos seleccionados de la revista de DVV International Educación y Desarrollo de Adultos. Esto ofrece la oportunidad de discutir los temas planteados en la edición impresa en un seminario virtual y profundizar y ampliar el análisis. Crea un espacio virtual como una oportunidad para compartir experiencias de diferentes regiones y contextos, e inspirar nuevas iniciativas.

En el último número de Educación y Desarrollo de Adultos (AED, por sus siglas en inglés), autores de todo el mundo debaten sobre las muchas facetas de la "inclusión y la diversidad". Escriben sobre su propia identidad, discuten los cambios necesarios para crear sociedades inclusivas y sistemas de educación de personas adultas, y presentan métodos "inclusivos" concretos de educación de personas adultas.

La inclusión y la diversidad son dos caras de la misma moneda. La inclusión solo puede tener éxito si reconocemos nuestras diferencias - nuestra diversidad - y las usamos de forma constructiva. Pero, ¿cómo podemos prevenir la exclusión social y permitir que todas las personas parti-

cipen en la sociedad? ¿Qué contribución puede hacer la educación de personas adultas? ¿Qué enfoques, programas e instituciones de aprendizaje son necesarios para crear un sistema educativo (de personas adultas) inclusivo? ¿Y qué significa realmente la enseñanza "inclusiva"? Estas son algunas de las preguntas planteadas en la edición de este año de AED.

*Experiencias
y buenas prácticas
de todo el
mundo*

Los siguientes artículos del número 84 de Educación de Adultos y Desarrollo serán el punto de partida de este año del seminario:

- **Rima Abboud**, de Palestina, escribe sobre las experiencias de la red *Aswat - Mujeres Homosexuales Palestinas*,
- **Annette Sprung**, de la Universidad de Graz, Austria, analiza en qué medida la diversidad relacionada con la migración en Austria se refleja en el personal de educación de personas adultas.
- **Shermaine Barrett**, de Jamaica, analiza el concepto de "reflexividad", que ayuda a los profesores a realizar una reflexión crítica sobre su propia práctica docente y a hacer que su enseñanza sea inclusiva;
- **Daniel L. Mpolomoka y Selina Banda**, de la Universidad Abierta de Zambia, analizan la aplicación del *Teatro para el Desarrollo* en Zambia y cómo anima a las personas a compartir ideas y actuar colectivamente.

*El seminario
es gratuito, está
abierto a cualquier
persona.*

Ya pueden encontrar los artículos aquí: <https://www.dvv-international.de/en/adult-education-and-development/editions/aed-842017-in>

clusion-and-diversity/get-involved/icae-virtual-seminar-2018 (en anglais, français y español)

y seguir el debate en el sitio Web del ICAE <http://virtualseminar.icae.global>

L'éducation des adultes et le développement : Inclusion et Diversité

FR

Welcome/Bienvenida/Bienvenue

Le Conseil international pour l'éducation des adultes (ICAE) continue d'inspirer un dialogue, un échange d'idées et une réflexion critique sur des sujets très pertinents dans l'éducation des adultes. Grâce à ce séminaire virtuel l'ICAE, en coopération avec DVV International, souhaite donc promouvoir un débat et un dialogue sur des articles sélectionnés de la revue Éducation des Adultes et Développement de DVV International. Cela offre la possibilité de discuter des sujets soulevés dans l'édition imprimée dans un séminaire virtuel et d'approfondir et d'élargir l'analyse. Cela crée un espace virtuel comme une occasion de partager des expériences de différentes régions et contextes et d'inspirer de nouvelles initiatives.

Dans le dernier numéro d'Éducation des Adultes et Développement (AED), des auteurs du monde entier discutent des multiples facettes de «l'inclusion et la diversité». Ils écrivent sur leur propre identité, discutent des changements nécessaires pour créer des sociétés inclusives et des systèmes d'éducation des adultes, et présentent des méthodes concrètes «inclusives» d'éducation des adultes.

L'inclusion et la diversité sont les deux faces d'une même pièce. L'inclusion ne peut réussir que si

nous reconnaissons nos différences - notre diversité - et les utilisons de manière constructive.

Mais comment pouvons-nous empêcher l'exclusion sociale et permettre à toutes les personnes de participer à la société? Quelle contribution l'éducation des adultes peut-elle apporter? Quelles approches, programmes et institutions d'apprentissage sont nécessaires pour créer un système éducatif (adulte) inclusif? Et que signifie réellement l'enseignement «inclusif»? Ce sont quelques-unes des questions soulevées dans le numéro de cette année de DEA.

Les articles suivants du numéro 84 de «Éducation des adultes et développement» seront le point de départ de ce séminaire de cette année :

- **Rima Abboud**, de Palestine, écrit à propos des expériences du réseau *Aswat - Femmes homosexuelles palestiniennes*,
- **Annette Sprung**, de l'Université de Graz, Autriche, discute dans quelle mesure la diversité liée à la migration en Autriche se reflète dans le personnel de l'éducation des adultes.
- **Shermaine Barrett**, de la Jamaïque, analyse le concept de «réflexivité», qui aide les enseignants à réfléchir de manière critique sur leur propre pratique d'enseignement et à rendre leur enseignement inclusif;

*Expériences
et bonnes pratiques
du monde
entier*

*Le séminaire est
gratuit, ouvert à
tous et à toutes.*

- **Daniel L. Mpolomoka et Selina Banda**, de l'Université Ouverte de Zambie, regarde l'application de *Théâtre pour le Développement* en Zambie et comment ceci encourage les personnes à partager leurs idées et à agir collectivement.

Vous pouvez déjà trouver les articles ici: <https://www.dvv-international.de/en/adult-education-and-development/editions/aed-842017-inclusion-and-diversity/get-involved/icae-virtual-seminar-2018> (en anglais, en français et en espagnol) et suivre la discussion sur le site Web de l'ICAE <http://virtualseminar.icae.global>

1 Introduction

by **Shermaine Barrett (PhD)**

*Senior Lecturer, University
of Technology, Jamaica
ICAE Vice President
(Caribbean)*

EN

Diversity and inclusion have become buzz words all around us in today's societies. Yet in many jurisdictions we watch and listen as contradictions play themselves out and people either feel or are in fact excluded from active participation in their societies. We think for example of the Israel - Palestine conflict, the rise in protests and clashes in the USA grounded in racial intolerance, the increase in xenophobic utterances and actions in societies across Europe that have been impacted and changed by the continuing forced migration of persons from their countries of origin, the mass killings in various African nations on the grounds of differences in religion to name a few. So when we talk about diversity and inclusion it seems to be all an academic exercise rather than truly genuine efforts towards creating communities of inclusion among diversity.

Within this context issue 84 of the Journal of Adult Education and Development, itself reflective of diversity given the spread of its writers (jurisdictional, religion, sexual orientation among other characteristics) and demonstrative of efforts toward inclusion, is not only timely but extremely relevant as demonstrated in its title "Inclusion and Diversity". Writers from various parts of the world discuss many aspects of inclusion and diversity within various contexts of life and work.

The selection of articles from the journal for deeper reflection and discourse through this virtual seminar itself demonstrates diversity both in

the type of articles and their regional representation. Annette Sprung of Austria examines the subject of inclusion within the context of a society that has been changed by migration. Her article interrogates these issues within the context of organizing for and delivering adult education. In so doing she is challenging us as adult educators to wear lenses that not only help us to look out but that enable us to self reflect. Rima Abboud comes at the topic of diversity and inclusion within the ambit of sexual orientation highlighting the challenges faced by Palestine and Arab LGBTQI+ communities. She shares the experiences of a network of women as they confronted the challenges they faced in navigating their context as Palestinian, non-conformist sexual orientation and women. The importance of inclusion in the process of community empowerment is highlighted by Daniel Mpolomoka. Daniel questions and challenges the approach of the Zambian theatre's "Theatre for Development" practices arguing that efforts to empower people with the knowledge, tools and skills required for improving their livelihoods and enabling persons in their own self development must include the voice of the people. My own paper promotes inclusiveness as a principle of adult education and as such discusses a number of strategies to help adult educators to critically reflect on their own teaching practice and to build their capacity to create inclusive classrooms.

As adult educators and practitioners we must continually contend with those factors that cause people across the globe to feel excluded and which inhibit individuals from achieving their fullest potential. As we think about education through the lenses of inclusion I am reminded of the recent UNESCO publication Rethinking Education: Towards a global common good? Through that document we are challenged as adult edu-

cators to educate in a manner that both demonstrates and fosters behaviours in our societies that are grounded in the principles of respect for life and human dignity, equal rights and social justice within contexts that are vulnerable due to growing inequalities and intolerance. Indeed our goal as adult educators should be, among other things, to enable and facilitate all learners in their quest “to be” and to engender a social ethos of living together in harmony, respecting our diver-

sity. That is what inclusion is about. I therefore invite you as we debate in this virtual seminar to think deeply about the issues that push back at inclusion in our contexts and to consider how we can contend with those issues. But I encourage us even in this space to demonstrate those qualities that demonstrate respect for diversity and promote inclusion.

Introduction par Shermaine Barrett (PhD)

FR

Profesor Universitario, Universidad de Tecnología, Jamaica, Vicepresidente del ICAE (El Caribe)

Diversidad e inclusión se han convertido en palabras de moda a nuestro alrededor en las sociedades actuales. Sin embargo, en muchas jurisdicciones observamos y escuchamos cómo se producen contradicciones y las personas sienten o de hecho están excluidas de la participación activa en sus sociedades. Pensemos, por ejemplo, en el conflicto entre Israel y Palestina, el aumento de las protestas y los enfrentamientos en los Estados Unidos basados en la intolerancia racial, el aumento de las expresiones y acciones xenófobas en las sociedades de toda Europa que han sido afectadas y modificadas por la continua migración forzada de personas de sus países de origen, los asesinatos en masa en varias naciones africanas por motivos de diferencias de religión, por nombrar algunas. Entonces, cuando hablamos de diversidad e inclusión, parece ser todo un ejercicio académico en lugar de esfuerzos verdaderamente genuinos para crear comunidades de inclusión entre la diversidad.

En este contexto, el número 84 de la Revista de Educación de Adultos y Desarrollo, que refleja la diversidad dada la difusión de sus escritores (jurisdiccional, religión, orientación sexual entre

otras características) y demuestra los esfuerzos hacia la inclusión, no solo es oportuno sino extremadamente relevante, como lo demuestra su título “Inclusión y Diversidad”. Escritores de diferentes partes del mundo discuten muchos aspectos de la inclusión y la diversidad en diversos contextos de la vida y el trabajo.

La selección de artículos de la revista para una reflexión y un discurso más profundos a través de este seminario virtual demuestra en sí la diversidad tanto en el tipo de artículos como en su representación regional. Annette Sprung, de Austria, examina el tema de la inclusión en el contexto de una sociedad que ha sido modificada por la migración. Su artículo interroga estas cuestiones en el contexto de la organización y la provisión de educación de personas adultas. Al hacerlo, nos desafía como educadores/as de personas adultas a tener una perspectiva que no solo nos ayuda a estar atentos sino que nos permiten reflexionar sobre nosotros mismos. Rima Abboud aborda el tema de la diversidad y la inclusión en el ámbito de la orientación sexual, destacando los desafíos que enfrentan Palestina y las comunidades árabes LGBTQI+. Comparte las

experiencias de una red de mujeres que enfrentaron los desafíos que encontraron al navegar su contexto como palestinas, de orientación sexual no conformista y mujeres. Daniel Mpolomoka resalta la importancia de la inclusión en el proceso de empoderamiento de la comunidad Daniel cuestiona y desafía el enfoque de las prácticas del teatro de Zambia “Teatro para el desarrollo” argumentando que los esfuerzos para empoderar a las personas con el conocimiento, las herramientas y las habilidades requeridas para mejorar sus medios de subsistencia y capacitar a las personas en su propio desarrollo deben incluir la voz de las personas. Mi trabajo promueve la inclusión como un principio de la educación de personas adultas y, como tal, analiza una serie de estrategias para ayudar a los educadores/as de personas adultas a reflexionar críticamente sobre su propia práctica docente y desarrollar su capacidad para crear aulas inclusivas.

Como profesionales y educadores/as de personas adultas debemos luchar continuamente contra los factores que hacen que las personas de todo el mundo se sientan excluidas y que impiden que las personas desarrollen todo su po-

tencial. Al pensar en la educación a través de la perspectiva de la inclusión, me viene a la mente la última publicación de la UNESCO Replantear la Educación: ¿Hacia un bien común mundial? A través de ese documento se nos desafía, como educadores/as de personas adultas, a educar de una manera que demuestre y fomente comportamientos en nuestras sociedades basados en los principios de respeto a la vida y la dignidad humana, igualdad de derechos y justicia social en contextos vulnerables debido al crecimiento de las desigualdades y la intolerancia. De hecho, nuestro objetivo como educadores/as de personas adultas debería ser, entre otras cosas, posibilitar y facilitar a todos los educandos su búsqueda del “ser” y engendrar un espíritu social de convivencia en armonía, respetando nuestra diversidad. De eso se trata la inclusión. Por lo tanto los invito, a medida que debatimos en este seminario virtual, a reflexionar profundamente sobre los problemas que retrasan la inclusión en nuestros contextos y a considerar cómo podemos lidiar con esos problemas. Pero nos aliento, incluso en este espacio, a demostrar esas cualidades que demuestran respeto por la diversidad y promueven la inclusión.

Introducción por Shermaine Barrett (PhD) E

Professeur Universitaire, Université de Technologie, Jamaïque, Vice-président de l'ICAE (Les Caraïbes)

Diversité et inclusion sont devenues des mots à la mode autour de nous dans les sociétés d'aujourd'hui. Pourtant, dans de nombreuses juridictions, nous observons et écoutons les contradictions se manifester et les gens se sentent ou sont en fait exclus de la participation active dans leurs sociétés. Nous pensons, par exemple, au conflit israélo-palestinien, à la montée des protestations et des affronte-

ments aux États-Unis dus à l'intolérance raciale, à l'augmentation des expressions et des actions xénophobes dans les sociétés en Europe qui ont été touchées et modifiées par la migration forcée permanente des personnes de leurs pays d'origine, les massacres perpétrés dans diverses nations africaines sur la base des différences de religion, pour n'en nommer que quelques-uns. Donc, quand on parle de diversité et d'inclusion,

il semble être un exercice académique plutôt que de véritables efforts pour créer des communautés d'inclusion parmi la diversité.

Dans ce contexte, le numéro 84 de la Revue *Éducation des adultes et développement*, qui reflète la diversité compte tenu de la diffusion de ses auteurs (juridiction, religion, orientation sexuelle entre autres) et démontre les efforts en vue de l'inclusion, est non seulement opportun mais extrêmement pertinent, tel que le démontre son titre « Inclusion et diversité ». Des écrivains de diverses parties du monde discutent de nombreux aspects de l'inclusion et de la diversité dans différents contextes de la vie et du travail.

La sélection d'articles de la revue pour approfondir la réflexion et le discours à travers ce séminaire virtuel fait lui-même preuve de diversité tant dans le type d'articles que dans leur représentation régionale. Annette Sprung, d'Autriche, examine le sujet de l'inclusion dans le contexte d'une société qui a été modifiée par la migration. Son article interroge ces questions dans le contexte de l'organisation et de la prestation de l'éducation des adultes. Ce faisant, elle nous met au défi, en tant qu'éducatrices et éducateurs d'adultes, d'adopter une perspective qui non seulement nous aide à faire attention mais qui nous permette de refléter à propos de nous-mêmes. Rima Abboud aborde le thème de la diversité et de l'inclusion dans le cadre de l'orientation sexuelle en soulignant les défis auxquels sont confrontées la Palestine et les communautés arabes LGBTQI+. Elle partage les expériences d'un réseau de femmes confrontées aux défis auxquels elles ont dû faire face dans leur contexte en tant que palestiniennes, d'orientation sexuelle non conformiste et femmes. Daniel Mpolomoka souligne l'importance de l'inclusion dans le processus d'autonomisation de la communauté Daniel questionne et conteste l'approche des pratiques du « théâtre pour le développement » du théâtre zambien, soutenant

que les efforts pour donner aux gens les connaissances, les outils et les compétences nécessaires pour améliorer leurs moyens de subsistance et permettre aux personnes de se développer doivent inclure la voix du peuple. Mon article fait la promotion de l'inclusion comme principe de l'éducation des adultes et, en tant que tel, examine un certain nombre de stratégies pour aider les éducatrices et éducateurs d'adultes à réfléchir de manière critique sur leur propre pratique d'enseignement et à renforcer leur capacité à créer des classes inclusives.

En tant que professionnels et éducateurs/éducatrices d'adultes, nous devons continuellement lutter contre les facteurs qui font que les gens à travers le monde se sentent exclus et qui empêchent les individus d'atteindre leur plein potentiel. En pensant à l'éducation à travers la perspective de l'inclusion, je me souviens de la dernière publication de l'UNESCO *Repenser l'éducation : Vers un bien commun mondial ?* Grâce à ce document, nous sommes appelés en tant qu'éducatrices/éducatrices d'adultes à éduquer de manière à démontrer et à promouvoir dans nos sociétés des comportements fondés sur les principes du respect de la vie et de la dignité humaine, de l'égalité des droits et de la justice sociale dans des contextes de vulnérabilité en raison des inégalités et de l'intolérance croissantes. En effet, notre objectif en tant qu'éducatrices et éducateurs d'adultes devrait être, entre autres, de permettre et de faciliter aux apprenants leur quête "d'être" et d'engendrer un esprit social de vivre ensemble en harmonie, en respectant notre diversité. C'est ce sur quoi porte l'inclusion. Je vous invite donc, au cours de ce séminaire virtuel, à réfléchir longuement aux problèmes qui font reculer l'inclusion dans nos contextes et à réfléchir à la manière dont nous pouvons lutter contre ces problèmes. Mais je vous encourage même dans cet espace à démontrer ces qualités qui démontrent le respect de la diversité et favorisent l'inclusion.

1.1

Comment by Babacar Diop

EN

PanAfrican Association for Literacy and Adult Education (PAALAE), Senegal

Congratulations on the theme and the introduction; this seminar is an opportunity to come back to the articulations between youth and adult education; it will be useful for us to make use of certain recommendations of con-

ference 5 in Hamburg; indeed, adults who have not been prepared to cultivate inclusion and diversity will find it difficult, as adults, to find the motivation to live with inclusion and diversity; good continuation. Babacar Diop president of the Paalae.

Commentaire de Babacar Diop

FR

Association Panafricaine d'Alphabétisation et d'Education des Adultes (PAALAE), Senegal

Félicitations pour le thème et l'introduction; ce séminaire est une occasion de revenir sur les articulations entre éducation des jeunes et des adultes; il nous sera utile d'exploiter certaines recommandations de conférence 5 à

Hambourg; en effet des adultes qui n'ont pas été préparés à cultiver l'inclusion et la diversité trouveront difficilement à l'âge adulte les ressorts pour vivre l'inclusion et la diversité; bonne continuation. Babacar Diop président de la Paalae.

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

by Rima Abboud



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

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

A place of our own

Aswat (“voices” in Arabic) was founded by a group of Palestinian women who were disappointed by the circles of activism in which they were engaged. They felt that they could not be involved in these circles with all of

their identities – feminist, Palestinian and lesbian. In the LGBTQI+ activism circles, for example, they felt that their sexual identity was welcomed but that their Palestinian identity had to be renounced. At the same time, within Palestinian activism groups they felt that many times the Palestinian struggle for justice and liberation prioritised justice to all Palestinian people over sexual and gender liberation struggles. Furthermore, within feminist circles, they felt that the feminist struggle was invested in gender equality and did not relate to same sex rights. Thus, the need for a space that is able to unite all oppressed identities and injustices was crucial and Aswat was estab-

lished to embrace at least these three identities – Palestinian, non-conformist sexual orientations, and women.

The language and identity split

One of the main problems that Palestinian lesbians faced was the sense of being alone. The thought that one might be the only Palestinian lesbian or even the only Arab lesbian was very common. One of the reasons behind this feeling was the absence of information and literature on same sex sexuality in Arabic. In addition, the lack of sexual education at Arab schools made the Internet the only accessible and anonymous place to look for information at the time. Unfortunately, most of the “reliable” (as much as it can be) information was in Hebrew or in English, thus the lack of personal stories and experiences in Arabic isolated Palestinian lesbians. Furthermore, any reference to same sex relations or love in Arabic, when found, would be full of negative stereotypes and derogatory terms. In addition, many Palestinian LGBTQI+ people had to live with the feeling that their sexual identity was something foreign and not authentic, as they were treated as and accused of being unauthentic – westernised, or Israelised. Both accusations detached their LGBTQI+ identities from their native Palestinian identity.

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

Aswat’s projects stemmed from the needs of its community. One of the expressed needs was the



My right to live, to choose, to be – Aswat’s slogan,
© Aswat – Palestinian Gay Women

desire to speak of same sex love and relationships in Arabic. This is how the *Information and publication project* was born. The project reclaimed the Arabic language as a language where LGBTQI+ persons could talk about their sexuality, gender identity and sexual orientation in neutral terms. This included producing new words, reclaiming old ones, and digging to find representations of same sex relations and love in Arab history that had been intentionally hidden and marginalised.

The project also worked on documenting personal stories as an attempt to write down and mobilise the oral history that was passed down by word of mouth only by women who knew other women. Documenting personal experiences and stories broke the silence and the loneliness that was found among Palestinian and Arab lesbians. This resulted over the years in a glossary of terms in Arabic, two books of personal stories of Palestinian and Arab LGBTQI+ people (see *Waqfet Banat* in English), a guide on sexual orientation and gender identity for school counsellors and teachers and more than 20 booklets and guides in Arabic that discuss all areas of life.¹



Poster of Kooz – Aswat's 2nd Queer film festival, © Aswat – Palestinian Gay Women

To be or not to be exposed

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

Aswat also published an underground diverse feminist magazine that visually looked like a mainstream magazine. Once opened, one can find rich

content including information, knowledge and experiences related to diversity and inclusion.

Aswat's magazine reached a wide range of audiences, from young school girls to adult women, who expressed their excitement and interest in contributing to the magazine. We also received the feedback that thanks to the casual look of the magazine, girls were able to take it home without arousing their parents' suspicions. Our Arabic publications over the years helped close the gap between the isolation and the inclusion of Palestinian and Arab LGBTQI+ people with the rest of their society and communities.

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

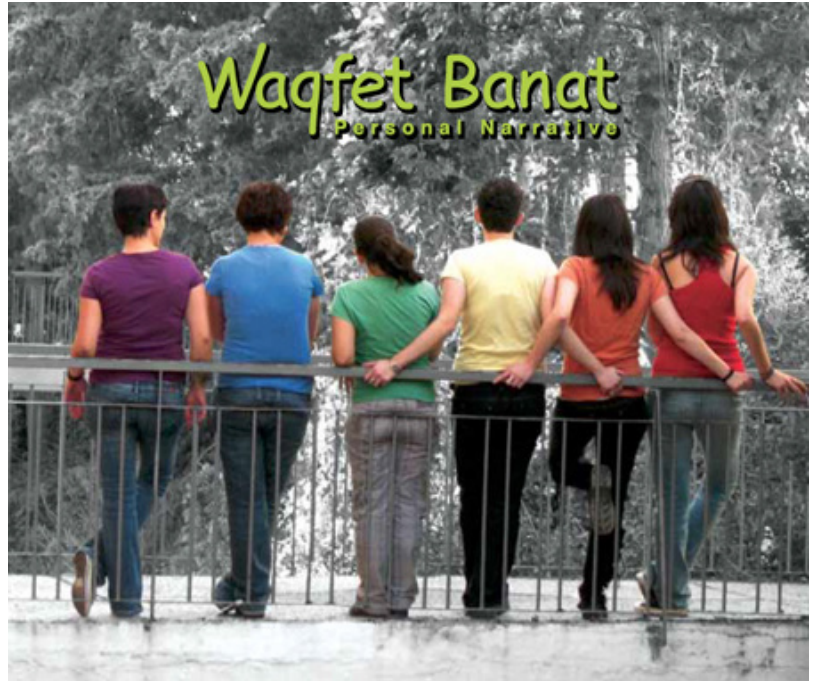
Education through personal narratives – between anonymity and exposure

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

The use of personal stories within our workshops had challenged *Aswat's* members, since it required exposing one's gender identity. In fact, this disclosure was debatable inside *Aswat*. The question: "Why should I expose my personal sto-

ry in front of strangers?” was put on the table by many members. However, some members did believe in the power of a personal story and felt the change of consciousness almost immediately. Eventually, being part of the team that told their stories in our educational sessions was optional for those who believed in the strategy and felt comfortable with it. At the same time, other stories were published anonymously, allowing each contributor to decide what to disclose.

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



Cover of the Aswat publication “Waqfet Banat” that shares personal stories of Palestinian LBTQI+ women, © Aswat – Palestinian Gay Women

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

Networking and integration – the more the merrier

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

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

What's next? The future

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

Values of justice and freedom as a compass

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

Note

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

2.1

Comment by Shirley Walters

EN

ICAE Vice President for Africa, a social justice activist-scholar, based in Cape Town, South Africa.

Rima Abboud tells the story of some of the strategies used by her organisation, Aswat, which educates, communicates, advocates and networks on behalf of Palestinian Gay Women. This is difficult in a context where homosexuality is not accepted by the broader society. Aswat members, therefore, are forced to work with great sensitivity, sometimes in subversive, underground ways which protect members' sexual identities. Many Palestinian lesbians feel very alone and Aswat works to build solidarity amongst them.

The Arabic language does not have words to describe non-conformist sexual orientations. Also there is prejudice in Arabic literature to any mention of LGBTI+ – Aswat's responds by creating the language, or claiming words from history - and challenging the negative stereotypes that exist. This is often done through telling life stories. Il-

lustrating what it means to be lesbian in Palestine through stories can make compelling reading but it also can be difficult. Exposing your sexual orientation is deeply personal and can have personal/political consequences. There is a tension for those involved between anonymity and exposure.

Aswat finds strength in networking with other feminists and connecting with organisations struggling for gender, social and economic justice. The work of Aswat is deeply implicated in broader political struggles and has 'justice' and 'freedom' as guiding principles.

This is a story of an organisation which demonstrates great collective courage in a context which is hostile. It has much to teach others concerned with activism against exclusion and for inclusion and diversity – which of their strategies resonate with your context?

2.2

Comment by Timothy Ireland

EN

UNESCO Chair in Youth and Adult Education at the Federal University of Paraiba, Brazil

The issue of identity or to be more accurate 'identities', is at the heart of recent antagonisms in diverse countries. Identity refers to the multiple elements of our individual and collective identity. It includes such dimensions as ethnic, sexual, gender, national, linguistic, cultural identities. Implicit in the notion of identity is that

of diversity, and diversity which is one of the supreme qualities of life in all its forms, demands understanding as the basis for living together. Understanding is not the same response as tolerance. Tolerance is passive. Understanding is active and has to be created. It is a learning process which involves educating both sides.

For these reasons, Rima Abboud's article on the Aswat – Palestinian Gay Women's movement is important and illustrative. Aswat was born from the need voiced by a group of Arab women to express three different dimensions of their oppressed identities – that of woman, of Palestinian and of non-conformist sexual identity. And, at the same time, to assist Arab women to understand that these identities were shared by a number of women living in isolation and oppression.

Aswat's strategy has been to educate and inform, recognising that the lack of education related to sexual orientation and gender identities leads to historical prejudice and to discrimination. The telling of personal stories both in workshops and through publications has been one of the principal strategies chosen to reach out to the LGBTQI+ population. But as Rima Abboud herself writes, "Inclusion (...) is not merely limited to partnerships with groups and individuals with similar identities". This raises the question as to whether Aswat does not run the risk of preaching to the converted and of not reaching a wider public which needs to be educated to understand and

accept sexual orientations which are different from its own.

The challenge is not to reduce the struggle for recognition of the LGBTQI+ population to a question of sexual orientation but to understand sexual orientation as part of a more universal struggle for justice and equality. As Abboud says "We believe that one cannot promote LGBTQI+ issues without taking a stance against oppression, occupation and discrimination of other groups and peoples or by being complicit in orders that perpetuate oppressive and discriminative mechanisms".

The different is always in some way threatening because it extrapolates our own experience. As adult educators our challenge is to explore the reality of diversity to help students comprehend the relation between diversity and life and to understand that rather than being threatened by what is different and converting it into a motive for inequality and exclusion, we need to recognise the infinite wealth and diversity of social experience and the knowledge generated in that process.

2.3

Comment by Cristina Maria Coimbra Vieira

EN

*Faculty of Psychology and Sciences of Education,
University of Coimbra, Portugal*

This text relates the intense and deeply vivid experience of an almost invisible group of women that suffer multiple discriminations and remain almost absent of public discourse because of the burden that intersectionality represents for them, including the risk of being killed: they are women; they are Arab; they are not heterosexual... so they are seen as extremely transgressors according to traditional social and religious values of their/our patriarchal and con-

servative society. We cannot consider such an issue "their" problem, because it represents a cruel violation of human rights and it is an indicator of how many women but also many men suffer around the world for being prohibited of living genuinely their lives.

The document that was written by Rima Abboud, one of the founders of the Aswat organization, presents in a very loud way the situation of les-

bian women in Palestine and highlights the need to use subtle and “underground” ways to give to these women the sense of protection they need. This opportunity of having voice helps them to develop the awareness that they are not alone and that there are in Arabic world other women that prefer to have a same-sex partner for romantic relations, without feeling ashamed or guilty. The work of Aswat is potentially very powerful for the capacitation of these women and for the affirmation of the community of lesbian people in Palestine and surrounding countries. The creation in Arab language of specific terms that did not exist before and the use of common concepts to express and characterize the experience of LGBTQI+ people are crucial contributions for the visibility of other forms of sexuality that don't fit heterosexual norms. What is not named doesn't exist. The symbolic power of language may be seen as a strategic tool for these organization to fight against their forced silence and their reclusion in their own community. The possibility of being regularly in touch with other organiza-

tions reinforces the Aswat insertion in the field and the publication of a specific magazine helps to disseminate information that may be crucial to many women that are not able to participate in the meetings (or that are even doubting about many aspects of their life, as sexual orientation, gender identity, etc.).

The use of narratives and the biographic methodology in individual and community empowerment may raise ethical issues, as Rima Abboud cleverly signed, because women may be unconsciously compelled to expose their private life before strangers. However it is well-known that these kind of strategies of community intervention and participatory research may have such side effects, and because of that their use should be carefully prepared. The process of sharing life experiences is a learning opportunity for all people involved and it requires maturity, critical thinking and a deep feeling that we are responsible for each other, no matter our personal differences or contexts of life.

2.4

Comment by Mariá Esther Tellez Acosta

EN

PhD Student at Martin-Luther-Universität Halle-Wittenberg/ Germany and School of Education at Penn State University/USA, chemistry teacher, main area of research is Science Teachers' Training at pre-service and in-service levels, with an emphasis on bringing practice-based Frameworks to authentic teaching-learning contexts.

The shared experience, in addition to being an example of the struggle for oppressed identities, is a reference and starting point to continue in the search for spaces that contribute to recognize diversity, through the implementation of strategies that enable to mitigate the problems of communities, in this specific case LGTBQI+. Although the experience is developed in a context that differs culturally from the Latin American one, from a very particular position, I

consider that in most cases the problems are the same, therefore, the strategies are transferable, consequently the wealth that I find in the reflections from inside „Aswat, Palestinian lesbians“.

In this regard, in the case of Colombia, groups, institutions and recently norms (laws) have been promoted that consider equal rights for same-sex couples, which constitutes progress in the recognition of equal rights and conditions for the

whole society. The base point is Article 43 of the Political Constitution of Colombia¹: „Women and Men have equal rights and opportunities...“. Organizations such as Colombia Diversa² work in the defense of the human rights of LGBT people and standards such as Sentence C-075/07³ promote the path towards equality for same-sex couples.

So, what we are facing today is a change of paradigm in which from both moral and ethical values differences are recognized, new ways of understanding and address them are promoted, with more favorable attitudes that allow us to be more open and willing to see in the other the same possibilities that we have for us. In this sense, the question is no longer: To be or not to be?, on the contrary, how do we assume what we are -our identity-? What we are is not defined by pre-established standards or norms, we define our own identity throughout our personal experience, our way of seeing the world and our relationships with others, so what is necessary are spaces of dialogical encounter that allow us to face what we are and, as in the case of the „Aswat“ experience, to find initiatives of information, communication, participation to define and guide the way in which we face our own reality.

With the above, the important task faced by the school (and in general all educational spaces), given its contribution to training not only in specific aspects of the disciplines but of citizens for society, is to generate and promote strategies for training in values that, articulated to knowledge and skills, allow reflection and practices related to actions for a better personal and collective life (Téllez Acosta, Tovar-Gálvez, Martínez). Hence, addressing diversity and inclusion is a fundamental part of education and from a particular approach must be made from the classrooms as spaces for transformation; also as a bet to overcome stereotypes, to promote changes, to face common problems, with the values of justice and freedom (among others) as guiding criteria, as it has been promoted by the experience of „Aswat“ in non-formal spaces.

References

- Téllez Acosta, M., & Tovar-Gálvez, J. C, Martínez, D). Training in values from science education. Saarbrücken: Spanish Academic Publishing House (Omniscritum Publishing Group) [In print].

Comentario de Mariá Esther Tellez Acosta

E

Estudiante de doctorado en la Martin-Luther-Universität Halle-Wittenberg / Alemania y Facultad de Educación en la Penn State University/EUA., Profesora de química, su principal área de investigación es la formación de docentes de ciencia en niveles previos al servicio y en servicio, con énfasis en llevar Marcos basados en la práctica a contextos de enseñanza-aprendizaje auténticos.

La experiencia compartida, además de ser un ejemplo de la lucha por las identidades oprimidas, es un referente y punto de partida

para continuar en la búsqueda de espacios que contribuyan a reconocer la diversidad, mediante la implementación de estrategias que permitan

1 <http://www.constitucioncolombia.com>

2 <http://colombiadiversa.org/>

3 <http://colombiadiversa.org/colombiadiversa/documentos/asuntos-legales/parejas-del-mismo-sexo.pdf>

mitigar las problemáticas de las comunidades, en este caso específico LGTBQI+. Pese a que la experiencia se desarrolla en un contexto que difiere culturalmente al latinoamericano, desde una posición muy particular, considero que las problemáticas en la mayoría de los casos son las mismas, por ende, las estrategias son transferibles, en consecuencia la riqueza que encuentro en las reflexiones desde el interior de "Aswat, lesbianas palestinas".

Al respecto, en el caso de Colombia, se han promovido grupos, instituciones y recientemente en normas (leyes) que consideran la igualdad de derechos para parejas del mismo sexo, lo que constituye avances en el reconocimiento de la igualdad de derechos y condiciones para toda la sociedad. El punto base es el artículo 43 de la Constitución Política de Colombia⁴: "La Mujer y el Hombre tienen iguales derechos y oportunidades...". Organizaciones como Colombia Diversa⁵ trabajan en la defensa de derechos humanos de las personas LGBT y normas como la Sentencia C-075/07⁶ promueven el camino hacia la igualdad de las parejas del mismo sexo.

Así pues, lo que estamos afrontando hoy es un cambio de paradigma en el que tanto desde los valores morales y éticos se reconozcan las diferencias, se promuevan nuevas formas de entender y atender a estas, con actitudes más favorables que nos permitan estar más abiertos y dispuestos a ver en el otro las mismas posibilidades que tenemos para nosotros. En este sentido, la pregunta ya no es: ¿ser o no ser?, por el contrario ¿cómo asumimos lo que somos -nuestra identidad-?. Lo que somos no está definido por estándares o normas pre-establecidas, vamos definiendo nuestra propia identidad a lo largo de nuestra experiencia personal, nuestra forma de ver el mundo y las relaciones con los demás, así

pues, lo que se hace necesario son espacios de encuentro dialógico que nos permitan afrontar lo que somos y como en el caso de la experiencia de "Aswat", encontrar iniciativas de información, comunicación, participación para definir y orientar la manera en la que enfrentamos nuestra propia realidad.

Con lo anterior, la importante labor que afronta la escuela (y en general todos los espacios educativos), dada su contribución a la formación no solo en aspectos específicos de las disciplinas sino de ciudadanos para la sociedad; es generar y promover estrategias para la formación en valores que articulada a los conocimientos y habilidades permitan una reflexión y prácticas relacionadas con las acciones para una mejor vida personal y colectiva (Téllez Acosta, Tovar-Gálvez, Martínez). De allí que atender a la diversidad y a la inclusión es parte fundamental de la educación y desde un planteamiento particular ha de hacerse a partir de las aulas como espacios de transformación; también como una apuesta para vencer estereotipos, para impulsar cambios, enfrentar problemas comunes, con los valores de justicia y libertad (entre otros) como criterios orientadores, tal como ha sido promovido por la experiencia de "Aswat" en espacios no formales.

Referencias

- Téllez Acosta, M., & Tovar-Gálvez, J. C, Martínez, D). Formación en valores desde la educación en ciencias. Saarbrücken: Editorial Académica Española (Omniscip-tum Publishing Group) [In print].

4 <http://www.constitucioncolombia.com>

5 <http://colombiadiversa.org/>

6 <http://colombiadiversa.org/colombiadiversa/documentos/asuntos-legales/parejas-del-mismo-sexo.pdf>

2.5

Comment by Limbani Eliysa Nsapato

EN

*Country Representative,
Edukans Foundation,
Lilongwe, Malawi*

The article by Rima Abboud from Palestine on “Inclusion, diversity and exclusion: Thoughts from within Aswat-Palestinian Gay Women” is worth commenting in that it tackles a subject which is not openly discussed in most African countries, including Malawi where I come from. One of the reasons why the subject is not openly discussed has to do with the presence of anti-gay or lesbian laws, which criminalise same-sex relationships. According to Nsosa (2017) recent studies conducted on the subject show that in Africa at least 34 states (62% of the African Union member states) have such laws, compared to 74 countries (39%) globally. Nsosa (2017) further observes that in Malawi, same sex acts are criminalised under sections 137A, 153, 156 of the penal code on unnatural offences, indecent practices between males, and indecent practices between women respectively. In addition, the Marriages, Divorce and Family Relations Act makes it illegal to claim a gender identity other than that assigned at birth. (<https://hrcsessex.wordpress.com/2017/04/26/why-malawi-is-not-currently-repealing-anti-gay-laws/>).

In Malawi, where there is a lot of influence from traditional culture and religion, homosexual relations are considered a “sin” or “alien to Malawi culture” and those involved are connected with being “rapists” or “paedophiles”. Although in recent years there is growing debate and advocacy by few human rights organisations (such as the Centre for the Development of the People (CEDEP) and Human Rights Watch) to decriminalise gay or lesbian relations, there is a great deal of lack of “voice” on the subject as the case of the *Aswat* in Palestine. In fact one means of limiting

this voice is use of derogatory local term for people involved in homosexual relations as “*mathanyula*” (i.e. anal sex between males).

In 2009 two Malawian males performed a traditional wedding ceremony, which resulted into their imprisonment and were only released after the visit by then UN Secretary General, Ban Ki Moon. Although in 2012 Malawi government started a process of reviewing the anti-gay laws and government agreed not to arrest people involved in same-sex relationships, a judge recently (in 2016) revived the long arm of the anti-gay law by quashing calls for moratorium on gay related convictions (<https://www.pinknews.co.uk/2016/02/12/malawis-anti-gay-law-is-back-in-force-again/>).

Thus, it wouldn't be surprising therefore, that within the formal and non-formal education systems in the curriculum hardly bears anything around gays and lesbians. Inclusive education strategies or policies in Malawi do not tackle issues around gays and lesbians although the country's laws and policies commit towards the fight against discrimination of any kind. Although Malawi has a comprehensive sexuality curriculum topics on sexuality do not refer to sexual relationships between males only or between females only. Consequently, inclusive education is only limited to cover issues of gender (men and women) and people with disabilities. Among officials there is also strong resistance against introducing topics on gay and lesbian. Early this year, meeting a high ranking official in Ministry of Education to introduce Edukans Foundation Programmes (which include programmes on

Sexual Reproductive health and Rights), the lady official warned categorically (“don’t bring foreign cultures in our schools!”). There is, therefore, need for much public sensitisation and advocacy around giving a voice to minority groups such as those in Aswat as acknowledged by Ministry of justice officials in Malawi (<https://www.hrw.org/news/2015/12/21/malawi-moratorium-anti-gay-arrests-reaffirmed>).

The case of *Aswat* provides examples of good strategies that can be used to push for a more inclusive agenda within our formal and non-formal education systems and society in general. But there is a long way to go before certain groups such as the lesbian, gay and trans-gender communities would be fully accepted and integrated into society in many countries including Malawi.

2.6

Comment by Mohammed Belghazi

EN

*National Director,
DVV International Morocco*

Thank you for addressing this important topic in direct relation with Human Rights, in particular the freedom to have control over one’s body.

But, it seems to me, the Arab world lives in a disastrous context dominated by regressive, untimely and inhuman regimes. Only a few countries are just starting to stand out, including Lebanon, Morocco and Tunisia.

The priorities of the Arab world go far beyond the little bit of personal sensuality that Madame Abboud’s case evokes. Homosexuality is a natural physical penchant. Is this not also found in animals and even in plants? These are evidences that the global Arab mentality does not yet understand and will perhaps never understand, that at

the base, their education systems remain in total phase shift with respect to the universal reality.

The role of ICAE is essential in this sense. Broader action to raise awareness of the need to reform school systems and radically rethink curricular content. Only in this way can topics like homosexuality be addressed in the rules of positive thinking. Granting the freedom to discuss such a theme while the Arab World lives under dictatorship and the obsessive fear of wars and occupation, can only have one meaning: the frivolity of those who proposed it.

Commentaire de Prof. Dr. Mohammed Belghazi

FR

Directeur national, DVV International Maroc

Merci d'aborder cette thématique importante, en relation directe avec le Droit de l'Homme notamment, la liberté de disposer de son corps.

Mais, me semble-t-il, le Monde arabe vit dans un contexte désastreux dominé par des régimes rétrogrades, intempestifs et inhumains. Seuls quelques rares pays commencent à peine à sortir du lot dont le Liban, le Maroc et la Tunisie.

Les priorités du Monde arabes dépassent de loin le petit brin de sensualité personnelle qu'évoque le cas de Mme Abboud. L'homosexualité est un penchant physique naturel. N'en trouve-t-on pas chez les animaux également et même chez les plantes. Ce sont des évidences que la mentalité

arabe globale ne comprend pas encore et ne le comprendra peut-être jamais tant qu'à la base leurs systèmes éducatifs restent en déphasage total par rapport à la réalité universelle.

Le rôle d'ICAE est primordial dans ce sens. Une action plus large pour sensibiliser à la nécessité de réformer les systèmes scolaires et repenser de fond en comble les contenus des cursus scolaires. C'est seulement ainsi que des thématiques comme l'homosexualité pourront être abordés dans les règles de la réflexion positive. S'accorder la liberté de discuter une telle thématique alors que le Monde arabe vit sous la dictature et la hantise des guerres et de l'occupation, cela ne peut avoir qu'une seule signification : la frivolité de ceux qui l'ont proposée.

3 Building the capacity of adult educators to create inclusive classrooms

by Shermaine Barrett

Shermaine Barrett (PhD) is a Senior -Lecturer at the University of Technology, Jamaica. She currently serves as Vice President for the Caribbean Region of the International Council for Adult Education (ICAE) and President of the Jamaican Council for Adult Education (JACAE). Her research interests include adult teaching and learning, workforce education, and teacher professional development.



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

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

Gardenswartz and Rowe (2003) categorise these multiple dimensions of diversity in what is called the Four Layers of Diversity model. In this model, the four layers are depicted as four concentric circles. Moving from the centre outward, these layers consist of personality in the centre, internal dimensions in the second circle, external dimensions in the third circle, and lastly organisational dimensions in the fourth and outer circle. The personality dimension relates to the individual's personal style and characteristics, which speaks to whether an individual is an introvert or extrovert, reflective or expressive, a thinker or a doer. In the second layer, the

internal dimensions speak to those characteristics over which the individual has no control. These include characteristics such as gender, age, race, sexual orientation, ethnicity and physical ability. In the third layer, the external dimensions comprise those aspects that are the result of life experiences and choices such as religion, educational background, work experience, parental status, marital status, recreational habits, geographic location and income. The fourth layer, the organisational layer, consists of characteristics such as work content/field, management status, union affiliation, seniority, work location, divisional department, and functional level classification. The characteristics of diversity associated with this layer are items under the control of the organisation in which one works.

The two faces of adult education

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

Adult education is also usually associated with efforts to address issues that people face in

their communities – for example issues of poverty, ill health, crime and violence, political disempowerment, exclusion of individuals based on gender, class and other factors, the need for work skills, and environmental degradation. The role of education is therefore twofold. It should

lead to a better, more fulfilling personal

life, but at the same time should

result in a better citizenry and

a better world. For that to

work, learners must be em-

powered and included. Learning is therefore best

facilitated in a context of

mutuality and respect in

which participants feel

valued. A typical trait in

adult education is that a

high degree of participation

is expected from everybody.

This includes learners taking

responsibility for their learning and

engaging in open and authentic dialogue

within the learning environments. Within the

classroom, healthy forms of communication and

freedom to critique and choose is facilitated,

and students' initiative and autonomy are pro-

moted (Barrett 2012).

Creating inclusive classrooms

Given the context and the goal of adult educa-

tion, adult educators should actively manage and

value the diversity within their learning spaces

to ensure that learners feel included within the

learning environment. The adult educator has to

move from simply acknowledging and accepting

that individual learners are different, to a posi-

tion where he or she creates an atmosphere of

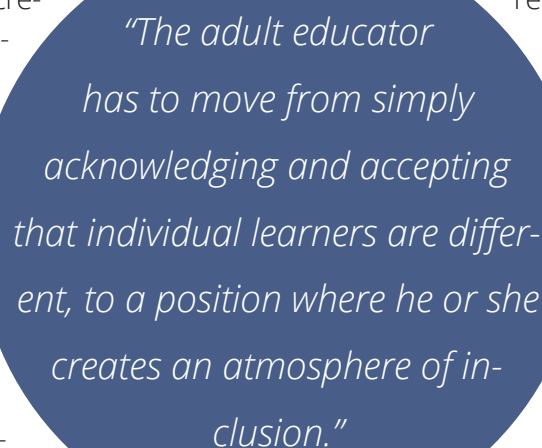
inclusion. The key to creating an inclusive class-

room that encourages participation, teamwork,

and cohesiveness is diversity management which

encourages persons to interact and share ideas.

Instructor competence in creating inclusive class-



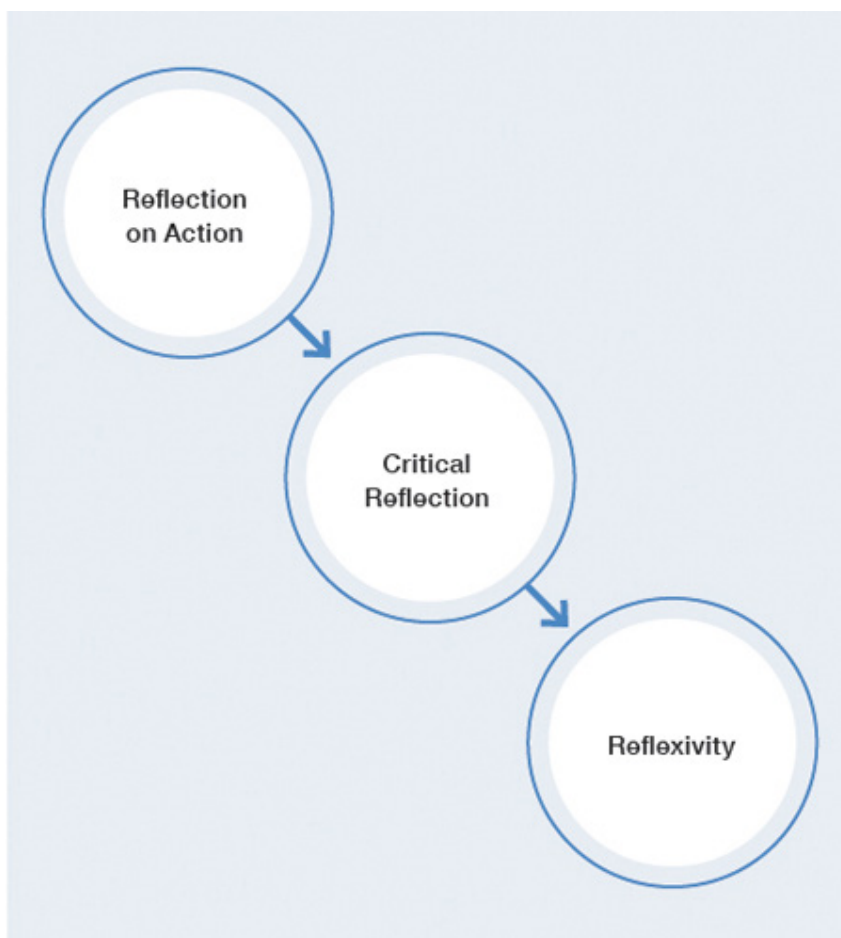
"The adult educator has to move from simply acknowledging and accepting that individual learners are different, to a position where he or she creates an atmosphere of inclusion."

rooms through diversity management is of vital importance here.

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

Reflexivity

Reflexivity refers to the teacher's willingness to explicitly examine how his/her assumptions, personal beliefs, and dispositions impact his/her attitude towards teaching and students and their consequent willingness to look at things from a different perspective (Barrett 2012). Reflexivity requires the individual to think more critically about their actions and to question how they see their world. It gives focus to the presuppositions, assumptions, values, personal philosophies, the things we take for granted and their impact on our relationships. This form of reflection is identified by Mezirow as premise reflection, that is, reflection on questions about why we behave the way we do; "what is it about the way we see other people that compels us to make polarised, summary value judgments" (Mezirow in Welton 1995: 45). The practice of reflexivity involves questioning the relationship between one's self and others (Cunliffe 2004). It exposes contradictions, doubts, dilemmas and possibilities (Hardy & Palmer 1999). Reflexivity, with its focus on self-reflection, has profound potential for major personal transformation at the



Reflexivity as a continuum of reflection

level of what Mezirow (1997) describes as the transformation of one's meaning perspectives. Reflexivity may be seen as one aspect of the larger field of reflection, and as such may be viewed as progression along a continuum, moving from reflection on action and in action (Dewey 1933; Schon 1983), to critical reflection (Stephen Brookfield 1995), and then to reflexivity or transformational learning (Mezirow 2000). (See figure 1).

A reflexive practice requires that the instructor engages in reflection at various stages of his or her practice. The literature on teacher reflection speaks to reflection before, during and after instruction. Dewey (1933), Schon (1983) and Laughran (2005) all spoke to reflection from the perspective of timing when they referred to reflection as reflection-for-action; reflection-in-ac-

tion and reflection-on-action. Reflection-on-action (Dewey 1933; Schon 1983) refers to looking at situations retrospectively and seeking to see how they could have been done differently. It entails a systematic and deliberate process of thinking about one's actions after an event. Reflection-in-action refers to thinking about doing something while doing it. This type of reflection may be described as thinking on your feet. It occurs when an individual reshapes what he or she is doing while doing it. Mezirow (1995) described reflection-in-action as the momentary kind of reflection that is used in an immediate situation to guide next steps.

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

The value of teacher reflexivity in the classroom

Teaching in contemporary societies takes place in complex and diverse settings. Nowhere is this truer than in the adult learning classroom, given the heterogeneity of those classrooms. The educator can be called a teacher, tutor, facilitator,

or guide. Regardless of the title, he or she needs to create and manage a classroom environment that facilitates all students' learning. What the educator does or does not do is of great importance in facilitating learning. At the same time, the nature and outcomes of our behaviours as teachers are largely impacted by our intellectual assumptions, beliefs and emotions. Teachers respond to students based on their thoughts, worldview, values and assumptions. Thus, sometimes "what we think are democratic, respectful ways of treating people can be experienced by them as oppressive and constraining" (Brookfield 1995: 1).

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

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

Strategies to promote reflexivity in adult educators

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

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

The four strategies presented are recommended for use in either a pre-service instructor training context, or in-service instructor training. All the strategies allow instructors in training to actively participate in structured learning experiences, either individually or in groups. These strategies create learning experiences, either real or simulated, to facilitate the individual's own self reflection/introspection. The aim therefore is not to directly teach, but to allow the instructors as learners to discover information about themselves through self-reflection and group interaction. In the sections that follow, the adult educator in training will be referred to as the trainee, and the teacher will be referred to as the instructor.

Reflective journals

Journals are tools that promote growth among trainees through critical reflection and meaning

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

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

Critical group discussion

The aim here is to expose biases, prejudices and personal concerns. The effectiveness of this approach rests on the willingness of the trainees to



© Nhung Le

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

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

Role play

The use of scenarios and role playing can also be valuable in facilitating the development of reflex-

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

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

Case studies

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

As a strategy for encouraging reflexivity, the instructor would select cases adopted from actual situations, either independently or in collaboration with the trainees, reflecting diversity scenarios. Trainees would be required to read

the case and independently articulate their own response. Then the instructor would facilitate a discussion around the case during which trainees would have the opportunity to share their perspectives on the matter. The discussion around the case allows trainees to expose and reflect on the lens through which they view various diversity-related issues. It also helps them to clarify their beliefs, assumptions, biases and contradictions.

Final reflections

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

References

- Avery, D. R. & Thomas, K. M. (2004): Blending content and contact: The roles of diversity curriculum and campus heterogeneity in fostering diversity management competency. *Academy of Management Learning & Education*, 3(4), 380–396.
- Barrett, S. (2012): Teaching beyond the technical paradigm: A holistic approach to tertiary professional education. In: *Journal of Education and Development in the Caribbean*, 14(2), 1–18.

- Brookfield, S. D. (1995): *Becoming a critically reflective teacher*. San Francisco, CA: Jossey-Bass Publishers.
- Brookfield, S. D. & Preskill, S. (2005): *Discussion as a way of teaching: Tools and techniques for democratic classrooms* (2nd ed.). San Francisco, CA: Jossey-Bass Publishers.
- Brown, H. N. & Sorrell, J. M. (1993): Use of clinical journals to enhance critical thinking. In: *Nurse Educator*, 18(5), 16–19.
- Cunliffe, A. (2004): On becoming a critically reflexive practitioner. In: *Journal of Management Education*, 28(4), 407–426.
- Darkenwald, G. G. & Merriam, S. B. (1982): *Adult Education: Foundations of Practice*. New York, NY: Harper and Row.
- Davies, E. (1995): Reflective practice: a focus for caring. In: *Journal of Nursing Education*, 34(4), 167–174.
- Dawson, G. A. (n.d.): *Integrating emotional intelligence training into teaching diversity*. Business Quest.
- Dewey, J. (1933): *How we think*. New York, NY: Heath and Co.
- Freire, P. (1995): *Pedagogy of hope*. New York, NY: The Continuum Publishing.
- Gardenswartz, L. & Rowe, A. (2003): *Diverse teams at work: Capitalizing on the power of diversity*. Society For Human Resource Management. bit.ly/2r4ZWFv
- Hardy, C. & Palmer, I. (1999): Pedagogical practice and postmodernist ideas. In: *Journal of Management Education*, 23 (4), 377–395.
- Jarvis, P. (2010): *Adult Education and Lifelong Learning: Theory and Practice* (4th ed.). Oxon, OX: Routledge.
- Kolb, D. A. (1984): *Experiential Learning*. New Jersey, NJ: Prentice Hall.
- Laughran, J. (2005): *Developing reflective practice: Learning about teaching and learning through modeling*. London, England: RoutledgeFalmer.
- Mezirow, J. (1995): Transformation theory of adult learning. In: Welton, M. (ed.): *In defense of the lifeworld: Critical perspectives on adult learning*, 39–70. Albany, NY: State University of New York Press.
- Mezirow, J. (1997): *Transformative Learning: Theory to Practice*. In: *New Directions for Adult and Continuing Education*, 74, 5–12.
- Schon, D. A. (1983): *The reflective practitioner: How professionals think in action*. New York NY: Basic Books.
- Villegas, A. M. & Lucas, T. (2002): Preparing culturally responsive teachers: Rethinking the curriculum. In: *Journal of Teacher Education*, 53(1), 20–32.
- Vygotsky, L. S. (1978): *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.

3.1 Comment by Seham Negm

EN

Founder for women liberated from literacy arab award and Vice president of ICAE

Diversity and integration have become a vital necessity for the sustainability of humankind and in a rapidly changing and rapidly changing world plagued by acute crises and polarized polarization of power and wealth. Diversity becomes a major and controversial argument that can lead to conflict between the minds of power and wealth on the one hand and minds of raising the heart and mind together. on the other hand.

To dismantle this conflict in a smooth, flexible and diverse way. This is achieved through the cumulative construction of capacity development in the direction of a human world characterized by dignity, justice and equality.

If totalitarian diversity is necessary, we aim to empower the adult teachers with a high level of knowledge and skills to create comprehensive classrooms that ensure political and legislative contexts, while limiting the idea of diversity, inclusion and inclusion in the adult education sector. If we look at the other side from the availability of these general conditions, the teacher of adult education with his knowledge and cognitive skills, social and functional skills is a critical mass within the communities of self-management of the classes better not only to create a comprehensive learning environment but to build communities that are important to realize then act by learning and Social and professional skills.

3.2 Comment by Joge Osorio

EN

Coordinator of the Observatory of Youth and Adult Education, Adult Education Program, School of Education Sciences, University of Playa Ancha (Valparaiso, Chile)

Shermaine offers us a very necessary overview of adult education in relation to the social, cultural and educational challenges generated by a global segregating world, insufficiently inclusive, resistant to the recognition of diversity and to valuing the difference and the identity processes of migrants, indigenous peoples, displaced persons, communities and minorities violated in their right to express their own cultures and languages, their gender choices or their demands for well-being because of their

age and their places of residence. The article reaffirms a theoretical and practical definition of adult education as a pedagogy of recognition, dialogical and responsible for developing culturally significant learning to develop critical and reflective subjects, leaders of their own life projects.

In this context, the adult educator's disposition faces major challenges, not only in strengthening their professional training processes to generate active and inclusive pedagogical processes,

but also to configure in their networks an ethic of responsibility with lifelong learning as a human right and a condition of educational justice in the construction of societies that are supportive, hospitable and welcoming of diversity.

The strengthening of the reflexive capacities of educators and the generation of strategies and methodologies of analysis, evaluation and continuous improvement of the teaching practices, contextualized in a permanent and community exercise of research-action on the part of the teachers next to their students and communities of life. Shermaine offers us a repertoire of

reflexive work modalities to lead educational projects both in classrooms and in community education. We can hope that global adult education networks share their own knowledge and experiences to expand our disruptive, critical and creative capacities in view of a new generation of adult education policies based on the leading role of schools, communities and social movements. The Council of Popular Education in Latin America and the Caribbean (CEAAL) has a digital platform that allows the reading of research, projects, systematizations and case studies that contribute to this end: <http://www.cepalforja.org/sistematizacion/bvirtual/>

Comentario de Joge Osorio

E

Coordinador del Observatorio de Educación de Jóvenes y Adultos, Programa de Educación de Adultos, Facultad de Ciencias de la Educación, Universidad de Playa Ancha (Valparaíso, Chile).

Shermaine nos ofrece un muy necesario panorama de la educación de adultos en relación a los desafíos sociales, culturales y educativos que genera un mundo global segregador, insuficientemente inclusivo, refractario al reconocimiento de la diversidad y resiste a valorar la diferencia y los procesos identitarios de migrantes, indígenas, desplazados, comunidades y minorías vulneradas en su derecho a expresar sus culturas y sus lenguas propias, sus opciones de género o sus demandas de bienestar en razón de su edad y sus lugares de residencia. El artículo reafirma una definición teórica y práctica de la educación de adultos como una pedagogía del reconocimiento, dialógica y responsable de desarrollar aprendizaje significativo culturalmente para desarrollar sujetos críticos, reflexivos y protagonistas de sus propios proyectos de vida.

En este marco la disposición del educador-a de personas adultas enfrenta desafíos mayores, no sólo en potenciar sus procesos de formación profesional para generar procesos pedagógicos

activos e inclusivo, sino también para configurar en sus redes una ética de responsabilidad con el aprendizaje durante toda la vida como un derecho humano y una condición de justicia educativa en la construcción de sociedades solidarias, hospitalarias y acogedoras de la diversidad.

El fortalecimiento de las capacidades reflexivas de los -as educadores-as y la generación de estrategias y metodologías de análisis, evaluación y mejoramiento continuo de las prácticas docentes, contextualizadas en un ejercicio permanente y comunitario de investigación-acción por parte de los-as docentes junto a sus estudiantes y sus comunidades de vida. Shermaine nos ofrece un repertorio de modalidades de trabajo reflexivo para liderar proyectos educativos tanto en aulas como en la educación comunitaria. Podemos aspirar a que las redes globales de educación de adultos compartan sus propios saberes y experiencias para ampliar nuestras capacidades disruptivas, críticas y creativas en vista de una nueva generación de políticas de educación de adultos basadas en el

protagonismo de las escuelas, las comunidades y los movimientos sociales. El Consejo de Educación Popular de América Latina y el Caribe (CEAAL) dispone de una plataforma digital que permite leer

investigaciones, proyectos, sistematizaciones y estudios de casos que contribuyen a este fin: <http://www.cepalforja.org/sistematizacion/bvirtual/>

3.3

Comment by Julio César Tovar-Gálvez

EN

Colombia, Martin-Luther-Universität Halle-Wittenberg, Germany

I have read Shermaine Barrett's article and it makes me think of two aspects:

First, to see reflective practice as an essential instrument for teacher training, in all areas, all educational levels and all times and scenarios. A reflexive practice gives the opportunity to self-research and to research in the classroom. I think that this is an important way through which teachers are empowered of their role and can contribute to transform their educational context.

When I speak of self-research, I refer to those processes of self-questioning about one's own prejudices, beliefs, knowledge, practices and perspectives; but also with the aim of transforming them. Not only with respect to diversity and how to manage it in the classroom, but also in all the pedagogical and didactic areas of being a teacher.

When I talk about research in the classroom, I mean that it is reflective practice and it is not only a matter of the teachers, but also of the whole educational community. In this sense, everyone questions the meaning of education, its roles, profiles, processes, etc. And it is from this reflection that the community can transform its reality.

However, I think it is necessary to continue supporting teachers in the understanding and development of this systematic reflection, in how to link the other actors in the process, in how to materialize the desired changes and how to express them to communicate them. In my experience

as a teacher of educators, I have known reflective and transformative processes carried out by educators who are in service. However, I have noticed that many need support to make the process more systematic and less random, as well as to communicate it with the perspective of contributing to other contexts.

Second, regarding the article, I have questions about how to bring to reality that ought to be, such as:

(...) Learning is therefore best facilitated in a context of mutuality and respect in which participants feel valued. A typical trait in adult education is that a high degree of participation is expected from everybody. This includes learners taking responsibility for their learning and engaging in open and authentic dialogue within the learning environments. Within the classroom, healthy forms of communication and freedom to critique and choose is facilitated, and students' initiative and autonomy are promoted (Barret 2012).

When I recall some experiences of adult education here in Germany, specifically that of a friend who takes a German language course with refugees and that of another friend (not German) who has been a refugee language teacher, it is difficult for me to see as real that ought to be already mentioned. Some of the refugees are aggressive, or are not interested in listening to a woman as a classmate or as a teacher, or are not interested in taking responsibility for their learning. So, what to do?

Comentario de Julio César Tovar-Gálvez

E

Colombia, Martin-Luther-Universität Halle-Wittenberg, Alemania.

He leído el artículo de Shermaine Barrett y me suscita dos aspectos:

Primero, ver la práctica reflexiva como un instrumento esencial para la formación de profesores, en todas las áreas, todos los niveles educativos y en todos los momentos y escenarios. Una práctica reflexiva abre las puertas a la auto-investigación y a la investigación en el aula. Pienso que este es un importante camino, a través del cual los profesores se empoderan de su rol y pueden aportar a transformar su contexto educativo.

Cuando hablo de auto-investigación, me refiero a esos procesos de auto-cuestionamiento sobre los propios prejuicios, creencias, saberes, prácticas y perspectivas; pero también con el objetivo de transformarlos. No sólo lo que respecta a la diversidad y sobre cómo gestionarla en el aula, sino también en todos los ámbitos pedagógicos y didácticos del ser maestro.

Cuando hablo de investigación en el aula, me refiero a que es práctica reflexiva ya no sólo es cuestión de los profesores, sino también de toda la comunidad educativa. En este sentido, todos se cuestionan sobre el sentido de la educación, sobre sus roles, sobre los perfiles, sobre los procesos, etc. Y es desde esa reflexión que la comunidad puede transformar su realidad.

Sin embargo, creo que es necesario seguir apoyando a los profesores en la comprensión y desarrollo de esa reflexión sistemática, en cómo vincular a los demás actores del proceso, en cómo concretar los cambios deseados y en cómo plasmarlo para comunicarlo. En mi experiencia como

formador de profesores, he conocido procesos reflexivos y transformadores que llevan a cabo profesores que están en servicio. Sin embargo, he notado que muchos necesitan apoyo para hacer más sistemático el proceso y menos aleatorio, así como para comunicarlo con la perspectiva de aportar a otros contextos.

Segundo, respecto al artículo, tengo preguntas sobre cómo llevar a la realidad el deber ser, tal como:

(...)El entorno ideal para el aprendizaje es, por ende, un clima de mutualidad y respeto en el que los participantes se sientan valorados. Un rasgo característico de la educación de adultos es que se espera un alto grado de participación de todos los actores. Para ello es necesario que los alumnos se responsabilicen de su aprendizaje y tomen parte en un diálogo abierto y auténtico al interior de los ambientes de aprendizaje. En la sala de clases se propician las formas de comunicación positivas y la libertad para criticar y escoger, al tiempo que se fomenta la iniciativa y la autonomía de los alumnos (Barrett 2012).

Al recordar algunas experiencias de educación de adultos aquí en Alemania, específicamente la de una amiga quien toma curso de lengua alemana con personas refugiadas y la de otra amiga (no alemana) quien ha sido profesora de lengua de refugiados, me es difícil ver como algo real ese deber ser ya citado. Algunos de los refugiados son agresivos, o no les interesa escuchar a una mujer como compañera de clase o como profesora, o no les interesa hacerse responsables de su aprendizaje. Entonces, ¿Qué hacer?

3.4

Comment by Balázs Németh

EN

Associate Professor of Adult Learning in Education at the University of Pécs

It is a coincidence that while the article I have reviewed deals with the problem of inclusive classrooms, the European Platform for Adult Learning has identified Equity and Inclusion as a key topic of March 2018 in its programme calendar. Shermaine Barrett provided a well-structured article on the roles and potentials of adult educators in creating and developing inclusive classrooms as identical place for adult learning. The author underlined in her abstract that adult educators are able to improve a better understanding of themselves in terms of their values, moral perspective, biases and prejudices and identify how these traits influence their interactions with their students. Accordingly, her assumption was that reflexivity, the willingness to self-reflect enable instructor self-knowledge, which result in better self-management and context management, arriving in turn to being better able to create an inclusive learning environment.

The author clearly described the realities and impacts of a varied student diversity in the process of understanding values, moral perspectives, biases and prejudices and, therefore, claimed a role of reflexivity to help self-management and context management to work and develop in case an inclusive learning environment would be available built on personality, internal dimensions, external dimensions and organisational dimensions. In this respect, one can share the conclusion that adult education, on the one hand, has a role to lead to a better and fulfilling personal life and, on the other, to result in a better citizenry and a better world. For that purpose, learners must be empowered and included and, consequently, learning ought to be more facilitated in the context of mutuality and respect.

Another conclusion of the article one may also support is that the adult educator should to move from simply acknowledging and accepting that individual learners are different, to a position of creating a good ground for inclusion. In order to achieve such environment for learning, an inclusive classroom offers a beneficial space which would accelerate participation, teamwork and cohesive interactions by sharing ideas through diversity management in practice.

By understanding reflexive learning and reflexivity, this process enables teachers to integrate their professional beliefs and theoretical knowledge into new professional meanings and concrete practices by creating and maintaining inclusive classrooms and ensuring the learning of their students. In this respect, reflexivity supports the personal and social competence and emotional intelligence of the teacher and the making of a friendly learning environment. In order to get this process through, potential strategies may be exercised in order to promote a relevant form of reflexivity through a clear vision and conscious position of the teacher or the instructor who helps the teacher to develop with capacities and skills.

While the matter of diversity gains importance in our changing world, adult educators must improve their skills and competencies to manage diversity and related conditions in the classroom by creating and moving an appropriate learning environment based on trust, respect for learners' stable participation. If a necessary appreciation may be included in the process of forming this learning environment together with a self-controlled behaviour and awareness of the teacher, that will result in a good room for inclusive class to enjoy learning in.

*DVV International,
Regional Director East Africa*

T rue to the nature and intent of the article, it captured me right from the first paragraph to reflect on myself in two ways – both as a trainer/facilitator and as a student/participant in learning processes. I will therefore also present my comments on this article in two ways, namely 1) reflecting on a more personal level (practice what you preach) and 2) how can the contents of this article be useful in the work we do with communities, facilitators, trainers and ultimately achieving our project/programme goals and objectives.

I used to say I am a better facilitator/trainer than I am a student/participant. I tend to become bored easily, silently may critique the trainer/facilitator's approach and/or techniques and views on the subject matter and once I captured the essence of the matter and thought how I could use it in my own work, I would find it hard to be mentally fully present in the workshop or training process. So, yes I confess I am a 'difficult' participant/student/learner. This is a reflection in itself – and I cannot simply critique the people who trained me. I have to admit that I was fortunate to be exposed and trained by the some of the best in my field – and maybe that also contributed to my intolerance. In short I will still have to do some reflective practice on myself as a participant/student/learner. That in itself links with my role as a long experienced trainer/facilitator – both in training technical contents/subject matter, but also conducting process oriented facilitation – which requires even more reflexivity, because you have to think 'on your feet' as new issues emerge, or in other words 'reflection-in-action'. Therefore, no matter how much experience you have as an adult educator, the contents of this article remains relevant and a reminder for all of us.

The fact that the article does not only argue the principles of reflexivity, but actually presents practical ways to foster it, is much appreciated. The stages of reflection (before, during and after), coupled with suggested strategies to foster this practice amongst adult educators through the use of reflective journals, critical group discussion, role play and case studies add value and immediate use in our work.

To facilitate processes of learning we train trainers (ToT), who then train facilitators (ToF) who will train community members. We are always limited in time, resources and working with constraints in terms of capacity and experience. The result is that the so-called 'softer' side of facilitation techniques and creating inclusive learning environments are not always receiving the attention it deserves. The article made me rethink how we incorporate reflexivity (before, during and after) in our training processes and contents (e.g. giving more time to role-plays), helping trainers and facilitators to prepare better lesson plans and considering these principles, how to keep a journal during their training processes and also how can we use case studies during monthly and quarterly review meetings with facilitators and trainers to reflect not only on contents and results achieved, but on the facilitation and learning processes.

These are important reflections and practical tools for the world we live in and as adult educators the roles we can play to ensure we build capacity of trainers and facilitators who can use these tools in their training and facilitation processes to create a better world.

3.6

Comment by Meenu Vadera

EN

Founder of Sakha Consulting Wings (a for-profit) and Azad Foundation (a not-for-profit) and also the Executive Director of Azad Foundation.

Thank you very much for providing me with this opportunity to read four very stimulating and reflective pieces of work. I have chosen to comment on Shermaine Barrett's article 'Building the capacity of adult educators to create inclusive classrooms' as it struck a deeper chord within me. It also resonated a lot with me because much of the work that I have been engaged with over the last ten years especially, is really adult education. We work with women, who are resource poor and enable them to acquire skills, gain knowledge and empower themselves to take on professional careers as chauffeurs, while transforming their lives.

In my work with women over the last 10 years and generally as a development practitioner for over three decades, there are two conflicting realities that I have dealt with – both within and without. One externally is a realization that much of the development practice, rhetoric and discourse centers around the impact of development interventions 'on the community'. It has always been about how we, the community of development practitioners have intervened in local situations and local communities. And how these interventions have led to a lot of very significant changes in the lives of people in the community. A lot of it is very true and valid many times. But what has remained completely out of the discourse (with some few exceptions) has been what has this impact had on the development practitioners themselves. And yet, I have lived with this realization within me, about how much I have changed and evolved as a person, by encountering the blocks within me, overcoming the fears I have, recognizing the limitations I work with, acknowledging my biases and learning to work with them, celebrat-

ing the talents I have etc. And all of this has been a function of the diversity that I encountered of people, cultures and institutions. Each forming me as I tried to engage with it, hopefully impacting some of it.

As I reflect over my own journey of personal change, I cannot but help to notice the silence that surrounds this relationship between the practitioner and the community in most of development practice. Sure, resources that are mobilized through grants and donations are not meant for the 'personal growth' of development practitioners. They are for helping the communities. But its equally important to realize that this development cannot be 'delivered' through a 'dispassionate, objective, robot like creature'. Quite on the contrary, its delivered by very passionate, creative, risk taking, entrepreneurial individuals with their own values, beliefs, ideologies and their unique lens of understanding the world. And many a times this has been a critical factor in shaping the outcomes of development programmes and practice.

Of course, the fact is that the relationship between those who deliver this development and the ones who receive it is in fact a two-way relationship. One affects the other – gets affected in return. Ignoring this very significant dialectics of the process has in fact landed large multi-laterals and multi national aid agencies, as we speak now, into the kind of challenge that they are facing today with allegations of misuse and abuse of the powers of those who deliver development. As Shermaine rightly points out, "Thus sometimes, "what we think are democratic and respectful ways of treating can be experienced by them as

oppressive and constraining” (Brookfield 1995:1). Unless we are ready to critically examine

The article by Shermaine Barrett is therefore a refreshing piece and strikes a deep chord with me, given my own lived experience.

I loved to read about the concept of Reflexivity. Adult education practice has always been among the more progressive practice within the field of development. It is not surprising therefore that what began as a deliberation on critical pedagogy is today also talking of a practice (reflexivity) that essentially understands adult education (development practice) as a relationship, and therefore focusses on the relationship between self and others. Also to mention here that the women’s movement as well has believed in “personal is political”, which as well explores and understands the relationships that we build in the course of our lives – be it in homes, in institutions, in groups, in classrooms etc.

A small word of caution though, that the discourse on diversity and inclusion, could easily be taken out of its political context by focusing far too much on individual differences. It is important, to remember that the diversity issues that need most addressing are those that are structural. That its not just that people are different, but that there exist definite power relations that ensures the difference is preserved and maintained to the benefit of few. That many of these differences overlap and the those who live on multiple intersectionalities of these differences are much more vulnerable than others. A stronger inclusion of the understanding of what power is and how it operates should really be at the centre of any discussion on diversity and inclusion.

Finally, thank you Shermaine, and ICAE for letting me get into this space of reflection and writing. Warmly

3.7 Comment by Carmen Colazo

EN

Argentina/Paraguay

As the author clearly states, in today’s societies, educational processes display in complex and diverse environments. They are also shown in global contexts, which present a wide mobility of human beings that participate in various educational experiences in different parts of the world. A world of travelers and vagabonds, as Zygmunt Bauman says (Bauman, 2000).

Therefore, there is increasing awareness of the diversity of people who initiate, go through and conclude teaching-learning processes throughout their lives, which should be included in the classrooms, respecting their differences.

It is in the adult education classroom where, according to the author, this diversity is more tangible, given the heterogeneity of people who participate in them. And it is interesting to note that most of the participants, in Latin America and the Caribbean, according to UNESCO data, are women.

Now, I think that we should take into account the role of the person who coordinates these classrooms of diverse adults. It does not seem to me a minor fact that he/she is an “educator”, “guide”, “tutor”, “teacher”, or “facilitator” (it is important, within the inclusion, to take also into account an “inclusive language”). First, because the place where this person is placed is not the same. If he/

she is a teacher, guide or tutor, the role is of tutelary empowerment, from top to bottom, banking and directional; while, if placed as a facilitator or mediator, he/she is someone who collaborates with the participants in their processes, which, as the author says, must be self-managing. Processes, therefore, of listening to diverse voices, where nobody allows, but where experiences, knowledge and practices are freely expressed, respecting each individuality, identity, journey of life. Otherwise, the classroom would not become inclusive, but would follow the traditional banking model, where those who set themselves up as “educators”, in front of the classroom, even if they try to do their jobs well, would not empower those who are truly leaders of the process, the participants. Many, or most, of them, as we said, are women.

I believe that the teaching of those who facilitate adult learning processes, in order to be effective must, in the first place, leave the roles of “educator”, “student”, or, otherwise, a vertical and little participatory system continues to be maintained, even unconsciously.

I consider it is also essential, you will forgive the repetition, “to include inclusive language” in order to promote processes of change from the point of view of gender, a measure of quality of education and development, in these processes. We must learn to say: male/female teacher, facilitator, mediator. It is important because we verbalize what exists in our thinking. If we do not mention it, it is difficult that it exists and can be transmitted, in this case, to men and women who interact in these mediated processes. It would also be enriching to learn to name the different sexual orientations and gender identities, because within these classrooms there are diverse people in all the senses, although in many countries or towns there is the intention to prevent these people, or others, from entering the classrooms due to prejudices or exclusions, when perhaps they need more than anyone to go through a lifelong learning to achieve equal opportunities and results.

The proposal to consider, within a complex strategy, the critical reflection of Freire together with the development of other authors is really interesting and profound on the part of the author. It is important to note that Freire, in his last years, criticized himself and his liberating educational proposal, recognizing his lack of gender inclusion within his texts and methodology, which he tried to rectify. If we start from Mezirow's proposals, from the transformational learning; Vygotsky from the social constructivism and authors like Brookfield, Loughran and Mezirow, from the reflective practice, we have lots of elements to include the gender approach and the gender perspective in our educational discourse and practices in inclusive classrooms; and this is essential. This is part of the educational quality we seek in the 21st century. It is also interesting to highlight the contribution of women authors who have contributed to approach education from gender, such as Subirats, Brullet, Bonder, Morgade or others, in Latin America, and that could be very useful to encourage women's empowerment who attend “adult education”.

The magazines, the use of critical reading of newspapers or journals, the work in discussion groups, the use of role play, the case study, among other participatory methodologies, must not forget the inclusion of gender to rescue the history of women, their lives, experiences, to question the sexual division of labor and roles, the difficulties of economic and political empowerment of half of humanity, gender violence. The classroom, if it is inclusive, is a privileged scenario to deal with these realities, as to cause significant changes for a more just, equitable and supportive world.

I thank the author for the reflections she has provoked in me and the strong content of authorial and methodological work in the article, which has been very interesting to approach it from the perspective of the inclusive classrooms, contributing a bit more strongly to the gender perspective.

Comentario de Carmen Colazo

E

Argentina/Paraguay.

Como bien lo manifiesta la autora, en las sociedades actuales los procesos educativos se despliegan en entornos complejos y diversos. Además, en contextos globales, que presentan amplia movilidad de seres humanos que se suman a distintas experiencias educativas en diferentes partes del mundo. Un mundo de viajeros y vagabundos, al decir de Zygmunt Bauman (Bauman, 2000).

Por ello, existe cada vez mayor conciencia de la diversidad de las personas que inician, transitan y concluyen procesos de enseñanza aprendizaje a lo largo de sus vidas, las que deben ser incluidas en las aulas, respetando sus diferencias.

En el aula de educación de adultos/as, relevada por la autora, es donde esta diversidad es más palpable, dada la heterogeneidad de personas que participan en ellas. Y es interesante destacar que la mayoría de las participantes, en América Latina y el Caribe, de acuerdo a datos de UNESCO, son mujeres.

Ahora bien, considero que sí debemos tener en cuenta el rol de quien coordina dichas aulas de adultos/as diversos/as. No me parece un dato menor que sea "educador", "guía", "tutor", "maestro", o "facilitador" (es importante, dentro de la inclusión, tomar en cuenta, también, un "lenguaje inclusivo"). En primer lugar, porque el lugar desde donde se coloca esta persona no es el mismo. Si es maestro/a, guía, tutor/a, el rol es de empoderamiento tutelar, de arriba hacia abajo, bancario y direccional; mientras que, si se coloca como facilitador/a, mediatizador/a, es alguien que colabora con los/as participantes en sus procesos, que, como bien dice la autora, deben ser auto-gestivos. Procesos, por lo tanto, de escucha de

voces diversas, donde nadie permite, sino donde se manifiestan libremente experiencias, saberes, conocimientos y prácticas, respetando cada individualidad, identidad, trayecto de vida. De otro modo, el aula no se tornaría inclusiva, sino que seguiría el modelo bancario tradicional, donde quien se erija en "educador", frente al aula, por más que trate de hacer bien su trabajo, no empoderaría a quienes son realmente líderes del proceso, los/as participantes. Muchos/as, o en su mayoría, de ellos/as, como dijéramos, mujeres.

Considero que la enseñanza de quienes facilitan procesos de aprendizaje de adultos/as, para ser efectivos, deben salirse, en primer lugar, de los roles de "educador", "alumno", o, de otro modo, se sigue manteniendo, hasta inconscientemente, un sistema vertical y poco participativo.

Igualmente me parece fundamental, valga la redundancia, "incluir lenguaje inclusivo", para favorecer procesos de cambio desde el punto de vista de género, una medida de calidad de la educación y el desarrollo, en estos procesos. Debemos aprender a decir: maestro/maestra, facilitador/facilitadora, mediatizador/mediatizadora. Es importante porque verbalizamos lo que existe dentro de nuestro pensamiento. Si no lo mencionamos, difícil que exista y pueda transmitirse, en este caso, a hombres y mujeres que interactúan en estos procesos mediatizados. También sería enriquecedor aprender a nombrar las distintas orientaciones sexuales e identidades de género, porque dentro de estas aulas hay personas diversas en todos los sentidos, aunque en muchos países o localidades se trate de impedir el ingreso a las aulas a dichas personas, u otras, por prejuicios o exclusiones, cuando quizás necesitan más que nadie recorrer una educación a lo largo

de la vida para lograr oportunidades y resultados igualitarios.

La propuesta de considerar, dentro de una estrategia compleja, la reflexión crítica de Freire junto al desarrollo de otros/as autores/as es realmente interesante y profunda por parte de la autora. Es importante relevar que Freire, en sus últimos años, se hizo una crítica a sí mismo, y a su propuesta educativa liberadora, reconociendo su falta de inclusión de género dentro de sus textos y metodología, lo que trató de rectificar. Si partimos de las propuestas de Mezirow, desde el aprendizaje transformacional; Vygotsky desde el constructivismo social y autores como Brookfield, Loughran y Mezirow, desde la práctica reflexiva, tenemos elementos de sobra para incluir el enfoque de género y la perspectiva de género en nuestro discurso educativo y prácticas en aulas inclusivas; y es fundamental. Esto es parte de la calidad educativa a la que aspiramos en el siglo XXI. Asimismo, es interesante relevar el aporte de las autoras mujeres que han contribuido a enfocar la educación desde el género, como Subirats, Brullet, Bonder, Morgade u otras, en Iberoamé-

rica, y que podrían ser de gran utilidad para incentivar el empoderamiento de las mujeres que concurren a la “educación de adultos/as”.

Las revistas, el uso de la lectura crítica de periódicos o diarios, el trabajo en grupos de discusión, el uso del role play, el estudio de caso, entre otras metodologías participativas, no debe olvidar, tampoco la incorporación de género para rescatar la historia de las mujeres, sus vidas, experiencias, cuestionar la división sexual del trabajo y los roles, las dificultades de empoderamiento económico y político de la mitad de la humanidad, las violencias de género. El aula, si es inclusiva, es un escenario privilegiado para tratar estas realidades, como para provocar cambios significativos para un mundo más justo, equitativo y solidario.

Agradezco a la autora las reflexiones que me ha suscitado y el fuerte contenido de trabajo autoral y metodológico del artículo, que ha sido muy interesante para enfocarlo desde la mirada de las aulas inclusivas aportando un poco más fuertemente la mirada de género.

3.8

Comment by Thomas Kuan

EN

Founder, U 3rd Age (Singapore), President, East Asia Federation for Adult Education (EAFAE), Treasurer, PIMA (Friends of PASCAL)

Shermaine Barrett had rightly mentioned that adult educators need to enhance their capabilities to teach inclusive learners. Adult educators can understand themselves through the reflexive process to engage learners professionally.

She quoted western's 'Four Layers of Diversity' model (by Gardenswartz and Rowe), that knowing one's teaching characteristic would enhance teaching diverse classrooms. Reflexivity thinking

process will minimize bias and prejudices in facilitating learning. As a work-study practitioner (in the 1980s), I found it difficult to remove bias and prejudices in interactions with diverse work-teams. The same obstacle applies in learning environments. Perhaps, the western approach can be complemented by an eastern approach to tap on the inborn talents of adult educators for holistic teaching.

In one eastern (Chinese) thought, adult educators can be categorized into five roles; namely: Thinkers, Supporters, Creators, Connectors, and Managers (Joey Yap's BaZi Career Options) based on individual's inborn behavioral and characteristic traits. Briefly, the roles are:

1. Thinkers – they have good understanding in solving complicated matters, which involves data, numbers, mathematics or science problems, or information analysis;
2. Supporters – they like to work with tools or machinery and generally avoid social activities such as teaching or counselling. They have good skills in dealing with computers, mechanical items or machinery;
3. Creators – good at arts, drama, dance, music, creative writing, or designs. They are more towards the non-structured, not repetitive environment. They have more expressive and creative ability;
4. Connectors – are connecting with people. They prefer tasks that involves teaching, counselling, team building or providing information. Generally, they prefer helping people to solve problems; and
5. Managers – like to be in control at all times. They are more likely to have entrepreneur instincts and like to make decisions. They do not like working in systematic environments or involves analysis.

Adult educators who know their dominant roles can be motivated and be effective in inclusive teaching.

COUNTRIES
(that gives priority to third age / later life learning in national policies)

- Algeria,
- China, Cuba,
- Lebanon, Lithuania,
- Malaysia, Morocco,
- Nepal,
- Poland,
- Russian Federation,
- Sri Lanka,
- Thailand,
- Ukraine

TOTAL – 13 Countries

Shermaine's mentioned of knowing '...their students' cultures...' bring to my mind that many developed nations have well-crafted national policies on adult education, but has policy problems because rural suspicious and non-transparent cultural-political agenda. As population ages in developed nations, senior citizens become part of inclusive group. Their later life learning can contributed to social and cultural devel-

opments. But, in an analysis of Third Global Report on Adult Learning and Education – National Reports (GRALE III), only 13 nations (out of 195 UNESCO Members) select 'senior citizens/retired people (third-age education)' as one of their five target groups for adult learning and education; see table:

These 13 countries understand the different cultural nuances of their senior / third age citizens in later life learning and their social contributions to inclusive adult education.

Reference:

- BaZi – a Chinese technique for matching-making and career profiling. Joey Yap's 'BaZi Career Options' Module 6 course notes.
- GRALE – See GRALE III monitoring survey data from: <http://uil.unesco.org/adult-education/global-report-on-adult-learning-and-education/national-reports-grale-3>.

3.8.1 Comment to Thomas Kuan

by Julio César Tovar Gálvez

When I read this, I did it with adult student eyes. It means that the roles (or intelligences, or learning styles, or cognitive styles, or believes, or epistemologies, or previous experience, or customs, etc) are an important students' feature that teachers should take in account at the teaching moment. I am studying

abroad and for me it would be interesting my Professor recognizes my culture, my way to communicate, my way to learn, my language difference, etc, to teach me. It means too that teachers not only should reflex about their own believes and roles, but should reflex about the students, about how to teach them, how they learn.

3.9

Comment by Quazi Faraque Ahmed

EN

*Member of National Education Policy Committee,
Ministry of Education, Bangladesh & Chairman,
Initiative for Human Development (I H D)
Member organization of ASPBAE*

1. Explanation needed as to educators supposed to be 'adult' if adulthood is meant by maturity, no matter young or old can contribute positively as a teacher.
2. Strategies to promote reflexivity in adult educators are quite creative.
3. Broad spectrum of inclusiveness in classrooms may vary in different context, area and dimension.
4. Creation of an atmosphere of inclusion requires role playing by both the educator and the learner taking into active consideration of the background they come from.
5. It's natural that one evaluates the present with the experience of the past. The problem becomes acute when the past experience is that of a remote one.
6. It's not easy to foresee the coming events and possibilities but it's better if the learner is given an idea that the future is not necessarily a follow up or duplication of the past.
7. Maturity of the educator depends on many factors. If he/she is not considerate of his/her background and those of the learners.
8. Mere carbon copy of international experience or view cannot render meaningful affirmative impact on the system of education, particularly in the developing and underdeveloped regions of our planet
9. Recognition of the individual capacity and sharing of mutual experiences and the forward looking view to accept something new is important
10. The fallacy in the exercise and experiment in educational system lies mostly in theorizing a concept or dogma. Openness and the capability to share others views and culture need to be put on top priority. It's true that most people forget to accept that theory is mostly an expression, experience and reflection of a given time and period. One may take note of it but should never treat those as a reversal and applicable everywhere every time.

*Professor Emeritus, BRAC University, Dhaka and
Vice Chair, Campaign for Popular Education
(CAMPE), Bangladesh*

The writer, starting with the premise of critical importance of the inclusive classroom in adult education, explains the dimensions of inclusion and how adult educator can make teaching-learning inclusive by herself/himself being reflexive and self-aware.

Inclusion, in the sense of enabling learners, who bring their diversity and plural identities to the classroom, to be engaged effectively and meaningfully in learning, is central to good andragogy. It has assumed heightened importance, in part due to expanded education demands and opportunities, democratization of learning and education, because of greater awareness about lifelong learning, and increased mobility of people within and across countries under varying circumstances.

The writer emphasizes the multiple layers of diversity among adult educators, and presumably among adult learners, ranging from personality traits and individual attributes such as gender, ethnicity, etc, to social and economic circumstances, and the circumstance in one's work environment. Citing Gardenswartz and Rove, the writer argues that on the first two layers of diversity, individuals have little control, while in the latter two layers, they may exercise some choices. One cannot change one's gender or ethnicity, but to what extent can one change or exercise options about religious influence, education and work place, and the organizational circumstances of one's work place? One can try to overcome the stereotypes associated with one's personal traits

and individual attributes by becoming more self-aware. With special effort and determination one can also try to change the circumstances of life experience and work-place conditions. It may be more appropriate to look at it is a matter of degree rather than an absolute dichotomy on all of the layers.

More important, perhaps, are the factors related to one's socio-economic class status, one in which a person is born and the barriers that this places in on the individual to improve one's status and fulfil one's human potential – the ultimate aim of adult and lifelong learning. The class status and circumstances cut across the layers of diversity described by the writer and colours the perception, mindset, self-esteem, self-confidence and the expectations about one's life.

Freirean critical reflection and praxis that the writer alludes to needs to be brought out to the forefront and creating critical awareness about the influence of the class society as well as the individual traits and attributes and the social and workplace conditions, not independent of the class character of society, need to be emphasized.

The writer discusses adult educator's role in the abstract. The content, purpose, outputs, outcomes, the particular group of learners, and the theory of change underlying the educational initiative also must be considered, in being self-reflective on the part of the educators and encouraging the adult learners to be self-reflective.

4 Inclusion on stage: A Zambian theatre case

by **Daniel L. Mpolomoka and Selina Banda**

Daniel L. Mpolomoka is a lecturer in the School of Education at the Zambian Open University (ZAOU), and holds a PhD in literacy and development. His areas of research interest include literacy, early childhood education, special education, adult education, educational technology, HIV & AIDS and research.



Selina Banda is a lecturer in the Department of Adult Education at the Zambian Open University (ZAOU), lecturing in adult literacy, theatre for development and home economics. Before joining ZAOU in 2010, she taught for 19 years in government schools. She holds a PhD in literacy and development.

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

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

How Theatre for Development is used in Zambian communities

Theatre for Development (TfD) plays a vital role in Zambia when it comes to enhancing development in communities. There are many theatre groups which bring across a variety of social messages to members of various communities through TfD. This explains its widespread use by various organisations (to which we will refer below as sponsors) aiming to reach out to people. TfD uses a variety of codes or ways to communicate with people through drama, songs, dance, poetry and sculpture. The groups either visit the communities or use the media to deliver their messages. Many governmental and non-governmental organisations (NGOs) in Zambia employ TfD in development-oriented programmes and projects in communities. These organisations engage theatre groups in order to assist in delivering important messages to communities. A review of the related literature establishes a formidable synergy between TfD and improvements in the livelihoods of intended recipients in many communities (Akashoro, Kayode and Hussein 2010; Mwansa 2006; Mwansa & Bergman 2003). It has to be implemented properly in order to positively transform people's lives.

The principles of Theatre for Development

Not all members of theatrical groups in Zambia have formal training in conducting TfD. Knowledge and skills are gained through trial and error,

observation and experience. The participants in one focus group discussion which we held revealed different ways of conducting theatrical activities. Sometimes they used their imagination to come up with suitable plays, and at other times they assessed communities.

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

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

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

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

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

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

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

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

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

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

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

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

Case studies: Theatre groups

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

Case 1: The Chipata Jungle Theatre

The Chipata Jungle Theatre was formed in 1984 by five young people from Chipata Township. Some of them were still in primary school at the

time. The membership of the group has grown to ten, comprising three women and seven men at the time of the study. The group has been affiliated with the Zambia Popular Theatre Alliance (ZAPOTA) since 1990. As an affiliate, the Chipata Jungle theatre enjoys protection and help from ZAPOTA. Entertainment and education are the group’s core objectives.

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

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

Case 2: The Kamoto Community Artists

The Kamoto Community Artists group is based in the Ngombe Township of Lusaka City. It started operating and performing in the late 1980s with five members, who later increased in number to sixteen. Three of the members were trained

in South Africa in how to conduct TfD, and they went on to transfer their knowledge and skills to others.

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

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

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



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

Case 3: The Cood Upraising Drama Group

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

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

The influence of sponsoring

TfD activities conducted by sponsored theatre groups do not always adhere to the core principles of audience participation and the use of local

settings. Instead, the sponsors often singlehandedly control the activities as a way of safeguarding their own interests. This leaves little room for the disseminators of the messages, let alone the recipients, to participate in the process. Research confirms that such situations compel one party to take control and give orders to others as to what they are supposed to do (Kamlongera and Kalipeni 1996; Mwansa 2006; Butterwick and Selma 2006).

When themes used in TfD activities are coined by people from outside communities, they bear an aspect of imposition. Kasoma (1974) advocates involving local people in designing and executing TfD activities. This approach allows the creation of “theatre by the people”, as opposed to “theatre for the people”.

The community often receives the messages that come from sponsors with mixed feelings, partly due to a lack of proper understanding, and partly because outsiders’ perception of the issues that affect communities’ affairs differs from that of the members themselves. Thus, outsiders cannot be in a better position to discern what really affects the people in the communities. This explains why sponsors should only fund TfD which addresses issues identified by a community.

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

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

The empowering factor

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

The whole essence of conducting TfD is to empower people with the knowledge (information), tools and skills required for improving their livelihoods (O’Connor, O’Connor and Welsh-Morris 2006; Osterland 2008; Chinyowa 2007).

TfD prepares people for their own development by finding out from the addressees about the kind of development they want and how they feel about it.

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

It is time to challenge sponsors of TfD to engage theatre groups which possess the relevant knowledge and skills for carrying out the requisite process. Kidd (1984) stresses the need for people

who are involved in theatrical works to be educated on how to apply the skills properly. To support those who do not have the skills, sponsors should partner with training institutions and facilitate the training of such theatre players before commissioning work from them. This will empower not only theatre groups, but also the communities for whom the exercise is intended. This empowering effect is what must be passed on to people whenever TfD is conducted in communities.

Issues of concern

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

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

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

Possibilities and challenges

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

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

References

- Akashoro, G.O.; Kayode, J. and Hussein, S. (2010): Theatre for Development: Opportunities and challenges in a developing world. In: *J Communication*, 1(2), 107–112.
- Butterwick, S. and Selma, J. (2006): Embodied metaphors: Telling feminist coalition stories through popular theatre. In: *New Zealand journal of adult learning*, 34 (2), 42–57.
- Chinyowa, K. C. (2007): Helping them to help themselves: case study of an integrated popular theatre approach in Africa. In: *Research in Drama Education: The*

- Journal of Applied Theatre and Performance, 12:2, 133–147.
- Eyoh, N. (1987): Theatre and community education: the African experience. In: African Media Review, 1(3).
 - Kalipeni, E. and Kamlongera, C. (1996): The role of theatre for development in mobilising rural communities for primary health care: The case of Liwonde PHC unit in Southern Malawi. In: Journal of Social Development in Africa, 11 (1), 53–78.
 - Kasoma, K. (1974): Theatre and Development Media in PSC. Lusaka: UNZA Press.
 - Kidd, R. (1984): Popular theatre and political action in Canada. Toronto, ON: Participatory Research Group.
 - Mwansa, D.M. (2006): Theatre for development and empowerment in the African context: An historical-contemporary analysis. In: New Zealand Journal of Adult Learning, 34 (2), 71–86.
 - Mwansa, D. and Bergman, P. (2003): Drama in HIV/AIDS prevention: Some strengths and weaknesses: A study in Botswana, Tanzania, South Africa, Kenya, Ethiopia and Uganda. Stockholm: Swedish International Development Aid.
 - O'Connor, P.; O'Connor, B. and Welsh-Morris, M. (2006): Making the everyday extraordinary: a theatre in education project to prevent child abuse, neglect and family violence. In: Research in Drama Education: The Journal of Applied Theatre and Performance, 11:2, 235–245.
 - Osterland, E. (2008): Acting out of habits – can Theatre of the Oppressed promote change? Boal's theatre methods in relation to Bourdieu's concept of habitus. In: Research in Drama Education: The Journal of Applied Theatre and Performance, 13:1, 71–82.

ICAE, ASPBAE, Global, Urban and Social Studies, RMIT University, Australia

Beyond Spectacle: Balancing performance and process in Theatre for Development

Through three stories, Daniel L. Mpolomoka and Selina Banda establish a strong argument regarding the dangers of Theatre for Development (TfD) becoming too narrowly focused on the *form* - where the emphasis becomes only about the performance, and the educational purpose is overshadowed by the perceived need for entertainment and spectacle.

This emphasis on *form* takes away from the essence of theatre as a tool for participation. At the most basic level it is about the audience watching the performance, whereby the message, as the article described, is often predetermined by the sponsor. While this can achieve the purpose of awareness-raising about an important issue, from a development education perspective, it is top-down, because it assumes and advances a particular analysis of the issues, again from the sponsor's perspective.

Furthermore, a TfD approach that emphasises only the *form* and promotes a specific content misses out on the potential for theatre as a process of co-creation. This is not merely the co-creation of the performance, but where the process of co-creation becomes an opportunity for generating a shared analysis of the issues identified, and for the performance to not just help raise awareness, but to motivate thoughtful and shared action.

I believe that TfD practitioners, myself included, need to explain to the sponsors, that we can do more than just perform, if the sponsors really want the audience to become aware and to respond to the identified issue. Therefore, we don't turn down the opportunity and the resources, we actually use the opportunity to engage the sponsors in a dialogue about expanding the outcomes of the performance beyond entertainment, to possibly empowerment.

As TfD practitioners, engaging with the sponsors also helps us empower ourselves, as we give value to our craft and our skills by maintaining our belief in the power of theatre. Based on my own experience working with the Philippine Educational Theatre Association (PETA), this power comes from theatre itself being an holistic experience that combines the different elements of movement, music, language and visuals, in what we have called the Integrated Theatre Arts approach. This integration of the creative arts is as much a reflection of the recognition of the need to integrate the social, economic, environmental, cultural and political, in our analysis of the issues, if we are to indeed achieve development.

To overcome the tendency to narrow TfD to theatre as *performance*, TfD practitioners need to engage with the sponsors (not just their resources) and the audience (not just to entertain), because inclusive development cannot be achieved if the process itself is not inclusive.

Thank you to Daniel and Selina for sharing their valuable insights. As a further contribution to the discussion, may I invite you all to read a chapter

I co-wrote that addresses this same tensions examined by Daniel and Selina.

References:

- Atienza, G.C. and Guevara, J.R. (2018) "Basta Masaya OK na" Reflections on Cre-

ative and Culture-based Approaches to Community Development Practice in the Philippines in Kenny, S, McGrath B. and Phillips R. (Eds) Handbook of Community Development: Perspectives from around the globe. London: Routledge.

4.2

Comment by Astrid von Kotze

EN

IPSS, University Of the Western Cape & Popular Education Programme, South Africa

Writing from South Africa, diversity always reminds me of the 'rainbow nation' idea that so conveniently skips over the extreme injustices of inequality. It seems to me that 'difference' might be a more apt and useful paradigm because it includes the notion of 'not equal'. Similarly, inclusion is not just about opening one's arms and saying: come, let me embrace you. That enveloping may turn out to be quite suffocating. While you hurt from being rejected and omitted, you do not necessarily agree with the conditions and relations which you are roped into. Instead, you wish to be able to participate, and, in the process, transform the status quo into something that you have both / all co-created.

The 'Zambian theatre case' illustrates both: the invitation to potential strangulation of own ideas and solutions through a top-down model of what is aptly described as 'delivery' of messages. You can see the finger-wagging of the performers without being there as this is a form of what Freire denounced as 'banking education'. The sponsors decide on the theme and message – and the groups are hired to deliver a service, 'dance on request', dispense hand-outs. Importantly, there is no mechanism to check whether the message was, indeed, delivered. Only occasionally is the

audience invited to participate in post-performance discussions and so there is no way of gauging their critical or accepting response.

The article draws attention to the dangers of external agendas that ignore basic principles of Theatre for Development, such as audience participation and local conditions. The authors argue that what is needed is theatre by the people, not theatre for the people. As in Freirean popular education, the starting point should be people's own narrated experience.

There is sufficient evidence to suggest that dialogue – the collective production of knowledge – promotes active learning. Theatre is built on dialogue – both in words and in actions. Theatre can portray relationships and the motivations for particular decisions and actions. It can make visible the interests and agendas that propel individuals and groups to act as they do. Theatre can offer many different perspectives and angles on an issue. As different characters/ roles speak, or as scenes shift perspective, new information comes to light and tensions and contradictions open new vistas. Performances organise and make visible what is messy, conflictual and complicated. Hence, theatre is potentially particularly good at highlighting the power dynamics that promote or

hinder change. A play can demonstrate and show ways of relating differently, and when actors engage with audience members the process for 'empowerment' has been set in motion. Invited and enabled to speak, to articulate feelings, questions, ideas, audiences begin to assume agency.

In my experience, theatre for development / transformation works even better when the plays are made and performed by local community or social movement members. It is in the process of co-creating that participants deepen the insights necessary for performing a role. A thorough understanding grounded in critical analysis then allows the dialogue with audience members. Improvisations and experimentation with suggestions made by audience members show that their ideas are taken seriously. The process of

either actors or as Boal called them: spec-actors (audience spectators turned actors) trying out alternatives is a powerful demonstration of how things, as they are, could be different. I would suggest that the inclusion of such approaches and tools would strengthen TfD in the interest of communities themselves.

If sponsors seriously wanting to assist in addressing the issues that affect different communities would support initiatives that 'grow' from the communities. This is particularly important when it comes to helping groups to sustain themselves with integrity, without having to bow to external agendas that wish to push external aims and in the process strangle local creativity, agency and change.

4.3

Comment by Silas Nherera

EN

Mulungushi University, Zambia

I would like to salute the authors of these four pieces of writing. They are really master pieces. My comments today will be based on the article by Dr Mpolomoka and Dr Banda of Zambian Open University. "Inclusion on Stage: A Zambian Theater Case".

It is true that projects that are done in a top down fashion do not yield positive results. I remember when i was conducting my research in Zambia - Chibombo district on the Causes of high levels of poverty in the said district, one of the major causes exacerbating poverty in the district was the issue of projects which were being carried in top-down fashion. The government and other non-governmental organisations were bringing programs aimed at reducing poverty, but this was not in consultation with the stakeholders the community. Hence the programs brought by

these players were inappropriate. As a result, instead of reducing, levels of poverty continued to increase.

This is the same way in which Theater for Development is executed in Zambia. Theater for Development (TfD) is a very vital tool which brings everyone on board regardless of race, age, colour and disability to share ideas. in short, it is inclusive type of learning. However, as pointed out by the two authors, main objective of TfD is always diluted by the sponsors and the groups themselves. it is very important that the members who come together to form these theatre groups pass through appropriate and formal education where the values and core purpose of TfD is imparted. Furthermore, the government and non-governmental organisations who always hire these groups to deserminate information on their be-

half must not direct these groups, but fit into their programs. Equipped with appropriate and formal education, the theater groups are in a position to see the need to go in the communities to find out issues that are affecting people. Hence the sponsors of TfD need really to be challenged to engage the theater groups and leave them to freely do what they know best.

The theater groups need to conduct their own research on the issues affecting the livelihood of the communities. It is through these researches

that members in the communities will participate. When the theater groups go to perform to the same communities, the message will sink well into the communities as they are also the participants.

As alluded to earlier on, the main purpose of theater groups is always diluted. Instead of educating and spread information they end up entertaining. The sponsors of these theater groups should own them so that they really focus on their real work of researching and performing what they know than wasting time looking for sponsors.

The same that PAULO FREIRE had done earlier with his proposal initially written in the PEDAGO-

4.4

Comment by Moema Viezzer

EN

Brazilian sociologist and popular educator with a special focus on womens' rights for gender equity and socio-environmental education and action.

I read and reread the article about the theater case in Zambia. What struck me most is the unanswered question that remains in the people who promote it.

As I do not know the local reality of Zambia, I only dare to remember the AGUSTO BOAL's THEATER OF THE OPPRESSED, which started from the needs and desires of the participants in a perspective of release.

GY OF THE OPPRESSED.

If there is not this dimension of acting as HISTORICAL SUBJECTS, it can happen, in fact, what Robbie Guevara says, the work can be limited to the form instead of the educational content. In this way, it can not contribute, effectively, to what is understood as development within the framework of lifelong education.

Comentario de Moema Viezzer

E

Sociólogo brasileño y educador popular con un enfoque especial en los derechos de las mujeres para la equidad de género y la educación y acción socioambiental.

Leí y releí el artículo sobre el caso del Teatro em Zambia. Lo que más me llamó la atención es el interrogante que permanece em las personas que lo promueven.

Por desconocer la realidad local de Zambia, solo me permito recordar lo que fue el TEATRO DEL OPRIMIDO de AGUSTO BOAL, el cual partía de las necesidades y deseos de las personas par-

ticipantes em uma perspectiva de libertación. Lo mismo que antes había hecho PAULO FREIRE com su propuesta inicialmente escrita em la PEDAGOGIA DEL OPRIMIDO.

Si no hay esta dimensión de actuar como SUJETOS HISTÓRICOS, puede ocurrir, de hecho, lo

que comenta Robbie Guevara, el trabajo puede limitar-se a la forma em vez del contenido educativo. De esta forma, no logra contribuir, efectivamente, a lo que se entiende por desarrollo en el marco de la educación a lo largo da le vida. Cordiales Saludos

4.5

Comment by Pilar de la Puerta

EN

Madrid, Spain, Documentation Sciences

I live in Mozambique and I find the TPD experience very interesting. I know some young people here who are also starting a social theater here to denounce some situations. In a certain way they say out loud what the majority of the population thinks and has no "echo" in society. Said in a theater space attended by all kinds of audiences, these feelings of the population come to light and generate "culture": ways of seeing life, of feeling, of thinking ...

The theater is a great educational tool that can be much more developed in our societies. Certainly, defining the social objective of the group and the financing of these activities are big challenges. On the other hand, the start of the groups are usually very difficult and a lot of patience is needed. We should try to make the groups themselves free from external interferences that may make them lose their purpose.

Comentario de Pilar de la Puerta

E

Madrid, España, Ciencias de la Documentación

Vivo en Mozambique y me parece interesantísima la experiencia de TPD. Conozco aquí algunos jóvenes que están iniciando también aquí un teatro social para denunciar algunas situaciones. De cierta manera dicen en voz alta lo que la mayoría de la población piensa y que no tiene "resonancia" en la sociedad. Dicho en un espacio de teatro donde asiste todo tipo de público, esos sentimientos de la población salen a la luz y van generando "cultura": manera de ver la vida, de sentir, de pensar...

El teatro es un gran instrumento educacional que puede ser mucho más desarrollado en nuestras sociedades. Ciertamente definir el objetivo social del grupo y el financiamiento de estas actividades son grandes desafíos. Por otra parte, el inicio de los grupos son normalmente muy difíciles y se necesita mucha paciencia. Deberíamos intentar que los grupos fuesen ellos mismos libres de interjerencias externas que puedan hacerles perder su objetivo.

4.6

Comment by Tonic Maruatona

EN

*University of Botswana,
Department of Adult Education*

This is a wonderful people-centered theatre that seems to be useful in getting communities to be engaged. I am a bit disappointed by the fact that though it used bottom up approach, there are no voices of the people in the findings of the study. Granted, this might not be

the focus of the current report but I tended to be biased in favor of listening to the voices of the recipients than providers. Otherwise, I really like the fact that the most theatre groups expect one, study the communities to make the experience relevant and possibly impactful.

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

by **Annette Sprung**



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

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

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

When we speak of diversity and migration in adult education, we think first of all – and frequently only – of the diversity (or indeed inequality) of the learners. Programmes and methods are consequently developed which take into account the heterogeneity of the participants and aim to prevent marginalisation. I would like to change the perspective in this article and look at migration-re-

lated *diversity of the staff* in adult education. In doing so, I build on the idea that increasing heterogeneity among addressees in migration societies requires not only specific services to be offered, and to some degree new skills on the part of the teachers. We also need reforms at all levels within the organisation in order to be able to provide appropriate frameworks for new social challenges. Concepts developed for this, in particular in Europe and North America, are referred to by buzzwords such as “intercultural opening” (Griese, Marburger 2012), “managing diversity” (Göhlich et al. 2012) or “anti-discrimination” (Gomolla 2012). They are implemented in both the social and the education systems, as well as in public administration or in private industry. Even if these methods each pursue different foci, they nonetheless all view the field of personnel development as a central area in which society’s diversity is to be reflected.

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

I would like to explore this question by presenting in this article selected results of a study that was carried out in Austria from 2012 to 2014 (“Experts with migration background in adult education”). We analysed what barriers as well as favourable conditions migrants face when seeking access to jobs in adult education. We then went

on to illustrate the strategies employed by stakeholders in shaping their careers. We surveyed both migrants and individuals whose parents had immigrated and who themselves grew up in Austria (the “second generation”). We orientated our analysis towards specific professional groups within adult education: educational specialists in training, teaching and counselling, and managerial staff in educational institutions. The study included a quantitative questionnaire (1,056 questionnaires) and 34 qualitative interviews. We also used three case studies to analyse how selected educational institutions address the phenomenon of migration and diversity. These “classical” research methods were supplemented by holding expert workshops and by implementing a participative research workshop.

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

Promoting diversity? Between social justice and profit maximization

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

A second approach focuses more closely on resource-orientated consideration in conjunction with diversity. Diversity management concepts

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

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

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

the institutions are merely taking up a rhetoric which promotes their image.

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



© Nhung Le

Selected results of the study

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

Social capital and legal marginalisation

A lack of social capital has been identified as a major barrier to training and employment in adult education. Contacts and networks appear to be particularly significant in connection with persons in *relevant positions* within the education system (Sadjed et al. 2014: 145 et seq.). Our interviewees frequently

built up this capital as they themselves participated in training. Some players were for instance encouraged and actively supported by their former language course leaders in applying for jobs in adult education. In some cases, individuals were recruited directly from courses which they had attended for qualified employment in the same educational institution. Once they had taken up their work in adult education, targeted promotion and encouragement were then provided by superiors or colleagues (for instance in the shape of mentoring), which made a major contribution towards career development. As a rule, people who did not immigrate until they were adults had less social capital than those who had already been able to establish the appropriate contacts, for instance during an extended educational career in Austria.

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

Racism, language

A variety of experiences of racism (frequently subtle in nature) constituted a further obstacle to gaining a career foothold. The respondents for instance considered disparaging looks or whisperings on the part of participants as a nuisance. They furthermore generally mentioned the feeling of being observed particularly critically, or even with mistrust, by colleagues and superiors because of their origin. Not last, the demand that they have a “perfect” command of German made it difficult for them to gain access to the professional field although the specialists all had a very

good knowledge of the language. The respondent institutions also stipulated “perfect German” as a *sine qua non* and as a particularly important criterion for recruiting migrants. This demand, which was frequently put forward as an absolute matter of course, can however certainly be queried as it cannot be materially justified in many cases, or frequently also does not appear to be clearly defined. Or to put it another way, depending on the area of activity, different skills may well be more important than error-free grammar. The maxim of demanding a “perfect” mastery of the language constitutes a form of marginalisation which devalues particular linguistic practices and places them at a disadvantage (Mecheril et al. 2010: 99 et seq.). There is a need here, for instance, for institutions to differentiate more clearly as to what language skills apply as a precondition for employment in specific areas. It is ultimately a matter of a situation-appropriate *ability to communicate*, and the fact of migrants being multilingual can moreover perhaps be regarded as a particular bonus in this regard. Ultimately, the staff should also be *systematically* given opportunities to catch up on their German language skills after taking up employment, or assistance for specific requirements (such as in drawing up written products).

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

Potential offered by migration biographies

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

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

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

Releasing the potential

Against the background of processes of social change, adult education is called upon to not only develop its concepts and services, but also to reflect critically on its own self-perception, or indeed possible exclusion mechanisms (Kukovetz, Sprung 2014). This also applies to the phenomenon of growing societal diversity. This article particularly focussed on migration-related challenges, but these are doubtlessly also linked with further intersectional aspects. Increasing awareness of heterogeneity aspects is reflected in a variety of approaches such as diversity management, intercultural opening or the reduction of institutional racism. Staff development in educational institutions is a relevant level of action here. The increased inclusion of people with migration biographies in qualified employment in adult education can be justified in terms of theory of justice and with a view to relevant potentials for working in the context of a migration society.

Potential resources resulting from a migration experience or from an individual's origins should hence be appropriately recognised and developed. At the same time, there is a need to avoid specific characteristics or abilities being *universally ascribed* to migrants or reducing players to their migration biographies.

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

Note

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

References

- Bhabha, H. K. (1994): The location of culture. London: Routledge Classics.
- Emmerich, M. & Hormel, U. (2013): Heterogenität – Diversity – Inter-sektionalität. Zur Logik sozialer Unterscheidungen in pädagogischen Semantiken der Differenz. Wiesbaden: Springer VS.
- Gomolla, M. (2012): Interventionen gegen Diskriminierung und Ungleichheit als Aufgabe pädagogischer Organisationen: Konzeptionelle Überlegungen und Praxisbeispiele. In: M. Göhlich et al. (eds.): Organisation und kulturelle Differenz. Diversity, Interkulturelle Öffnung, Internationalisierung, 25–36. Wiesbaden: Springer VS.
- Göhlich, M. et al. (eds.) (2012): Organisation und kulturelle Differenz. Diversity, Interkulturelle Öffnung, Internationalisierung. Wiesbaden: Springer VS.
- Griese, Ch. & Marburger, H. (eds.) (2012): Interkulturelle Öffnung. Ein Lehrbuch. Munich: Oldenbourg.
- Kukovetz, B. & Sprung, A. (2014): Is adult education a 'white' business? Professionals with migrant backgrounds in Austrian adult education. In: European Journal for Research on the Education and Learning of Adults (RELA), Vol. 5, 2/2014, 161–175.
- Kukovetz, B.; Sadjed, A. & Sprung, A. (2014): (K)ein Hindernis? Angehörige der zweiten Generation von Migrant_innen als Fachkräfte in der Erwachsenenbildung. Vienna: Löcker.
- Mecheril, P. et al. (2010): BACHELOR | MASTER: Migrationspädagogik. Weinheim et al.: Beltz.

*UPN from Mexico, EPJA, CLADE and
Vice President ICAE*

Social diversity is everywhere and is expressed in age, sex, ethnic origin, language, cultural expressions, occupation, place of origin, studies, sexual choice, etc. This diversity, as pointed out by Annette Sprung, poses challenges such as social inclusion and, at the same time, holds great potential for enrichment between people and groups. And it is in relation to these two dimensions that adult learning and education (ALE) has an important role; on the one hand, to favor educational inclusion as one of the means for social inclusion, particularly of groups that have had less conditions to exercise their human rights. And on the other hand, to promote interculturality in socio-educational processes, that is, attitudes of respect, interest, appreciation, promotion and exchange among the different cultures that exist in the world, regions, countries, localities, communities, neighborhoods and institutions (Schmelkes, 2005); in this way, it contributes both to social cohesion and to enhancing the capacities of individuals and groups.

Although there are many aspects that can be highlighted in this article, the analysis made by the author about the inclusion of migrants as professional educators of adult education in Austria made me think of two current challenges in my country: Mexico. The first consists of promoting policies and programs aimed at the professionalization of educators of young people and adults, who consider early education and ongoing training with approaches according to the context, age, needs and interests of the differentiated sectors; and, on the other hand, that they guarantee employment conditions and define paths for

their professional development (CLADE, 2017). The inclusion of these educators as part of the groups of education professionals is a demand of several networks in the Region such as the ICAE, CLADE and CEAAL. This challenge is shared with many countries of the world as expressed in the Suwon Statement (UNESCO, 2017).

The second challenge is greater educational inclusion of the indigenous population. Social diversity is interwoven with power relations: there are groups that are seen, others that are barely seen, and some others that are not looked at; they are differently valued. Due to the pressure and interest of many committed actors, in recent years there has been greater recognition of the differences; in particular, ethnic diversity is a little more considered in various educational projects. An example of ALE is the Intercultural and Bilingual Model that includes materials for literacy in 63 ethnic languages, corresponding to 108 of the 364 linguistic variants of the country; the modules are in indigenous language, Spanish being learned as a second language. Literacy teachers are indigenous, speakers of the language of the persons that are learning, and they read and write both their mother language and Spanish. Although they receive early education and ongoing training, it is insufficient, so the German Association for Adult Education (DWW, for its acronym in German) in cooperation with the Chiapaneco State Institute for Youth and Adult Education (IECHEJA, for its acronym in Spanish), developed the "Pedagogical Tools to Improve the Educational Practice in the Implementation of the Intercultural and Bilingual Model" Educational Model, a methodological proposal that implicitly

and explicitly promotes the training of subjects of rights by favoring in the participants the reflection on their active role in the educational process, the importance of knowing and asserting their rights, of valuing their knowledge and their cultural manifestations and with that, making aware the experience of their rights by promoting their appropriation.

I would like to finish with Annette's invitation to reflect on our concepts, educational practices and daily attitudes from the perspective of diversity and social inclusion, so that all of us together, we can contribute from our different spaces, to continue building a society that is based on human dignity and social justice.

Bibliography

- Latin American Campaign for the Right to Education (CLADE) (2017). *Llamado a la Acción por el Derecho a la Educación de Personas Jóvenes y Adultas: Hacia la Revisión de Medio Término de CONFINTEA VI*. [Call to Action for the Right to Education of Young People and Adults: Towards the Mid-Term Review of CONFINTEA VI]. Lima, Peru, 17 August, 2017
- Díaz Campos, Carlos (2017). *Sistematización del Modelo Educativo Herramientas Pedagógicas para Mejorar la Práctica Educativa en la Implementación del Modelo Intercultural y Bilingüe*. [Systematization of the Pedagogical Tools to Improve the Educational Practice in the Implementation of the Intercultural and Bilingual Model Educational Model.] Mexico: DWV, INEA, ICHEJA.
- Schmelkes, Sylvia (2005). *La interculturalidad en la educación básica*. [Interculturality in basic education.] Conference presented at the International Meeting on Early Childhood Education: Curriculum and Competences, organized by Santillana Publishing House and held in Mexico City, on 21 and 22 January. Pages 5 and 6.
- UNESCO-UIL (2018). *Declaración de Suwon-Osan sobre la Revisión de Medio Término de la CONFINTEA VI*. El Poder del Aprendizaje y la Educación de Adultos: una Visión hacia el 2030. [Suwon-Osan Statement on the Mid-Term Review of CONFINTEA VI. The Power of Adult Learning and Education: a Vision Towards 2030]. Suwon-Osan, 25 to 27 October, 2017.

Comentario de Carmen Campero Cuenca

E

UPN de México, Red EPJA, CLADE e ICAE

La diversidad social está en todas partes y se expresa en la edad, sexo, origen étnico, lengua, expresiones culturales, ocupación, lugar de origen, estudios con los que se cuenta, opción sexual, etc. Esta diversidad, como lo señala Annette Sprung, plantea desafíos como la inclusión social y, a la vez, encierra grandes potencialidades para el enriquecimiento entre las personas y los grupos. Y es con relación a esas dos dimensiones, que la educación de personas

jóvenes y adultas (EPJA) tiene un papel importante; por una parte, para favorecer la inclusión educativa como uno de los medios para la inclusión social, particularmente de los grupos que han tenido menos condiciones para ejercer sus derechos humanos. Y por otra, para promover en los procesos socioeducativos la interculturalidad, es decir, actitudes de respeto, interés, valoración, promoción e intercambio entre las diversas culturas que existen en el mundo, regiones, países,

localidades, comunidades, barrios e instituciones (Schmelkes, 2005); de esta manera, se coadyuva tanto a la cohesión social como a potenciar las capacidades de las personas y grupos.

Si bien son muchos los aspectos que se pueden destacar del artículo que nos ocupa, el análisis que nos aporta su autora sobre la inclusión de personas migrantes como educadores profesionales de la educación de adultos en Austria, me hizo pensar en dos desafíos que existen en mi país, México. El primero consiste en impulsar políticas y programas que se orienten a la profesionalización de los educadores y educadoras de personas jóvenes y adultas, que consideren la formación inicial y continua con enfoques acordes al contexto, edad, necesidades e intereses propios de los sectores diferenciados a los que se atiende; y, por otra parte, que garanticen condiciones de empleo y definan trayectorias para su desarrollo profesional (CLADE, 2017). La inclusión de estos educadores como parte de los grupos de profesionales de la educación es una demanda de varias redes de la Región como son el ICAE, la CLADE y el CEAAL. Este reto es compartido con muchos países del mundo como se expresa en la Declaración de Suwon (UNESCO, 2017).

Una mayor inclusión educativa de la población indígena es el segundo desafío. La diversidad social está entrelazada con relaciones de poder: hay grupos que se ven, otros se ven poco y, a unos más no se les mira; existe una valoración diferenciada de éstos. Por la presión y el interés de muchos actores comprometidos, en los últimos años existe un mayor reconocimiento de las diferencias; en particular, la diversidad étnica cuenta con un poco más de consideración en varios proyectos educativos. Un ejemplo de EPJA es el Modelo Intercultural y Bilingüe (MIB) que incluye materiales para la alfabetización en 63 etnias lengua, que corresponden a 108 de las 364 variantes lingüísticas del país; los módulos son en lengua indígena, el español se aprende como una segunda lengua. Las y los alfabetizadores son in-

dígenas, hablantes de la lengua de las personas que aprenden, y leen y escriben su lengua materna y el español. Si bien reciben formación inicial y continua está resulta insuficiente, por lo que la Asociación Alemana para la Educación de los Adultos (DWW, por sus siglas en alemán) en cooperación con el Instituto Estatal Chiapaneco de Educación de Jóvenes y Adultos (IECHEJA), desarrolló el Modelo Educativo “Herramientas Pedagógicas para Mejorar la Práctica Educativa en la Implementación del MIB” propuesta metodológica que promueve de manera implícita y explícita la formación de sujetos de derechos al favorecer en las y los participantes la reflexión sobre su papel activo en el proceso educativo, la importancia de conocer y hacer valer sus derechos, de valorar sus saberes y sus manifestaciones culturales y con ello hacer conciencia de la vivencia de sus derechos, promoviendo la apropiación de los mismos.

Quiero cerrar mi comentario con la invitación que nos hace Annette a reflexionar nuestros conceptos, prácticas educativas y actitudes cotidianas desde la mirada de la diversidad y la inclusión social para qué entre todos y todas, contribuyamos desde nuestros diferentes espacios, a seguir construyendo una sociedad que se fundamente en la dignidad humana y la justicia social.

Bibliografía

- Campaña Latinoamericana por el Derecho a la Educación (CLADE) (2017). *Llamado a la Acción por el Derecho a la Educación de Personas Jóvenes y Adultas*: Hacia la Revisión de Medio Término de CONFINTEA VI. Lima, Perú, 17 de agosto de 2017
- Díaz Campos, Carlos (2017). *Sistematización del Modelo Educativo Herramientas Pedagógicas para Mejorar la Práctica Educativa en la Implementación del Modelo Intercultural y Bilingüe*. México: DWW, INEA, ICHEJA.

- Schmelkes, Sylvia (2005). *La interculturalidad en la educación básica*. Conferencia presentada en el Encuentro Internacional de Educación Preescolar: Currículo y Competencias, organizado por Editorial Santillana y celebrado en la Ciudad de México, los días 21 y 22 de enero. Pp. 5 y 6.
- UNESCO-UIL (2018). *Declaración de Suwon-Osan sobre la Revisión de Medio Término de la CONFINTEA VI*. El Poder del Aprendizaje y la Educación de Adultos: una Visión hacia el 2030. Suwon-Osan, 25 al 27 de octubre del 2017.

5.2

Comment by Marcie Boucouvalas, Ph.D.

EN

VP for North America, ICAE, Professor Emerita, Department of Human Development (Adult Learning & HRD), Virginia Tech/National Capital Region USA

Professor Dr. Annette Sprung issues a plea for including the employment of “migrants” (or those with a migrant biography) in the adult education profession. The research of which she was part, and on which she reports, illuminates (at least for Austria) the roadblocks such individuals have faced along with hopeful insights for the future. Such results are potentially relevant to many countries, albeit further region-based research may be warranted.

Not only are migrant related matters at the top of the global human rights agenda, including a UN Summit during September 2016, but focusing on migration issues has also been a central concern of ICAE for many years: A key conference, 15-16 November 2007 in Bonn: The Right to Education in the Context of Migration and Integration, complemented by DVV’s special issue on the topic of Migration and Integration in 2008 Volume 70 of *Adult Education and Development*, followed by migration as a topic of an ICAE Virtual Seminar that catalyzed the urgency of bringing the issue to CONFINTEA VI (2009). Sprung rightly suggests, however, that many previous efforts were primarily (although not exclusively) addressed to assisting the “migrant” to adjust and integrate.

She moves her discussion from a primary emphasis on the diversity of learners to a central concern with diversity of workforce, specifically within the profession of adult education. It makes sense for a profession that educates others—including the public—to also serve as a role model in effecting equal employment opportunity (EEO) vis-à-vis migration matters, even spearheading potential policies toward that end.

Such efforts complement the work on inclusion in employment matters accomplished by the civil rights and women’s movements, and other efforts focused on organizational diversity training in employee relations for “learning to live together.” Transgender issues are also receiving attention. For those countries that have anti-discrimination policies (equal employment opportunity stipulations that include race, religion, ethnicity, gender, sexual preference, country of origin, etc.) is it timely or prudent to add migrant biography? Or, is that already covered with the phrase “country of origin”? For some migrants what might “country of origin” mean, especially if they have been relocating continually?

Beyond anti-discrimination, Sprung's article contributes yet another dimension in suggesting the benefits to the workforce accruing from the presence of employees representing the migrant population--an opportunity to learn from them. Indeed, in addition, to language, culture, ways of being, quite an opportunity exists to better understand more about the human condition from such individuals. Given the hardships and uprooting experiences many may have faced, opportunities abound to understand the resilience of the human spirit and how one learns to navigate and live with uncertainty, a treasure of a lesson in today's uncertain world.

The article has also stimulated additional questions for me, including conceptual matters to consider.

What constitutes a migrant biography? Does use of the term migration include movement of groups within countries? Migration refers to the movement of a large group of people (or animals, for that matter) from one place to another, differentiating the term from immigration, which pertains to the movement of individuals to a country that is not their place origin or of which they are not citizens with the intent of settling there, al-

though historically many such individuals harbor thoughts of return to the homeland and some ultimately do so. Some, especially ethnic groups, have formed diaspora communities in the new country, sending earnings back to the homeland and some form associations that support their compatriots abroad and offer support structures to those settling in the new country. Then there is the term refugee, referring to those who have been forced to leave their country or have fled, often for refuge or safety, to escape violence, war, persecution, political upheaval (including political asylum), economic matters, or natural disaster. It is unclear if the discourse includes migrant workers as Sprung seems to be referring to professionals who intend to stay.

The author rightly asserts that migration changes the whole fabric of a society. Do the dynamics of employment differ if the movement is forced or unforced, voluntary or perceived to be involuntary? Does it make a difference what has driven the movement?

I look forward to reading the Guidelines for Adult Education in a Migration Society mentioned in the article when it is translated into English and/or learn more from a German speaking colleague.
Thank you, MB

5.3

Comment by Felix Kayode Olakulehin

EN

Centre for Research in Distance and Online Learning, Lagos, Nigeria.

Annette Sprung has drawn attention to the importance of diversity of the teaching force as a corollary to access, retention and successful outcomes by immigrant participants in adult education programmes. Her article underscores how the notions of power and difference shapes the provision of adult education, especially in relation to new immigrant professionals. She asserts that the lack of social and

cultural capital on the part of new immigrants and even some second-generation immigrants make it challenging for them to navigate the professional roles that they may otherwise be suitable for. Consequently, they rely on former tutors to help them negotiate the social space and mediate the perceived and evident absence of social and cultural capital. One important insight that this paper provides is that when adult education profes-

sional have a shared migration experience with their adult education learners, the connection is more spontaneous and the learners connect faster and engage better with the instructional content and process. This insight is not limited to adult education, indeed it is applicable to many programmes which offer 'international education' experience. It is not enough that student population be richly diverse in origin, experience and skills; it is also crucial that professional adult education staff also have evident diversity in orientation, experience and competencies that migrants can easily latch onto and in the process secure their confidence. This might be a great way to ameliorate the feelings of distrust and discomfort that Sprung alluded to when discussing the effects of racism and language on the migrant adult population. Similarly, Sprung's recommendation that the migration biography be used to profile potential participants is certainly useful to further integrate the new immigrants into the social system and work life. Although this paper makes specific recommendations about the Austrian System, I believe it has significant implications for other developed western societies, such as

the United Kingdom, where migrants experience similar challenges identified by Annette Sprung. In the United Kingdom, despite the fact that most immigrants speaking English, at different levels of ability, there is a significant 'othering', 'differentness', and subtle 'discrimination' on the basis of name, accent and ethnicity, as Sprung had observed in her study of the Austrian society. It is heartening to finally read a professional paper dedicating attention to the challenges faced by migrant adult educators and lifelong education providers. Policy makers and analysts are invited to take this paper seriously, especially, Sprung's comments about the potential gains of recruiting migrant adult education professionals to work alongside locally trained professional to ensure that new adult learning participants would find connections with instructors that look and talk like them and/or perhaps instructors who have had similar migration experiences like they have had. This can make the difference between programme completion and drop-out syndrome. Or the difference between frustration and elation, on the part of completers.

6 General comments to the theme of the Virtual Seminar

6.1 Comment by Gerardo A. Brabata Pintado

EN

*Director of the Adult Education
Institute of Tabasco*

It is extremely important to transmit everything related to adult education because, as you know, our peoples remain ignorant because of the bad economic condition in which they are born and developed without the committed participation that was expected of our governments. In particular, I run an educational institution and intend to start a literacy program in mother tongue. The majority ethnic group in the state of Tabasco, Mexico in the southeast of the Mexican Republic, is the Maya, represented in the region by the Yocot'an branch, and there are not enough

resources in the government budgets destined to the satisfaction of this important need. We are very interested in participating in this subject as a society. My institution is called Instituto Educativo de Tabasco "Carlos Pellicer Cámara", A.C. and we give formal education of Preschool, Primary, Secondary and Preparatory or Pre-University education, and we hope to teach in Yocot'an language if we get some support.

I appreciate your attention and I am at your service.

Comentario de Gerardo A. Brabata Pintado

E

Director del Instituto de Educación para Adultos de Tabasco

Todo lo relacionado con educación para adultos es sumamente importante de transmitir, ya que como saben, nuestros pueblos permanecen en la ignorancia por la mala condición económica en que nacen y se desarrollan sin la participación comprometida que era

de esperarse de nuestros gobiernos. De manera particular yo dirijo una institución educativa y pretendo iniciar un programa de alfabetización en lengua materna. La etnia mayoritaria en el estado de Tabasco, México en el sureste de la República mexicana, es la maya, representada en

la región por la rama Yocot'an y no hay recursos suficientes en los presupuestos gubernamentales que se destinen a la satisfacción de esta importante necesidad. En ese tema nos interesa mucho participar como sociedad. MI institución se llama Instituto Educativo de Tabasco "Carlos Pellicer Cámara", A. C. e impartimos educación

formal de Preescolar, Primaria, Secundaria y Preparatoria o Pre-Universitario, y pretendemos alfabetizar en lengua Yocot'an si obtenemos algún apoyo.

Agradezco su atención y quedo a sus ordenes.

6.2

Comment by Jorge Camors

EN

*UNESCO ALE Chair Coordinator, Uruguay,
Assistant Professor - Institute of Education,
University of the Republic (UdelaR)*

How can we prevent social exclusion and allow everyone to participate in society?

First of all, I would like to point out that I think it is more convenient to speak of "social fragmentation", because it shows a society that is shaped in "parts", in "classes" that are increasingly different and separated from each other, where surely one of the parts shows, at times, indifference for the others, and in other cases it generates "exclusion", in whole or in part, to the different spaces, services and goods of society. We live in societies formed by social classes, with different and even antagonistic interests, from which they build differentiated and even confronted "underworlds". Societies with internal and external conflicts.

Therefore, the way to "prevent" social exclusion should be to recognize the existing "fragments" and work on each one of them, recognizing the different and confronted interests and projects, in order to work in becoming aware of each other's situation and looking for the common points

Inclusion and diversity are two sides of the same coin. Inclusion can only be successful if we recognize our differences - our diversity - and use them constructively.

of the different sectors, and work on the conflicts, the only way to transform diversity into greater unity, recognizing the singularities.

Education can not "prevent social exclusion" but we can contribute to make education more inclusive and can promote and train for social participation. It will not be easy, it takes time and it will surely entail different risks.

How can adult education contribute?

Adult learning and education (ALE) can do a lot. In the first place, it must consolidate with its own identity within education, in particular, and within society, in general, as the way to introduce rationality, information, knowledge and capacity for dialogue and communication, in a context of fragmentation and conflicts. There are many people who work as youth and adult educators, but they identify themselves more with the subject they work on (human rights, environment, job training and employment, health, housing and communi-

ties, agricultural producers, active workers). They do not identify themselves with the educational function, although they practice it.

Secondly, it can provide knowledge for the greater and better understanding of young and adult people, of their singularities, so that each one can find a space for listening and attention, where they can re-think their “place” in their micro space and from there, project themselves to society; that is, to think about themselves, to be able to think themselves in society. Becoming aware and taking on a thoughtful and active role is a current goal in ALE. It is possible to contribute to education for citizenship, participation and solidarity.

Thirdly, it can contribute to young and adult people, with children and adolescents in their family and community environment, to understand and accompany their educational processes, in school and outside of school, in life. The adult world must relearn its place and its relationship with the new place of childhood and adolescences in today's world.

What approaches, curricula and learning institutions are necessary to create an inclusive (adult) education system?

The first thing to promote and achieve is a specific institutionality for young and adult education in the Educational System of each country. This is not easy because the idea that education is only at school and only for children and adolescents is too developed. Therefore, the first challenge is to

have a recognized “place” in public education and from there develop all the necessary links and articulations.

The capacities for knowledge, understanding, communication and negotiation, all of them necessary skills for life, should be promoted by young and adult education, where everyone should be a participant and society and life should be the educational space.

In short, a lot should be done “outside” the school, so that it would become more inclusive. A specific institution for ALE needs to be complemented with the training of education professionals who can develop policies, programs and projects. Professionals trained for the new educational practices that are required here and now.

And what does “inclusive” education really mean?

I prefer to speak of “education” rather than “teaching”, because the concern must remain to achieve diverse, harmonious, comprehensive and integrated educational proposals, that recognize, promote and favor the access and participation of all people, throughout life, with learnings that contribute to educational processes that are useful individually and socially, and productive, in order to create a better quality of life for all. Inclusive education is a challenge for education professionals, but this goal can be achieved when society also becomes inclusive. It is both a pedagogical and political challenge.

Comentario de Jorge Camors

E

Coordinador Cátedra EPJA de UNESCO (en formación), Profesor Adjunto – Instituto de Educación, Universidad de la República Uruguay

¿Cómo podemos prevenir la exclusión social y permitir que todas las personas participen en la sociedad?

En primer lugar deseo señalar que me parece más conveniente hablar de “fragmentación social”, porque muestra una sociedad que se va conformando en “partes”, en “estamentos” cada vez más diferentes y separados entre sí, donde seguramente alguna de las partes, manifiesta indiferencia a veces por las otras, y en otros casos genera “exclusión”, en forma total o parcial, a los diferentes espacios, servicios y bienes de la sociedad. Vivimos en sociedades conformadas por clases sociales, que tienen intereses diferentes y hasta antagónicos, a partir de los cuales van construyendo “submundos” diferenciados y hasta enfrentados. Sociedades con conflictos internos y externos.

Por lo tanto, la forma de “prevenir” la exclusión social debería pasar reconocer los “fragmentos” existentes y trabajar en cada uno de ellos, reconociendo los intereses y proyectos diferentes y enfrentados, para trabajar en tomar conciencia de la situación de cada y buscar los puntos en común de los diferentes sectores y trabajar sobre los conflictos, único camino para transformar la diversidad en mayor unidad, reconociendo las singularidades.

La educación no puede “prevenir la exclusión social” pero se puede contribuir a que la educa-

La inclusión y la diversidad son dos caras de la misma moneda. La inclusión solo puede tener éxito si reconocemos nuestras diferencias - nuestra diversidad - y las usamos de forma constructiva.

ción sea más inclusiva y se puede promover y formar para la participación social. No será fácil, requiere tiempo y seguramente conllevará diferentes riesgos.

¿Qué contribución puede hacer la educación de personas adultas?

La educación de personas jóvenes y adultas (EPJA) puede hacer mucho.

En primer lugar debe consolidarse con una identidad propia en la educación en particular, y en la sociedad en general, como el camino para introducir racionalidad, información, conocimientos y capacidad de diálogo y comunicación, en un contexto de fragmentación y conflictos. Hay muchas personas que trabajan como educadores de personas jóvenes y adultas pero se identifican más con la temática que trabajan (derechos humanos, medio ambiente, capacitación laboral y empleo, salud, vivienda y comunidades, productores agropecuarios, trabajadores en actividad). No se identifican con la función educativa, si bien la practican.

En segundo lugar puede aportar conocimientos para la mayor y mejor comprensión de las personas jóvenes y adultas, de sus singularidades, a los efectos de que cada uno pueda encontrar un espacio de escucha y atención, donde poder re/pensar su “lugar” en su micro espacio y desde allí, proyectarse a la sociedad; es decir, pensar en sí mismo, para poder pensarse en sociedad. Tomar

conciencia y asumir un rol reflexivo y activo es una meta vigente en la EPJA. Se puede contribuir en la educación para la ciudadanía, la participación y la solidaridad.

En tercer lugar puede aportar a las personas jóvenes y adultas, con niños, niñas y adolescentes en su entorno familiar y comunitario, para poder comprender y acompañar sus procesos educativos, en la escuela y fuera de la escuela, en la vida. El mundo adulto debe reaprender su lugar y su relación, con el nuevo lugar de la infancia y las adolescencias en el mundo actual.

¿Qué enfoques, programas e instituciones de aprendizaje son necesarios para crear un sistema educativo (de personas adultas) inclusivo?

Lo primero a promover y lograr es una institucionalidad específica para la educación de personas jóvenes y adultas en el Sistema Educativo de cada país. Esto no es sencillo porque se encuentra muy desarrollada la idea de que la educación es solamente escolar y solamente para niños, niñas y adolescentes. Por lo tanto, el primer desafío es tener un “lugar” reconocido en la educación pública y desde allí desarrollar todos los vínculos y articulaciones necesarias.

Las capacidades para el conocimiento, la comprensión, la comunicación y la negociación, todas ellas habilidades necesarias para la vida, deberían ser promovidas por la educación de personas jó-

venes y adultas, donde los participantes deberían ser todas y todos y el espacio educativo, la sociedad y la vida.

En síntesis, habría que hacer mucho “fuera” de la escuela, para que ésta se fuera construyendo más inclusiva.

Una institucionalidad específica para la EPJA requiere ser complementada con la formación de profesionales de la educación que puedan desarrollar políticas, programas y proyectos. Profesionales formados para las nuevas prácticas educativas que se requieren aquí y ahora.

¿Y qué significa realmente la enseñanza «inclusiva»?

Prefiero hablar de “educación” que de “enseñanza”, porque la preocupación debe seguir siendo, lograr propuestas educativas diversas, armónicas, integrales e integradas, que reconozcan, promuevan y favorezcan, el acceso y la participación de todas las personas, a lo largo de la vida, con aprendizajes que contribuyan a procesos educativos útiles individual y socialmente, y productivos, para poder crear una mejor calidad de vida para todas y todos.

La educación inclusiva es un desafío para los profesionales de la educación pero este logro podrá ser alcanzado cuando la sociedad respectiva, sea también inclusiva. Es un desafío pedagógico y político, a la vez.

7.1 Webinar “Building the capacity of adult educators to create inclusive classrooms”

To complement this year's Virtual Seminar, we were also organizing a webinar on the **15th of March 2018 in English language**. **Shermaine Barrett (PhD), Senior Lecturer, University of Technology, Jamaica ICAE Vice President (Caribbean)** and Balasz Nemeth, University of Pécs, Hungary, have agreed to participate.

During the webinar, Shermaine Barrett presented and discussed her article on “Building the capacity of adult educators to create inclusive classrooms”

(available online at the journal's website in English, French, Spanish), written for this year's AED edition. She analysed the concept of “reflexivity”, which helps teachers to critically reflect on their own teaching practice and to make their teaching inclusive.

You can watch the recording of the Webinar here:

<https://www.youtube.com/watch?v=ScLLWowAczk>

Seminario virtual sobre “Desarrollar Capacidades de los educadores de adultos para crear aulas inclusivas”

Como complemento, también estamos organizando un seminario virtual **15 de marzo de 2018 en inglés**. **Shermaine Barrett (PhD), Profesora Universitaria, Universidad de Tecnología, Jamaica Vicepresidenta del ICAE (El Caribe)** y Balasz Nemeth, University of Pécs, Hungary, aceptón participar.

Durante el seminario virtual, Shermaine Barrett presentará y discutirá su artículo sobre “Desarrollar Capacidades de los educadores de adultos

para crear aulas inclusivas” (disponible en línea en el sitio Web de la revista en Inglés, Francés, Español), escrito para la edición de la AED de este año. Analiza el concepto de “reflexividad”, que ayuda a los profesores a realizar una reflexión crítica sobre su propia práctica docente y a hacer que su enseñanza sea inclusiva.

Puede ver la grabación del seminario web aquí:

<https://www.youtube.com/watch?v=ScLLWowAczk>

Webinaire «Renforcer la capacité des éducateurs d'adultes à créer des classes inclusives»

Pour compléter cela, nous sommes en train d'organiser également un webinaire **le 15 mars 2018, en anglais**. **Shermaine Barrett (PhD), Maîtresse de conférences, Université de technologie, Jamaïque Vice-présidente de l'ICAE (Caraïbes)** et Balasz Nemeth, University of Pécs, Hungary, a accepté d'y participer.

Au cours du webinaire, Shermaine Barrett présentera et commentera son article intitulé «Renforcer la capacité des éducateurs d'adultes à créer des classes inclusives» (disponible en ligne sur le site web de la revue en Anglais, Français, Espagnol), écrit pour l'édition de l'EAD de cette année. Elle

analyse le concept de « réflexivité », qui aide les enseignants à réfléchir de manière critique sur leur propre pratique d'enseignement et à rendre leur enseignement inclusif.

Vous pouvez regarder l'enregistrement du Webinaire ici:

<https://www.youtube.com/watch?v=SCLLWowAczk>

7.2 Webinar “Inclusion on Stage – A Zambian theatre case”

To complement the ICAE virtual seminar, we are also organizing a webinar on 28th of March 2018 in English language. **Selina Banda**, lecturer in the Department of Adult Education at the Zambian Open University (ZAOU) and **Astrid von Kotze**, University of the Western Cape South Africa, have agreed to participate.

During the webinar, Selina and Astrid presented and discussed the article on “Inclusion on Stage – A Zambian theatre case” (available online at the

journal’s website in English, French, Spanish), written for this year’s AED edition. They analyse how “Theatre for Development (TfD)” initiates understanding and contributes towards transforming people’s lives by encouraging them to share ideas and act collectively.

You can watch the recording of the Webinar here: <https://www.youtube.com/watch?v=bxlis4yRvjE&feature=youtu.be>

Seminario virtual sobre “Inclusión en escena: un caso de teatro de Zambia”

Como complemento al seminario virtual 2018, también estamos organizando un seminario virtual de 28 de marzo de 2018 en inglés. Selina Banda, profesora del Departamento de Educación de Adultos de la Universidad Abierta de Zambia (ZAOU) y Astrid von Kotze, Universidad Western Cape South Africa, aceptaron participar.

Durante el seminario virtual, Selina y Astrid presentarán y discutirán su artículo sobre “Inclusión en escena - Un caso de teatro de Zambia” (dis-

ponible en línea en el sitio web de la revista en Inglés, Francés, Español), escrito para la edición de la AED de este año. Analizan cómo el “Teatro para el Desarrollo (TpD)” inicia la comprensión y contribuye a transformar las vidas de las personas animándolas a compartir ideas y actuar colectivamente.

Puede ver la grabación del seminario web aquí: <https://www.youtube.com/watch?v=bxlis4yRvjE&feature=youtu.be>

Webinaire sur «Inclusion sur scène - Un cas de théâtre zambien»

Pour compléter le séminaire virtuel, nous sommes en train d'organiser également un webinaire le 28 mars 2018 en anglais. Selina Banda, professeur d'université au Département de l'éducation des adultes de l'Université ouverte de Zambie (ZAOU) et Astrid von Kotze, Université Western Cape South Africa, ont accepté d'y participer.

Pendant le webinaire, Selina et Astrid présenteront et discuteront leur article sur « Inclusion sur scène - Un cas de théâtre zambien » (disponible en ligne sur le site de la revue en Anglais,

Français, Espagnol), écrit pour l'édition de l'EAD de cette année. Ils analysent comment « Le théâtre pour le développement (TpD) » initie la compréhension et contribue à transformer la vie des gens en les encourageant à partager leurs idées et à agir collectivement.

Vous pouvez regarder l'enregistrement du Webinaire ici:

<https://www.youtube.com/watch?v=bxlis4yRvjE&feature=youtu.be>

8

Summary and Closing

by Sandra L. Morrison, ICAE President

Inclusion and diversity are two sides of the same coin. Inclusion can only succeed if we recognise our differences – our diversity – and the articles examined through this Virtual Seminar speak to the experiences of those grounded in their communities who are advocates for creating an inclusive society which is civil and just. Several themes emerge from the discussions:

Firstly who decides who is included? Secondly how can space be created to allow for the inclusion of others that allows for them to stand in their own integrity? Thirdly what contribution can adult education make and further to that question which learning approaches, programmes and institutions are needed to create an inclusive (adult) education system?

These are big questions to which there is no easy answers but let me attempt to unpack some “stray” thoughts that may move the debate. Despite huge efforts forward in the civil and human rights agenda, there is a growing tide of intolerance and xenophobia as evidenced particularly by the Trump campaign. Such opinions are symptomatic of a faction of society who struggle, or whose ignorance has enabled that faction to perpetuate a hegemonic discourse which promotes prejudice and myths rather than thoughtful examination of the issues. This is where adult educators come in. Adult educators deal with factors that cause people across the globe to feel excluded and inhibit individuals from achieving their fullest potential. Imagine how economic development opportunities could improve if that suppressed potential was unleashed let alone strengthen us as people. As adult educators we must create civil and just societies by teaching our students to think criti-

cally and to have a respect for other forms of cultures. As adult educators we conduct our work in our own unique contexts as evidenced by the reviewed articles and within a number of shared assumptions. Some of these are:

1. That our interactions and relationships take place in a climate of mutual respect for others including culture, religion, life choices, sexual orientation, life directing values and ethnicity.
2. That we have respect for the individual and also the collective grouping to which they belong in the community and the knowledge and expertise that emerges from that community's efforts
3. That our work as adult educators is to create space so that equitable outcomes can be achieved which will uphold the cohesiveness of society

Given the role that society expects of us as adult educators and our critic and conscience role, then we must firstly rebuke an unacceptable display of behaviour and, secondly, show support for our colleagues who belong to those excluded sectors by creating space for their inclusion...and their inclusion on equal grounds. Unpacking notions of power and control through performing social analyses can occur no matter what environment we find ourselves in, be it in the arts, in the classroom or in community contexts. These actions could lead us to giving effect to a set of principles which will frame our work and respect for life and human dignity, equal rights and social justice. While we know all this, in fact these thoughts are probably preaching to the converted, it is through sharing our lived experiences that we can be prompted into action and new thinking.

In my culture, the indigenous culture of Aotearoa New Zealand, we have a proverb that asks "what is the most important thing in the world?" The reply is "It is people, it is people, it is people!"

We thank those authors who have shared their experiences from their different regions and contexts, which have inspired us to reach for new initiatives in the inclusion and diversity debate.

Palabras de cierre de Sandra L. Morrison, Presidenta del ICAE

E

La inclusión y la diversidad son dos caras de la misma moneda. La inclusión solo puede tener éxito si reconocemos nuestras diferencias, nuestra diversidad, y los artículos examinados a través de este Seminario Virtual hablan de las experiencias de aquellos que están arraigados en sus comunidades y que abogan por la creación de una sociedad inclusiva que sea civil y justa. Varios temas surgen de las discusiones:

En primer lugar, ¿quién decide quién está incluido? En segundo lugar, ¿cómo se puede crear espacio para permitir la inclusión de otros que les permita posicionarse en su propia integridad? En tercer lugar, ¿qué contribución puede hacer la educación de personas adultas y, a partir de ahí, qué enfoques, programas e instituciones de aprendizaje se necesitan para crear un sistema educativo (de personas adultas) inclusivo?

Estas son preguntas importantes para las que no hay respuestas fáciles, pero permítenme intentar analizar algunos pensamientos "aislados" que pueden mover el debate. A pesar de los grandes esfuerzos en la agenda civil y de derechos humanos, existe una oleada creciente de intolerancia y xenofobia, como lo demuestra particularmente la campaña de Trump. Estas opiniones son sintomáticas de una facción de la sociedad que lucha, o cuya ignorancia le ha permitido a esa facción perpetuar un discurso hegemónico que promueve prejuicios y mitos en lugar de un examen reflexivo de los problemas. Aquí es donde entran en juego los/as educadores/as de personas adultas. Los/as educadores/as de personas adultas

se ocupan de los factores que causan que las personas en todo el mundo se sientan excluidas y las inhiben de alcanzar su máximo potencial. Imaginen cómo podrían mejorar las oportunidades de desarrollo económico si ese potencial reprimido se desplegara, además de que nos fortalecería como personas. Como educadores/as de personas adultas debemos crear sociedades civiles y justas, enseñándoles a nuestros estudiantes a pensar de forma crítica y respetar otras formas de cultura. Como educadores/as de personas adultas realizamos nuestro trabajo en nuestros propios contextos únicos, como lo demuestran los artículos estudiados y dentro de una serie de suposiciones compartidas. Estas son algunas de ellas:

1. Que nuestras interacciones y relaciones se llevan a cabo en un clima de respeto mutuo por los demás, incluida la cultura, la religión, las opciones de vida, la orientación sexual, los valores que dirigen la vida y la identidad étnica.
2. Que tenemos respeto por el individuo y también por la agrupación colectiva a la que pertenecen en la comunidad y el conocimiento y la experiencia que surge de los esfuerzos de esa comunidad
3. Que nuestro trabajo como educadores/as de personas adultas es crear espacio para lograr resultados equitativos que mantengan la cohesión de la sociedad

Dado el papel que la sociedad espera de nosotros/as como educadores/as de personas adultas y nuestra función crítica y de conciencia, en

primer lugar debemos reprender un comportamiento inaceptable y, en segundo lugar, mostrar apoyo a nuestros/as colegas que pertenecen a esos sectores excluidos al crear espacio para su inclusión ... y su inclusión en igualdad de condiciones. Desentrañar nociones de poder y control mediante la realización de análisis sociales puede ocurrir sin importar en qué entorno nos encontremos, ya sea en las artes, en el aula o en contextos comunitarios. Estas acciones podrían llevarnos a dar efecto a un conjunto de principios que enmarcarán nuestro trabajo y el respeto por la vida y la dignidad humana, la igualdad de derechos y la justicia social. Si bien sabemos todo esto, de hecho estos pensamientos probablemente están predicando para los conversos; es a

través de compartir nuestras experiencias vividas que podemos ser impulsados a la acción y el pensamiento nuevo.

En mi cultura, la cultura indígena de Aotearoa Nueva Zelanda, tenemos un proverbio que pregunta "¿qué es lo más importante del mundo?" La respuesta es "¡Son las personas, son las personas, son las personas!"

Agradecemos a los autores que han compartido sus experiencias de sus diferentes regiones y contextos, que nos han inspirado a buscar nuevas iniciativas en el debate sobre la inclusión y la diversidad.

Mots de conclusion de Sandra L. Morrison, Présidente de l'ICAE

FR

L'inclusion et la diversité sont les deux faces d'une même pièce. L'inclusion ne peut réussir que si nous reconnaissons nos différences - notre diversité - et les articles examinés à travers ce Séminaire virtuel parlent des expériences de ceux qui sont ancrés dans leurs communautés et qui prônent la création d'une société inclusive, civile et juste. Plusieurs thèmes émergent des débats :

Premièrement, qui décide qui est inclus ? Deuxièmement, comment l'espace peut-il être créé pour permettre l'inclusion d'autres personnes qui leur permettent de rester dans leur propre intégrité ? Troisièmement, quelle contribution peut apporter l'éducation des adultes et, en plus de cette question, quelles sont les approches, programmes et institutions d'apprentissage nécessaires pour créer un système éducatif (adulte) inclusif ?

Ce sont de grandes questions auxquelles il n'y a pas de réponses faciles, mais permettez-moi de

dégager quelques pensées « épars » susceptibles de faire bouger le débat. Malgré les énormes efforts déployés dans le domaine des droits de l'homme et des droits civils, il y a une vague croissante d'intolérance et de xénophobie, comme en témoigne notamment la campagne Trump. De telles opinions sont symptomatiques d'une faction de la société qui lutte, ou dont l'ignorance a permis à cette faction de perpétuer un discours hégémonique qui favorise les préjugés et les mythes plutôt qu'un examen réfléchi des problèmes. C'est là qu'interviennent les éducateurs/trices d'adultes. Les éducateurs/trices d'adultes traitent des facteurs qui font que les gens à travers le monde se sentent exclus et empêchent les individus d'atteindre leur plein potentiel. Imaginez comment les opportunités de développement économique pourraient s'améliorer si ce potentiel réprimé se déchaînait, sans parler de notre renforcement en tant que personnes. En tant qu'éducateurs/trices d'adultes, nous devons créer des sociétés civiles et justes en enseignant à nos étudiants/tes à penser de manière critique

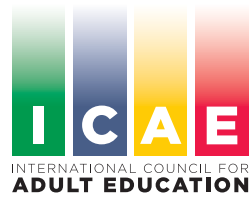
et à respecter les autres formes de cultures. En tant qu'éducateurs/trices d'adultes, nous menons notre travail dans nos propres contextes uniques, comme en témoignent les articles examinés et dans un certain nombre d'hypothèses partagées. Voici quelques unes :

1. Que nos interactions et nos relations se déroulent dans un climat de respect mutuel pour les autres, y compris la culture, la religion, les choix de vie, l'orientation sexuelle, les valeurs de vie et l'origine ethnique.
2. Que nous respectons les individus et les groupements collectifs auxquels ils appartiennent dans la communauté et les connaissances et l'expertise qui découlent des efforts de cette communauté
3. Que notre travail en tant qu'éducateurs/trices d'adultes consiste à créer de l'espace afin que des résultats équitables puissent être obtenus, ce qui assurera la cohésion de la société

Étant donné le rôle que la société attend de nous en tant qu'éducateurs/trices d'adultes et notre rôle de critique et de conscience, nous devons d'abord réprimander un comportement inacceptable et, deuxièmement, montrer notre soutien à nos collègues appartenant à ces secteurs exclus en créant un espace pour leur inclusion ... et leur inclusion sur des bases égales. Développer les notions de pouvoir et de contrôle à travers des analyses sociales performantes peut se produire quel que soit l'environnement dans lequel nous nous trouvons, que ce soit dans les arts, dans la classe ou dans les contextes communautaires. Ces actions pourraient nous conduire à donner effet à un ensemble de principes qui encadreront notre travail et le respect de la vie et de la dignité humaine, de l'égalité des droits et de la justice sociale. Alors que nous savons tout cela, en fait ces pensées prêchent probablement aux convertis ; c'est en partageant nos expériences vécues que nous pouvons être poussés à l'action et à une nouvelle pensée.

Dans ma culture, la culture indigène d'Aotearoa en Nouvelle-Zélande, nous avons un proverbe qui demande « quelle est la chose la plus importante au monde? » La réponse est « Ce sont les gens, ce sont les gens, ce sont les gens ! »

Nous remercions les auteurs qui ont partagé leurs expériences de leurs différentes régions et contextes, ce qui nous a incités à prendre de nouvelles initiatives dans le débat sur l'inclusion et la diversité.



ICAE - International Council for Adult Education

DVW International - the Institute for International Cooperation of the German Adult Education Association (Deutscher Volkshochschul-Verband e.V., DVW)

The ICAE Virtual Seminars are based on the journal "Adult Education and Development" (AED), published once a year by DVW International in English, French and Spanish. Each volume is dedicated to one major topic. The seminar on skills and competencies was organized in April 2017 in three languages.

