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CIAE Mission Statement

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

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

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

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Acknowledgements

Message from AAACE President

Greetings CIAE Pre-conference Attendees,

I am very pleased to welcome you to the 2019 AAACE Conference! As international delegates from the world community, your scholarly ideas, engaging presence, and meaningful conversations not only enlighten the members of CIAE, but they also inspire and enhance the experiences of all our conference attendees. As you go about your commitments to CIAE, I hope that you will also choose to engage with the broader AAACE conference.

The AAACE conference provides a variety of quality presentations on cutting edge developments in the field. We also have an Awards Luncheon which includes opportunities to celebrate the achievements of local, national, and international adult and continuing education colleagues who have significantly impacted our field. In addition to our traditional Keynote plenary presentations, the 2019 AAACE conference will also feature two unique plenary sessions: an Open Door Collective meeting, and an Adult and Continuing Education National Policy Forum (please see the details in the Conference Program).

I appreciate the significant effort you have made to attend this important professional development experience in St. Louis. Have a great CIAE preconference!

Larry Martins, Ph.D.
President – AAACE
Professor Emeritus Department of Administrative Leadership
University of Wisconsin Milwaukee

Commission for International Adult Education (CIAE) of the AAACE International Pre-Conference 2019

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QUALITY ASSURANCE AND OPERATIONS OF THE DISTANCE LEARNING CENTRE OF THE UNIVERSITY OF IBADAN

Rashid Adewumi Aderinoye, Ph.D.[1]

ABSTRACT: Over the years, the discipline of open Distance Learning (ODL) has transformed from one name to another. In Nigeria, many people had used their involvement in it as a stepping stone to stardom. In spite of this people still cast doubt on the quality of the products of ODL. This study, therefore focuses among others, on the emergence of the Distance Learning Centre of the University of Ibadan. In the process, a brief of its emergence, its management and existing entities to allow for qualitative performance were examined. This is in a view to identifying quality assurance mechanism, its strength and those areas that deserve improvement. It was revealed that the centre has in place both academic and administrative structures that will enhance quality performance. After establishing those that add value, a further interaction with the institution revealed those areas that needed to be improved upon with a view to improving the quality of performance. The paper concludes with the recommendation that will add value to the activities of the centre.

Keywords: distance learning, quality assurance, University of Ibadan

Open Distance learning (ODL), as a way of developing human capital in Nigeria, has quite a long history. ODL in its early days was called different names in different countries. In Germany, it was called independent study, external correspondence studies in United Kingdom (UK), self-directed learning in Australia, and open learning in India. In Nigeria, ODL at different times was called Home Studies in the days of the Daily Times newspaper, Rapid Result College, and the Exam Success, Correspondence Education, and later Distance Education.

The final paradigm shift and unification in the name came when practitioners at the International Conference of Distance Education (ICDE) held in May, 1995 in Birmingham, UK. It unanimously agreed at that conference that there should be a merger of Open Learning and Distance Education. The name Open Distance Learning was thereafter adopted. Long before this development, some Nigerians had attained higher education through the medium of correspondence education. In fact, teachers in lower level of education had developed themselves in education through local and international correspondence colleges such as Rapid Result College, Wolsey Hall, and the University of London External Studies in United Kingdom. Exam success correspondence college based in Lagos was a great asset to many Nigerians. Aderinoye and Ojokheta (2000).

Besides, in the area of language promotion, the Arabic by Radio from Cairo, Egypt assisted people in the acquisition of Arabic Language skills. Some television stations in Nigeria also played prominent roles in assisting people to acquire knowledge particularly in literacy. For example, the defunct Television Service of Oyo State (TSOS), now called BCOS, had a 30-minute adult literacy delivery programme via the television between 1979 and 1984 (Aderinoye, 1995). Through this television programme, many Nigerian youths and adults were educationally empowered.

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The post-independent Nigeria witnessed the establishment of Open Distance Education Institutions in many parts of the country. The Correspondence and Open Studies Unit (COSU), now called Distance Learning Institute (DLI), was established in University of Lagos; the National Teachers' Institute (NTI) was established in Kaduna; the University of the Air was established in Federal Polytechnic, OKO, Anambra State; the Open-Distance Learning of University of Abuja was established in Abuja; the National Open University of Nigeria was established in Nigeria in 1984 but was suspended and re-established in 2002 while the External Studies Programme (ESP), currently called Distance Learning Centre (DLC) was established in University of Ibadan, among others (Aderinoye, 1995).

It is worthy to note that among notable Nigerians who seized the opportunity to acquire the University of London degrees through correspondence education were Eyo Ita in 1925, E. O. Ajayi and Alvan Ikoku in 1927, Samuel Ayodele Banjo and J. S. Ogunlesi in in 1933 (Omolewa, 2018). Afe Babalola, one of the greatest lawyers in Nigeria, got his Bachelor of Law (LLB) degree through the University of London correspondence education programmes (Omolewa, 2018).

This paper, therefore, examines quality assurance system, the strengths and weaknesses of one of the foremost dual-mode distance learning institutions in Nigeria- the Distance Learning Centre of University of Ibadan.

Concept of Quality Assurance

Gandhe (2009) simply states quality assurance is a process oriented to guaranteeing that the quality of a product or a service meets some predetermined standard. Quality assurance makes no assumption about the quality of competing products or services, Quality assurance in Open Distance learning today has both internal and external mechanism governing providing Institution. Here in Nigeria, Institutions are guided by internal Quality Assurance Policy developed and approved by the Senate of the Institution while the external mechanism. Robinson (1995) states procedure for ensuring quality can be ad hoc, piecemeal, unsystematic, sometimes reliance on individual discretion and standard of practice can be unnecessarily inconsistent and varied. Quality in ODL is always judged in terms of the instructional materials, quality of staff, amount of resources, weak or strong leadership, media of delivery, efficiency of administrative system as well as the varying degree of learner support s services. Thus, quality in open and distance learning is a product of variety of factors. According to Committee for Quality Assurance in Higher Education (CQAHE) ensuring quality in ODL means all factors involved should be in place and managed effectively. CQAHE (1995) has this to tell ODL Institutions; Dedicated: ODL institutions need to promote the quality of their offerings in order to overcome the deep-seated distrust of the general public for education designed to be delivered outside the classroom environment.

The Distance Learning Centre of the University of Ibadan

The idea of starting a distance education programme, then called the Pilot Correspondence Programme, at University of Ibadan was initiated by the Department of Adult Education in the early sixties. The initiative, using the Faculty of Science to test-run it, was later presented to the University Senate. By 1966, a proposal was submitted to the National University Commission (NUC) for approval and was approved in 1967. However, it could not take off due to paucity of funds.

Based on her firm belief that higher education, including open and distance learning, remains the dominant tool for economic, social and human capital development, the Department of Adult Education intensified her efforts on the establishment of open channel and access to higher education in Nigeria. The Department on 22 August, 1986, in line with principles of Adult Education policy of openness, submitted another proposal to the Senate of the University for the establishment of External Studies Programme (ESP) in the university. The application was eventually approved. Akintayo (1993).

The External Studies Programme effectively took-off with other two Departments in the Faculty of Education namely, Guidance and Counselling and Teacher Education. 1000 pioneering students, drawn from all parts of the country, were admitted and subsequently matriculated on 8 April 1988. The programme was able to provide access to some of the candidates who were denied university admission through the conventional process at the time of inception. It continues to do so even with the proliferation of many conventional universities in Nigeria.

In the early days, the External Studies Programmes (ESP) had the Head of Department of Adult Education as Director and was ably assisted by an assistant coordinator also from the department. The External Studies Programmes (ESP) later transformed to its present nomenclature- the Distance Learning Centre, (DLC). The Centre, under the overall leadership of the Vice Chancellor of the University, has passed through six directors with Prof Oyesoji Aremu as the current director.

According to Aremu (2019), the centre has the following units which all have committees put in place to oversee their activities. The committees are: Admission, Procurement, Programme and Academic expansion, Examination, Records, Electronic data base, Communication, Course development, Learner support, Software and hardware development as well as Networking and hardware

The academic programmes of the centre started with three Departments from the Faculty of Education- Departments of Adult Education, Teacher Education (now called Art and Science Education), and Guidance and Counselling. In order to meet the employment needs of the learners, the centre presently has five Faculties, Education, Arts, Science, Social Science and Agriculture, participating in her academic programmes. The centre engages in the use of multi approaches for the delivery of lessons. These include: specially prepared course material in modular form which is now computer mediated,

occasional face-to-face contacts, counselling services, as well as study centres to facilitate interactive session among the learners.

Furthermore, the Admission processes of the Centre are modelled after the University's admission requirements and processes in line with Joint Admission and Matriculation Board requirements. In the same vein, the centre has internal quality assurance mechanism process in conformity with Directorate of Open Distance Learning of the National Universities Commission's minimum standard for verification, validation and accreditation of courses.

As part of the process of ensuring quality, the centre conducts continuous assessments and examinations for students twice a semester. This is in line with the continuous assessments and examination modalities of the entire University of Ibadan. The university runs two-semester academic programmes during which twice contain assessment are compulsory at the end of each semester, examinations are conducted and the results are released after due processing.

As a tool for supporting the distance-learning students academically and administratively in order to cushion the effects of loneliness and isolation associated with open-distance learning mode of learning, the centre provides the opportunity for occasional contacts of the students with their course tutors through telephone conversations; short message services (SMS), email, WhatsApp, and other online platforms. There are also counselling services and tutor- mark responses to submitted assignments.

As part of ensuring quality of her academic programmes, the centre employs the services of the university's full-time lecturers in the development of courses, facilitation and assessment of such courses. To complement the efforts of those who are course tutor lecturers, the centre also engages the services of part-time assistant course tutors as facilitators to facilitate revision of course materials and face-to-face tutorials with the students. It also engaged the services of Academic Assistant in the on-line programmes. Thus, this group of assistants use the google classroom to interact with learners

Strengths of the Distance Learning Centre of the University of Ibadan

In my continuous interactions with the various stakeholders of the centre- the mangers, the learners, and the staff, I have been able to ascertain the strengths of the centre which are documented below:

Access. Right from the inception of the centre, it has widened access of educational short comings opportunity to those who are denied such opportunity by the conventional universities as a result of the of the conventional higher educational institutions, or to those who have almost lost hope of acquiring higher education certificates due to limited spaces and inadequate human resources in the conventional universities. For example, in 2017/2018, 1,722269 applicants applied for the UTME examination. However, only 566,719 were offered admission to the various universities in Nigeria. This connotes that 1,155550 were denied admission. Similarly, in 2018-19, 1,653127 applied while 549,763

JAMB (2019) were admitted leaving a shortfall of 605,787. (JAMB, 2019). Some of these denied candidates have been offered opportunity to acquire University of Ibadan certificates through the distance learning mode by the centre. The 2018 and 2019 admission record shows that the DLC admitted 9,287 and 7,862 respectively (DLC, 2019). This attribute of access to denied students of the conventional institution was also showed in the National Open University of Nigeria (NOUN) during the same period when 25,002 and 14,107 learners were registered in 2018 and 2019 respectively (NOUN, 2019). This has greatly reduced the number of university applicants that have lost the hope of gaining admission.

Availability of academic and non-academic staff. Since the centre relies on the academic staff of the University to develop the courses, to write the self-instructional course materials as well as serve as tutors or resource persons; it has no problem of obtaining the expected and desired course developers and tutors. This is one of the sources of strength of the centre. It must be stated that only few of the academic staff members of the university, who participate in the activities of the centre, are regularly, constantly, and continuously exposed to local and international training programmes on ODL which in turn have improved their capacity to deliver their assigned responsibilities. But a high percentage of the staff have not benefited from such training that will enable them to acquire necessary knowledge of open and distance learning. It is through these training programmes, that essential skills and knowledge of organising, administering, and managing open distance learning would have been acquired. Their participation in the centre's activities has also served as an additional source of income for them as they are paid based on the assignment carried out for the centre. The Ibadan Distance Learning Centre has served a reference point to other dual-mode ODL institutions at the national and regional levels.

Effective and efficient library services to the ODL learners. The availability of the university library, with well-stocked physical and e-learning resources, has provided great opportunity for ODL learners to constantly patronise the library for consultation and reading of current hardcopy publications and online materials.

Strong E-element of Students Support Services. A beautiful and dynamic aspect of the centre is the enduring student support services. Apart from the regular contact between learners and tutors, there the Academic Advisers interaction through the google classroom which is tagged 'meet the learners online.

The online opportunity allows constant interaction between the learners and the academic advisors who serve as helping hands to course tutors. The Centre adequately deploys social media to reach the learners. The following tools are used; Facebook, WhatsApp, Instagram, and Twitter. Bulk SMSs are also used to send messages to learners for notifications of important dates and information. The Centre is also the only Unit in the University whose learners make use of Institutional emails, Matric Number.Surname@dlc.ui.edu.ng (E0111@dlc.ui.edu.ng). In fact, institutional email is the only official means of communication in the Centre. These emails establish ease of communication and confidentiality between learners, facilitators, and staff of the Centre.

This approach is in line with the statement credited to Wedémeyer (1977) in Aderinoye (2000) when he states, "The most distant learner to the providing institution may be the nearest it all depends on the use of the media" Again learners should be guided in accessing Open Educational Resources (OER) to assist them in their study'.

Attainment of improved status. The 2018-2019 academic session ushered a new status as the Distance Leaners were brought together with the conventional students of the University for the Matriculation Exercise. Also, the same year witnessed the acceptance of a long demand for participation in the Nigeria National Youth Service Corps scheme

Areas for improvement by Distance Learning Centre of the University of Ibadan

Despite the observed strengths of the centre, there are some notable areas which the centre needs to improve upon. Such areas include: Access to on-line instructional materials: All course materials for the programme are already uploaded to have access to them where ever they are at their convinence.

Capacity building of the Academic and administrative staff. The administrative staff of the centre are largely bereft of the knowledge of open-distance learning (especially in the mastery of Andragogical delivery approach, which takes into consideration the characteristics of the learners) since almost all of them are recruited from other academic fields of learning. There is, therefore, the urgent need of the centre to build the capacities of both academic and administrative staff to be able to accomplish effective and efficient delivery of the expectations of open-distance learning systems. The centre is therefore advised to enrol their staff for capacity building using the staff development programme of Tertiary Education Trust Fund (TetFund). They should also be developed in the used of open Educational Resources (OER).

Assignment administration and feedback process. Assignment administration also needs to be improved upon by the centres. Most tutors delay their assignment until the learners' face-to-face contact sessions. Assignment writing and submission is one mechanism which is often used to keep the open-distance learners close to their study. Therefore, assignments must be regularly given to learners with deadline for submission. Since this is not strictly adhered to by some tutors, there is the urgent need for the centre to work out modalities for continuous assignment administration.
In addition, the feedback process from tutors to learners, especially in their assignments, is still poor. Most tutors do not send their feedbacks on time to the learners' on their submitted assignment. If such feedbacks are eventually sent, they are often scanty and unhelpful. Feedbacks on submitted assignments are expected to be brief, motivating, and helpful to the learners by pointing out what the learners have written rightly and what they have written wrongly. Through this process, the learners are assisted and motivated to improve their subsequent assignment writings.

Besides, most ODL learners do not pay serious attention to the pre and post questions in the course materials of learning and tutors as well do not pay due emphasis on these questions. The questions are usually designed to put the learners on their toes to

constantly read, understand the cardinal issues raised and discussed in each topic, answer and submit their responses to the pre and post test questions. However, it is sad to note that it is only during revision and examinations that the attention of the learners' is drawn to these questions. There is also the urgent need for the centre to orientate the tutors to make the questions the focal point of assignment writing. This will help the learners to properly understand the course contents and enhance their performance during examinations.

Over dependence and misuse of the face-to-face contact. Experience has shown that some tutors do engage learners in face-to-face contact hours at the same degree with regular students which should not be so. Some tutors come to class during the contact hours and deviate substantially from discussing the content of the topic units. Some use the period to discuss political issues and the learners are usually not bold enough to demand the real discussion of the topics. In fact, some tutors do go outside the prepared course materials using text that are produced by other Authors thereby confusing the learners. The overall consequence of this is that learners are not reasonably prepared for examinations which often lead to their poor performance. Therefore, the centre needs to put in place monitoring team to monitor the activities of the tutors during the face-to-face contact period. Another disadvantage of the face-to-face contact hours is that most learners do not turn up and when they turned up in large number there is problem of space.

Non-existence of study centres. At the inception of the centre, study centres, very close to the location of the learners, were established across the country as a support service to reduce the effect of isolation and serve as the interface between the institution and the learners, to encourage peer-to-peer interaction, and academic support. However, such study centres are no longer in existence. This is against the tenet of good operational practice of open-distance learning. With the non-existence of study centres, learners have to visit the main institution frequently for one purpose or the other. It becomes imperative for centre to resuscitate the study centres in line with global best practices of open-distance learning systems.

Low Exposure of the entire learners to the basic principles and practice of ODL
To ensure that learners are well-grounded on the principles and practices of open-distance learning, there should be a compulsory course that learners should be exposed to. Therefore, the centre need to introduce a general course to be tagged *Introduction to Distance Education.* The course will help prepare the learners to effectively understand the methodology of learning of this non-traditional or non-conventional mode of learning. It will also help them to undertake the learning with minimal difficulty.

The way forward

- Staff should be exposed through regular training in the knowledge of ODL. A course on introduction of ODL or Principles and practice of ODL should be a general course for the institution as this will assist learners to understand the type of education programme they are pursuing.

- Admission policy as it is should be maintained as long as the regular programme of the university is followed.
- Course tutors should be made to follow ODL format with each Module should have pre and post-test and which the course tutor should adhere to in administration and providing positive and encouraging feed-back to learners through the tutor-marked Assignment (TMA).
- Regular operation of face-to-face lesson should be discouraged because of its inherent disadvantages.
- As much as possible study centres should be established to allow for occasional interaction among learners in same areas running similar courses. Also, such study centres will serve as clearing house for the institution in disseminating information.
- The Student Support Services should be more robust by encouraging the learners to make more us of their ICT facilities in exchanging views and ideas with colleagues, tutors, administrative staff as well as academic advisers.

In conclusion, this paper has tried to present the emergence of ODL in Nigeria, its early beneficiaries, and a brief history of the emergence of the University of Ibadan Distance Learning Centre. The paper has also presented findings on its programmes, strengths and areas of concern. It is hoped that the recommendations presented for strengthening the institution will help in providing a transformative way forward.

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POLITICS, LITERACY, AND SUSTAIANBLE DEMOCRATIC ETHOS IN NIGERIA: CHALLENGES AND OPPORTUNITIES

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ABSTRACT: Even though there has been continuous democratic rule for about twenty years, there were no sustainable democratic ethos in Nigeria. The paper examined the literacy status of the electorates and the players vis-à-vis the democratic ethos; and made suggestions for literacy education that will engender sustainable democratic culture. The work is descriptive. Secondary and primary sources of data and information were used. Records of elections from Independent National Electoral Commission (INEC), Abuja, were perused. Newspaper cuttings were used. Sixty electorates responded to a questionnaire that contains 34 question items; and ten political stalwarts/chieftains were interviewed. 12 traditional rulers also responded to the same interview schedule. Content analyses, tables of percentiles and Likert Scales were used for data analysis and presentation. This paper presents the findings and makes recommendations. The findings established that there must be massive literacy education on democracy and democratic practices; Civics; and Citizenship Educations to all the stakeholders. The key stakeholders include politicians, electoral officers and umpires, security operatives and the electorates - to engender sustainable democratic ethos. It is recommended that politics and politicking should be made to be least lucrative at all levels of governance.

Keywords: citizenship**,** democratic culture, INEC, literacy, education, sustainable development,

The global perspective on education leads to an ordinary question: What does it mean to be 'literate' in statistical sense? This might not be a simple question. Literacy rates are only a proxy for what we care about, namely literacy *skills*. The distinction matters because literacy skills are complex and span over a range of proficiency shades, while literacy rates assume a sharp, binary distinction between those who are and are not 'literate'. A look at recent estimates of literacy by United Nations Educational Scientific and Cultural Organization (UNESCO, 201, pp. 30-56) shows the estimates of literacy rates compiled from different sources. The breakdown covers four categories: self-reported literacy declared directly by individuals, self-reported literacy declared by the head of the household, tested literacy from proficiency examinations, and indirect estimation or extrapolation.

In most cases, the categories covering 'self-reports' correspond to estimates of literacy that rely on answers provided to a simple yes/no question asking people if they can read and write. The category 'indirect estimation' corresponds mainly to estimates that rely on indirect evidence from educational attainment, usually based on the highest degree of completed education.[2]

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Another way is to classify literacy estimates according to the type of measurement instrument used to collect the relevant data. Some countries use household sampling instruments such as UNICEF's *Multiple Indicator Cluster Surveys*. Some use census data. Others do not collect literacy data directly but rely instead on other sources. Many studies and many countries split estimates into three categories: sampling, including data from literacy tests and household surveys; census data; and other instruments (for example, administrative data on school enrollment).

Most countries use sampling instruments, although in the past, census data was more common. Literacy surveys have the potential of being more accurate - when the sampling is done correctly - because they allow for more specific and detailed measurement than short and generic questions in population censuses.

As earlier noted, recent data on literacy is often based on a single question included in national population censuses or household surveys presented to respondents above a certain age, where literacy skills are self-reported. The question is often phrased as "can you read and write?". These self-reports of literacy skills have several limitations (UNESCO, 2013: 30-56), Ortiz-Ospina & Beltekian, 2018):

- Simple questions such as "can you read and write?" frame literacy as a skill you either possess or do not when literacy is a multi-dimensional skill that exists on a continuum.
- Self-reports are subjective, in that the question is dependent on what everyone understands by "reading" and "writing". The form of a word may be familiar enough for a respondent to recall its sound or meaning without 'reading' it. Similarly, when writing out one's name to convey written ability, this can be accomplished by 'drawing' a familiar shape rather than writing to produce a written text with meaning.
- In many cases, surveys ask only one individual to report literacy on behalf of the entire household. This indirect reporting potentially introduces further noise, when it comes to estimating literacy among women and children, since these groups are less often considered 'head of household' in the surveys.

Similarly, and according to them, inferring literacy from data on educational attainment is also problematic, since schooling does not produce literacy in the same way everywhere. Proficiency tests show that in many low-income countries, a large fraction of second-grade primary-school students cannot read a single word of a short text; and for very few people in these countries, going to school for five or six years guarantees basic literacy (UNESCO, 2002; Ortiz-Ospina & Beltekian, 2018; Roser & Ortiz-Ospina, 2018: 6). Even at a conceptual level, there is lack of consensus – national definitions of literacy that are based on educational attainment vary substantially from country to country. For example, in Greece people are considered literate if they have finished six years of primary education; while in Paraguay you qualify as literate if you have completed two years of primary school (Knapp & Wright, 2006: 116-123; UNESCO, 2013: 30-56). Given the limitations of self-reported or indirectly inferred literacy estimates, efforts are being made at both national and international levels to conduct standardized literacy tests

to assess proficiency in a systematic way with International Assessment of Adult Competencies (PIAAC) and Literacy Assessment and Monitoring Programme (LAMP) for rich and developing countries respectively (National Center for Education Statistics (NAAL, 2011).

These tests have only been for a few countries, but still there is an overall positive correlation. Moreover, there is substantial variation in scores even for countries with identical and almost perfect literacy rates (for example Japan vs Italy). This confirms the fact that PIAAC tests capture a related, but broader concept of literacy.

However, it will be expedient and of immense significance to ascertain the literate type and level of political contestants and electorates that may engender sustainable democratic ethos in Nigeria. These thus form the core of the study.

Objective of the Study

Even though there has been continuous democratic rule for about twenty years in the country, there were no sustainable democratic ethos (Maja-Pearce, 2010: 6; James & Soguk, 2014: 470; Kamkah, 2014; Aderogba, 2016). Whereas, it is like an unwritten conditionality at some instances (Schmidt, Bardes & Shelley, 2011). The Guardian (2015: 20) paraphrases it that it is a rule, and it must be part of "Development Agenda" for the government of Nigeria. This paper has therefore examined the literacy status of the electors, electorates and other players in democratic politics and politicking vis-à-vis the democratic ethos; and made suggestions for literacy education that will engender sustainable democratic culture in Nigeria and else-where in developing nations. Specifically, the work:
1. Examined the literacy status of the electors, electorates, party supporters and followers and other stakeholders vis-à-vis the democratic ethos in Nigeria;
2. Revealed the consequences of the level of literacy on sustainable democratic culture in the county; and
3. Made recommendations for literacy education that will engender sustainable democratic culture in Nigeria (and in other developing nations).

Often, and for clarity of purpose, references were made to and emphasis laid on the Nigeria's 2015 and 2019 Presidential and Senatorial general elections.

Conceptual Background and Literature Review

The Concept of Ethos, Pathos and Logos: Ethos means "tenet", "custom"; or "character" in Greek. As originally used by Aristotle, it referred to a humanity's character or personality, especially in its balance between passion and caution. Today *ethos* is used to refer to the practices or values that distinguish one person, organization, or society from others. So, we often hear of the ethos of rugged individualism and self-sufficiency on the American frontier in the 19th century; and a critic might complain about, for example, the ethos of violence in the inner cities or the ethos of permissiveness in the suburbs (Schmidt, Bardes & Shelley, 2011). It was originally defined by Aristotle in *On Rhetoric* as being trustworthy (Jonson, 1984, pp. 94-114;

Herrick, 2017, pp. 212-222). They assert that humanity is more likely to believe people who have good character. It is the distinguishing character, sentiment, moral nature, or guiding beliefs of a person, group, or institution (Sattler, 1947, p. 17).

Aristotle later broadened the definition to add that humanity is more likely to be persuaded by someone who is like him, whether by his intrinsic characteristics (for example, physical age) or the qualities they adapt (for example, youthful language). Aristotle does not include the concept of either a speaker's authority (for instance a government leader) or reputation (for instance an industry expert) in his definition of ethos, but this reflects the rather narrow role for public speaking in his world. In today's world, where speaking takes so many forms and where we often know a great deal about the speaker, we will include both elements in the definition of ethos. "If Aristotle's study of *pathos* is a psychology of emotion, then his treatment of ethos amounts to a sociology of character. It is not simply a how-to guide to establishing one's credibility with an audience, but rather, it is a careful study of what Athenians consider to be the qualities of a trustworthy individual" (Higgins & Walker, 2012, pp, 194-208).

According to them, "Fundamental to the Aristotelian concept of ethos is the ethical principle of voluntary choice: the speaker's intelligence, character, and qualities comprehended by good will evidenced through invention, style, delivery, and likewise incorporated in the arrangement of speech. The concept is primarily developed by Aristotle as a function of rhetorical invention; secondarily, through style and delivery."

"The status of ethos in the hierarchy of rhetorical principles has fluctuated as rhetoricians in different eras have tended to define rhetoric in terms of either idealistic aims or pragmatic skills. For Plato, the reality of the speaker's virtue is presented as a prerequisite to effective speaking. In contrast, Aristotle's *Rhetoric* presents rhetoric as a strategic art which facilitates decisions in civil matters and accepts the appearance of goodness as enough to inspire conviction in hearers. "The contrasting views of Cicero and Quintilian about the aims of rhetoric and the function of ethos are reminiscent of Plato's and Aristotle's differences of opinion about whether or not moral virtue in the speaker is intrinsic and prerequisite or selected and strategically presented" (Johnson, 1984: 94-114; Ward, 1999, p. 77).

The skills are now really a thing of the past, used by the great statesmen of politics, such as Winston Churchill. Berkshire (2016) assays that Donald Trump, for example, has broken every rule in the book on debating - he totally skipped ethos and used only the hate and contempt evoking part of pathos, no one yet knows if there is any logos behind his words, but he communicated his outline ideas very well. Today's politics uses focus groups, think tanks and special advisors and speech writers. It has recently deteriorated into populism using simplistic slogans, fear and half-truths repeated so often they become perceived "truths". One tribe only hears the side of the argument the tribe agrees with - it has become a dialogue of the deaf. No one debates, they just shout louder.

Contrasting pathos and logos, ethos to a speaker is primarily established before the first words are spoken. For example, either the speaker has expertise about his topic, or does

not. Either the speaker is the Chief Executive Officer of the company, or not. Having said these, there are many ways to establish ethos and to boost ethos throughout any speech (Hommerberg, 2011, pp. 89-121; Higgins & Walker, 2012:194-208; Berkshire, 2016; Sillince & Golant, 2018). These are beyond the scope of this work.

Sustainability and Sustainable Development: The meaning of sustainability is not nearly as simple as it might seem, likewise with the definition of sustainable development. This is best illustrated by the fact that there are over 200 different definitions to what is sustainable development. However, the Brundtland Commission (1987) gave the most common definition. According to the Commission, "Sustainable development is development that meets the needs of the present without compromising the ability of future generation to meet their own needs" (p. 7). This suggests that humanity needs to look after his planet, the resources and the people to ensure that humanity can live in a sustainable manner and that humanity can hand down the planet to the children and grandchildren to live in true sustainability. The definition may be taken further, and it is widely accepted that, to achieve sustainability, humanity must balance economic, environmental and social factors in equal harmony. This may be illustrated with a sustainability Venn diagram.
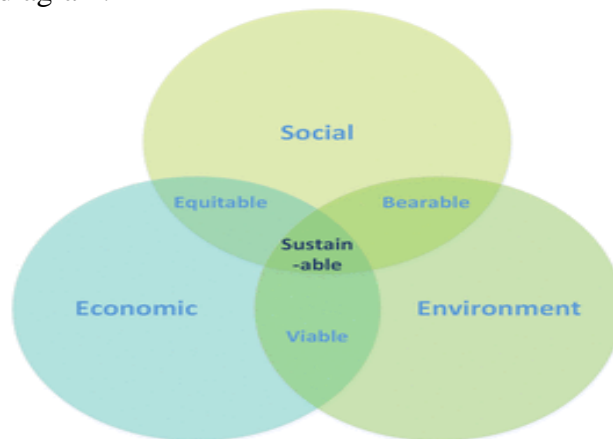
Fig. 1: Venn diagram for the three pillars of sustainable development
Source: Circular Ecology (2019). Sustainability and Sustainable Development: What is Sustainability and What is Sustainable Development. England and Wales: Circular Ecology Limited

Thus, to achieve true sustainability, humanity needs to balance economic, social and environmental sustainability factors in equal harmony. These may be described as (Circular Ecology, 2019):

> *Environmental Sustainability:* Means that humanity is living within the means of his natural resources. To live in true environmental sustainability, humanity needs to ensure that he is consuming the natural resources, such as materials, energy fuels, land, water etc. at a sustainable rate. Some resources are more abundant than others and therefore he needs to consider material scarcity, the damage to environment from extraction of these materials and if the resource can be kept within Circular Economy principles. Environmental sustainability should not be confused with full sustainability, which also need to balance economic and social factors.

Economic Sustainability. Requires that a business or country uses its resources efficiently and responsibly so that it can operate in a sustainable manner to consistently produce an operational profit. Without an operational profit, a business cannot sustain its activities. Without acting responsibly and using its resources efficiently, a community will not be able to sustain its activities in the long term.

Social Sustainability: It is the ability of a society, or any social system, to persistently achieve a good social well-being. Achieving social sustainability ensures that the social well-being of a country, an organization, or a community can be maintained in the long term.

Taking these three pillars of sustainability beyond, if it is only two out of three pillars that are achieve, then the situation ends up with either of equitability, bearability or viability only thus:

- Social + Economic Sustainability = Equitable
- Social + Environmental Sustainability = Bearable
- Economics + Environmental Sustainability = Viable

Only through balancing economic + social + environmental can we achieve true sustainability and a truly circular economy. On the surface, there is little difference between sustainable development and sustainability, the difference is quite subtle. Nonetheless, it is best illustrated with the quote that: "Sustainable development is the pathway to sustainability," (Marshall & Toffel, 2005; Circular Ecology, 2019).

Methodology

Historical, secondary and primary sources of data and information were used. Records of elections of 1999, 2011, 2015 and 2019 from Independent National Electoral Commission (INEC), Abuja, were perused and used. Newspaper cuttings were vastly used too. Sixty randomly selected electorates each from the geo-political zones of the country responded to a standardized questionnaire that contains 34 question items; and 5 political stalwarts/chieftains regardless of political affiliations from each of the six zones were randomly selected and interviewed. Two traditional rulers that were similarly randomly selected from each of the six zones also responded to the same interview schedule. All the randomly selected electorates, males and females were not less than 25 years old and not more than 75 years. All of them were carriers of Personal Voter's Card (PVC) – an evidence that the respondent is a Nigerian citizen that can vote and be voted for in any democratic elections in Nigeria. Venn diagram, content analyses, tables of percentile, and Likert Scales were used for data analysis and presentation.

Findings and Discussion

The literacy status of the electors, electorates, party supporters, followers and other stakeholders vis-à-vis the democratic ethos: According to the Digest of Education Statistics in Nigeria published by the Federal Ministry of Education (FME) (2018: 7), the

national generic female young adult literacy rate is 59.3% while that of the male is 70.9%. The publication also puts the national literacy rate in Nigeria at 65.1%. These proportions vary from the south to the north – highest in the south and decreases northward. There are also variations with age. But the measures of Ethos, Pathos and Logos for democratic sustainability has been estimated with the electorate rating of these parameters, and the summary of the results shown in Tables 1 and 2. The electorates rated the status of the Ethos, Pathos and Logos as "Very low," 75.83%, 66.11% and 85.00% respectively, Table 1. Similarly, the political stalwarts rated the status of the variables as perceived in politics and politicking as 70.00%, 80.00% and 83.33% respectively, "Very low" in deed; see Table 2.

Table 1
Electorate ratings of the Ethos, Pathos and Logos of the Politicians in the land

Key Attributes	Description/Meaning	Frequency (%)			
		Very High	High	Low	Very Low
Ethos	The fundamental values (or characters) of a person, people, culture or movement	2.78	7.78	13.61	75.83
Pathos	The quality or property that touches the feeling or excites emotions and passions, especially, that which awakens tender emotions, such as pity, sorrow and the like	3.33	13.34	17.22	66.11
Logos	The principle governing the cosmos; rational principles	1.67	5.00	8.33	85.00

Table 2
Politicians' ratings of the Ethos, Pathos and Logos of Politics

Key Attributes	Description/Meaning	Frequency (%)			
		Very High	High	Low	Very Low
Ethos	The fundamental values (or characters) of a person, people, culture or movement	0.00	6.67	23.33	70.00
Pathos	The quality or property that touches the feeling or excites emotions and passions, especially, that which awakens tender emotions, such as pity, sorrow and the like	0.00	6.67	12.33	80.00
Logos	The principle governing the cosmos; rational principles	0.00	3.33	13.33	83.33

From the foregoing therefore, first, the ethos, the fundamental values (or character) of the politicians appears evasive, temporal and fake. Secondly, the pathos, that is, the quality or

property that touches the feeling or excites emotions and passions, especially, that which awakens tender emotions, such as pity, sorrow and the like are literarily absent. Thirdly, Logos (rational principles) is insignificantly exhibited by all – politicians and the electorates. Rather, coercion was prevalent and more often than not, it invariably led to violence - killing, maiming, vandalism, setting homes, offices, people and property ablaze, etc.; see the Appendix. Repeatedly, the ethical principle of voluntary choice: the speaker's intelligence, character, and qualities comprehended by good will were not evidenced through invention, style, delivery, and likewise not incorporated in the arrangement of the speeches and the arts of speaking, dialoging and others. The low level of these attributes in the politicians, electorates and in governments and governance is contemptibly high.

The consequences of these have been democratically unsustainable, hence the lamentation of a traditional monarch in the south-west geo-political zone that:

> Our politicians are morally bankrupt and stack illiterates. The languages used must be those that will inform, persuade, or motivate audiences; languages that will appeal mainly to emotions, also in some cases to share values or logic. …. But, for where? The electorates are equally least informed about the entire process and the consequences of their utterances …. Probably because there were no "consequence management". Tell me why a person should snatch Ballot Box(es) containing less than 500 voters' slips, or why should some hoodlum decide to cat away election materials meant for any polling unit? Imagine a political office seeker bragging in this community that whoever stands in his way of winning the election will be wasted for his family. Money speaks like human being at homes, in the community and at the Polling Unites. Is it a do or die affair? No! I will forever detest hooliganism and incorrigibility. If you cannot win now, you try again and again. All and sundry (electorates, military, forces, politicians, name it) need to be educated – not just when the election is approaching but as a general public education and enlightenment.

His howling comment is like one of the notable *Igwes* (traditional chiefs) in the South-East who refused to be lured into the unrepentance attitude, utterances and behavior of the politicians and the electorates alike. In his own words, the *Igwe* exclaimed:

> I blatantly refused to be decoyed into the nonsensical of my people. It is unfortunate that one term after the other, our people have not learnt. …. As a group is going out another is coming in – telling lies and saying the same thing and wanting to entice you with all sorts of things. Do we understand at all? …. You need to listen to them in the community, at meetings, at political rallies, etc. …. They regard every other person as puppet. …. There must be civic education that will enlighten people throughout the country. …. rhetoric can often be found in literature, politics, and advertising for specific emphasis and effect-incorporating a variety of figurative language techniques depending upon the desired result and community. …. Two people cannot be there at the same time; if you know you are good, simply speak the language everybody will understand to

get them convince to vote for you. Unfortunately, the electorates are easily teased with little to nothing: sugar, loafs of bread, biscuit, cans of sardine, cigarette, N100:00, N200:00, T-shirts, handkerchiefs, Scaff, etc. are the little, little things with which my people are teased. We need prayers; we need to be educated. My brother, illiteracy, poverty and joblessness are parts of our problems.

He concluded that the political offices in Nigeria are too lucrative; and there are needs for a review of the entire political system at least to remove the juicy parts of it. He emphasized on the appropriate application of ethos, pathos and logos to dialogue to woo the electorate; and that the electorates need to be well informed through such educations.

Conversely, a political stalwart who has been consistently contesting for an elective position since 2011, and loosing, from the North-West Geo-political zone would not forgive any individual or group attempting to stop him from cursing his 'enemies' from within and outside his senatorial district. He spoke in Hausa, (and in many Nigerian languages) obviously embittered; he expressed himself, using foul languages:

> This time last year [March 2018], nobody had the clout that I had in this country, talk less of this State. But because of money, I was sidetracked. What a mess? I will not relent because I must recoup my money. I started since 2009. Unfortunately, age is no longer on my side – 'Am growing old and people seem not to understand me again. The foolish members of the community are consistently eating my money. At every election period, since 2009, everybody around me (including the police, the military and the thugs) feed themselves and their families from me. *Haba, Kai, Mini ni*! I must recoup my money. There was rigging by all the political parties except those that had no agent to cover every Polling Unit to perpetrate rigging. If God is living, I will get there; 'am prepared to do everything humanly possible; and I will recoup my money.

Like his South-South counterpart, who lost in the last (2019) senatorial election, with the unguarded talks, he showed he was disillusioned, and he would not desist from the old practices of ignorant and uneducated politicians. These notwithstanding, Orakpo (2015: 1) write that the 2015 presidential election was a promise kept while praising a former president following the acceptance of a presidential election result thus:

> "Great Nigerian people have spoken! We needed change and we have it." …. "GED [Goodluck Ebele Jonathan] is a noble man, he is the hero in all of this; a complete gentle man whose name will be written in gold when the story of Nigeria is written. History will judge him kindly. The first president to lose election and congratulate his opponent. … the guy is a peaceful man. He said it over and over again [repeatedly] that his ambition is not worth the blood of any Nigerian and he demonstrated it.

Consequences of the (low) level of literacy on sustainable democratic culture: The Appendix is an apt summary of inadequate and or neglect of salvo usage of unethical and unsustainable ethos, pathos and logos captured in captions, titles, cartoons and others on

elections and related issues and the imbroglio of the 2015 Presidential Election in Nigeria as reflected on the faces of the Nigerian daily and weekly papers, periodicals, and magazines (Aderogba, 2011, 2016). The scenarios are not different in the 2019 presidential and senatorial, and the gubernatorial and States Houses of Assembly elections. It was horrendous and short of the accommodative attributes of any sustainable democratic processes and practices. It is not an exaggeration to say that these span from households through compounds and wards to constituencies, states and the federal. In the processes, electorates, electors, etc. all chased shadow, orchestrated abuses, celebrated curses, harassed, terrorized and tormented communities; and literarily abandoned the substances that would promote sustainable democracy and democratic development.

Amauna Springs Nwaguru (2019) in a WhatsApp chat that became viral in the country in the month of January, April and March alarm and lament that whereas, even at all levels and in all aspects of democratic practices, all these matter – appropriate and professional use of Ethos, Pathos and Logos. In his words:

> Even in the federal society, this thing matter: Voting populace, credibility of the candidate, ability of the candidate to advise and convince the voting populace of his credibility. Track records of performance in previous duties either private or public sector matters, and capability to deliver, measured on his most recent portfolios performance and health conditions. …It should never be measured on tribalism a choice of the few elites. … Never from a preferred candidate of a single notorious candidate, an incumbent political head nor interest group. …. What else, a Yoruba was Local Government Chairman in Zaria, Kaduna State; a Fulani, by name, Alhaji Umaru Altine was Mayor of Enugu. All the tribalists should take another drink. Much of the sentiments issuing from many as threats are characteristically African therefore very backwards, very unintelligent and ignorant, total emotive, effusions…. The nation is marching on …. and in its evolutionary path, it would shed much of its ethnicity and except education and progress remains stagnant would have PRICE as its most determinant currency, and regardless of one's religious, tribal or political affiliation, except you have the buying power, you would be stocked at the bottom of the inevitable stratification that price would bring. …. People with hunger, destitution, anger, poverty, pain, grieving, fair and disillusioned that remain stack illiterate should not be allowed to come to government.

Undoubtedly directly and circuitously, electorate perception of governance and government, government policies and programmes have been overtly adversely ostracized. There must be paradigm shift.

Aristotle's "modes for persuasion" - otherwise known as rhetorical appeals - recognized by the names of ethos, pathos, and logos - means of persuading others to believe a particular point of view are often totally undermined. However, they are frequently used in speech writing and advertising to sway audience (Sattler, 1947; Johnson, 1984; Katula, 2003, Berkshire, 2016; Huber & Pable, 2018; Sillience & Gollant, 2018).

Conclusion and Recommendations

Literacy is a key skill and a key measure of a population's education; it is a right; and it confers distinct benefits, whether acquired through schooling or through participation in adult literacy programmes. But those skills of ethos, pathos and logos though now considered as things of the past, they are being used by the great statesmen of politics, such as Winston Churchill. Many democrats have broken every rule of the debate: They totally skipped ethos and used only the hate and contempt evoking part of pathos, no one yet knows if there is any logos behind their words, but they communicate their outline ideas splendidly. Often, they use focus groups, think tanks and special advisors and speech writers. It has deteriorated into populism using simplistic slogans, fear and half-truths repeated so often they become perceived "truths". Democratic literacy is despicably low. Bits and pieces of the old skills are still being used. The three persuasive appeals, the essential qualities entrenched in the ethos, pathos and logos, that speeches should have before any audience will malevolently accept any message are deficient. Wayward, foul and violent speeches are often common and freely recklessly applied.

With holistic view of the ethos, pathos and logos, governments, governance and politicians (and electorates) should appoint more technocrats who can help turn things around. The re-election of the present ruling political party (and its flag bearer) should be an opportunity to do the right things. With the renewed mandate therefore, the head of government has the task to rebuild faith by running a dynamic and successful administration and by building institutions that can lay firmer foundations than in the previous years: Irrespective of the education provided by the Independent National Electoral Commission, there should be special education for electorates and the electors whereby Aristotelian "mode of persuasion" will be entrenched. Such education should be exclusive function of Adult Educators in conjunction with the Ministries of Information and mass media. School and colleges should also re-emphasize such desired literacy education in their Social Studies/Civics and Citizenships Education curricular. Literacy should not be perceived as tantamount to the number of years someone spent in the four walls of a formal school system, and neither should it be equated to the number of university degrees earned by an individual. Appropriate use of ethos, pathos and logos for sustainable democracy should be ultimately inculcated and entrenched in all.

The paper further advocates a positive culture of inclusion and respect for the dignity of everyone. All forms of discrimination against and harassment on the basis of an individual's race, age, religion, creed, color, ancestry, citizenship, national or ethnic origin, language preference, immigration status, disability, medical condition, military or veteran status, social or socioeconomic status or condition, sex, gender identity or expression, sexual orientation, or any other classification protected or not by applicable local, state or federal law must be opposed and outlawed at every fora.

It is also the opinion of this paper that politics and politicking should be made to be least lucrative. The system of government also appears to be too bogus, sophisticated and unwarrantedly expensive for the land. There must be political will to reverse and or review the current system.

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THE SCHOOL LEADER AS AN INTERNATIONAL ENTREPRENEUR: A CASE STUDY OF SANCTUM STARTUP COLLEGE

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ABSTRACT: The evidence available in literature indicates that in an effective school running, leadership is important. The leadership style is particularly important for fulfilling the Mission of the school. The key dimension of a successful leader is seen by the ability to define the vision and values of the school. Redesigning the school system from the traditional methods to a more perfect one that defines what is expected in the 21st century requires a 21st century mindset. A school with a focus of raising innovative leaders as well as developing entrepreneurial skills in every child will be best achieved by a leader who subscribes to and understands entrepreneurship beyond boarders. A unique entrepreneur as a school leader has the potential to unify activities in a real world to the various subjects being taught in the classroom. This work has been able to examine the main vision of a school leader as an international entrepreneur as well as outline the roles a school leader needs to play a successful school business. The paper mostly theorizes in literature. The paper uses Sanctum Startup College (SSC), Lagos, Nigeria as a case study. The paper is guided especially by the Mission of the College: "to provide academic, professional and entrepreneurial education to students at all levels" (SSC 2019)

Entrepreneurship is an important part of the world economic system. Quite a number of people engage in entrepreneurial activity, either by founding new firms; creating new businesses both private and public corporations; purchasing franchises; or licensing newly invented pieces of technology (Shane, 2006). It involves an individual's ability to design and launch a unique project. It entails the strength to turn ideas into action, to be innovative, take the initiative, take risks, plan and manage projects with a view to achieving objectives (Kuratko et al., 2009).

An entrepreneur is a person who sets up a business or businesses, taking on financial risks in the hope of profit. He/she is a starter, might not be the originator of the idea, but he or she is definitely the one that decides to make that idea a reality. Woods et al (2007, 2009), in their study of the Academy Schools Programme in England have identified four distinct types of entrepreneurialism: Business entrepreneurialism, Social entrepreneurialism, Public entrepreneurialism and Cultural entrepreneurialism. However, a key underlying feature of all of the 'types' identified above, is the outward-looking perspective required, a need for a school leader as an international entrepreneur to utilize what Pashiardis & Savvide (2011) referred to as "the creative use of external networks and resources in order to aid the implementation of the school mission. "This idea

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provides a useful foundation for considering the multiplicity and diversity of roles that an entrepreneurial school leader may have to face as a result of having to reconcile different 'missions'.

Social entrepreneurs identify opportunities that present themselves as problems needing solutions and strive to create effective entrepreneurial teams to solve them. Examples of the types of initiatives social entrepreneurs pursue include activities aimed at reducing illiteracy, solving substance abuse issues, or raising awareness of environmental protection concerns (Sullivan, 2007). Establishing an educational institution is an example of social entrepreneurialism. Social entrepreneurialism in this sense includes taking the risk of establishing a school with a specific vision to solve problems facing the educational sector. It also helps provide new ideas that will have transformational effects on the society.

The leader of a school has had various labels in the literature, such as school manager, school head, head teacher, principal, educational leader, rector, head of school, teaching principal, superintendent of the school, and deputy principal (Lee & Nie, 2014; Montecinos *et al.,* 2015; Dinham, Anderson, Caldwell *et al.*, 2011; Samuelsson & Lindblad, 2015; Deakins*et al.,* 2005). These concepts, however, have different connotations related to the tasks or the role of the leading figure. The goal of a school leader is to bring about significant improvement to every aspect of the school. An effective school leader carries out an important groundwork for school improvement and student achievement (Haririet al*.,* 2012). Indeed, school leadership is an essential part of school effectiveness in order to prepare students to reach their future success. (Leithwood, Day, Sammons, Harris and Hopkins, 2006).

In the increasingly turbulent and competitive environment schools face today, a type of "entrepreneurial" leader, distinct from other behavioral forms of leadership is required. Entrepreneurial leadership is a distinctive type of leadership required for dealing with challenges and crisis of the current organizational settings (MacMillan & Surie, 2004). This leadership style allows leaders to successfully and effectively direct their school and solve the problems through different steps of the organization's growth and development (Khan et al.*,* 2012; Swiercz & Lydon, 2002).

A school leader as an entrepreneur encourages relationship between the community, parents as well as promoting cooperation with other organizations and businesses. This leader uses techniques, discusses the school goals with relevant stakeholders as well as projecting a positive image to the community (Pashiardis & Savvide, 2011). Entrepreneurial leadership promotes a two-way communication between the school and the community, building trust within the community by communicating the school vision to the external community (LISA, 2009).

Entrepreneurial leadership also has great influence on leaders' competence in recognizing new opportunities to improve the organization's performance (Okudan & Rzasa, 2006). These influential effects have led scholars to increasingly apply entrepreneurial leadership to improve various aspects of education and specifically school performance

(Xaba & Malindi, 2010). Entrepreneurial leadership has been emphasized to create a supportive environment for change and innovation at schools (Park, 2012).

Although there is an increasing body of research on entrepreneurship education in general (Galloway and Kelly, 2009), only few studies within this work focuses especially on the leadership dimension. While some studies do touch on the central role of leadership in entrepreneurship (Muzychenko & Zalan, 2008), there is little work done on how to actually learn the competency of entrepreneurial leadership (Roomi & Harrison, 2011). Some researchers argue that this might be because research is yet to establish which leadership patterns are specific to entrepreneurship (Vecchio, 2003).

The purpose of this paper is to build new understanding of the entrepreneurship education in schools. And, to highlight the role of school leadership as international entrepreneurship towards an efficient school running beneficial to the students, parents, as well as the community at large. In many cases, teachers independently use different entrepreneurial methods and tools in their teaching. However, there are certain school level practices whose use is at the discretion of the leader. For example, is entrepreneurship education included in the annual plan of the school, are on-the-job training offered for teachers, are there possibilities for the student to participate in entrepreneurship related work placement, is there school-business partnership or sole proprietorship, does the school have creative theme days, theme lessons or elective entrepreneurial courses on entrepreneurship. This paper uses Sanctum Startup College to answer some of these questions because of its mission and vision which seek to "combine academic success with a strong business ethos*"* (SSC 2019). In fulfilling its mission, SSC focuses on applied education. According to its Founder, "Sanctum Startup College brings quality, convenience and modern technology to education, and bridges the gap between theory and practice" (Awosika 2019, p. 1).

Statement of Research Problem

The increasing number of schools in developing countries and particularly in Nigeria, with a large yearly turnout of graduates into the market, without the ability to solve the country's problem has called for a critical look into the leadership techniques used in the learning and teaching methods.

In-spite of the advancement in technology, the world of education is lagging behind in their ability to prepare students for solving real problems facing humanity. Research evidence indicates a significant mismatch between the skills graduates possess and those required by the employers, despite high rates of unemployment (Edewo & Aluko, 2014). Furthermore, there are inadequate researches on the relationship between entrepreneurial leadership practice and school effectiveness in Nigeria and the few existing entrepreneurial leadership practice focus more on other areas such as profit making ventures and not in educational settings (Pihie, 2018).

SSC as a Holistic Approach to College Education

This paper highlights school leadership as international entrepreneurship for achieving the desires of the community at large. Furthermore, it focuses on how the entrepreneur as a school leader can help develop the mindset of students to see learning as a means of solving the problem facing the people in the society.

As such the following question is formulated to address the core issues of this paper. How will an international entrepreneur as a school leader develop work related to entrepreneurship education activities in schools? What are the visions that a successful international entrepreneur has for the students as well as the community at large? In answering these questions, the paper uses the case of SSC as its context.
Sanctum Startup College uses an approach to education that emphasises a holistic approach to education. This is because she changed her way of educating children from the traditional method. We must clarify at this point that college is used for the school and in this paper within the British understanding of a "preparatory or high school." SSC's unique approach to high school education fits into the topical discuss on the millions of unskilled university graduates in Nigeria who are unemployed. A recent report by the African Development Bank confirms the following about these graduates. According to the report, they "lack mastery of skills that are necessary for the 21st century labour market" (Kigotho 2019, p. 1). Citing the policy research report, Kigotho (2019)submits that many young people who do menial jobs in Nigeria and across Africa today hold advance degrees in the sciences, engineering, accounting, etc. and yet after their graduation, "their skills sets do not appear to be in great demand in the labour market" (p. 1).

Providing a solution to the problems of unskilled graduates mentioned above requires all sectors of education to review their approach to education in such a way that it aligns with the realities of the 21stcentury. This approach must go beyond teaching students to pass examinations and getting degrees. It must include values and practices that equip students to connect to the realities of their world in a holistic sense. It is in this respect that SSC in her set up and values provides a unique approach to education that requires the educational leader to be an academic and business leader with a clear focus on international realities. Her mission, vision, and goals all align with the realities of a holistic approach to college education. Some of the school's goals put the point more poignantly. They include the following:

- Teach basic literacy and numeracy
- Establish foundations in social science, management science and the Arts
- Infuse entrepreneurship activities in as many subjects as possible
- Equip students with requisite knowledge, resources and tools for startup businesses
- Provide access to extracurricular activities, corporate exposure and networking
- Empower students to create
- Empower teachers to innovate (SSC 2019)

These values challenge school leaders to demonstrate the contribution of their work to school improvement. There is copious literature which addresses leadership in the context of school improvement. A successful entrepreneur has a specific vision when going into school development. We visualise this vision through the case of SSC.

Change Ideas of Time and Space for Learning

A good learning environment presents learning as a lifelong enterprise and enables students to discover appropriate value system that can be their compass for self-awareness and national consciousness. The study conducted by Hussain (2010) on public school in Islamabad Pakistan revealed that teaching with technology enhanced the achievement level of the students. It's natural to associate the quality of our learning with the quality of our learning environments, but a fancy building with big LCD monitors and gigabit Ethernet may not be a 21st century school at all. In fact, an effective learning environment doesn't have to be a particular place or space. Effective learning environments do not limit themselves to time or space, but comprises of a variety of support systems that take into consideration the ways in which we learn best as well as the unique learning needs of each student. An entrepreneurial leadership style deviates from only teaching in a classroom or departments and integrate curriculum and content as much as possible to create real world application that will benefit the community. Physical learning environments need to sustain and promote multiple modes of students learning, supporting both individual and group work, providing space for presentation and exploration, promoting interaction and a sense of community, and fostering both formal and informal learning. Expanding the where and when of learning, however, does not guarantee the results yearned for by many administrators. Effectively using the time available to us is more important than ever before. An Entrepreneur as a School leader moves away from the idea of measuring accomplishments by the amount of time spent on a topic, focusing instead on the demonstration of what students have learned. Such goals include equipping students with desirable skills, knowledge and attitudes that will enable them to work and live in the society of knowledge (Yusuf M.O, 2005).

Improved Performance in Teaching and Learning Style

One of the key drives towards a need for a more entrepreneurial style of leadership is that the quality of teaching and learning needs to be such that it creates a 'citizenry with a capacity to compete successfully in the global village' (Scott &Webber, 2013). This leadership method ensures the staff has professional development in the deeper processes of project-based learning to ensure standard-based, authentic projects that will engage students with relevance and rigor. It focuses on 21st century skills as well as content. Today's world requires much more from individuals than "book smarts". Students need to know how to collaborate, communicate (orally, written, and visually), think critically be able to solve problems and develop technologies.

The entrepreneurship course content review shows that the teaching methods are of various categories such as case study, individual presentation, group projects, formal lectures, seminars, guest speakers, web-based learning, group discussion (Fayolleet *al.,*

2008; Arasti*et al.,* 2012). According to Kellner and Share (2007), short video clip can enhance meaningful discussions between educators and students by eliciting student views, producing a variety of interpretations of media texts, and teaching basic principles of criticism and hermeneutics. The authors recognize that viewing a film does not necessarily mean that students are always capable of critically analyzing the rich and deeper meanings behind the film; rather, it is the film's capacity to create an awareness of its message that is important. That is, through film, students become imaginatively situated in contexts perhaps unfamiliar to them and to which they are summoned to respond.

Even with the availability of these array of teaching methods, literatures on entrepreneurial education have not been able to provide consensus as to the particular basis for choosing teaching techniques that best suit a given set of students in terms of transfer of the form of entrepreneurial knowhow and motivation for learning in the future (Balan and Metcalfe, 2012). Therefore, the real issue is finding the most innovative means of managing the learning skills and determining the best correlation between teaching methods and the needs of the students (Lee *et al.,* 2010). And this can only be tackled by a school leader with the right orientation and knowledge in the world of entrepreneurship.

Bring About a Changing World

Education is an instrument for the acquisition of appropriate skills, ability and competence both mental and physical. It is also an equipment for an individual to live and contribute to the development of his/her society (Ololube, 2008). Also, in the views of Goswami (2007) it is the process of teaching and training a child with skills that has to do with imparting and acquisition of skills for a particular trade or profession in which applicable methods are used. An international entrepreneur as a school owner focuses more on seeing development in a country. The individual works to ensure that the knowledge gotten in school is being translated into the real world. Introducing students to entrepreneurship at an early stage develops their initiative and helps them to be more creative and self-confident in whatever they undertake and to act in a socially responsible way.

Develop a Problem-Solving Mind-Set

Incorporating Entrepreneurship education aids students from all socioeconomic backgrounds to think outside the box and nurture unconventional talents and skills. It creates opportunities, ensures social justice, instills confidence and stimulates the economy (Sanchez, 2013). Studies suggest that the provision of entrepreneurship education strengthens the entrepreneurial capacity of students to launch new ventures, which has economic implications in society (Mars, Slaughter and Rhoades, 2008). There are various ways that a school leader as an international entrepreneur can help the students develop a problem-solving mindset. This includes integrating entrepreneurship lesson into the curriculum. It simply means every subject and topic will be taught with the aim of finding solutions to the problems people face in the society. For example, the

topic "Esterification which explains the process of soap formation will be taught in a way that the students will be motivated not only to know how it occurs but also see it as a way to proffer a solution to the aspect of hygiene. The successful production of the soap which will be sold in the market will help to generate income that will eventually increase the GDP of the society".

The School Leader as an International Entrepreneur

"If a school is to be an effective one, it will be because of the instructional leadership pattern of the school." (Hallinger et al, 1992)

Defining the School Mission

This dimension focuses on the school leaders' role in establishing the main purpose of the school. The school's goals can be determined by the school leader or in cooperation with the school staff. The school mission that will be laid down by a leader who is an international entrepreneur will be such that entails bringing innovation to all the activities and subjects being taught in the school. It will be to raise leaders that will be unique and possess the ability to stand out internationally. The mission needs to be clearly stated, actively assisted, and modeled by the school leader. A typical example of such is that of Sanctum Startup College, a private school in Southwest, Nigeria whose mission is 'to provide academic, professional and entrepreneurial education to students at all levels', and the vision of the school is 'to unleash the innovativeness and creativity in the African child' while her motto is 'instilling the entrepreneurial spirit and a startup capability in every child'.

Involvement in Curriculum development

*"*Curriculum is an outcome of varying degree of mutual interaction between variables such as different learning styles of students, teacher and teacher preparation, evaluation practices, instructional and illustrative material and research. (Vaidya, 2014). The desired outcome of curriculum is successful transfer and/or development of knowledge, skills, and attitudes".

Stein and D'Amico (2000) attest to the importance of the involvement of a school leader in the development of the school curriculum. The knowledge of the curriculum that will suit a particular country or meet the needs of a specific society should be one of the focuses of a school leader who is an international entrepreneur. The school leader should be directly involved in helping teachers design curricular activities that entail bringing out the creative abilities of students.

In order therefore, to build a strong innovative strength in students, Henry *et al.,* (2003), argued that when developing or reviewing the curriculum, courses such as the development of new organizations, new markets, and new products must form the basis of an entrepreneurship curriculum.

The school leader focuses on redesigning and enriching the curriculum as a way of deepening and extending engagement and improving achievement. A school leader as an international entrepreneur structures the curriculum to broaden learning opportunities and improve access for all students, with the emphasis on being innovative and learning different skills that will help build students' creativity and self-esteem. He/she focuses on developing key skills for life, without neglecting the academics.

Maintaining an Ideal Structure

A healthy organizational structure allows its employees to focus on producing quality products and services. Effective organizations provide opportunities to its employees to develop new skills. A school leader as an international entrepreneur sees the importance in ensuring a good management framework to support efficient content delivery.
A school leader as an international entrepreneur purposefully and progressively redesigns its organizational structures, redesigns and refine roles, and distributes leadership roles at times and in ways that promotes greater staff engagement and ownership. This in turn, provides greater opportunities for student learning.

Bringing Innovation into the School Culture

Daugherty et al., 2011 defined innovation as a process of transforming an opportunity into fresh ideas and being widely used in practice. Innovation is an entrepreneur specific tool to exploit change for a service (Zawawi et al., 2016).

Before a school leader can cultivate a culture of innovation in a school, he/she needs to experience and understand innovation as a process, instead of an end goal.
The role of Education in any society is to preserve the knowledge, re-orient the culture and transfer the pre-dispositions to the younger generation. Schools are the major institutes which play a vital role in bringing innovation in our society and culture (Popa *et al.,* 2010). A school leader who is an international entrepreneur is equipped to observe and analyze the weak areas or problems facing the students and work on it by planning and acting on useful and efficient strategy. He/she must be able to organize or introduce students to a program that teaches creative confidence, design thinking, collaboration skills and the communication skills they need to bring a new idea into the world.

Conclusion

This review has provided an overview of the growing body of international literature that examines the nature and purpose of school leadership and its relationship to school improvement. It has looked into the vision of a school leader as an international entrepreneur and the essential role he/she plays in running an ideal school with high quality and standard learning facilities.

Models of successful schools in different countries have been examined and the role of leadership values, practices and emotions highlighted. The review suggests that school leaders, particularly one who is a successful international entrepreneur, have a key role to

play in setting directions and creating a positive school culture including the proactive school mindset, and supporting and enhancing staff motivation and commitment needed to foster improvement and promote success for schools.

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THE ROLE OF MARKET FORCES IN SHAPING PERCEPTIONS OF ADULT LEARNING AMONG CHINESE VISITING SCHOLARS

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ABSTRACT: Over the past decade, the number of Chinese students and scholars abroad and in the United States in particular, has more than doubled (Open Doors, 2015). While there have been numerous studies of the experiences of Chinese students abroad, this scholarship is largely dominated by neo-liberal perspectives (Knight, 2004, Li, 2005; Trice, 2001, Bavis & Lucas, & Ebersole, 1999). Using transformative learning theory (Mezirow, 1991, 2012), and interpretive methodology (Charmaz, 2006), this study challenges neo-liberal approaches to the framing of international educational experiences. We used a multi-case study method, including in-depth interviews (Josselson, 2013), a focus group, on-site observations, and analysis of reflection essays. Our findings suggest that the participants negotiated an emerging sense of self as a visiting scholar that a) reflects and retains Chinese traditional values and Confucian teachings, b) demonstrates the influence of and commitment to the neo-liberal context in which the exchange program is embedded, and c) expresses a growing awareness of their sense of agency and personal development. In contrast to stereotypical characterizations of Chinese students as dependent and other-directed (Zhao, 2008; Yan & Berliner, 2011; Huang, 2012; Yan, 2017), these visiting scholars gave voice to a sense of agency and personal development, challenging a neoliberal and adjustment paradigm of learning in intercultural contexts.

Keywords: Chinese visiting scholars, international exchange programs, globalization, market forces

According to Open Doors (2018) the current number of Chinese students in the USA is 363,341, comprising 33.2% of the total international student population in the USA. The Chinese population is the highest among all international students in the USA. Historically, international exchange programs, such as those reflected in these numbers, have been part of an economic development plan of the sending countries and creating a geo-political and economic power for receiving countries (Altbach & Knight, 2007). According to Bevis (2014) and Zhao (2008) China-US educational exchange programs are driven by economic and political motives. Bevis and Lucas (2007) argue, the interest of the U.S. government and higher education institutions in international education is not only motivated by political reasons, but by economic gains as well, since international education has become the fifth largest U.S. service sector export. Similarly, for the Chinese government, sending students and scholars abroad for education was a part of economic and military development (Bevis, 2014; Xue, Chao, & Kuntz, 2015).

US-China academic exchange programs can be traced to as early as the 16th C in the Qing Dynasty (Bevis, 2013; Zhao, 2008; Li, 2012). Tremulous US-China political relationships affected the flow and number of Chinese international students from the 1900s to the present. In the 1970s, with President Jimmy Carter's efforts, China-US relationships improved and academic exchange between the both countries restarted (Xue, Chao, & Kuntz, 2015). For China, it was an opportunity to prepare its citizens for the socioeconomic and scientific development needs of the country (Huang, 2012). For the U.S., apart from economic gains, it was an opportunity to create soft power in the region and have its allies in power positions in the Chinese system (Altbach, 2002, 2004; Gill, &

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Huang, 2006). At different points in history, both countries have expressed their apprehensions about these academic exchanges. In the 1900s, when US-China relationships deteriorated, the Chinese students were called back by China and they had to leave the USA without even completing their educational programs. Later, from 1950 to the 1970s, educational exchange programs between the U.S. and China were halted due to geopolitical relationships between the two countries (Li, 2005; Bevis, 2013). From the 1970s onwards, these academic exchanges gained momentum and, since the 1980s, with China's economic development, study abroad became increasingly popular in China (Xue, Chao, & Kuntz, 2014). But this development was not without its critics in China.

Although the cost and benefit of these academic exchange programs have always been a part of Chinese national discourse, the criticism of the number of Chinese students studying abroad steadily increased, especially after the 1980s (Li, 2005). With economic development and globalization, the Chinese government reduced its funding for study abroad and international academic exchange programs and the responsibility of financing these international educational experiences shifted to institutions and individuals (Li, 2005, Bevis, 2013). Overall, the study abroad and international academic exchange programs have been framed from economic perspectives in policy discourse and in study abroad literature. Extensive literature has been produced in past two decades to understand the experiences of international students abroad and numerous studies have particularly focused on Chinese international students at foreign campuses (Zhao, 2008; Sun & Chen, 1997; Yan & Berliner, 2011; Haung & Klinger, 2006). However, these studies focused on transitions and adjustment challenges of international students abroad, reflected in a neoliberal and market-oriented approach which treats international students as customers. In contrast to these studies, the present work looks beyond national policies and governmental and institutional narratives informed by neo-liberal perspectives.

In this study, we frame the visiting scholars' experiences using the lens of adult learning. Our study focuses on how Chinese visiting scholars understand, perceive, and interpret their international academic experiences. It examines how they make meaning or sense of their cross-cultural learning experiences. To address this question, we studied the experiences of Chinese visiting students and scholars participating in a short-term education abroad experience at a Midwestern Research University. Selecting Chinese international students and scholars in a short-term study abroad program is an important choice, since these participants were not enrolled in a degree granting program in the USA; however, most of them were enrolled as full-time students in master's or PhD programs in their home country. The economic and emotional cost of this international experience was high and was paid by the participants because they were required to balance their programs in the USA and China and meet the requirements of two different educational systems while learning to navigate a new system.

Theoretical Framework

The notion of meaning-making was central to how we framed and interpreted participants' descriptions of and reflections on their experiences. To flesh out this notion theoretically, we relied on Mezirow's theory of transformative learning (1978, 1991) and

Weick's (1995) theory of sensemaking in organizations. Both of these theories focus on interpretation of disruptive phenomena in the lives of human beings and how they make sense or meaning of these disruptive events or experiences. Both consider sense-making and meaning making a reflective and rational process. To develop his notion of meaning-making, Mezirow (1978) relies largely on cognitive psychology and approaches it from the perspective of adult learning. According to Mezirow (1991), to "make meaning" means to make sense of an experience, by interpreting it (p.1). Mezirow argues that when interpretation of experience is used "to guide decision making or action, the making 'meaning' becomes 'learning'" (p.1). Mezirow suggested that beliefs about the meaning of a given experience are organized around three broad categories: the self; knowledge and how we come to know; and socio-linguistic contexts. Based on a comprehensive review of the literature, Hoggan (2016) further elaborated on these categories, advancing the notion that change in our beliefs occurs in one or more of six categories: worldview; self; epistemology; ontology; behavior; and capacity. Central to the process of becoming aware of and changing these beliefs is the process of critical reflection. Through critical reflection on one's beliefs and assumptions, learners identify and correct distortions in their beliefs, guiding them towards revised, more reality-adaptive and, hence, freeing interpretations of their experiences or subsequent action.

Similar to Mezirow (1991), Weick (1995) argued that sense-making is a process in which people give meaning to experience. In contrast to Mezirow (1991), however, Weick (1995) placed more emphasis on the importance of the context in meaning-making, approaching sense-making from an organizational perspective. From this point of view, sense-making involves "turning circumstances into a situation that is comprehended explicitly in words and that serves as a springboard into action" (Weick, Sutcliffe, & Obstfeld, 2005, p. 409). Action and interpretation of the event in words are important parts of the sense-making process. In a manner similar to Mezirow's (1991) notion of meaning schemes, Weick and colleagues (2005) cited Taylor & Van Every (1999) who characterized the sense-making process as an "ongoing retrospective development of plausible images that rationalize what people are doing" (p.40) Identity and retrospection are important parts of the sense-making process. People enact the environments they face in dialogues and narratives. Sense-making is an ongoing social activity (Weick, Sutcliffe, & Obstfeld, 2005). People extract cues from these social contexts to help them decide on what information is relevant and what explanations are acceptable. Weick and colleagues (2005) believe that people favor plausibility over accuracy in accounts of events and contexts. Weick (1995) considers sense-making a transient and social process where plausibility is more important than accuracy, whereas Mezirow (1978) believes meaning making is essentially an expansion of consciousness and meaning frames and results in transformed beliefs and behaviors. This profound shift in one's consciousness or perspective relative to what is being experienced is generally regarded as a form of transformative learning (Dirkx, 2012; Taylor & Cranton, 2012). Mezirow (1991) and Weick (1995) both believe that how individuals perceive, understand, and make meaning of particular disorienting situations or dilemmas shapes and is shaped by meaning perspectives or particular beliefs, assumptions, and values regarding the phenomenon being experienced. According to Mezirow (1978), as individuals interact with and reflect on their broader social and cultural contexts, these perspectives are revisited and

potentially transformed. In this study, we sought to understand how Chinese visiting scholars made sense of their experiences within a short-term education abroad program within a midwestern research university. We wanted to know the extent to which these experiences contributed to an expansion of existing meaning schemes and perspectives or to a transformation of these schemes and perspectives.

Research Design

Participants and Research Site

Participants for this study were drawn from two groups of Chinese visiting scholars who participated in a visiting scholars' program from the year 2015 to 2017 at a Midwestern Research University.

Table 1
Participants' demographics

Factor	*n*
Year	
2015-2016	13
2016-2017	6
Total	19
Gender	
Female	17
Male	2
Total	19
Academic Status	
Faculty	2
PhD student	1
Master's student	16
Total	19
Age Range	
40-50	2
30-40	0
20-30	17
Total	19

Table 2

Year 2015-2016 Participants' demographics

No	English Name	Scholar Program(s)	Education	Academic status	Gender	Age range
1	Dr. Elliot	Higher Education	PhD	Professor	Male	40-50
2	Kate	Early Childhood Education	Masters	Student	Female	20-30
3	Amy	Curriculum and Instruction	Masters	Masters	Female	20-30
4	Ashley	Vocational and Technical Education	Masters	Masters	Female	20-30
5	Marvel	Elementary Education	Masters	Masters	Female	20-30
6	Molly	Curriculum and Instruction	Masters	Masters	Female	20-30
7	Lauren	Educational Theory	Masters	Masters	Female	20-30
8	Ina	Early Childhood Education	Masters	Masters	Female	20-30
9	Mary	Vocational and Technical Education	Masters	Masters	Female	20-30
10	Linda	Education History	Masters	Masters	Female	20-30
11	Victoria	Preschool Education	Masters	Masters	Female	20-30
12	Jenna	Preschool Education	Masters	Masters	Female	20-30
13	Sarah	Modern Educational History of China	Masters	Masters	Female	20-30

Table 3

Year 2016-2017 Participants' demographics

No	English Name	Scholar Program(s)	Education	Academic status	Gender	Age range
1	Dr. Lucy	Teacher Education	PhD	Professor	Female	40-50
2	Cathy	Curriculum and instruction	Masters	Student	Female	20-30
3	Ella	Curriculum and instruction	Masters	Masters	Female	20-30
4	Emily	Preschool Education	Masters	Masters	Female	20-30
5	Mia	Principles of Education & Art Education	Masters	Masters	Female	20-30
6	Wei Fei	Vocational and Technical Education	PhD	Student	Male	20-30

Duration

Master's participants of the first group spent about six months at this Midwestern Research University. They arrived in late September and left in the early March. This timing for the visit was based on the semester system in China. The master's students from the second group arrived in late August and returned after winter break in January, based on the American semester system. However, the faculty members from both the groups and the PhD student spent a full year at this Midwestern Research University, since it was required by their university in China.

Data Collection

For this qualitative, longitudinal case study, data were collected through in-depth interviews, observations, document analysis, and reflection papers.

Interviews. Semi-structured interviews, ranging from 60-90 minutes in length were conducted at the start and end of the program and one focus group interview of the participants was also conducted. In the interviews, participants described and reflected on their experiences within the education abroad program. They particularly talked about their goals, expectations, and motivations to participate in the program and what they hoped to achieve at the end of the program. They were asked to share the challenges they faced, what worked for them, their perceptions of American education, people, and culture, and how their interactions with a new culture influenced their perspectives, beliefs, values, and behaviors.

Observations. The research team observed participants during their weekly lectures, local school visits, and social and cultural events throughout their time at Midwestern Research University. The researchers took notes and at times recoded these observations and later discussed their impressions to enhance triangulation to address cultural or personal bias issues in interpretation of data.

Document analysis. Throughout the program, different documents were provided to the participants from the program administrators. These documents included regular emails, orientation slides, weekly lecture notes, PowerPoints, journal articles, and informational websites regarding school visits. All these documents were organized and shared with researchers through an online program platform.

Reflection papers. Reflection papers were included as another important form of data collection, specifically to address the importance of reflections to make meaning of the experience. This was implemented because both Transformative Learning Theory and Sense Making theory focus on reflection and retrospection to make meaning of any experience. The reflection papers were collected from both groups during their program and from the second group, a second reflection paper was requested three to six months after their return to China. These reflection papers provided the participants a chance to reflect on their overall experience.

Findings

Our data analysis identified four major themes that characterized the participants' sense-making process: Sense of self; Deficit sense of self to ideal self; Personal and social development; and self-development and change.

Sense of self

Sense of self emerged as a one of the central themes of this study. All the participants in this study situated their sense of self at the center of their international experience and made meaning of their experience based on their self-concept. According to Markus & Nurius (1986), self-concept is made up of one's self-schemas, and interacts with self-esteem, self-knowledge, and the social self as a whole. Self-concept includes past, present, and future selves and reflects individuals' idea about what they might become, what they would like to become, or what they are afraid of becoming. Mayers (1987) argued that possible selves may function as incentives for certain behaviors for individuals. All the Chinese visiting scholars were at different levels of self-understanding and had different self-concepts based on their past lives in China. They all had a strong image of their future or ideal selves, which they wanted to achieve by participating in this international program. Thus, their past experiences and future goals shaped how they perceived and made sense of their experiences at this Midwestern Research University.

The participants held identities as teachers, PhD student, and a master's student, which influenced how they engaged in the program and their learning experiences. For example, Lucy, a faculty member, was interested in learning about American teaching and learning styles and she spent most of her time in visiting local schools and observing classes. Wei Fei, a PhD student was more interested in learning research skills and working on his dissertation to finish his degree in a timely manner. He spent most of his time in the library reading and working on his research project. Most of the master's students were interested in perusing PhDs in the USA, so they wanted to learn English and prepare for admission to PhD programs. For example, Ella, a master's student, shared her reasons for participating in an international visiting scholars' program: "First one, I think, I want to improve my English because I want to have my PhD in maybe American university or some abroad university, so I should improve my English level." Similarly, Sarah another master's student shared her aspirations to get admission to a doctoral program in the USA. She also considered learning English and learning American culture and society as an important step towards her goal for the future. "I want to, I want to improve my English. Then I want to get familiar with American society. Maybe I will apply for doctorate degree here or maybe I think, so I want, I want come here to experience." Amy, another master's student also mentioned that she wanted to apply for a PhD program in the USA: "I want to do further research, if I want to apply for the PhD student here, I will get more resources here." Overall, their professional and academic identities as well as their sense of self as teachers, students, and PhD scholars were important in shaping their goals and how they spent their time at this Midwestern Research University.

Deficit sense of self to ideal self

All the Chinese visiting scholars had an image of their ideal self which they wanted to achieve and believed that this program was an opportunity to achieve this ideal self. All the participants in this study had very specific goals and most of their goals were focused on overcoming certain limitations which had hindered their opportunity to achieve their desired lives in China. Their common goals were focused on developing research skills, improving their publishing ability in international journals, learning American teaching

and learning skills, developing global perspectives, becoming more confident, being able to communicate well with people from different countries and cultures, and broadening their horizons. For instance, learning English was a common goal for all Chinese visiting scholars in this study. The strong desire to learn English is embedded in the Chinese society where the neoliberal economy requires English proficiency to compete in the extremely competitive job market. Emily, a master's student who grew up in rural China and had faced several difficulties in achieving her academic and career goals due to her poor English skill, thought that participating in the international visiting scholars' program would help her overcome her deficiency and achieve her career and life goals:

> "As I say, because I failed the college entrance examination and I always worked, studied hard and I believe I can go to a good university. And the US, it's most powerful and you know, the education is doing very well. And I believe I can learn a lot here and it will, it will be very helpful me to find a job if I have the international experiences."

Jenna, another master's student shared a similar sense of deficit-self and she also thought that participating in this program would help her overcome hurdles which barred her from achieving her career and life goals so far:

> "I'm interested in it because from my working or studying experience [in China], I found some shortages, so I think we, if we have a chance to learn abroad, maybe we can choose because it benefits us to rethink our education system or our own life, so, and yeah. This is my reasons."

Their sense of a deficit-self was deeply rooted in the socio-economic conditions in China. Emily also mentioned that many people had told her that in order to successfully find a job in China she needed international experience:

> "Because… as I know... many people told me that if you have international experience when you, when you have an interview and if you told the interviewer, they will think your eyesight is more open and broad and, and your, your English may be better than others. Because English is really important in China in the work."

Cathy, who is aspired to be an English teacher considered learning English and going abroad would help her achieve her career goals. Although she had English certification, she felt that this certification was not enough. She looked to this short-term international experience as a way to provide her the opportunity to learn English and find a job as an English teacher in China:

> "I want to be a teacher in the future, and maybe I want to be an English teacher because I got like some English certificate before, so I think if I could have the experience of go abroad to English speaking language, English language country, if I could have more such experience, it will help me better to get, for my job."

Overall, the Chinese visiting scholars perceived their participation in this program as an opportunity to address their skill deficiencies which they believed limited their access to academic and career opportunities in China.

Personal and social development

All the participants in this study, regardless of their age and professional level, considered this program an opportunity for personal and social development. However, they perceived this sense of development as intimately bound up with their lives as Chinese citizens in a global community. By developing their skills and by gaining new knowledge they would not only improve their personal lives, but also contribute to China's social and economic development. Their self-development was not of individualistic nature; rather it was more of holistic and universal nature. They also wanted to know the world around them and they wanted to learn about real America and the real world Learning English was one of the most important goals for these visiting scholars because they wanted to gain first-hand knowledge of American society by accessing information through direct communication with people and also by being able to independently read and write in English without relying on translations.

By participating in this program, Amy, a master's student, wanted to "broaden her eyesight" and learn about world around her:

> "The first reason I choose this program is in America, it's an immigrant country. There are so many people from different world. This, actually, this is one of the reasons why I choose America to be an exchange student. My concept… about the world, my concept about, the ways of my thinking because I want to broaden the eyesight of my own, I think it is very important."

Marvel talked at length about her reasons to participate in the international visiting scholars' program. She wanted to improve her skills and gain more knowledge. Additionally, she wanted to learn about different cultures and also, she believed that United States was a developed country where she could learn some new skills and knowledge and contribute to her society. She told us:

> "There are many things. The first is I want to learn more about American education in elementary school, to open up my eyes to maybe the different angle to see how, how American teacher teach their children and yeah. This is the first one. The second one, I need to, not that abundant experience. I need to work outside and to gain more knowledge. To gain more knowledge, more culture and to see different people and to know more culture. Yeah. The second reason and the third one is that in my, in my country, we believe that the US is developed country. They have more experience and they have more skill in maybe in education, maybe in science or yeah, have more, some good things to learn. So, I came here. I get, yeah, different part, different job. I say different job; I talk to different people and to gain more knowledge. And take some, take some culture from my hometown to share with the American people."

Ella also shared her desire for broadening her horizons and learning about different cultures during this program: "I think the 24 years of my life; I didn't go abroad. I didn't find another world, so I want to broaden my horizon and find another country, another culture, another thing. So, this is three."

Overall, all the Chinese visiting scholars wanted to develop their identities from local to global learners, teachers, researchers, and scholars who were fully aware and engaged at the global level. This was part of their effort to achieve more freedom to express themselves and have more options to achieve the lives they desired. Our findings suggest that the participants negotiated an emerging sense of self as a visiting scholar that demonstrates the influence of and commitment to the neo-liberal context in which the exchange program is embedded.

Self-development and change

All the Chinese visiting scholars wanted to develop their academic and professional skills and learn about different cultures and societies. However, their self-development was focused on certain identities. They considered some identities fluid and transient and considered other identities non-negotiable. For example, their identities as a teacher, a researcher, or scholar were subject to change, and they were willing to improve and expand these identities. But their identity as Chinese man or woman were not the focus of this change process. Wei Fei, a PhD student, was willing to improve his language and research skills, but he was not willing to change his other identities such as "a traditional Chinese man", "a communist", "a family man." He believed, "values don't change." All the women in the study did not mention any political or strong traditional sense of identity.

Similarly, Lucy, a faculty member was mainly focused on her professional identity. She used her professional identity being a teacher as a main lens to make sense of her experiences in the USA. She mentioned multiple identities such as a teacher, a student, a learner, a researcher, and she was aware and conscious of how these identities were shaping her experience at this Midwestern Research University. She expressed, "At the same time, I know I am a leader of this group too, double. Maybe sometimes I am third role. I think this is most different between me and five students because they are just students. I am a teacher, so I think my thinking is different from them." However, she did not mention any fundamental change in her values and believes. She liked certain American values and ways of living, and she was quick to switch to a comfortable dressing style and simpler food, but her core values as a Chinese teacher did not undergo tremendous transformation.

Overall, it was an opportunity for self-directed growth for professional and personal lives of Chinese visiting scholars. "Broadening horizons" meant gaining new skills and knowledge but it might not translate in a change of behaviors and values at least in a short term. Chinese visiting scholars had the sense of identity as a Chinese teacher or student as well as what cultural values they represented that were not subject to change.

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For example, most of the participants mentioned the hierarchal differences in teacher-student relationship between China and America, but they did not want to change their behavior to newly learned, more open or free ways of American interaction with teachers, although they really admired this sense of freedom that they saw students enjoyed in America.

Discussion

The growth in the number of Chinese students at American campuses is often associated with globalization and internationalization of higher education systems, reflecting the increasing influence of a knowledge economy (Yan & Berliner, 2011) on the ways we perceive learning and development. Most of the studies on Chinese students in America or Canada take this perspective (Trice, 2001, Knight, 2004, Bevis & Lucas, 2007, Zhu, 2016; Zheng, 2010). However, although market forces and neoliberal economies are encouraging these international mobility trends and perceptions of one's sense of self, this is not the sole lens through which our participants perceived their international experiences. Although economic reasons remained important in shaping the goals and expectations of Chinese visiting scholars for this program, the neoliberal framework does not fully explain how visiting scholars made sense of their experiences in this exchange program. All the participants perceived their participation in this program from a development perspective and considered self-development as an ongoing process to become better professionals and to become more useful and effective citizens of not only Chinese society, but also the world at large. Globalization and neoliberal economic forces served to motivate participation in the program All of them, in some capacity, believed that participating in this program would increase their chances of employability and their chances to shape their careers in their desired directions. Many of the participants mentioned "globalization," "rankings", "institutional pressure for internationalization", an "increasing number of international students at Chinese universities", and "requirements by the Chinese government for academics to gain one-year international experience" as underlying factors driving their participation.

Although their goals and motivations were influenced by institutional and social pressures, they were not merely compliant to these outside socio-economic forces. The Chinese visiting scholars participated in this program as active agents who were constantly negotiating between their goals and other's goals to gain greater control over their lives.

In the literature, the effort to internationalize higher education systems is viewed largely from a human capital perspective (Knight, 2004, Trice, 2001). However, our findings resonate with Sen's (1999) analysis regarding the link between economic wealth and the ability of human beings to live the life they desire for. In his book *Freedom as Development*, Sen suggests that "without ignoring the importance of economic growth, we must look beyond" (p. 14). He underscores the difference between human capital and human capability and their relationship to freedom and social development. Sen argues that both ideas center on humanity, suggesting that "human capital tends to concentrate on human beings in augmenting production possibilities" (p.293) which essentially limit our perspective of viewing human ability and agency. The Chinese visiting scholars

viewed their professional development as an opportunity to engage with the larger world as active agents and wanted to expand their choices to shape the lives they desired for themselves. As Sen (1999) wrote, "Wealth is evidently not the good we are seeking; for it merely is useful for the sake of something else" (p. 15). So, it is important to see international students and Chinese students in particular, as active agents in their international experiences who enter in these programs with past life experiences and future goals based on their social, economic, and cultural conditions in their home countries, especially in the case of short term programs when they have to return to their countries and find jobs and continue their lives back home.

Implications and Future Directions

This study shows that we need a perspective shift, especially in understanding how international students and particularly Chinese students perceive and understand their international learning experiences. In the literature, Chinese international students are presented as passive learners; however, in the adult learning literature, we know that the adult learning process is self-directed. So, bringing adult learning theories into the international education context can help us understand these international learning experiences from holistic perspectives rather than just economic and neoliberal perspectives. This study also illuminates our understanding of how past experiences and future goals influence how international students perceive and make sense of their learning experiences as adult learners. In considering this sense-making process, it is also important to consider the international student's home and host country context. Focusing only on students' perceptions of the host country and program provides a limited understanding of how they are perceiving their sense of self within these learning experiences. In seeking to develop a fuller understanding of their sense-making processes, we need to have a better understanding of their perceptions of the socio-cultural and economic dimensions within their home countries and how these dimensions blend with more humanistic-oriented perceptions of their sense of self.

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VISUALIZING THINKING: DEVELOPING A CRITICAL SELF THROUGH CONNECTION MAPPING

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ABSTRACT: A connection map is a visual note that combines writing and graphics in an organized structure to convey meaning. When supported by reflective process, the meaning extends beyond the physical description to make connections, which serve learners in developing a critical stance towards their work. This paper describes the use of connection maps in a graduate architecture course to help learners understand their beliefs about contemporary global views in architecture, and simultaneously, to understand their fit within the profession as they clarify their research interests. Delineating the process of the coursework through an adult education lens offers the potential to see connection maps as a successful tool for visualizing thinking. This can be very meaningful for professional education like architecture, as it assists in making sense and meaning out of newly learned material, advancing the meaning of previous learning, to affectively transform learning for personal and professional growth. This has applicability across disciplines and across contexts; perhaps this is even more applicable in international or global contexts, where graphics may be able to convey more information than words alone.

Globalized practice for many professionals demands a nuanced sense of self and the profession the self participates in (Moon, 1999/2006). For professional practice requiring professional education, this nuanced sense of self and profession can be investigated during the educational process, especially at post-secondary institutions like colleges and universities whose curricular structures allow for such inquiries (Chickering, 1981). This may occur during graduate coursework, where, due to age and life circumstances of students, there are more adult learners. As Knowles, Holton, and Swanson (2012) point out, adult learners are more open to learning when they can see the relevance of learning to their personal life, professional work, or both. This places emphasis on professional coursework to address professional and personal learner aspects in the structure of teaching, material discussed, and how student work evidences learner knowledge.

This paper presents the use of connection maps in a graduate architecture course to help learners understand their beliefs about contemporary global views in architecture, and simultaneously, to understand their fit within the profession as they clarify their research interests. Delineating the process of the coursework through an adult education lens turns connection maps into a successful tool for visualizing thinking. This is very meaningful for professional education like architecture, as it assists in making sense and meaning out of newly learned material, while advancing the meaning of previous learning, to affectively transform learning for personal and professional growth. Although directly addressing professional education, connection maps may be very helpful for visual learning in various adult education situations and across global contexts: maps offer the potential for convergence, of ideas as well as cultures (Hampden-Turner, 1981). Furthermore, the representation of thinking in visuals may be exceptionally appropriate to communicate ideas of and to learners across contexts where images resonate more effectively than written language.

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Situating the Adult Learner

A way to advance meaning-making serving both professional and personal growth is through the development of critical consciousness, as an important aspect of critical consciousness is coming to know oneself more fully. This is described aptly, but in slightly different ways, by both Parker Palmer (2017) and Paolo Freire (1970/2000, 1998/2001). Both speak to the nature of the person and how ultimately that person contributes to a larger community: self-development encourages community development, and as Freire contends, may ultimately lead to societal change. This is notable for professions like medicine and law, which deal directly with the common good. Architecture, too, is a profession that deals with the common good, evidenced most directly in the legal responsibility of architects to protect the health, safety, and welfare of the public. Captured in this legal responsibility is a moral and ethical responsibility to examine the role of architecture and architect within society (Boyer & Mitgang, 1996).

Over the last several decades, examining the role of architecture has taken the form of sustainable practices: ecological, environmental, and human (American Institute of Architects, 2018; Mallgrave, 2018). Students of today's architectural practice must contend with a changing world in a profession that has been slow to change (American Institute of Architects, 2016, 2019; Association of Collegiate Schools of Architecture, 2019). Yet architecture is a practice changing by necessity to accommodate world-wide population growth, building construction and production contributing to carbon production and landfill waste, and a changing consumer base that historically looks and thinks differently than past professionals (American Institute of Architects, 2016, 2018, 2019; Association of Collegiate Schools of Architecture, 2019; Mallgrave, 2018; Parker, 2018). It is incumbent upon professional education to address these issues (Boyer & Mitgang, 1996). Contemporary Architecture, a course dedicated to addressing current understandings of architectural discourse and practice, is an opportunity to analyze and reinterpret knowledge surrounding the topic. To make the discussion meaningful for both current and future research, professional and personal growth, coursework needs to be processed and presented in a complementary way to the field and to knowledge processing (Kinchin, 2014; Kinchin, Hays, & Adams, 2000). An effective tool for expressing coursework in this manner is through connection maps: visual notes that combine writing and graphics in an organized structure to convey meaning.

Visual Imagery as a Learning Tool

Mapping as a tool for information processing is not new. Authors have written on various kinds of maps that aid in the visual integration of information to promote brainstorming/ideating, creativity, analysis/codifying, and interpretation/positioning. These include mind maps (Buzan & Buzan, 1993/1996), concept maps (Novak, 2010), argument maps (Davies, 2011), concept diagrams, and visual metaphors (Eppler, 2006). Ultimately, these visual tools aim to move learners into deeper ways of knowing and understanding the information they are working with (Kinchin, Hays, & Adams, 2000). Proponents of mapping techniques believe that "if students can represent or manipulate a complex set of relationships in a diagram, they are more likely to understand those relationships, remember them, and be able to analyse [sic] their component parts"

(Davies, 2010, p. 280). Moreover, maps can be easier to follow than written works and they require "more active engagement on the part of the learner," which further contributes to deeper learning (p. 280).

Connection map: A hybrid iteration. A connection map is a technique devised by the lead author as a hybrid mapping form offering learners an ability to explore while still expecting that connections be made among the explorations. Connection maps sit somewhere between mind maps and concept maps: they utilize the graphic association of mind mapping (line type, shape, color, drawings/sketches, radial form, etc.) but they are enhanced for making connections through a sense of hierarchy, which displays levels of analysis and re-interpretation of original associated thinking. Connection maps hold on to the creative outlets and brainstorming activities of mind maps, while assimilating the information into larger or broader concepts for integrated learning, relational analysis techniques associated with concept maps (Davies, 2010).

A connection map differs from a concept map (Hay, 2007; Hay, Kinchin, & Lygo-Baker, 2008; Kinchin, Hays, & Adams, 2000; Novak, 2010) as it does not follow a precise formula for construction, nor does it measure knowledge gain before and after an intervention. Concept maps were created to address the dissonance between rote learning and meaningful learning; concept mapping assists in the conceptual build-out of meaningful learning because it allows for network (complex) knowledge linkages, instead of chain (linear) organizations. In concept mapping, prior learning must be assessed, and the tool of the concept map must be taught so that learners can utilize the mapping framework to integrate new information with previous learning (Hay, Kinchin, & Lygo-Baker, 2008). Connection and concept maps share a foundational belief that they "can be used to make abstract knowledge and understanding visible" (Hay et al., 2008, p. 302). As a combination of mind maps and concept maps, connection maps are more akin to what Eppler (2006) describes as a "complementary visualization." In Eppler's description, however, he presents a facilitated and sequenced use of different visual modes (concept maps, mind maps, concept diagrams, and visual metaphors) to obtain the visualization; connection maps are a type of map themselves that may have combined aspects of the four visual modes he describes.

The connection map as a hybrid of mind and concept maps is based on its construction for the coursework. Graphic display of information is not new to the profession and education of designers (Laseau, 2001). This was considered in the development of the tool, as was the author's previous use of mind maps for research. Because the Contemporary Architecture course addresses existing examples of architectural works, the mapping exercise needed to include graphic elements (sketches and diagrams of buildings); the exercise also required space to record analysis and a way to organize analysis for conveying student understanding of how what they were integrating through the course material had meaning for their own research interests and future professional study. Integrating aspects of concept mapping into mind mapping assisted learners in grounding their creativity and ideations into actionable items for self-development.

Meaningful use of the Tool in Graduate Coursework

For mapping to be truly beneficial, it must be compatible with the curriculum, the instructional objectives for its use conveyed to learners, the degree of freedom of its use justified and made explicit, and its structural grammar must be representative of the discipline (Kinchin, 2014). The map serves a constructivist epistemology (Kinchin, 2014; Kinchin, Hays, & Adams, 2000). This was presented to the students in the way the material was selected and organized. Students were made aware of the epistemological stance of the instructor and how that influenced the design of the course, to include the decision to make the connection maps the mode of production for notetaking, analyzation, interpretation, and class discussion. Because the course moves from exploration to more detailed understanding of the research self, the maps were presented as a transitional element that could be explored (in terms of their organization and representation) differently among students, and even individually throughout the course. This matches the iterative nature of design and the role of the course in the curriculum.

Course as bridge between theory and research. The course Contemporary Architecture is designed to serve as a bridge between the previous course, Contemporary Architecture Theory, and the next course, Architecture Research. In Contemporary Architecture Theory, students are exposed to a variety of architectural theories so that they might find one(s) that resonates with them; in Architecture Research, students are expected to design their thesis or professional project proposal for a work of architecture. Therefore, in Contemporary Architecture, students are asked to integrate their previous coursework with their research interests to develop a focus area for future research. Future research includes both short-term and long-term goals: What do students want to pursue for their thesis? How does this fit with their understanding of architecture as a practice and how they plan to participate as a professional? The connecting nature of the course was facilitated through the way the course was taught and the materials used.

The structure of teaching. As a graduate course with typically ten or fewer students, it is very easy to introduce a discussion-based, collaborative format. The time allotted (3-hour sessions, 2 days a week, for 7 weeks) also allows for collaborative course design. Within a three-hour session, students had ample time to present their individual map, offer feedback on others' maps as they were presented, and at the session conclusion, discuss changes to implement on the next map. Meeting twice a week allowed the students to focus on the development of maps in two different areas: the study of contemporary views on architecture and their individual research interests. The pacing of the seven-week course encouraged students to make quick decisions on ideas, promoting integration of contemporary thoughts with their personal reflections. The immediate feedback provided in the sessions fostered student confidence in making decisions and integrating content. The collective sharing of maps can further "promote and encourage meaningful learning" (Davies, 2010, p. 292; Kinchin, Hays, & Adams, 2000). This was evidenced across the course as students referred to course materials they were investigating that might also prove helpful to their peers. Student learning was most evident in the growth that could be seen from map to map, across weeks, and in the espoused confidence of the students, who at the end of the course, felt they had accomplished what the course had set out to do.

The Material Discussed. The course began by investigating a definition of contemporary architecture referencing sustainability, urbanism, material and structure. Students were tasked with reviewing the definition and themes across the course and their final graphic iteration had to evidence their concluding ideas on contemporary architecture (how it is defined and the meaning that holds for their practice). Each week, students were given a prompt to consider using specific materials; they had to showcase their interpretation of the prompt through a connection map. To foster global, immersive, and contemporary perspectives on architecture, physical and digital materials were used. These included: two assigned texts, recent publications from national architecture journals, one international architecture series journal, blogs, podcasts, online publications, YouTube channels, and TED talks. Students were also allowed to suggest materials.

Students were asked to immerse themselves in the materials; to telescope in and out of the environments to more clearly define the relevance of their investigations to the weekly prompt. In some instances, the students felt the materials had little relevance to the prompt; at other times, they could easily make connections. Even where they could not identify direct relevance between materials and prompt, students were able to demonstrate how they connected to previous understandings, curiosities, or bourgeoning interests. As the weeks passed, the students became more acclimated to negotiating the physical and digital environments, developing acumen for making deeper and stronger connections across the materials, as well as to their individual and shared interests. This can be seen in the discussion of the two examples of student work found below.

<div align="center">Connection Maps – Student Work</div>

The following discussion on two students' works is based on the author's notes and reflections during and after the course. Notes and reflections, in connection with relevant literature, indicate that the following were observed: personal growth, developed reflection and integration into other coursework, personal struggles, adaptations, and shifting of views, and buy-in to the course structure and visual-mapping process.

Figure 1. Initial Connection Map, Rick.

Connection Map Example: Rick. Figure 1 is Rick's first connection map for the course themes. It uses the organizational scheme of a Venn diagram to show connections among the themes and supporting documents. The materials investigated for this prompt were

the two course texts, podcasts, and blogs. On the right is the coding Rick used to show where the support for the themes came from. In explaining the map, Rick had difficulty presenting his line of thinking; he verbally stumbled over what he was saying and was unable to clarify how the information he recorded held meaning across the map and for the prompt. He was one of the first to present. After all students presented their maps, there was a group discussion about the misconceptions of the process and key elements of individual maps that could be extrapolated for use across all maps. The heuristic nature of the process (common to these students from their previous experience) allowed for struggles to be verbalized and for future adaptations to be discussed. In a subsequent session, Rick mentioned that the discussion following the presentation was very helpful in advancing his maps: specifically, clarifying the graphic intent (explorative nature of the process) led him to investigate his own graphic technique, as opposed to leaning on one that did not seem to fit his way of thinking about the material (the Venn diagram).

Figure 2. Second Connection Map, Rick.

Figure 2 is Rick's second connection map exploring alternate themes via the two course texts, podcasts, and TED talks. The columnar organization allowed Rick to more effectively discuss the content of the map: during class discussion he could clearly articulate connections in and among the topics. There was a noticeable change in his confidence level during his presentation. Like the previous map, this map features a coding system for the materials used in the right most column. Highlighter was used to draw attention to the environments explored under each theme.

Figure 3. Initial Research Connection Maps, Rick.

The freedom to structure the maps according to the students' explorations allowed them to develop a way of transforming information into knowledge that matched their visual mode of learning. This is best shown in the way that Rick integrated his first exploration in the connection maps on his research interests (Figure 3) with the subsequent connection maps for the course themes (Figure 4). The beginning maps Rick developed for his research interests are similar to mind maps—they have a radial organization and evidence a sense of brainstorming or free association stemming from the central topic. There is, however, another layer; Rick has added analysis using double lines, color, wavy lines, secondary connecting lines, and connecting words on the secondary lines (map on left). In the next iteration, the map on the right indicates hierarchy through bolded major topics and secondary topics connecting across the map, sometimes supported by supplementary annotations. This second map indicates a reorganization of the first, with additions from further analysis and reflection. This analytical turn on the mind map appeared to be a good fit for Rick, as he later sought to incorporate it in his other connection maps (Figure 4).

Figure 4. Integrated Connection Map, Rick.

In Figure 4, one can see the clear integration of the map structures of Figures 2 and 3. The first column on the left articulates the color-coded themes, which are supported by the observations from the two course texts, podcasts, YouTube channels, and previous map explorations. The first column also includes small diagrams attempting to connect the theme explorations of the previous weeks. The circular diagram on the right is a simplified graphic summary of the content.

Connection Map Example: Henry. Henry's maps (Figure 5) also indicate an attempt to graphically organize the material for meaning making. The top left map shows a quadrant organization with tendrils, sourced from the course materials, connecting to a centralized core. Content connections are made across the center circle with arrows and annotations. Color coding adds to the analysis indicating connections across the source material. The map features an in-class recording of another student's comment, supporting the notion that collaborative sharing offers the opportunity for students to advance their individual work, as well as others.

The next map (top right) shows a continuation of the quadrant and core organization, but the themes have shifted, an additional code has been added, and there are more distinct sub-topics with connecting lines in the core. The next map (bottom left), still using the quadrant layout, features more visual examples. The last map (bottom right) integrates the three maps above.

Figure 5. Initial Connection Maps, Henry.

The maps above are the connection maps on the themed course content; the maps below (Figure 6) are connection maps for Henry's research interests. L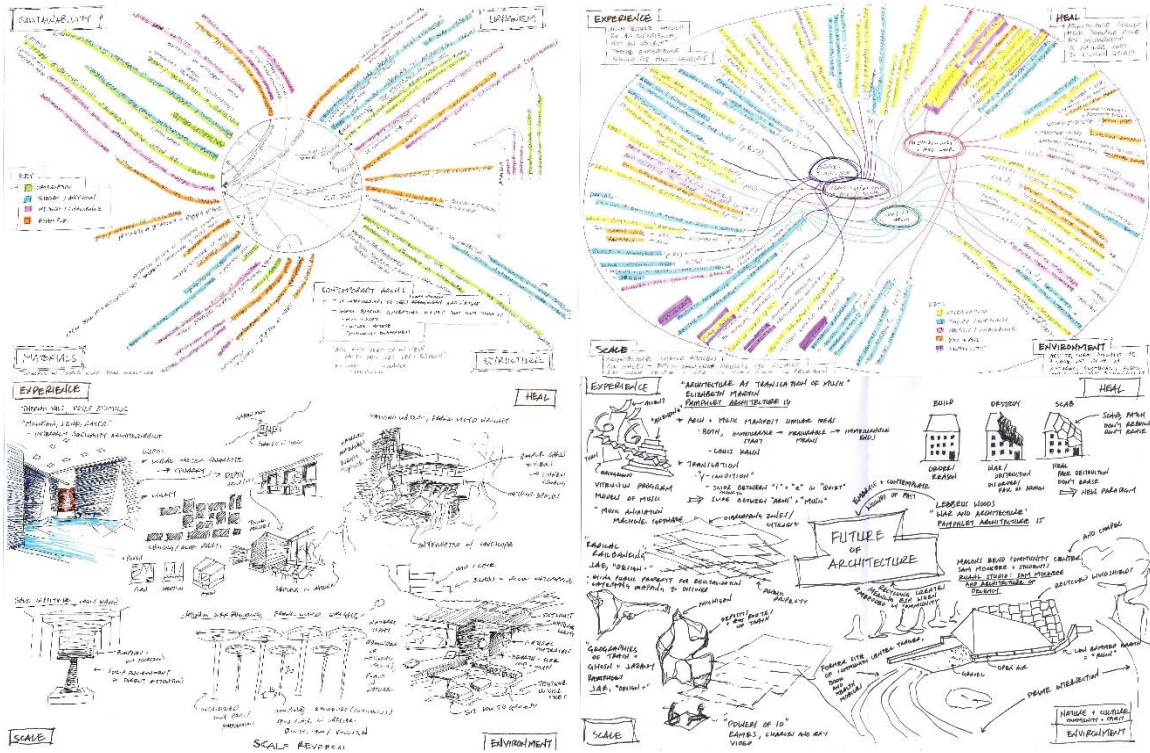ike Rick's, Henry's research maps are remnants of mind maps. This is most likely due to how they were introduced; as an example of connection maps for research, the students were shown the author's iteration of mind maps. As with Rick's, however, one can see how the maps shifted over time to better fit Henry's visual explorations. In his class presentations, Henry clearly articulated how the maps served to clarify his thinking. He also articulated how the material he was researching was being implemented in his other courses. He felt the explorations in Contemporary Architecture gave him a foundation to explore deeper and more meaningful conversations with his faculty in his studio course where he was working on the design of a new art museum. His understanding of self—that he wanted to pursue architecture that made people more aware of their place and time—directly influenced how he approached the conceptual development of the museum. His final presentation for the museum, which occurred two months after the Contemporary Architecture course concluded, was successful because he articulated how the museum design participated in the larger ideas of architecture explored in his connection maps.
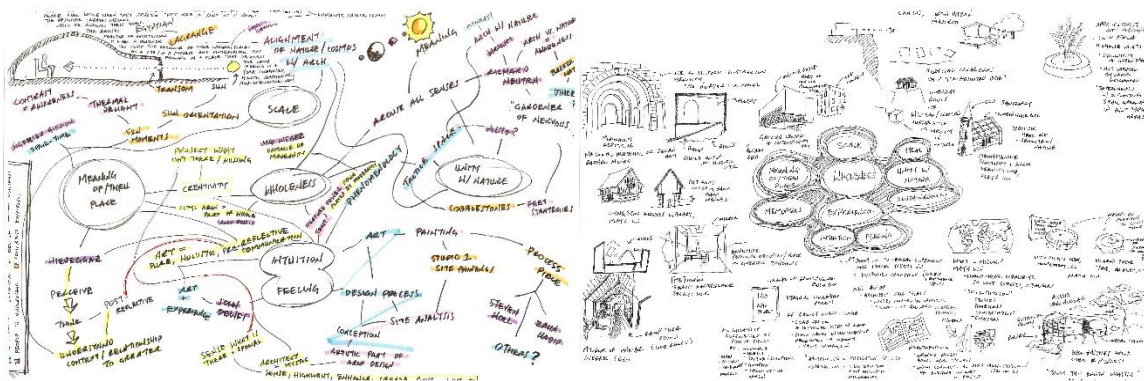
Figure 6. Research Connection Maps, Henry.

These two students had buy-in to the visual process: they produced maps in excess of those required, further exploring their thinking. Based on in-class discussions, the maps were beneficial to the other students as well. Key to the process was the openness of the students to explore material, the freedom to figure out how best to represent the material, and the intersection of the material with the personal research interests of the students. In their appraisal of concept maps, Hay, Kinchin, and Lygo- Baker (2008) found that "concept mapping enables the engagement of teachers and learners in the processes of discovery" and "is a lens through which the quality of learning can be determined" (p. 309). In promoting the use of mapping exercises for meaningful learning by embedding them as coursework, teachers are simultaneously "collecting valuable data about the teaching that is appropriate to their subjects and disciplines" (p. 310). This was true of the connection maps within the Contemporary Architecture course, as the shared visual map connected students and teacher and allowed for all participating to better grasp the material being discussed and to better understand themselves in the processes of their own thinking.

Facilitating discussion through critical reflection. A portion of class discussion, especially in the beginning sessions, was dedicated to explaining critically reflective processes for the gaining of personal development. Reflection is a necessary part of critical consciousness (Freire, 1998), as well as transformative learning and personal authenticity (Chickering, 2006; Cranton, 2001; Mezirow, 1996; Palmer, 2017). Students were led through the steps of reflection as defined by Moon (1999/2000): they were prompted to become aware of the intent and content of the learning exercise, the new knowledge that was being provided through the investigations into the learning materials, how that new knowledge might shift or change their previous knowledge, the ways in which they might change their views of knowledge in order to negotiate the new learning with their previous understandings, and finally, what their new knowledge ultimately meant to how they would pursue architectural theories and works in their thesis and in the profession. Epistemological stance and authority of authorship were also topics that were presented early in the class, and like the reflective process, were discussed throughout the course as they were new topics to these students. Presenting this information in concert with the visual aid of the connection maps helped instructor and students facilitate meaningful discussions (Kinchin, Hays, & Adams, 2000). The maps were physical objects of recorded thinking that the individual student, his or her peers, and the

instructor could point to as objects for meta-cognition and reflection. This communal sharing of the maps is a key aspect of developing a critical stance (Deshler,1990).

Implications

Architecture students are taught early on that they must articulate their ideas through drawing (Laseau, 2001). Even having been exposed to this way of thinking for at least five years, students in the Contemporary Architecture course had difficulty figuring out how to communicate their thinking about large architectural ideas. The more they worked through the connection maps, the more confident they became in how they were thinking about the ideas. It was less about having found the correct way of constructing a connection map and more about learning fit between the visual thinking of the map and the meaning it held for what they were exploring or discovering (about the discipline and themselves).

Laseau (2001) points to cave drawings and other ancient pictorial languages to posit that visual communication has a long history. Because visuals become a record of thoughts, they can be acted on not only by their author, but also by others. This makes visual thinking conversational and communal (Hampden-Turner, 1981; Laseau, 2001). This aligns with the literature on mind maps and concept maps (Kinchin, Hays, & Adams, 2000). Together, the literature and this paper support the use of visual thinking as a way for learners to transform information into knowledge meaningful for both professional and personal growth. Though the connection maps are presented as they were used for architectural thinking, they hold meaning for visual thinking outside the discipline. Specifically, the authors are advocating for a different version of mapping, something somewhere between a mind map as it is defined by Buzan (1993/1996) and a concept map as it is defined by Novak (2010). A connection map offers the exploration of a mind map with the analysis and reinterpretation (organization and hierarchy) typically associated with a concept map. Connection maps help to breakdown complex ideas while allowing a holistic or more comprehensive picture to remain. While the examples provided here may be artistically more advanced than what some learners feel is within their power, they offer a visual clue about how thinking can be individually developed to fit the learner. This has applicability across disciplines and across contexts; perhaps this is even more applicable within international or global contexts, where graphics may be able to convey more information than words alone.

Conclusion

In their 1996 special report on architectural education Ernest Boyer and Lee Mitgang called for architecture programs to prepare graduates for globalized practice. To facilitate this, the series of connection maps for this course were generated from national and international conversations in and around the discipline. As was evidenced in class discussions, this type of exposure prompted learners to compare their beliefs with those of contemporary worldviews. The international context can be seen in Henry's research maps (Figure 6), as he attempted to synthesize his views supported by relevant examples across the globe. The visual representation of the comparisons helped the students identify and address dissonances in beliefs. This can be seen in the two examples provided above: both Rick and Henry struggled to find their place within the larger

context of architecture. In seeking to discover a definition and major themes for contemporary architecture, the students were asked to consider the meaning their explorations held for their personal relevance. The iterative work acted as a reflective process as students took notice of the learning and sought to integrate the new knowledge with their previous learning about the profession and themselves. Having two series of connection maps, one for visually accessing the materials regarding contemporary architecture, and the other about individual research interests, allowed students to comparatively advance their thinking in both arenas, as well as integrating across the two.

Visualizing thinking allows learners to understand the impact of the coursework (as well as previous coursework) to their future undertakings, whether practicing internationally or nationally. As Malcolm Knowles points out, adult learners are more open to learning when they can see the relevance of it to their life/work. For graduate learners, typically qualifying as adult learners, noting the relevance of this type of personal and professional (introspective) investigation is extremely meaningful. It also proves valuable to the instructor of the course, as she can more accurately "see" the way her students are thinking about, engaging with, processing, and interpreting the information of the course. Making the internal knowledge external not only helps with assessment of learner knowledge, it vastly improves teaching.

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ENGLISH LANGUAGE PROGRAMS ENROLLMENT IN UNCERTAIN GLOBAL TIMES

Valeriana Colón, Ph.D.[1]

ABSTRACT: International student enrollment in U.S. postsecondary English language programs comprises approximately 1% of higher education enrollment yet contributes billions of dollars to the U.S. economy. The current political climate makes the growth of these programs uncertain. The purpose of the study was to apply existing theories and data analysis to understand postsecondary English language program participation in the current context and create a foundation for future studies. The researcher investigated the relationship between U.S. English language program participation with U.S. higher education enrollment and participation by country of origin. Data from 2004-2018 were collected from the Student and Exchange Visitor Information System and the Institute of International Education's Open Doors Report and analyzed using quantitative methods. The results of this exploration were used in a theoretical discussion relating the findings to industry reports and additional literature.

Keywords: international student mobility, ESL, English language programs, enrollment, globalization, politics

Supporting the international student community expands the U.S. knowledge base, promotes U.S. foreign policy, and contributes to the U.S. economy (NAFSA, 2006). Higher education has been one of the fifth largest service exports for the U.S., with global demand outreaching the supply (Bhandari & Blumenthal, 2011; Chow & Bhandari, 2009). In 2016/17, the number of international students in U.S. institutions of higher education reached a record high (Institute of International Education, 2017). Among the 1,078,822 international students, 86,786 were enrolled in intensive English programs (IEP) (Institute of International Education, 2017). Postsecondary English language programs (ELPs) help speakers of other languages develop the language and cultural skills needed to succeed in college-level coursework (Hodara, 2015). The number of international students in ELPs is "enormous and still growing" (Pennington & Hoekje, 2010, p. 8). However, the current political climate has made the growth of these programs uncertain. This exploratory study describes the topography of international student participation in U.S. postsecondary ELPs as compared to U.S. higher education enrollment and participation by country of origin.

Literature Review

Guruz (2011) contended the transition from an industrial to a knowledge economy with globalization and international student mobility has transformed the higher education landscape while mutually reinforcing one another. In the early twentieth century, institutions of higher education became a means to channel public funds to organize research and development activities toward national goals (Guruz, 2011). Technological advancement, financed by credits and sustained through public-private partnership and innovations, was identified as a main driver in capitalist growth as early as 1934 (Mokyr, 1990). Global supply chains and international capital markets depend on the ability of

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people to communicate in a common language have a shared base of skills and cross-cultural competencies (Gruz, 2011). Gruz stated that this has contributed to the internationalization of higher education and has motivated students to study abroad to compete in the global labor market and network with others in their target country to meet future business partners.

In the 1990s, a notable means of conceptualizing international student mobility emerged in McMahon's (1992) Push-Pull model. The author provided an overview of mobility patterns after World War II focusing on the 1960s and 1970s, when there was an increase of international students from developing countries in five popular developed countries. The study used a multiple regression analysis to examine the flow of international students from eighteen developing countries. The results identified economic, educational, and political factors in both the student's country of origin and the destination country influenced mobility patterns.

Mazzarol and Soutar (2002) used the push-pull framework to examine international student selection of country of destination and host institution. The authors argued that social and economic factors in the country of origin push students to other countries for higher education. The decision to learn in a particular country, at a given school, relates to pull factors. Using native language questionnaires, Mazzarol and Soutar surveyed a convenience sample of 2,485 students from Taiwan, India, China, and Indonesia to understand the influencing factors behind mobility. The results identified eight key factors believed to drive mobility. The push factors related to the perceived quality and access to education in the country of origin and a desire to understand "the west" or immigrate permanently. The pull factors related to the reputation or familiarity of destination country, the opinions of family members, any social ties to the destination country and cost.

Cantwell and Taylor (2013) took the push-pull model one step further in an attempt to use local, national, and institutional characteristics to predict the number of international postdocs employed at select universities. The authors argued that the push-pull framework for international student mobility does not account for the total mobility and urged the consideration of the host country's demand for international postdocs. Cantwell and Taylor operationalized their model through an assessment of existing literature and a panel regression analysis of National Science Foundation data from 1989-2009 on 150 U.S. research universities. The results indicated the number of postdocs has increased considerably since the 1980s, postdocs were not evenly distributed among all academic fields, and the average private university employed more postdocs and spent more federal research and development funds than public universities. Although Cantwell and Taylor could not identify a predictor variable using institutional characteristics, they identified a 1% increase in federal funding related to a 0.5% increase in the number of postdocs. This study stands as a testament to the complexity of international student mobility and how trying to make predictions regarding this population is troublesome.

Heller (1989) discussed the implications of international student mobility on the exchange of knowledge. The author argued that few American students study abroad in countries where there is a need for greater cultural understanding, whereas many international students from a variety of countries come to the U.S. to study. According to Heller, this imbalance exchange of knowledge may cause people to worry about the competitiveness of the U.S. in a global marketplace. He promoted the benefits of international student mobility by stating, although not as many American students study abroad, American students learn language and cultural skills from the international students in the U.S. Additionally, when enrollment in U.S. higher education declined, international student enrollment enabled institutions to offer courses that would have otherwise been cancelled. Heller concluded by emphasizing the importance of international exchange in liberal education and in developing international and cultural awareness in American students.

Anchimbe (2005) explored the influence of U.S. culture and language on global English language acquisition. The author identified the colonial expansion of the United Kingdom (UK) and the position of U.S. in world politics as notable factors in raising the profile of the English language. He contended World War II positioned the U.S. as a political, economic, and technological superpower, bringing a sense of prestige to the U.S. lifestyle and transferring the role of promoting English language dominance from the U.K. to the U.S. To capture the influences driving the globalization of the English language, Anchimbe developed a model expanding on Kachru's depiction of the Concentric Circles of English. The authors argued, U.S. pop-culture, trade, technology, and tourism, as represented in the media, promotes a perception of prestige, progress, and opportunity. As other countries adopt U.S. culture, they tend to subordinate their own heterogeneous identities, leading to a progressively American/English language-centric world and culture.

Phillipson (1992) believed that global English language acquisition is the linguistic imperialism of one group's native language dominating another's to the extent where people believe they must speak the foreign language to access education, participate in governance, or belong with the social elite. Labaree (1997) argued that government driven and corporate supported academic standards create a credential market that ultimately perpetuates income inequalities. International students seeking an ELP certificate to gain upward mobility can be argued as an example of private interests driving education.

In contrast to a reductive view of global English language acquisition, one can interpret the phenomenon through cosmopolitanism. Cosmopolitanism reasons that people have an obligation to have conversations across boundaries to build mutual respect and understanding (Appiah, 1997). Cosmopolitans would then be free from local and national bias by becoming citizens of the world (Appiah, 1997). The international student constructs his/her identity through previous conceptions of the world, current experiences, and future expectations (Jackson, 2011). The degree to which one's perceptions become more cosmopolitan relates to how the identities intertwine and the amount of critical reflection (Jackson, 2011). Gilroy (2005) postulated that estrangement

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from one's own culture may move one towards cosmopolitanism and to find beauty in the diversity within sameness. Pollman (2009) argued that a cosmopolitan identity may help one develop the intercultural capital and sense of belonging that is missing in the student's current environment.

Concept Map

This study consulted literature on international student mobility, global English language acquisition, and student enrollment preferences to situate the exploration of international student enrollment in postsecondary ELPs in research from related fields. To create a means to visualize the numerous factors or variables the researcher incorporated Appadurai's (1996) scapes, McMahon's (1992) push-pull model, and Kachru's (1986) concentric circles of English with Litten's (1982) model of the college selection process (see Figure 1). The factors listed in the ELP Participation Concept Map are numerous and complex with multiple sub-constructs, precluding the predictability. Future studies may be able to better speculate the appropriate factors to investigate in understanding ELP participation and create a complementary model.
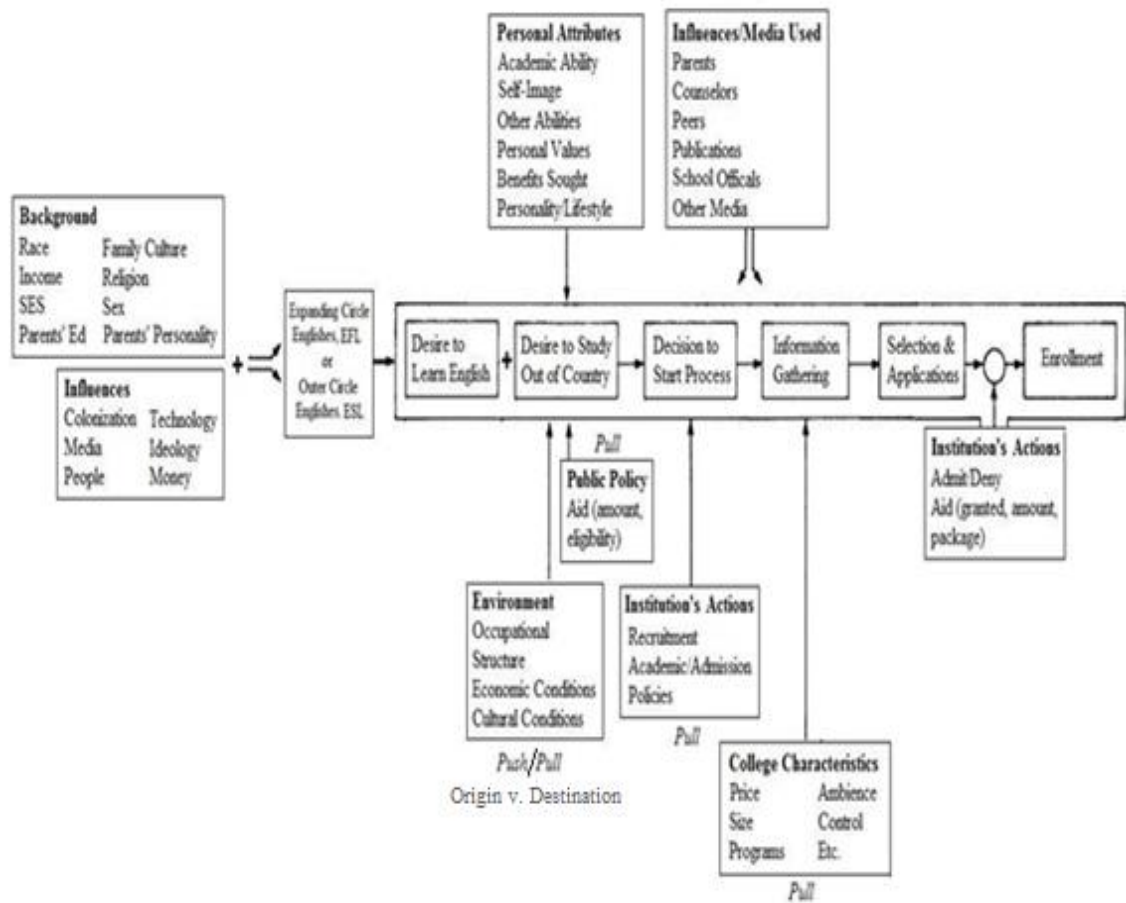

Figure 1. ELP Participation Concept Map

Methods

This study employed a non-experimental, exploratory design with quantitative research methods using archival data from Student and Exchange Visitor Information System (SEVIS) and the Institute of International Education's Open Doors Report to investigate international student participation in U.S. postsecondary ELPs. Based on relevant literature, a concept map was developed to depict the various elements or possible influencers surrounding international student participation in U.S. postsecondary ELPs. The data sources were used to investigate select elements in the concept map. The investigation began with a comparison of international student enrollment in U.S. postsecondary ELPs and U.S. higher education enrollment. Next, the researcher examined international student enrollment in and completion of U.S. ELPs by country of origin. The results of this exploration were used in a theoretical discussion relating the findings to industry reports and additional literature.

Research Questions

1. What is the relationship between international student enrollment in U.S. postsecondary ELPs and U.S. higher education enrollment?
2. What is the relationship between international student enrollment in U.S. postsecondary ELPs by country of origin?
3. What is the difference in the completion rate of international students in U.S. postsecondary ELPs by country of origin?

Results

Enrollment in U.S. postsecondary ELPs and U.S. higher education enrollment

From 2004-2014, international student enrollment in U.S. postsecondary ELPs has increased from approximately 20% to 30% of international student enrollment in U.S. higher education programs. International student enrollment in U.S. postsecondary ELPs has remained around 1% of overall U.S. higher education enrollment. The percent of change in ELP enrollment growth has fluctuated between -0.05% and 14.93%. International student enrollment in other U.S. higher education programs declined from 2004- 2007, but then demonstrated substantial growth in 2009 and 2013. The growth in all other student enrollment in U.S. higher education has varied from -0.46% to 7.07%.

Results of a Pearson Correlation indicate a strong positive relationship between international student enrollment in U.S. postsecondary ELPs, international student enrollment in other U.S. higher education programs, and all other student enrollment in U.S. higher education from 2004 to 2014. Preliminary analyses showed there were (a) no outliers, as assessed by boxplot; (b) enrollment was normally distributed, as assessed by Shapiro-Wilk's test ($p > .05$); and (c) there was homogeneity of variances, as assessed by Levene's test for equality of variances. Means and standard deviations are presented in Table 1.

Table 1

Descriptive Statistics

	Mean	Std. Deviation	N
ELP	201752.82	48947.261	11
OtherInter	476620.82	69615.070	11
HigherEd	18683833.73	1637862.383	11

The results indicate a positive covariance signifying a relationship. A Pearson Correlation of .734 indicates a large effect with a R square of .539 for international student enrollment in U.S. postsecondary ELPs and international student enrollment in other U.S. higher education programs. A correlation of .934 indicates a very large effect with a R square of .872 for international student enrollment in U.S. postsecondary ELPs and all other student enrollment in U.S. higher education (see Tables 2 and 3).

Table 2

Correlations

		HigherEd	OtherInter
ELP	Pearson Correlation	.934**	.734*
	Sig. (2-tailed)	.000	.010
	Sum of Squares and Cross-products	748497554100.000	25013865850.000
	Covariance	74849755410.000	2501386585.000
	N	11	11
HigherEd	Pearson Correlation		.829**
	Sig. (2-tailed)		.002
	Sum of Squares and Cross-products		945074150400.000
	Covariance		94507415040.000
	N		11
	Student Type		Enrollment
Student Type	Pearson Correlation	1	.868**
	Sig. (2-tailed)		.000
	N	33	33

*. Correlation is significant at the 0.05 level, **. 0.01 level (2-tailed).

Table 3

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.934a	.872	.857	18480.480
2	.734a	.539	.488	35035.673

Relationship between ELP enrollment by country of origin
A Pearson Correlation was used to analyze the relationship between international student enrollment in U.S. postsecondary ELPs and country of origin. Results indicate no statistically significant correlation, rpb(40) = .046, p = .285 (see Tables 4 and 5).

Table 4

Descriptive Statistics

	Mean	Std. Deviation	N
Country	25.50	14.444	550
Enrollment	698.24	2728.702	550

Table 5

Correlations

		Country	Enrollment
Country	Pearson Correlation	1	.046
	Sig. (2-tailed)		.285
	N	550	550

Relationship between ELP completion rate by country of origin

A one-way Welch ANOVA was conducted to determine if the international student completion rate of U.S. postsecondary ELPs was different by country of origin (see Table 6). There were no outliers and the data were normally distributed for each group, as assessed by boxplot and Shapiro-Wilk test (p < .05), respectively. Homogeneity of variances was violated, as assessed by Levene's Test of Homogeneity of Variance (p = .0005). Results indicate international student completion rate of U.S. postsecondary ELPs is different by country of origin. Welch's F(49/50) = 100.857, p < .0005. Games-Howell post hoc analysis revealed that the change in mean was statistically significant (p = .0005).

Table 6

ANOVA

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	324486.429	49	6622.172	100.857	.000
Within Groups	32829.455	500	65.659		
Total	357315.884	549			

A linear regression was used to understand the effect of country of origin on the completion rate of U.S. postsecondary ELPs. To assess linearity a scatterplot of completion rate against country of origin with superimposed regression line was plotted. Visual inspection of these two plots indicated a linear relationship between the variables. There was homoscedasticity and normality of the residuals.

Results indicate a statistically significant relationship between country of origin and completion rate, $F(1/548) = 5.526$, $p < .019$, accounting for 1% of the variance in completion rate can be explained by country of origin with adjusted R squared = 0.8%, a small size effect (see Tables 7 and 8).

Table 7

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.100a	.010	.008	25.407	.283

a. Predictors: (Constant), Country b. Dependent Variable: Completion

Table 8

ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	3567.088	1	3567.088	5.526	.019b
	Residual	353748.795	548	645.527		
	Total	357315.884	549			

Discussion

Enrollment in U.S. postsecondary ELPs and U.S. higher education enrollment

The statistically significant relationship between ELP enrollment and higher education enrollment could inform enrollment projections, the allocation of resources, and creation of strategic plans. Considering international student enrollment in U.S. postsecondary ELPs is approximately 30% of international student enrollment in U.S. higher education and 1% of overall enrollment in U.S. higher education, researchers and practitioners could calculate probable student enrollment in U.S. postsecondary ELPs using a forecast of U.S. higher education enrollment. NAFSA (2016) estimated the economic impact of international students in U.S. postsecondary higher education during the 2016-2017 school year to have been $39.4 billion. With international student enrollment in U.S. postsecondary ELPs accounting for approximately 30% of international student enrollment in U.S. higher education, the economic impact of U.S. postsecondary ELPs could be 11.8 billion. The assumption being that the data used to calculate economic impact are similar in the sub-group of international students in U.S. postsecondary ELPs. International student enrollment in U.S. postsecondary ELPs comprises approximately 1% of higher education enrollment yet contributes billions of dollars to the U.S. economy.

From a fiscal perspective, the international student population may need support in the current climate. While overall international student participation in U.S. postsecondary higher education continues to grow, the U.S. global market share was down from 28% in 2000 to 22% in 2014 (Institute of International Education, 2017). U.S. enrollment seemed to decline in select countries as immigration policies made student visa more

challenging to obtain after the terrorist attacks of September 11, 2001 and Donald Trump's travel ban in 2017, expanding opportunities in other English-speaking countries like Canada and Australia. U.S. practitioners report that new student recruitment has become more difficult (Witter, 2018). Countries, like Brazil and Saudi Arabia, have cancelled study abroad scholarships (Witter, 2018). To retain students, countries have refined their programs, promoted incentives, and developed international (Witter, 2018). U.S. practitioners will need to maximize opportunities provided by rising disposable income, global expansion, immigration, and technology of the growing global market to remain competitive.

Relationship between ELP enrollment by country of origin

Although results indicate no statistically significant relationship between international student enrollment in U.S. postsecondary ELPs and country of origin, there were notable enrollment trends. From 2004-2008, the three leading countries of origin (South Korea, Japan, and Taiwan) remained stable. However, in 2014 enrollment from Saudi Arabia and China demonstrated notable change (see figure 2). In 2017, enrollment was down for all top countries of origin except Brazil with 5,650 (11.1% change from the previous year).
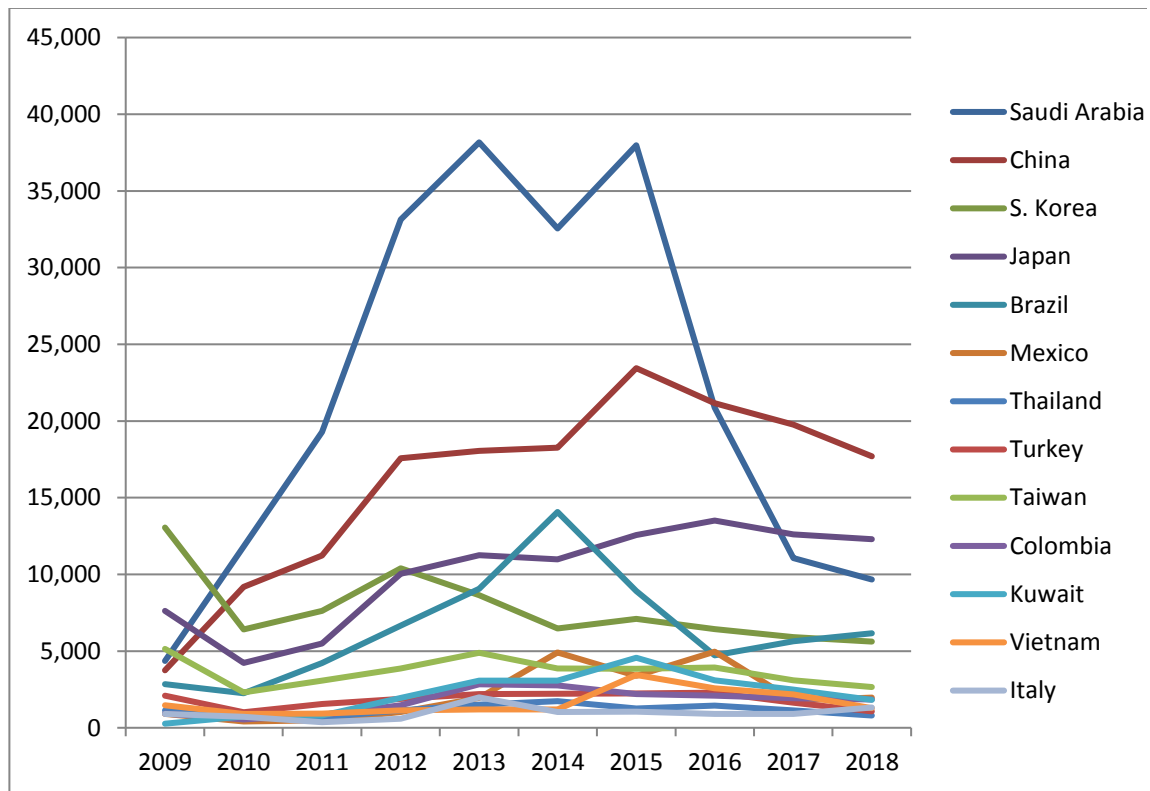

Figure 2. Top Country of Origin Enrollment

Understanding enrollment trends for countries of origin that account for the highest percentage of international student enrollment in U.S. postsecondary ELPs may help practitioners adjust recruitment and admission strategies. With enrollment from the top

countries of origins being down, practitioners may need to work harder to maintain enrollment or expect decreased participation from some populations. Practitioners may want to set aside resources for emerging market development. In response to increased foreign competition, practitioners may want to update marketing materials to highlight the benefits of studying in the U.S.

Relationship between ELP completion rate by country of origin

With a statistically significant difference in international student completion rates of U.S. postsecondary ELPs by country of origin, practitioners may want to investigate the effectiveness of programs. Although the average completion rate for international students in U.S. postsecondary ELPs was consistent with the general U.S. higher education graduation rate at 40%, rates by countries of origin varied greatly from 10% to 90% and fluctuated year over year. Given that international students from Saudi Arabia were the largest population in the U.S. postsecondary ELP in 2014, but had an average completion rate of less than 20%, practitioners may want to target the population for additional support. Practitioners may want to define the needs of students from countries of origin with low completion rates and create strategies and curricula to support those needs. Some practitioners may even consider preferential admissions practices for certain countries of origin to account the disproportionate completion rates. However, practitioners should use caution when acting on these types of observations given country of origin only marginally accounts for completion rates.

Conclusions

There are several findings from this study that contribute to the current literature on international students and U.S. postsecondary ELPs. The results of a Pearson Correlation indicate no statistically significant relationship between international student enrollment in U.S. postsecondary ELPs with country of origin; while the results of a one-way Welch ANOVA indicate a statistically significant difference between the international student completion rates. The results of a linear regression indicate only 1% of the variance in completion rates can be explained by country of origin. Research has yet to identify a factor(s) that can predict international student enrollment in language programs.

The results have implications on theories surrounding international student mobility. McMahon's (1992) identifies economic, educational, and political factors in both the student's country of origin and the destination country influenced mobility patterns. Mazzarol and Soutar (2002) argued that social and economic factors in the country of origin push students to other countries for higher education. Without a statistically significant relationship between international student enrollment in U.S. postsecondary ELPs and country of origin, future research may want to focus on a sub-construct of country of origin to identify a relationship. Results from a study by Lueg and Lueg (2015) indicated students with higher socioeconomic status were more likely to select English as the language of instruction. The socioeconomic status of students or the economics of the country of origin may be a notable sub-construct for investigation. China is a leading country of origin for international student enrollment in U.S.

postsecondary ELP and international student enrollment in other U.S. high education programs. However, India is a leading country of origin for international student enrollment in other U.S. high education programs, but not a leading country of origin for international student enrollment in U.S. postsecondary. The differences in leading countries of origin between the groups may support Kachru's (1986) depiction of the Concentric Circles of English and the interplay of history on global language acquisition.

These results also generate additional questions. The most notable question is regarding the nature and strength of the relationship between the groups given that each group is experiencing enrollment growth at different rates. Does the U.S. government's control over the issuance of F-1 visas contribute to this relationship? What factors or variables could have contributed to the decrease in international student enrollment in U.S. postsecondary ELPs in 2009 and 2013? Do economic and political factors relate to the change in enrollment (e.g. the 2008 financial crisis or 2010 Arab Spring)? The populations of students from Saudi Arabia and China experienced notable fluctuations in enrollment- which countries of origin are likely to experience growth? What accounts for the difference in completion rates by country of origin given there is no statistically significance relationship with enrollment? Since country of origin accounts for 1% of the variance in completion rates- what other factors influence international student completion of U.S. postsecondary ELPs? Could factors in the sub-construct of county of origin (e.g. language, economics) be a stronger indicator for ELP completion rate? What are some strategies to improve completion rates for international students in U.S. postsecondary ELPs and are these strategies effective across populations?

Limitations

There are notable limitations to the current study. The SEVIS and IIE data employed in the study did not include longitudinal data by student. Because of this, enrollment and completion rates were calculated by group (e.g. gender, country of origin) and year- not cohorts of students progressing through ELPs. Conclusions made regarding ELP completion rates are reflective of general group trends and not sensitive to the individual student experience. ELP completion was examined using a percentage rate which is not a true score being capped at 100 and not representing negative numbers. Statistical analysis was used to compensate for the unequal variance and standard deviation. While the SEVIS data are based on mandatory reporting, the IIE data are dependent on voluntary respondents to a survey. Voluntary respondents limit the data source's ability to represent the population. IIE reports enrollment data from the National Center for Education Statistics and although IIE works to maintain consistent reporting strategies and collection methods, there may be discrepancies between sources. SEVIS and IIE data have experienced category classification changes over the years due to advancements in methodology and political changes in country borders and names. This alters and at times groups the data increasing error. Lastly without an intervention, manipulation of an independent variable, or control of extraneous variables, the internal validity of the study is low and precludes any assertion of causation

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DESIRABLE ENVIRONMENTAL SUSTAINABILITY EDUCATION PROGRAMMES FOR OIL AND GAS INDUSTRIAL WORKERS IN RIVERS STATE: A FOLLOW UP TO AN EVALUATIVE STUDY IN NIGERIA

Caroline Lewechi Eheazu, Ph.D.[1]

ABSTRACT: In 2016, the author of this paper published the result of her study titled, "Evaluation of Environmental Sustainability Education Provisions for Effective Management of Wastes in Oil and Gas based Industries in Rivers State of Nigeria". Twenty-five (25) of the existing oil and gas industries in Rivers State were selected for the study. Required data were obtained from the twenty-five (25) superintending Environmental Officers and seven hundred and seventy-six (776) base (in-plant) workers through a questionnaire. Following results from statistical analysis of the research questions and hypotheses that guided the study, it was established that the oil and gas industries involved in the study had inadequate provisions (with special reference to programmes and delivery methods/techniques) for the environmental sustainability education of their workers. The purpose of this follow up paper is to articulate and discuss requisite career and lifelong Environmental Sustainability Education Programmes for the oil and gas industrial workers in Rivers State. This articulation and discussion are based on the findings and recommendations of the Evaluative Study. They are also informed by the dictates of Nigeria's National Policy on the Environment and Federal Government's Guidelines and Standards for Environmental Pollution Control in Nigeria.

Keywords: environmental sustainability education, Nigeria, oil and gas industrial workers, Rivers State.

This paper is a follow up to a research study by the author titled "Evaluation of Environmental Sustainability Education Provisions for Effective Management of Wastes in Oil and Gas based Industries in Rivers State of Nigeria" the result of which was published in 2016 (Eheazu, 2016). The study was predicated on the fundamental goal of Nigeria's National Policy on the Environment (NPE) which is to ensure sustainable development of the Federal Republic of Nigeria (FRN) based on proper management of the environment in order to meet the needs of present and future generations (FRN, 1999). There was evidence of observed prevalence of poor waste management and disposal processes in industrial establishments in Nigeria. Consequently, the NPE prescribed for the industries, some strategies for achievement of the nation's sustainable development goal. These strategies include the following:

> i) Use of "state-of-the-art equipment and environmentally sound techniques" in their process operations to enhance in-plant safety and healthy out-plant environments;
> ii) Production of "Comprehensive Industrial Master Plan" that will show novel and more effective methods of phased pollution abatement and waste management in compliance with set environmental standards (FRN, 1999, pp. 17-18).

The NPE also stresses the need for further/continuing education of industrial staff to periodically acquire the necessary education (new information/awareness, skills,

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knowledge and techniques) that would ensure proper waste management without great risk to the industrial worker.

Given the above dictates of the NPE, and using Rivers State (with its numerous oil and gas industries) as area of study, the objectives of the evaluative study referred to above were to:

   i) Ascertain the nature and variety of environmental sustainability education programmes and approaches (seminars, workshops, regular courses and so on) that the industrial companies had arranged to enable their staff to carry out effective waste management and disposal within their operation areas.
   ii) Establish the adequacy of available strategies for staff acquisition of requisite knowledge and skills.
   iii) Assess the adequacy of the delivery methods/techniques adopted for the training of staff to effectively manage and safely dispose of all types of wastes generated by the industries.

Related Literature Information

This section is meant to highlight/explain some fundamental published information/terminologies used in this paper. The information includes:

i. *Environmental Sustainability Education (ESE): The Concept and its History*

The ESE concept is used in this paper, as was the case in the precursor Evaluative Study, to refer to " the building of a holistic environmental stewardship through skills development, capacity enhancement and inculcation of relevant knowledge and attitudes among oil and gas workers for their ethical handling of wastes in a manner to promote the health of the workers themselves and that of the host communities, as well as protect the environments of the industries and the adjoining communities against pollutants that may jeopardize future availability and use of biodiversity and developmental resources currently obtainable in the environments" (Eheazu, 2016, p. 245).

The idea of environmental sustainability education could be said to have originated in the 19th century when the industrial revolution caused unprecedented alienation of man from nature. The devastating effect of the first and second world wars on national economies further exacerbated the urge of many countries to vigorously pursue development with socio-economic considerations being the driving force. The reconstruction of the battered economies of Europe and America as a result of the world wars, witnessed a heavy reliance on industrialization as a means of development, regardless of its adverse impacts on the environment. As a result of this revolution most working people were living in circumstances hardly conducive to the growth of human dignity and Britain became the first country in the world to experience an urban environmental problem of modern proportions. There was pollution and poverty. It was at this time that some thinkers like John Ruskin (1819-1900), William Morris (1820-1903) and Herbert Spencer (1820-1903) set off a search for human environment free from the horrors perpetrated by the industrial revolution (Encyclopedia Britannica, 2004). Since the industrial revolution, the relationship between man and nature has continued to be dominated by economic

rather than ecological considerations. It was in this social climate that Sir Patrick Geddes (1854-1934) under-took the study of the environmental problems in Britain which was geared towards the improvement of both the environment and education. Geddes (1915) was of a strong belief that there is a close connection between quality of education and that of the environment. He contended that a child brought into contact with the profound realities of his physical environment would not only be more likely to learn better, but also would develop a creative attitude towards his surroundings. Geddes (1915, p. 42) therefore, advocated the adoption of what he called a ''psychological time-table, based on the three Hs - Head, Heart, Hand - rather than the oppressive imposition of the three Rs – Reading, Writing, Arithmetic''. As further explained by Geddes, the 'head' signifies knowledge and awareness of the total environment, the 'heart' signifies attitude change and developing strong feelings of concern, commitment and empathy for the environment, and the 'hand' signifies the skills and competencies for solving environmental problems. Martins (1975) hails Geddes' psychological time table which he says corresponds to the *cognitive*, *affective* and *psychomotor* domains of learning experiences. In recognition of his great thoughts and works, Geddes has been credited with the title and known as the founding father of environmental education in the United Kingdom. (Encyclopedia Britannica, 2004).

ii. *Oil and gas industries in Rivers State*

Rivers State is located in the Niger Delta Region of Nigeria (NDRN) which is highly endowed with fossil fuels (petroleum oil and industrial gas) deposits. With the discovery of oil (petroleum) in the mid-1950s in Oloibiri in present Bayelsa State in the NDRN, further explorations followed from 1957 when Multi-National Oil Companies arrived in the Niger Delta Region. The firms that have been involved in oil exploration in the Region (including the Rivers State) and their countries of origin have been listed by Oko & Agbonifoh (2014, p. 221) to include, "Shell Petroleum Development Corporation (SPDC) – Anglo Dutch; British Petroleum (BP) – Britain; Chevron-Texaco, Exxon – Mobile, Halliburton, William Brother Litwin (USA); Agip (Italy); Total Fina (Italy), Elf-Aquitaine (France); Ram Boil (Canada); Statoil (Norway); Dietsman Comenint (Netherland); Sassol (South Africa) among others". Others include Agip Oil (Nigeria) Limited and Total Fina (Nigeria) Limited. There are also a host of indigenous petro-chemical and gas industrial companies in Rivers and other oil producing States of the NDRN.

iii. *Wastes from the oil and gas industries: Need for ESE*
The activities of the above oil and gas companies have resulted in the generation of various types of wastes as by-products of the industrial processes. Such wastes may be toxic or non-toxic, solid, liquid or gaseous in nature. In whatever form they are found, they constitute environmental and human hazards, especially if not well managed through appropriate handling and disposal methods and techniques. This may be one reason why Banjo, Adebanibo & Dairo (2011) suggest that waste handlers be periodically subjected to preventive medical processes to obviate possible health problems. Besides, staff of the industrial companies will need to be exposed to appropriate environmental sustainability education programmes that would inculcate in them the necessary knowledge and techniques for safe management and disposal of the hazardous industrial wastes. Odu

(1983), Orubima (1984) and Olukesusi (1988) have documented how environmental pollution and degradation resulting from industrial activities (especially oil and gas) had assumed threatening dimensions in certain industrial conurbations in Nigeria since the 1970s. Table 1 below shows examples of wastes identified in the oil and gas industries in Nigeria (including Rivers State).

Table 1.

Examples of Wastes identified in Oil and Gas Industries in Nigeria

S/No	Types of Industries	Types of Solid Wastes	Liquid Wastes	Gaseous Wastes
1	Petrochemicals	Benzene; Xylene: Oily Chemical sludges, poly propylene, discarded packaging materials	Waste storm & cooling water, waste chemical fluid.	Carbon black dusts, Hydrocarbons, volatile organic carbons
2	Petroleum Exploration & Production Industries	Hydrocarbon Drilling mud; Drilling cuttings sand, Oily sludges domestic wastes	Oily waste waters; Drilling fluids, accidental oil spills	Volatile organic hydrocarbons, burning waste plastic products fumes etc
3	Oil and Gas Service Industries	Rags, wood, soil impregnated with oil or oily wastes due to spills or accidents, packaging materials, office/domestic wastes	Industrial waste water; oil and grease	Exhaust fumes from machines containing hydrocarbon, sulphur oxides, nitrogen oxides, carbon. Welding fumes, paint spray etc.

Source: FRN (1991b), *Official Gazette*; 78 (42); pp. 24-26.

To inculcate in the industrial workers the necessary knowledge and techniques for safe management and disposal of the above hazardous industrial wastes, Nigeria's Environmental Policy Guidelines (FRN, 1991a) require each of the industrial companies to establish a Health, Safety, Security and Environment (HSSE) unit, currently restructured to Health Safety and Environment (HSE). The unit oversees the safety, health and environmental issues of the company in which it is established.

Methodology

Twenty-five (25) selected oil and gas industries in Rivers State were involved in the evaluative study under reference. A questionnaire designed by the researcher was used to obtain required data from the twenty-five (25) superintending in-plant/out-plant Environmental Officers and seven hundred and seventy-six (776) base (in-plant) workers in the 25 selected oil and gas industries. Two research questions and two null hypotheses guided the study. Percentages, means and the Chi-square (X^2) were the statistical methods used to analyze the computed data.

Result of the Evaluative Study

Following obtained results from the research questions and hypotheses testing, it was established, among other findings, that:

i. Oil and gas industries in Rivers State have not adequately adopted compulsory staff attendance of prescribed courses, periodic distribution of fliers, regular sponsorship of various categories of staff to attend seminars/workshops and constant updating of staff knowledge and techniques as environmental sustainability education strategies/programmes for effective staff management and disposal of their industrial wastes.

ii. Although majority of the oil and gas industries conducted induction courses for new hires to familiarize them with National, State and Company environmental policies. Nonetheless, not much was done to trigger the capacity of the new workers towards their internalization of the policy provisions.

iii. Apart from use of films and videotapes for illustrations, majority of the industries had inadequate provision for such other relevant delivery methods/techniques as lectures, practical demonstrations, regular publication and distribution of information newsletters and field trips which definitely would have improved the potentials of their environmental sustainability education programmes for effective staff management and disposal of industrial wastes.

iv. Both the environmental officers and base workers in the industries under study shared in the negative perception of the adequacy of Environmental Sustainability Education (ESE) programmes and delivery methods in the various oil and gas industries.

In summary, the study concluded that the oil and gas industries involved had not made adequate provisions for the environmental sustainability education (ESE) of their workers (with special reference to both programmes and delivery methods/techniques). Adoption of additional desirable ESE programmes and techniques by the industries was therefore the major recommendation of the study (Eheazu, 2016).

The Desirable Environmental Sustainability Education (ESE) Programmes

Aside from the findings of the Evaluative study clearly highlighted and presented above, other sources of information that are germane to proper designing and articulation of the

desirable ESE programmes for the oil and gas industrial workers, as already mentioned in the statement of purpose of this paper, are:

- Basic provisions of Nigeria's National Policy on the Environment;
- The Federal Government's Environmental Policy Guidelines and Standards for Waste Management in the Oil and Gas Sector in Nigeria.

It would be useful to highlight the relevant contents of these important sources of information as shown immediately below.

Basic Provisions of Nigeria's National Policy on the Environment (NPE)

Nigeria's National Policy on the Environment (NPE) stresses positive and realistic planning that balances human needs with the potentials that the environment has for meeting the needs (FRN, 1999). The country's developmental thrust has been based on fundamental re-thinking and a clearer appreciation of the interdependent linkages among development processes, environmental factors and human as well as natural resources. Since development remains a national priority, the policy recognizes that the action designed to increase the productivity of the society and to meet essential needs must be reconciled with the environmental issues that had hitherto been neglected or not given sufficient attention.

In enunciating the National Policy on the Environment, the country took cognizance of the various institutional settings and professional groupings, as well as the complex historical, social, cultural and legal considerations which have been and continue to be involved, in the identification and implementation of measures designed to solve national environmental problems. The provisions of the policy were thus informed by "recent national policy initiatives in science and technology, agriculture, health, population and culture, as well as major international efforts in the field of environment" (FRN, 1989, p. 5). The policy aims to provide a rational, approachable, coherent and comprehensive plan of action towards the pursuit of economic and social development in a way that minimizes risk to human health and to the environment. Accordingly, the policy aims to generally achieve sustainable development for the country, and, in particular, to (FRN, 1989, pp. 5-6):

   a. secure for all Nigerians a quality of   environment adequate for their health and well-being;
   b. conserve and use the environment and natural resources for the benefit of present and future generations;
   c. raise public awareness and promote   understanding of essential linkages between environment and development and encourage individual and community participation in environmental improvement efforts and;
   d. restore, maintain and enhance the ecosystems
   e. and ecological processes essential for the functioning of the biosphere to preserve biological diversity and the principle of optimum sustainable yield in the use of natural
   f. resources and ecosystems;

g. cooperate in good faith with other countries, international organizations/agencies to achieve optimal use of trans boundary natural resources and effective prevention or abatement of trans boundary environmental pollution.

The Federal Environmental Policy Guidelines and Standards for Waste Management in the Oil and Gas Sector in Nigeria

Since the health and welfare of Nigerians significantly depend on ensuring the safety and sustainability of developmental processes, NPE stresses the necessity of ensuring that industrial production processes must have inbuilt devices and awareness programmes that would enhance human health and environmental protection. In the particular case of management of industrial wastes, which constitutes the prime focus of this paper, the strategy adopted by the National Policy on the Environment has been the provision of general Guidelines for sanitation and waste management as well as specific directives on occupational health and safety in the working environment. In all, the policy highlights the need for industries to conform to generally accepted standards for ensuring optimal productivity as well as the protection of the health and safety of workers and their host communities. In this connection, the oil and gas industries are expected, among other measures to take action to (FRN, 1989, pp.17-18):

a. study the most reliable treatment systems that are appropriate for our local domestic and industrial waste;
b. design appropriate waste disposal and treatment systems that will take into consideration the geological and environmental setting and encourage recycling;
c. specify waste disposal site that guarantees the safety of surface and underground water systems;
d. establish monitoring programmes including periodic surveillance of approved waste disposal site and their surroundings and waste water treatment systems;
e. provide information on and put into practice appropriate methods and technologies for the treatment and disposal of wastes;
f. introduce effective protective measures against the indiscriminate discharge of particular matter and untreated industrial effluents into rivers, estuaries, lagoons and coastal waters.

Based on the above National Policy Guidelines, the findings on and conclusions drawn from the Evaluative Study highlighted earlier here, three desirable environmental sustainability education programmes stand out for oil and gas industrial workers in Rivers State as discussed immediately below.

Environmental Sustainability Awareness Education Programme for New Employees of the Oil and Gas Industries

As established from the evaluative study that preceded this paper, the induction courses conducted by the oil and gas industries for their newly hired staff focused on familiarization of the new staff with National, State and Company environmental policies. This was rather a theoretical induction process. There is need to include in the induction programme some awareness creation aspect to sensitize the workers on their

later roles towards effective implementation of the provisions of the various policies as base or field workers. Specifically, this aspect of the induction process would include sensitization talks on the workers' responsibility towards implementation of the provisions of the national policy on the environment (FRN, 1989) pages 5-6 which succinctly border on the following required actions on the side of the workers:
i. Conservation and use of the environment and its resources; e.g. creation and management of waste incineration and dump sites.
ii. Restoration, maintenance and enhancement of the ecosystem through adoption of essential ecological processes in the management and disposal of various types of industrial wastes in both offshore and onshore environments.

Environmental Sustainability and Capacity Building Education Programme

As indicated earlier in this paper, part of the revelations from the evaluative study under reference, is that the oil and gas industries in Rivers State do not adequately encourage various categories of their staff to engage in necessary continuing/further ESE through ESE through their compulsory participation in Seminars and Workshops that would constantly update staff knowledge and techniques as environmental sustainability strategists. The seriousness of this deficiency was exposed by the additional finding from the evaluative study that both the superintending Environmental Officers and base workers in the oil and gas industries shared in the perception of the inadequacy of the ESE programmes and delivery methods in the industries. This situation begs the introduction of compulsory environmental sustainability knowledge acquisition, capacity building and other updating programmes (including regular courses, workshops and seminars) which would enable the oil and gas workers to appreciate the need as well as constantly update their capacity to, among other things:

    a. sustain the national environment and its resources in the performance of their duties, with particular reference to waste management and disposal;
    b. secure a quality of offshore and onshore environment adequate for their health and well-being as well as that of their host communities;
    c. manifest awareness and understanding of the principle of optimum sustainable production in the use of national resources and ecosystems;
    d. put into practice their acquisition of the operational level of environmental literacy through routine evaluation of the impacts and consequences of improper waste   management and disposal, and by taking actions that work to sustain or enhance a healthy environment (Roth, 1992; Eheazu, 2013).

Skills Acquisition Programmes for Oil and Gas Industrial Workers

Nigeria's Policy Guidelines for industrial sanitation and waste management and directives on occupational health and safety of the workers and their host communities have been clearly articulated in the National Policy on the Environment (NPE) as cited above (FRN, 1989, pp.17-18). Based on the said provisions of the NPE and the fact that the Evaluative Study under reference here has revealed a lacuna in the ESE provisions made by the oil and gas industries for their workers, it becomes pertinent to suggest inclusion of desirable skills acquisition programmes for the workers. In keeping with the

said NPE Guidelines and Directives, the skills acquisition programmes would be tailored to suit the particular/respective in-plant and out-plant environments of the industries. Whatever is the nature/content of each programme, however, the outcome should aim at enabling relevant categories of staff to acquire skills to:

i. use the most reliable treatment systems that are appropriate for the wastes generated in their industries;
ii. design appropriate waste disposal and treatment systems (including recycling) that will take into consideration the geological and environmental settings of their respective industries;
iii. identify waste disposal sites that would guarantee the safety of surface and
iv. underground water systems as well as design measures to prevent indiscriminate discharge of untreated industrial effluence into rivers, estuaries, lagoons and coastal waters;
v. use appropriate monitoring techniques to ensure maintenance of approved levels of environmental sustainability in various industrial processes, including management of pollutants. This should be particularly applicable to supervisory staff.

Methodology and Techniques for Effective Implementation of the ESE Programmes

A major finding from the evaluative study of the Environmental Sustainability Education (ESE) provisions of the oil and gas industries in Rivers State is that inadequate methods and techniques were used to deliver the equally inadequately available ESE programmes. As noted earlier in this paper, the evaluative study revealed specifically that apart from use of films and videotapes for illustrations, majority of the industries had inadequate provisions for such other relevant delivery methods/techniques as lectures, practical demonstrations, regular publication and distribution of relevant information newsletters and field trips. Obviously, this deficiency in delivery methodology/techniques would in no way enhance the efficacy of the ESE programmes to promote effective staff management and disposal of industrial wastes. Accordingly, one would suggest adoption by the oil and gas industries of the hitherto omitted methods and techniques outlined above for effective and efficient implementation of the desirable ESE programmes suggested in this paper. Besides, seminars, workshops, field trips, regular information newsletters and the like, would ensure continued/lifelong career and ESE updating for the oil and gas industrial workers and thereby ultimately lead to more and more effective and efficient handling of industrial wastes and pollutants by the workers.

International Regulatory Frameworks for Environmental Protection and Management

As already indicated in this paper, Nigeria's National Policy on the Environment (NPE) Guidelines and Directives for sanitation and waste management highlights the need for industries to conform to generally accepted standards for ensuring optimal productivity as well as the protection of the health and safety of their workers and host communities. Accordingly, the NPE expects oil and gas industries in Nigeria to co-operate with other countries, international organizations or agencies "to achieve …. effective prevention of

transboundary environmental pollution" (FRN, 1989, p. 6). Besides the issue of transboundary environmental pollution, there are also international frameworks for achieving environmental protection and management in oil and gas industrial establishments (E & P Forum/UNEP, 1997). Such frameworks include some "strategic aspects of Environmental Management" as well as "international standards for systems models such as International Standards Organization ISO 14000 for Environmental Management" (E & P Forum/UNEP, 1997, pp. 22-25). There is therefore need to apply the frameworks in the articulation and implementation of the various desirable Environmental Sustainability Education (ESE) programmes suggested in this paper.

Summary and Conclusion

In line with this author's distinct and functional definition of Environmental Sustainability Education, this paper is a follow up to an evaluative research study which revealed that oil and gas industries in Rivers State of Nigeria have inadequate provisions for the environmental sustainability education of their workers to achieve effective management and disposal of waste generated as by-products of their industrial processes in both in-plant and out-plant environments. In the light of the findings and recommendations of the evaluative study, and in line with the prescriptions of Nigeria's National Policy on the Environment and Guidelines and Standards for Environmental Pollution Control in Nigeria, the paper has suggested three desirable Environmental Sustainability Education (ESE) programmes and their expected outcomes, as well as the requisite methodology and techniques for effective implementation of the suggested ESE programmes. The paper has also advocated implementation of the suggested ESE programmes in accordance with International Regulatory Frameworks and Standards for Environmental Protection and Management in Oil and Gas Industries. By way of conclusion, the author of this paper is of the conviction that conscientious implementation of the suggested desirable ESE Programmes, using the appropriate delivery methodology and techniques and in line with international regulatory frameworks, will greatly improve the skills and capacity of oil and gas industrial workers in the Rivers State (and possibly in the whole Nigeria) for their ethical handling of wastes in both in-plant and out-plant environments of their industries.

Recommendation

In view of the highlighted Industrial Health, Safety and Environmental Sustainability benefits of the Desirable Environmental Sustainable Education Programmes suggested in this paper, it is only pertinent to recommend adoption and implementation of the programmes by the oil and gas industries in Rivers State of Nigeria in accordance with the necessary National and International Guidelines and Regulatory Frameworks and alongside the already available ESE programmes.

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MATERNAL MORTALITY AND PUBLIC HEALTH ADULT AND CONTINUING EDUCATION: A COMPARATIVE STUDY OF NIGERIA AND SOUTH AFRICA

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ABSTRACT: Maternal mortality is a serious public health issue for Nigeria and South Africa. This is so because maternal mortality is an indicator of the level and efficacy of public health investment and performance for both countries. This study focuses on the experience of these two countries in order to determine if South Africa's governmental policies, level of government corruption, and traditional practices directly lead to its comparably better maternal health statistics. South Africa has demonstrated lower ratios of maternal mortality and more consistent improvement in maternal health indicators than Nigeria because of stronger government support for maternal health, effective policies to improve accessibility, and availability of maternal healthcare. And when there is a constant reporting and reflection of the unpredictability of the rate at which the phenomenon occurs, the critical need arises not just for a comparative measurement of the scale of occurrence but, more so, the centrality of applying a multi-sectoral approach to the mitigation of this public health issue. This paper proceeds with that assumption by first exploring the incidence of maternal mortality using a comparative analysis lens. It then identifies the structures and processes in adult and continuing education that could be adapted in contributing valid ideas to the reduction of maternal mortality in Nigeria and South Africa.

Keywords: adult education, continuing education, investment, maternal mortality, performance, public health.

The phenomenon of maternal mortality is of great concern to the professions in public health, demography, social welfare and adult and continuing education related to health (Kassebaum, et al. 2014**;** Widyaningish, Khotijah, & Balgis, 2017; Yaya, Bishwajit & Ekholuenetale, 2017). Maternal mortality is defined here as the death of women during pregnancy, childbirth and the puerperium, and it remains a major public health issue, particularly in low and middle-income countries, like Nigeria and South Africa (Yaya et al. 2017; World Health Organization, 2014). This is so because maternal mortality is an indicator of the level and efficacy of public health investment and performance for both countries, although Nigeria's ratio of maternal deaths to live births is greater than that of South Africa. South Africa has had an inclusive vital registration of maternal mortality data from 1997 and the collection of this information is ongoing. Far too many women still suffer and die from serious health issues during pregnancy and childbirth. In 2015, an estimated 303 000 women worldwide died due to maternal causes. Almost all of these deaths (99%) occurred in low and middle income countries (LMIC), with almost two-thirds (64%) occurring in the African Region (WHO 2015). It was reported that reducing maternal mortality crucially depends upon ensuring that women have access to quality

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care before, during and after childbirth. It was recommended by WHO that pregnant women should initiate first antenatal care contact in the first trimester of pregnancy, that is, to early antenatal care. Such care will enable the early management of conditions, which may adversely affect upon pregnancy, thus potentially reducing the risk of complications for women and newborns during and after delivery (WHO 2015). However, globally, it is estimated that more than 40% of all pregnant women were not receiving early antenatal care in 2013 (Moller et al., 2017). The latest available data suggest that while in most high income and upper middle income countries more than 90% of all births benefitted from the presence of a trained midwife, doctor or nurse, less than half of all births in several low income and lower middle income countries were assisted by such skilled health personnel (UNICEF, 2018). Expansive as the literature appears to be, studies reflecting the comparison of how the phenomenon plays out between and among African countries, especially in the contexts of adult public health education are rather almost non-existent. Yet, such comparative studies portend to provide necessary data that could influence continent-wide actions that should ameliorate the challenges posed by maternal mortality.
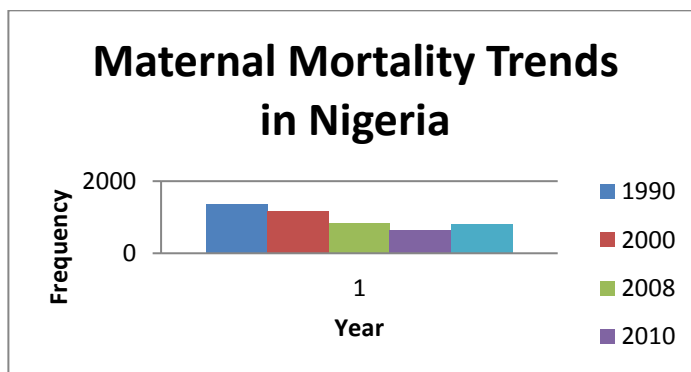
Background to the Problem

According to the World Health Organization (Hereinafter, WHO, 2015), maternal mortality figures are strong measures of how well or badly a country's public health system is doing. Almost all the world's maternal deaths in 2015 occurred in developing countries with health systems, far fewer resources than those in developed countries, a 2016 report by the WHO and other partners found. Sub-Saharan Africa alone accounted for two out of three of the deaths. Maternal mortality is a rare event in most rural sub-Saharan countries largely due to the lack of availability of population survey data sets, revealing the trends, level and rates maternal death, which provokes the monitoring and evaluation of the factors influencing maternal mortality particularly in rural areas. As a result, individual risk factors for maternal mortality are regularly unknown and often vary over time, which makes it difficult to make conclusions about the underlying risk factors of maternal mortality. In most cases, maternal mortality is often misclassified as being caused by other external factors besides pregnancy related complications particularly in most sub-Saharan African countries (Cross et al., 2010; Weiner et al., 2007; Hounton et al., 2013). Maternal mortality is particularly interesting given the relatively extensive data on the phenomenon of maternal mortality, the effects of the HIV/AIDS epidemic, and recent widespread introduction of Prevention of Mother-to-Child Transmission of HIV and antiretroviral therapy programs, and the apparent rapid increase in maternal mortality (SANAC, 2007). A critical question is whether the mortality increase is due to deterioration in the quality of obstetric care or to the complex effects of emerging diseases on pregnancy outcome.

Maternal Mortality Healthcare Situation in Nigeria
Improving maternal health is one key priority to the both national and international bodies in the world today (WHO, 2019). Close to 200 million people inhabit Nigeria, considered Africa's most populous country. Nigeria is also the country where nearly 20% of all global maternal deaths happen. Between 2005 and 2015, it is estimated that over

600 000 maternal deaths and no less than 900 000 maternal near-miss cases occurred in the country. The Nigeria Near-Miss and Maternal Death Survey revealed that intra-hospital quality of care issues, and delays in accessing the adequate level of care play a major part in the occurrence of maternal deaths. Moreover, maternity care and the underlying health system experience challenges in reducing avoidable deaths and promoting health and well-being. In 2015, Nigeria's estimated maternal mortality ratio was over 800 maternal deaths per 100 000 live births, with approximately 58 000 maternal deaths during that year. By comparison, the total number of maternal deaths in 2015 in the 46 most developed countries was 1700, resulting in a maternal mortality ratio of 12 maternal deaths per 100 000 live births. In fact, a Nigerian woman has a 1 in 22 lifetime risk of dying during pregnancy, childbirth or postpartum/post-abortion; whereas in the most developed countries, the lifetime risk is 1 in 4900 (WHO, 2019).


YEAR	NIGERIA
1990	1350
2000	1170
2008	840
2010	630
2015	814

Maternal Mortality Healthcare Situation in Nigeria
Source: Compilation by the researcher, 2019

Despite the national decline in maternal mortality in South Africa, there is a considerable provincial variation in the maternal mortality ratio, with all provinces, except Limpopo, showing a reduction (National Department of Health, 2015). According to the WHO, (2014), maternal mortality figures are strong measures of how well or badly a country's public health system is doing. South Africa has reduced its maternal mortality death ratios in public health hospitals by almost a third (29%) within seven years. Maternal mortality has fluctuated over the past decades. Institutional maternal mortality ratio progressively escalated from the late 1990s onwards, up to levels of 176 nationally in the 2008-2010, but dropped thereafter to 147 by 2012 (Moodley, et al., 2014, Department of Health, 2013). According to the Bhekisisa report (2018), bbetween 2009 and 2016, institutional maternal death ratios decreased from 189 per 100 000 live births to 134 per 100 000, (Bhekisisa, 2018). The latest figures indicate that, in 2016, 55 fewer women per 100 000 live births had died than in 2009 (Bhekisisa, 2018). In actual figures, that translates to 400 fewer deaths in 2016.
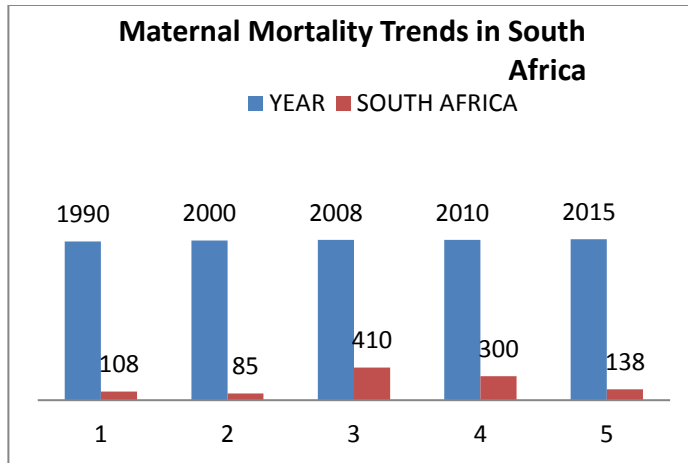
YEAR	SOUTH AFRICA
1990	108
2000	85
2008	410
2010	300
2015	138

Maternal Mortality Healthcare Situation in South Africa
Source: Compilation by the researcher, 2019

Statement of the Problem

In spite of the progress made by several countries towards reducing global maternal mortality over the last decade, it is obvious that the fifth Millennium Development Goal (MDG- 5) may not be reached. More than a quarter of a million women lost their lives due to preventable pregnancy and childbirth complications in 2013 (WHO, 2014). The days and weeks following childbirth , the postnatal period, is a critical phase in the lives of mothers and newborn babies. Most maternal and infant deaths occur during this time. Yet, this is the most neglected period in terms of providing for the provision of quality care (World Health Organization 2014). The global maternal health community has largely focused on access to high quality maternity care during pregnancy, labor and delivery. The postnatal or postpartum period, defined as the six weeks following delivery, is equally important (World Health Organization 2014). The World Health Organization, 2014 recommends that all women and newborns receive at least three postnatal contacts following delivery, first between 48 and 72 hours, the second between days 7 and 14 and the third at six weeks postpartum. Most maternal deaths occur between the third trimester and first week post-delivery (UNICEF, 2015, Campbell, et al., 1991, Li, et al., 1996). The first hours, days and weeks after childbirth are a critical time for both mother and newborn infant. Among the more than 500 000 women who die each year due to complications of pregnancy and childbirth (WHO, 2008), most of them die during or immediately after childbirth (WHO, 2005). Every year three million infants die in the first week of life, and another 900 000 die in the next three weeks (WHO, 2007, Ahman, et al., 2004). However, research has not revealed the comparative data on the phenomenon, and the strength or otherwise of the public adult health education programs that had been applied to the problem.

Determining the specific medical causes of maternal death is difficult, especially in cases where the mother gives birth at home (Ronsmans, et al., 2004). Severe bleeding, hypertension, and infections are the primary direct causes of maternal death in Western Africa (Khan, et al., 2006). HIV is also related to pregnancy-related deaths in many

hospitals (Ahmed, et al., 1999, Khan, et al., 2001), but the exact contribution of HIV/AIDS to maternal deaths is still unknown.

According to Nyamtema, et al., 2011, United Nations Population Fund, 2003, and Thaddeus and Maine, 1994 in their studies examined factors that contribute to maternal mortality between the onset of the obstetric problem and its outcome (Nyamtema, et al., 2011, United Nations Population Fund, 2003, Thaddeus, et al., 1994). The study identified three levels of delay that increase maternal mortality rates including delay in deciding to seek care (delay 1), delay in reaching the health facility (delay 2), and delay in receiving quality care once at the health facility (delay 3). The three delays model is extensively used in studies examining maternal mortality. Many studies have examined the demand-side barriers (phase I and phase II delays) since the publication of Thaddeus and Maine's study (Ensor, et al., 2004, McNamee, et. al., 2009, Smith, et. al., 2008).

Objectives of the study

The main objective of this paper is to study the comparative data on maternal mortality between Nigeria and South Africa as well as the extent to which both countries have been to apply the adult public health education to the resolution of the challenge over time and space. This main objective will be achieved through the following specific objectives:
   i.   Examine the trend of maternal mortality rate in Nigeria and South Africa.
   ii. Determine the extent to which Nigeria and South Africa differ in terms of mitigating the phenomenon.
   iii. And explore the extent and strength of the application of adult public health education to ameliorating the challenges posed by the phenomenon.

Significance of the Study

Deaths of women during pregnancy, childbirth and the puerperium remain a major public health issue, particularly in low- and middle-income countries, such like as in the case study of the of the two focus countries in the sub-Saharan African countries, that is, Nigeria and South Africa. Maternal mortality remain a key indicator of the general capability of the health system to deliver a sound preventive, promotive and curative health services both in Nigeria and South African. In spite of the global awareness programmes and other initiatives such as WHO, Millennium Development Goals (MDGs) and the present Sustainable development Goals as well as other informed and modernized health sector, it has not been possible to achieve global reduction in maternal mortality by the year 2015. The continuing high rates of maternal deaths in Nigeria remain worrisome and this has been attributed to low patronage of modern healthcare facilities.

According to WHO, maternal and child health outcomes in Nigeria are among the worst in the world. As at date, Nigeria contribute approximately 10 percent of the global burden of maternal and child deaths. Most delivery is taking place outside established modern healthcare facility (whether public or private). It is, therefore, not too surprising that Nigeria has one of the world's poorest maternal and child

mortality rates and ratios. In order to reduce Nigeria's maternal and infant mortality rates, Nigerian mothers must intensify their utilization of healthcare facility for delivery. But unfortunately, there is insufficient policy attention to address this issue. Government or policy makers themselves need to know more about those factors inhibiting the use of Healthcare Facility for delivery, and understand how those factors operate to affect utilization. It is then that government can develop and implement appropriate and relevant policies that will produce the desired results. The results from this study will help to achieve that purpose.

Conceptual Framework for the Study

This framework examines the effect of socio-economic, demographic, and cultural factors on the comparative study of maternal mortality between Nigeria and South Africa. It also examines the extent to which both countries have been to apply the adult public health education to the resolution of the challenge over time and space on the use of healthcare facilities by mothers to deliver their babies. The conceptual framework for the study is presented in Figure 1. It uses the principle of "proximate determinants". John Bongaarts (1979, 1982) that first used the term in his conceptual and analytic framework to explain how social, economic and environmental variables affect fertility. He defined *proximate determinants of fertility* as the biological and behavioural factors through which social, economic, and environmental variables affect fertility. Any socio-economic, cultural or environmental factor that will affect fertility must do so by first affecting one or more of the proximate determinants of fertility. Thus, these socio-cultural and environmental variables or factors only have indirect effects on fertility through the proximate determinants. Davis and Blake (1956), in their classical study, first recognized the indirect relationship between socio-economic/environmental variables and fertility through the proximate determinants, which they called "intermediate variables". Others have referred to them, as "intervening variables". The socio-economic, cultural and environmental variables are also referred to as "background or underlying" variables.

Mosley and Chen (1984) had adopted this framework in the "Child Survival" research to explain how socio-economic and environmental factors affect child morbidity and mortality. This analytic framework is also applicable in this study to understand and explain how socio-economic and cultural factors affect the choice of women to deliver or not to deliver in a healthcare facility due to cost and distance to health care facility.

The schematic presentation in Figure 1 shows the inter-relationship between explanatory or background variables, the proximate determinants, and the outcome variable. The background variables (i.e., socio-economic, demographic and cultural variables) that are explored in this study include mothers' age, her parity (i.e, children ever born), educational attainment, her wealth status, rural/urban residence, her geo-political region, her ethnic group and religion between Nigeria and South Africa. Two proximate determinants that are explored include

affordability of healthcare services (i.e., cost of services), accessibility to healthcare facility (i.e., distance to health care facility and transportation). The outcome variable is utilization of healthcare facility for last delivery.

The directions of the arrows of influence in Figure 1 of the conceptual framework suggests that for any of the background (socio-demographic and cultural) variables to affect a woman's decision to deliver in a healthcare facility (HCF), it must first influence at least one of the two proximate determinant variables. This will in turn directly influence decision to deliver (or not to deliver) in a healthcare facility. The bottom arrow in the diagram linking the background variables directly to the outcome variable is used to explain the fact that the two proximate variables may not be the only ones through which some of the background variables influence the choice of women to deliver at healthcare facility. Hence, the two identified proximate determinants may not explain all the observed relationship between the background variables and the outcome variable. The uncaptured proximate determinants (i.e., not included in the model) will then enable indirect effects of some of the background variables on the outcome variable to be observed as if they are direct effects.
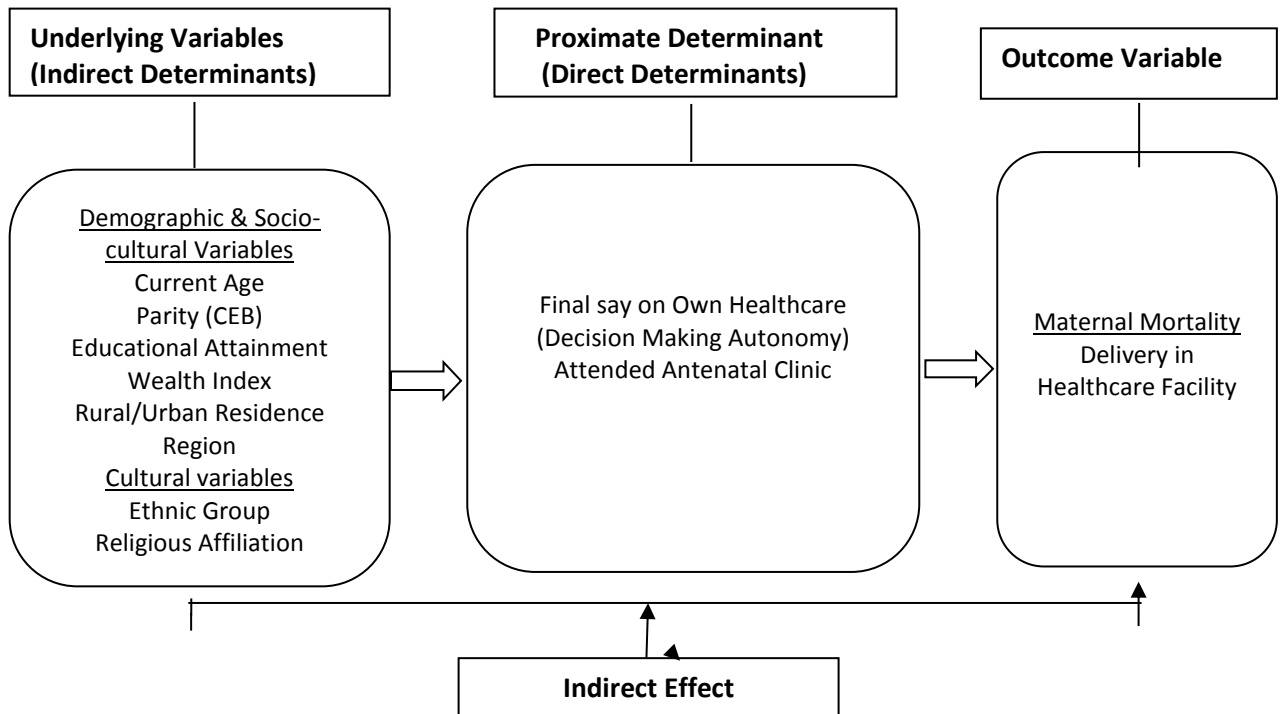

Figure 1: Interrelationship between Background, Access to Healthcare Facility and Delivery in Healthcare Facility. Source: Researcher's Compilation (2019).

Model Specification

In order to examine the relationships among the background variables, proximate variables and the outcome variable, and to achieve the objectives of the study, the following research questions would be answered:

1. What major trends of maternal mortality exist between Nigeria and South Africa through the socio-economic, demographic and cultural factors that indirectly determine or influence mothers' choice to deliver in a healthcare facility?
2. What is the extent to which Nigeria and South Africa differ in terms of mitigating the phenomenon through which socio-economic, demographic and cultural variables operate to influence mothers to deliver in modern healthcare facility?
3. To what extent does public health adult and continuing education ameliorate the challenges posed by the phenomenon?

Population and Sampling

The relevant population for this comparative study was extracted from the nationally representative data of the two countries in the study (Nigeria and South Africa). For Nigeria, data was extracted from the Nigeria Demographic and Health Survey (NDHS) 2013. Data on variables of interest from the 36 states of the Federation and the Federal Capital Territory, Abuja were extracted from these sources. Data on maternal mortality were obtained from hospital data from studies in each of the 6 geopolitical zones of Nigeria. The study used quantitative data from the 2013 Nigeria Demographic and Health Surveys (NDHS). In all, a total sample of 38,948 women aged 15-49 years were interviewed by the NDHS, using a structured questionnaire. For the purpose of this study, a sub-sample of 19,654 (weighted) population consisting women aged 15-49 years whose recent delivery occurred in the five years preceding the survey was utilized based on the focus of the study.

In the case of South Africa, data was extracted from the 2016 South Africa Demographic and Health Survey (SADHS, 2016). The objective of the survey was to provide reliable estimates of fertility levels, marriage, sexual activity, fertility preferences, and contraception. It also includes breastfeeding practices, nutrition, childhood and maternal mortality, maternal and child health, HIV/AIDS and other sexually transmitted infections (STIs), and adult health issues, such as use of tobacco and alcohol, high blood pressure, diet, and diabetes that can be used by program managers and policymakers to evaluate and improve existing programs. It is a nationally representative sample of 8,514 women age 15-49 in all selected households and 3,618 men age 15-59 in half of the selected households were interviewed. This represents a response rate of 86% of women and 73% of men. The sample design for the SADHS 2016 provides estimates at the national and provincial levels, and for urban and non-urban areas. Hence, the study used quantitative data from the 2016 South Africa Demographic and Health Survey (SADHS). In all, a total sample of 12,132 women aged 15-49 years was interviewed using a structured questionnaire. For the purpose of this study, a sub-sample of 1,352 (weighted) population consisting women aged 15-49 years whose recent delivery occurred in the five years preceding the survey was utilized based on the focus of the study. This represents a total

number of women (aged 15 to 49 years) in the reproductive age group as at the time of the study, that had given birth. Mothers were asked to indicate where they experienced maternal mortality risk or not and if they delivered their last babies (i.e., the healthcare facility or outside the healthcare facility), kind of assistance received during pregnancy and delivery. Information was also collected on the socio-economic and demographic characteristics of the women. For the two countries, the data were analyzed using Stata 12 computer software. The level of analysis involved univariate and bivariate analysis.

Description of Binary Logistic Regression Model

The binary logistic model was employed in order to examine and predict the probability of women dying due to pregnancy complications (maternal mortality risk). The outcome variable was dichotomized into Yes (1) or No (2). The model allows for the prediction of likelihood of mortality risk among women with a live birth in the five years preceding survey.

The description of logistic regression model used for the study was:

$$\log\left(\frac{p}{1-p}\right) = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \cdots + \beta_n X_n$$

From the equation above p is the probability that measures the occurrence of mortality risk across the different values of X while 1-P of occurrence of mortality risk (probability of non-occurrence). X_1 through X_n are the independent variables which include socioeconomic variables such as age, wealth index, employment status, education, urban/rural, β_1 through β_n are the regression coefficients, $\propto$ is the regression constant.

Binary regression was used in this study to predict the odds of the occurrence of maternal mortality risk among women with a live birth in the five years preceding survey, controlling for the effect of mothers socio-economic and demographic variables. As a result, for comparative purpose, a model was set up to explain the conceptual inter-relationships between variables in form of equations. The model specification, which tests for the "remnant" effects of the background variables after adjusting for the proximate determinants, is given below. The relationship between the outcome variable "Y" on one hand and the background and proximate variables on the other. The outcome variable 'Y' is maternal mortality measured by whether or not a woman received professional assistance during delivery of her last baby in a modern Healthcare facility (HCF). If "Y" depends on the background variables (G) and the proximate variables (H), then that relationship can be expressed as:

Y = f (G, H) Where;
Y: Delivered in Healthcare Facility (i.e., dependent or outcome variable)
G: Socio-economic and Cultural Variables (i.e., background variables)
H: Proximate Variables (i.e. proximate determinants)

The set of G and H are vectors of variables where components are as stated in equations below:

Y= f (G, H)

$Y = f(MTA, REG, REL, POR, EDU, WIN, CEB, DCM, ANC)$ Where,

MTA=Maternal Age; REG= Region; REL= Religion; POR=place of residence; EDU= Education; WIN= Wealth Index; CEB = Children Ever Born; DCM= Decision making; ANC= Antenatal Visits

In logistic model format, it becomes:

$$Y = log_e \frac{p}{1-p} = \beta_0 + \sum_{i=1}^{n} \beta i \, X_i + \varepsilon_n$$

Also, the equation above can be expressed in its explicit form as given below:

$$\begin{aligned} Y = {} & \alpha_0 + \alpha_1 MTA_1 + \alpha_2 MTA_2 + \alpha_3 REG_1 + \alpha_4 REG_2 + \alpha_5 REG_3 + \alpha_6 REG_4 + \alpha_7 REG_5 \\ & + \alpha_8 REL_1 + \alpha_9 REL_2 + \alpha_{10} REL_3 + \alpha_{11} POR_1 + \alpha_{12} EDU_1 + \alpha_{13} EDU_2 \\ & + \alpha_{14} EDU_3 + \alpha_{15} WIN_1 + \alpha_{16} WIN_2 + \alpha_{18} WIN_3 + \alpha_{19} CEB_1 + \alpha_{20} CEB_2 \\ & + \alpha_{21} CEB_3 + \alpha_{22} DCM_1 + \alpha_{23} ANC_1 \end{aligned}$$

Where $\alpha_1...\alpha_{20}$ are the regression coefficients, is the residual or random error term. Here, also, the equation, having established the presence of the proximate variables, tends to show if the background variables still demonstrate significant association (indirect effects) with the outcome variable.

Results

Table 1 presents the comparative background characteristics of women between Nigeria and South Africa who experienced the risk of maternal mortality and sought the assistance of health professionals for delivery during the last five years period prior to the survey. The data contained in Table 1 revealed that age been an important concepts in demographic analysis, where the percentage distribution of currently married women in Nigeria and South Africa at the time of the survey was reported. It can be deduced from the data that the distribution of women age 15-49 years who were interviewed in the survey, were more dominated in Nigeria with age group 25-29 (26%), followed by age group 30-34(29%) in South Africa respectively. It was observed in Table 1 that the proportion of women in each age group for both countries decreases as the age increases. As a result, the age distribution shows that the population in the study consists more of younger women of reproductive age. Information on the women wealth index reveals that a large proportion of the women (about 45 per cent) each for both Nigeria and South Africa in the wealth quintile respectively. Data on ethnic group of women in Nigeria show that more women were found within Hausa and other ethnic group representing two-third of the entire population, while about two-third representing (85%) were found to be dominated by Black/Africans, followed by Colored representing (10%) for South African country. For Nigeria, majority of respondents live in rural areas (66%), while in South Africa more respondents live in the urban setting (60%). By province, the majority

of women live in Gauteng and Mpumalanga (14.50% and 14.20%) respectively, and then followed by Limpopo and others. Table 1 below illustrates this observation.

Table 1: percentage distribution of women in Nigeria and South Africa by selected indicators
Source: Computed by the researcher from 2013 NDHS and 2016 SADHS (2019)

Variable	Frequency	Weighted	Variables	Frequency	Weighted
NIGERIA (19,654)			**SOUTH AFRICA (1,352)**		
SOCIOECONOMIC AND DEMOGRAPHIC VARIABLES					
Current age	(N)	(%)	**Current age**	(N)	(%)
15-19	1,103	5.61	15-19	23	1.70
20-24	3,672	18.68	20-24	173	12.80
25-29	5,176	26.34	25-29	339	25.07
30-34	4,163	21.18	30-34	397	29.36
35-39	3,172	16.14	35-39	248	18.34
40-44	1,672	8.51	40-44	137	10.13
45-49	696	3.54	45-49	35	2.59
Region			**Region**		
North central	3,049	15.51	Western cape	114	8.43
North east	3,944	20.07	Eastern cape	147	10.87
North west	6,193	31.51	Northern cape	116	8.58
South east	1,621	8.25	Free state	136	10.06
South south	2,263	11.51	Kwazulu-Natal	113	8.36
South west	2,584	13.15	North west	159	11.76
			Gauteng	196	14.50
Ethnic group			Mpumalanga	192	14.20
Yoruba	42	0.21	Limpopo	179	13.24
Igbo	13	0.07			
Hausa	6,210	31.60	**Ethnic group**		
Others	13,389	68.12	Black/African	1,149	84.99
			White	38	2.81
Wealth index			Coloured	148	10.95
Poorest	4,342	22.09	Indian/Asian	15	1.11
Poorer	4,502	22.91	Others	2	0.15
Middle	3,892	19.80			
Richer	3,658	18.61	**Wealth index**		
Richest	3,260	16.59	Poorest	300	22.19
			Poorer	305	22.56
Educational level			Middle	301	22.26
No education	9,148	46.55	Richer	257	19.01
Primary	4,022	20.46	Richest	189	13.98
Secondary	5,172	26.32			
Higher	1,312	6.68	**Educational level**		
			No education	34	2.51
Religion			Primary	151	11.17
Christianity	7,848	39.93	Secondary	1,006	74.41
Islam	11,500	58.51	Higher	161	11.91
Traditionalist	306	1.56			
			Place of residence		

Place of residence			Urban	805	59.54
Urban	6,589	33.52	Rural	547	40.46
Rural	13,065	66.48			
			Antenatal Visits		
Antenatal Visits			Less than 4	239	17.68
Less than 4	8,958	45.58	4 or more	1,113	82.32
4 or more	10,696	54.42			
			Decision making on own healthcare		
Decision making on own healthcare			woman involved	1,119	92.02
woman involved	7,087	37.30	woman not involved	97	7.98
woman not involved	11,913	62.70			
			Children ever born		
Children ever born			1 Child	248	18.34
1 Child	3,185	16.21	2-3 Children	783	57.91
2-3 Children	6,159	31.34	4-6 Children	284	21.01
4-6 Children	6,541	33.28	7+ Children	37	2.74
7+ Children	3,769	19.18			

Discussion

Failure by women particularly in the developing countries, to deliver their babies in modern healthcare facilities had been identified as constituting one of the major causes of maternal (UNFPA 2017). Deliveries that take place outside of healthcare facilities (e.g., at home) are often not attended to or supervised by healthcare professionals who could provide necessary assistance in case of any unexpected complications that may arise during delivery. Identifying comparative trends and variations in maternal mortality for both Nigeria and South Africa, it will require reliable and accurate estimates of maternal mortality for both countries. There is need for divergent estimates of maternal mortality to be obtained from institutional reporting and global metrics. More accurate estimates of maternal mortality are expected to be derived from pooled estimates available in vital registration data with high quality results and from studies which are nationally representative for the two countries. The study also supports findings that maternal educational attainments of women are important and are positively associated with health facility delivery. With increased maternal education, women are more likely to have more material resources and autonomy to access health care service that will help to track progress in sustainable development goals and will serve in evaluating interventions focusing on reducing maternal mortality in the sub-Saharan countries.

The mitigation of the phenomenon studied cannot be achieved entirely by investment in maternal health facilities alone. The findings indicated that whilst the maternal mortality rate for women without formal education Nigeria was 46.55% that for South Africa was 2.51%. There seems to be a discrepancy in this finding. This is further confirmed by the

fact that whilst maternal mortality rate for women with secondary education was 26.32%, the reverse was the case for South Africa that recorded 74.41%.

One major implication of this finding as it relates to education is that whilst public health adult and continuing education (especially adult literacy) could be very dire for Nigeria, women of child-bearing age in South Africa would probably need more of the relevant public health adult and continuing education that is mediated essentially by the media. This is even more so because access to the Internet, the social media, the print and electronic media is easier for South African women than their Nigerian counterparts.

It is good that South Africa has recorded well over 94.4% adult literacy rate as at 2015 as against Nigeria's adult literacy rate that was 59.6% in 2015. Both countries cannot undermine the important role that public health adult and continuing programs can play in mitigating maternal mortality. This should be one major reason they should consider making allowance for this engagement in public health policies and funding.

Conclusion

This study examined the comparative data on maternal mortality between Nigeria and South Africa as well as the extent to which both countries need to apply the adult and continuing education public health strategy to the resolution of the challenge posed. In the study, all the socio-demographic variables examined were found to have significant relationship with the use of healthcare for a delivery both in Nigeria and South Africa. The following socio-demographic variables, however, were found to be highly associated with healthcare facility delivery: the mother's education, her wealth index or status, number of children ever born, her region of residence and whether rural or urban, and the children ever born of the woman. We also concluded from the findings in this study that a woman's adequate attendance at antenatal clinics and her ability to play a major role in decision making on healthcare utilization, particularly for maternal care and delivery, were greatly influenced by socio-demographic factors, especially educational level, which made women to deliver in healthcare facilities. We observed, however, that this study can benefit even more from whole-scale attention paid to the role of adult and continuing education in mitigating maternal mortality in both countries.

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ANDRAGOGY: A LABELED CONCEPT, BACKGROUND, AND FUTURE

John A. Henschke[1]

ABSTRACT: Andragogy, a labeled concept, has been present for 186 years, coined in 1833 by Germany's Alexander Kapp in 1833. Dusan Savicevic of Belgrade, Serbia, claimed Czech Republic's Comenius in the 1700s as the father of andragogy, with its roots into ancient biblical times. Eduard C. Lindeman brought andragogy to the USA in 1926, with Malcolm S. Knowles fostering its popular growth in USA adult education beginning in 1968. In 2019 Marcie Boucouvalas and John A. Henschke edited and published a 367-page update of Malcolm's 211-page 1989 "The making of an adult educator: An autobiographical journey." In the recent half-century since 1968, andragogy has been subject to the 'ups-and-downs' of controversy within adult education. Some have contributed to its substantive advancement and others continue to desire and work for its demise. Henschke has: identified six major themes on andragogy around the globe; articulated 17 historical eras of its existence; developed an andragogical Modified Instructional Perspectives Inventory (MIPI), with its being validated for reliability three times and used in 30 completed doctoral dissertations within five universities. An overview will be presented in the session with seeking to involve participants in addressing the question: What is andragogy's future?

Savicevic (2000) and Henschke (1998) studied and published on the roots of andragogy, which is traced as far back into ancient Greek and Hebrew times. These included the Hebrew prophets, the Greek philosophers and Jesus Christ of Nazareth even before and during the time he lived on the earth. Savicevic (1999) suggests that Comenius' conceptual heritage in the 1700s gives us grounds for regarding him as the founder of andragogy, although as far as we know it was not a term that he used. He expressed that his primary wish was to develop the full degree of humankind, not in the privileged or the young only, but to the whole human race, regardless of age, class, sex, or nationality. He urged the establishment of special institutions, forms, means, methods and teachers for work with adults, which in fact is at the root of the modern concept of andragogy.
In 1833 Alexander Kapp from Germany is credited with having coined and published on the term andragogy. He added to Comenius' ideas and argues that education, self-reflection, and educating the character is the first value in human life. He then refers to vocational education of the healing profession, soldier, educator, orator, ruler, and men as family father. So already here we find patterns which repeatedly can be found in the ongoing history of andragogy: Included and combined are the education of inner, subjective personality ('character') and outer, objective competencies (what later is discussed under "education vs. training"); and learning happens not only through teachers, but also through self-reflection and life experience, is more than 'teaching adults'.

Thus, Kapp posits the idea of an urgent foundation of andragogy. At that time, the conflict between pedagogy and andragogy erupted. John F. Herbart, who had an undisputable authority in the philosophy and pedagogy of his time in Germany, pit

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against Kapp, emphasizing that it would mean an extension of upbringing to adults and that would lead to general state of juvenility. Herbart was adamant that pedagogy ends with the end of upbringing and education of young people. Such an understanding of pedagogy clarifies why Kapp considered Herbart as an opponent. Although Kapp's ideas were not accepted at the time, andragogy as a term laid dormant for many years, but the search continued for a name.

I mention names that are prominent in the development of andragogy and suggest to the reader looking to the Savicevic (2008) reference that presents many details of the history of the development of andragogy. This list is provided mainly to show that andragogy has developed over a number of centuries and is not just an idea that all of a sudden in some recent years appeared on the educational scene. Andragogy gained much of its strength out of the Workers Education Movement in Europe, not out of Pedagogy. Some of the names connected with the Workers Education Movement and andragogy include: Comenius from the Czech Republic in the 1700s, Kapp from Germany who first coined and published the term andragogy in 1833, Olesnickij from Russia in 1885, Medinskij from Russia in 1923, Rosenstock from Germany in 1924, Lindeman from Denmark and the U.S. in 1926, Hansome from the U.S. in 1931, Savicevic from Serbia around the late 1950s and early 1960s, Simpson from the UK in 1964, and Knowles from the U.S. in 1968.

The education of adults is both an art and science. Dusan Savicevic (1999) claims that andragogy is defined as a discipline, the subject of which is the study of adult education and learning in all its forms of expression. In the USA, Knowles (1989) was instrumental in helping andragogy becoming popular with adult educators and their practice all over the globe, after he received the word 'andragogy' from Savicevic in 1966. In Knowles' view, theory and practice were to be congruent – 'walking the talk' (being a living example of the lessons being taught), and not demonstrating in his word and deed, 'do what I say, not what I do'. He considers congruence as a 'way of being', in which we live out our life as a living, breathing, maturing picture of what we say we assume and believe. Knowles' andragogical perspective underpinned his writings, and professional life and beliefs, which are presented below.

Knowles (1995) provides his sketch of andragogy, which are the following assumptions and processes. First…. (assumptions). Second…. (processes). Assumptions are that the adult: *1*. Needs to know the reason that makes sense to them, for learning something; *2*. Concept of being a learner becomes increasingly self-directed; *3*. Learner's perceive themselves to be rich resource for their and others learning; *4*. Readiness to learn develops from life tasks and problems; *5*. Orientation to learning is for immediate application; and, *6*. Motivation is more internal with curiosity, rather than external. Processes are to actively and mutually engage adult learners and teachers in: *1*. Preparing for what is to come; *2*. Setting a climate conducive to learning; *3*. Mutually planning the process and content; *4*. Mutually diagnosing learning needs; *5*. Mutually negotiating objectives; *6*. Mutually designing learning plans and contracts; 7. Mutually conducting inquiry learning projects via experiential learning techniques; and, *8*. Learner collecting evidence validated by peers, facilitators and experts.

Savicevic (2008, p. 375) called Knowles "a 'masovik', i.e. a lecturer having used it on mass events in 10,000 visitor stadiums, as if he was inspired by 'an ancient agonistic spirituality'!" This kind of spirituality could be described as: tough, gung-ho, sporting, contending, grappling, challenging, vying, surpassing – all reflections of the very positive way that Knowles was committed to and conducted his work in adult education. There is no doubt that in the 31 years Knowles worked with andragogy before his passing away in 1997, he contributed to dissemination of andragogical thoughts through his texts, spoken word and lectures. His influence is huge.in that the history of andragogy will put him on a meritorious place in the development of this scientific discipline.

Seventeen Eras of History and Philosophy of Andragogy

Each of the 17 eras will have at least one document included within that section. A few have more. The heading of the sections will be in *italics* and will have the years of that era included.

Early appearances of andragogy (1833-1927). The term 'andragogy', as far as we know, was first authored by Alexander Kapp (1833), a German high school teacher. Andragogy or Education in the man's age (a replica of this may be viewed at the following website http://www.andragogy.net). Kapp argued that education, self-reflection, and educating the character are the first values in human life. The term andragogy lay fallow for many decades, perhaps because adult education was being conducted without a specific name to designate what it was. (Reischmann, 2004).

Lindeman (1926) from the U.S. and Denmark traveled to Germany and became acquainted with the Workers Education Movement. He was the first to bring the concept to America.

Andragogy's second American appearance and its foundation being established (1964-1970. Knowles acquired the term in 1966 from Dusan Savicevic. However, after becoming acquainted with the term, Knowles (1970) infused it with much of his own meaning garnered from his already extensive experience in adult education. He then combined his expanding practice around the world, his university teaching of budding adult educators, and quite broadly fleshed out his ideas on andragogy through the 1970 publication of *The Modern Practice of Adult Education*: *Andragogy vs. Pedagogy.*

Movement towards applying andragogy to human resource development (1971-1973). Knowles (1973) focused a full application of his conception of andragogy toward the Human Resource Development (HRD) Movement. He worked vigorously in the corporate sector and thus saw the importance of testing and relating andragogy within it. He divided the listing of numerous learning theorists into the categories of mechanistic and organismic. His identifying andragogy as being in the organismic category helped cast, clarify and nudge the philosophy toward a more humane frame.

Emergence of self-directed learning skills as a major way to implement andragogy (1975-1981). Knowles (1975) published his guidebook for learners and teachers on the

topic of Self-Directed Learning. This was the first time that he labeled pedagogical as 'teacher-directed' learning and andragogy as 'self-directed' learning'. Previously, pedagogy was for children and andragogy was for adults. Now his perspective was that where new, unfamiliar content was involved with children and adults, pedagogy was appropriate; and, where adults or children had some background in the content, andragogy was appropriate. Andragogy was the underlying philosophy, and self-directed learning was the way andragogy was to be implemented.

Ingalls (1976) added to the idea of using andragogy in corporate settings, in which he identified nine dimensions that the manager needs to function as a person who helps his workers learn and keep up to date in their various fields. The nine dimensions are: Creating a social climate in which subordinates feel respected; treating mistakes as opportunities for learning and growth; helping subordinates discover what they need to learn; assisting the staff to extract learning from practical work situations and experiences; letting staff members take responsibility for designing and carrying out their own learning experiences; engaging staff members in self-appraisal and personal planning for performance improvement; permitting or encouraging innovation and experiments to change the accepted way of doing things if the plan proposed appears possible; being aware of the developmental tasks and readiness-to-learn issues that concern his staff; and, trying to implement a joint problem-finding and problem-solving strategy to involve his staff in dealing with day-to-day problems and longer-range issues. *Strengthening the numerous uses of andragogy along with growing controversy and resistance towards it (1981-1984). S*ome lack of enthusiasm about Knowles' andragogy concept was reflected by Hartree's (1984) feeling that Knowles' andragogy did not live up to what she interpreted as his desire for its becoming a comprehensive learning theory for adult education. She also asserted that if viewed from the psychological standpoint, Knowles' theory of andragogy fails to make good its claims to stand as unified theory because it lacks coherent discussion of the different dimensions of learning; and, equally, if viewed as philosophy, it falls short because it does not incorporate an epistemology – an explanation for a way of knowing what one knows.

Identifying the stronger European base of andragogy in comparing it with the American base (1985-1988). Taylor (1986) offered a very strong and articulate research-based model, for the andragogical process of transition into learning for self-direction in the classroom. This is from the learners' point of view and has eight stations on a cycle of what may be characterized as a cultural journey. The process alternates between phases and transitions. The critical points are: (a) Equilibrium phase; (b) disconfirmation transition; (c) disorientation phase; (d) naming the problem transition; (e) exploration phase; (f) reflection transition; (g) reorientation phase; (h) sharing the discovery transition; and the next step is to come back to equilibrium.

The foundation of trust undergirds andragogical learning despite the andragogy debate (1989-1991). Henschke (1989) developed and researched the Modified Instructional Perspectives Inventory (MIPI) with seven factors and 45 items included. The strongest factor is "Teacher Trust of Learners" which has 11 elements in it. The MIPI has been

Cronbach Alpha validated for reliability three times and has been used in 29 completed dissertations. More details will be provided about the MIPI in a later part of this paper.

Scientific foundation of andragogy being established amid skepticism and misunderstanding (1991-1995. Savicevic (1991, 1999) provided a critical consideration of andragogical concepts in ten European Countries – five western (German, French, Dutch, British, Finnish), and five eastern (Soviet, Czech-Slovak, Polish, Hungarian, Yugoslav). This comparison showed common roots but results in five varying schools of thought: (a) Whether andragogy is parallel to or subsumed under pedagogy in the general science of education; (b) Whether agology (instead of andragogy) is understood as a sort of integrative science which not only studied the process of education and learning but also other forms of guidance and orientation; (c) whether andragogy prescribes how teachers and students should behave in educational and learning situations; (d) the possibility of founding andragogy as a science is refuted; and, (e) that endeavors have been made to found andragogy as a fairly independent scientific discipline.

Momentum gained against andragogy while counter arguments assert its value (1995-1998). Welton (1995) leveled one of the most vigorous assertions against andragogy and Malcolm's influence in it, that, "the 'andragogical consensus' (anchoring the study of adult education in methods of teaching and understanding the individual adult learner), formulated by the custodians of orthodoxy in the American Commission of Professors in the 1950s and solidified by Malcolm Knowles and others in the 1960s and 1970s, has unraveled at the seams "(p. 5).

In contrast, Houle (1996), in talking about Knowles' work in andragogy said that it remains the most learner centered of all patterns of adult educational programming. He added that those who wish to do so can wholly contain their practice in the ideas expressed by Knowles and others, establishing appropriate physical and psychological climates for learning and carrying forward all of its processes collaboratively. Far more significantly, andragogy influences every other system. Even leaders who guide learning chiefly in terms of the mastery of subject matter, the acquisition of skills, the facing of a social problem, or some other goal know that they should involve learners in as many aspects of their education as possible and in the creation of a climate in which they can most fruitfully learn (p. 30).

Antecedents to an historical foundation of andragogy being extended and broadened (1998-2000). Henschke (1998) asserted that long before the term andragogy appeared in published form in 1833, ancient Greek and Hebrew educators, if not others, used words that although they were antecedents to andragogy, included elements of the concept that has come to be understood as some of the various meanings and definitions of andragogy. He attempted a descriptive definition of andragogy that moved in the direction of calling it a scientific discipline of study.

Empirical research being pressed for investigating andragogy's value while objection remains (2000-2002). Billington (2000) found that with sixty men and women from ages 37 to 48, there were a number of key factors relating to andragogy that helped them grow,

or if absent made them regress and not grow. The factors were: A class environment of respect; their abilities and life achievements acknowledged; intellectual freedom, self-directed learning, experimentation and creativity encouraged; learner treated fairly and as an intelligent adult; class is an intellectual challenge; interaction promoted with instructor and between students; and, regular feedback from instructor.

Bringing European and American andragogy closer together as distance education emerges (2003-2004). Sopher (2003) was the seventh of the series of doctoral dissertations focusing on the work of Malcolm S. Knowles in andragogy. She asserted that Knowles work is best understood by practitioners and researchers only if: It is historically accurate, within his humanistic philosophy, explained in the context of his times, recognizing the role that each of the four historical movements (humanistic adult education, human services, group dynamics, and human resources development) in the USA plays in Knowles' theory of andragogy.

The hesitation concerning andragogy continues while many still stand by andragogy (2005-2006). Isenberg (2005) developed and tested a 'Virtual Health Coach' Internet program that combines andragogical principles with Internet technology. It has numerous health issues being dealt with such as smoking cessation and weight loss. It is being used with the military, health care institutions, and is available online through website technology. The research indicates excellent success with the participants in dealing with health issues.

Biao (2005) addressed the andragogical issue of a tendency on the part of other educators (and even other adult educators not inclined to consider the validity of andragogy as being part of adult education) to think that any educator can teach, administer, manage, research, etc., an andragogical academic program or course.

Knowles' prominent long-range contribution to andragogy's continuance in the future (2007-2011). Although Newman (2007) declared he was not a fan of andragogy, he said that in his estimation Knowles had contributed something to adult education and andragogy that was quite unique. As he thought it through, he came to the conclusion that Knowles provided a means to assess the needs of adult learners, and he could not detect that any other adult educators provided such.
The eighth doctoral dissertation that focused on Malcolm S. Knowles' contribution to andragogy was provided by Henry (2009). The study is a historical research on the development of thinking in the principle writing of Malcolm Knowles.

Clearer emphasis on congruence between scholarship and practice accompanied by contribution to the shaking world economy (2012-2014). Risley (2012) discovered an important aspect of finding out whether one adult educator, who espouses andragogy in scholarship, is congruent and consistent in practice and actually exemplifies andragogy, especially in the eleven elements of the factor of teacher trust of learners. She triangulated this research through ten data sets and confirmed 'saying and doing' as a clear overlay and just about perfect fit.

On the cutting edge of additional developments (2015-2016). Keefe (2015) looks at Myles Horton who is founder of the Highlander Folk School, his background, education and

preparation for establishing his lifelong dream of using alternative education among the "common uncommon people" for learning how to solve social and economic justice problems. This paper then focuses on the extent to which the philosophy and teaching actions of Horton correspond to the Six Assumption Framework of andragogy as delineated by Malcolm Knowles.

Beyond and into the future (2017-2019). Henschke (2017) wrote a professional/personal tribute indicated that if there is one thing he would say about Dusan Savicevic [a treasured friend who passed from this world in June, 2015] it is that he is the most clearly researched person in andragogy anywhere around the globe. Not only that, he had what I consider a very stalwart character regarding his understanding of and taking a stand regarding andragogy.

Charungkaittikul (2018) from Thailand provided a capsule report of her 14 month Post-Doctoral research project that she conducted with Henschke from the end of 2016 to the beginning of 2018. She stated her major objective this way: The overarching andragogical approach (using self-directed learning as the center means for implementing andragogy) for developing, implementing and sustaining a life-long learning society (including economic, moral, innovation, creativity, etc.) within families, small communities, large cities, provinces, universities, corporations, businesses, education institutions, governments, NGOs, to ultimately turn Thailand into a quality dynamic lifelong learning society for the benefit for all people.

Major Themes of Andragogy around the Globe

As in each of the 17 eras has at least one document included within the sections, (with some having more) so each of the headings of the six major themes of andragogy will have one document. The heading of the sections will be in *italics.*

Evolution of the term andragogy. Draper (1998) in providing an extensive, world-wide background on andragogy, reflected on and presented an overview of the historical forces influencing the origin and use of the term andragogy: The humanistic social philosophy of the 1700s & 1800s, the early twentieth century labor movement in Germany and USA, international expansion of adult education since World War II, commonalities of different terminologies, the debate in North America, the progressive philosophy underlying andragogy in North America, stimulation of critical discussion and research, and the viability of andragogy as a theory. He concluded, "Tracing the metamorphoses of andragogy/adult education is important to the field's search for identity. The search for meaning has also been an attempt to humanize and understand the educational process" (p. 24).

Historical antecedents shaping the concept of andragogy. Henschke (1998) went back earlier in history and claimed that the language of the Hebrew prophets, before and concurrent with the time of Jesus Christ, along with the meaning of various Hebrew words and their Greek counterparts -- learn, teach, instruct, guide, lead, and example/way/model -- provide an especially rich and fertile resource to interpret

andragogy. He expected that by combining a probe of these words and elements with other writings, a more comprehensive definition of andragogy may evolve.

Comparison of the American and European understanding of andragogy. The European concept of andragogy is more comprehensive that the American conception, even though Europeans do not use the terms andragogy and adult education synonymously (Young, 1985). In addition, the primary critical element in European andragogy is that an adult accompanies or assists one or more adults to become a more refined and competent adult, and that there should be differences in the aims of andragogy and pedagogy (assisting a child to become an adult). Likewise, there should be differences in the relationship between a teacher and adult pupils and the relationship between a teacher and children.

Popularizing and sustaining the American and world-wide concept of andragogy. Boucouvalas (2008) highlighted the emphasis that Knowles gave to group / community / society in his treatment of andragogy. Earlier perspectives on the purpose of adult learning included its serving a higher purpose than just the individual. Examples were that the purpose of adult education was to solve problems of civilization, develop mature understanding of self, and understand society as well as to be skilled in directing social change. Philosophical issues confronting adult educators arose from a national conference debate on serving the needs of the individual vs. society. Interdependence of people working in a group exemplified the essentials of shared leadership and collecting and/or examining data about what is happening in a group.

Practical applications of andragogy. Drinkard and Henschke (2004) found nurse educators who have a doctoral degree in other than nursing (adult education to be specific) as more trusting of their learners in and andragogical classroom than nurse educators who have a doctoral degree in nursing. This was largely due to the lack of anything regarding how to facilitate the learning of adults in the nursing doctoral program, as contrasted with facilitation the learning of adults being a very prominent part of the adult education doctoral programs where andragogy is actively practiced.

Theory, research and definition of andragogy. The most comprehensive of all the publications on andragogy in the English language is a book that includes thirty of the author's publications within a twenty-six year period (Savicevic, 1999). His work has addressed how andragogy has and will shape the literacy, the workplace, universities, training and research, the humanistic philosophies, the evolution and future of andragogy and the practice of adult education. He also provided a number of descriptions and definitions of andragogy. Savicevic realized that this book presents to its readers almost 50 years of experience with andragogical ideas acquired in different social, cultural and educational environments that are reflected through the prizm of his personal experience. He also observed that since his first visit to the USA in 1966 to the present time in 2006, the identifiable trace of andragogy on USA universities is that there has not been a single serious study on adult education and learning that did not refer to andragogy as a conception.

Focusing on an update of Malcolm S. Knowles' autobiographical journey: Making of an adult educator

Title: The making of an adult educator: An autobiographical journey originally written by Malcolm S. Knowles – Update edited by John A. Henschke and Marcie Boucouvalas (2019)

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The Modified Instructional Perspectives Inventory (MIPI); Use in Doctoral Dissertations

The MIPI, which is an andragogical inventory, was originally developed by Henschke (1989). There are 45 items distributed among seven factors. It has been Cronbach Alpha validated for reliability three times. Teacher Trust of Learners has been the strongest factor [Factor #2] throughout. The total inventory is a self-scoring inventory on a five-

point Likert Scale with #1 = Almost Never; #2 = Not Often; #3 = Sometimes; #4 = Usually; and, #5 = Almost Always. The original standard rating is for the Andragogue to rate self. Nonetheless, it may be adapted to any audience, by changing the terms for the: learner rating the andragogue, employee rating employer, nurse rating preceptor or a learning simulation, lawyer rating self, juror rating lawyer, etc. The integrity of the inventory is carefully maintained throughout.

Modified Instructional Perspectives Inventory – *Seven Factors with a Total of 45 Items*

Factor #1 Teacher Empathy with Learners – **Your Teacher**
4. Feels fully prepared to teach
12. Notices and acknowledges to learners positive changes in them
19. Balances her/his efforts between learner content acquisition and motivation
26. Expresses appreciation to learners who actively participate
33. Promotes positive self-esteem in learners

Factor #2 Teacher Trust of Learners – **Your Teacher**
7. Purposefully communicates to learners that each is uniquely important
8. Expresses confidence that learners will develop the skills they need
16. Trusts learners to know what their own goals, dreams, and realities are like
28. Prizes the learner's ability to learn what is needed
29. Feels learners need to be aware of and communicate their thoughts and feelings
30. Enables learners to evaluate their own progress in learning
31. Hear what learners indicate their learning needs are
39. Engages learners in clarifying their own aspirations
43. Develops supportive relationships with her/his learners
44. Experiences unconditional positive regard for her/his learners
45. Respects the dignity and integrity of the learners?

Factor #3 Planning and Delivery of Instruction – **Your Teacher**
1. Uses a variety of teaching techniques
9. Searches for or creates new teaching techniques
22. Establishes instructional objectives
23. Uses a variety of instructional media? (internet, distance learning, interactive videos, etc.)   42. Integrates teaching techniques with subject matter content

Factor #4 Accommodating Learner Uniqueness – **Your Teacher**
6. Expects and accepts learner frustration as they grapple with problems
14. Believes that learners vary in the way they acquire, process, and apply subject matter
15. Really listens to what learners have to say
17. Encourages learners to solicit assistance from other learners
37. Individualizes the pace of learning for each learner
38. Helps learners explore their own abilities
40. Asks the learners how they would approach a learning task

Factor #5 Teacher Insensitivity toward Learners– **Your Teacher**
5. Has difficulty understanding learner's point of view
13. Has difficulty getting her/his point across to learners
18. Feels impatient with learner's progress
27. Experiences frustration with learner apathy
32. Have difficulty with the amount of time learners need to grasp various concepts
36. Gets bored with the many questions learners ask
41. Feels irritation at learner inattentiveness in the learning setting?
Factor #6 Learner-centered [Experienced-based] Learning Process– **Your Teacher**
2. Uses buzz groups (learners placed in groups to discuss) information from lectures
10. Teaches through simulations of real-life
21. Conducts group discussions
24. Uses listening teams (learners grouped together to listen for a specific purpose) during lectures
35. Conducts role plays

Factor #7 Teacher-centered Learning Process – **Your Teacher**
3. Believes that her/his primary goal is to provide learners as much information as possible
11. Teaches exactly what and how she/he has planned
20. Tries to make her/his presentations clear enough to forestall all learner questions
25. Believes that her/his teaching skills are as refined as they can be
34. Requires learners to follow the precise learning experiences she/he provides them

Use of the MIPI in finished doctoral dissertations

The MIPI has been used in a total of 30 completed doctoral dissertations. This has been done in five different universities in a 25 year period from 1995 to 2019. This list is as follows with accompanying numbers at each one. There have been 13 conducted at the University of Missouri-St. Louis (UMSL); 13 conducted at Lindenwood University (LU), St. Charles, MO; two conducted at Kansas State University (KSU), Manhattan, KS; one conducted at St. Louis University (SLU), MO; and, one conducted at Virginia Polytechnic State University, National Capital Region (VPSU-NCR) Fairfax, VA.

Conclusion

I have provided an overview of andragogy in capsule form. This has included: Foundations of andragogy, seventeen [17] eras of the history and philosophy of andragogy, six [6] major themes of andragogy around the globe, update of Malcolm S. Knowles autobiographical journey with table of contents, the Modified Instructional Perspectives Inventory (MIPI), and use of the MIPI in thirty [30] completed doctoral dissertations at five [5] universities. Consequently, I ask this audience to share with me their thoughts and ideas about a question: What is andragogy's future?

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GOLDEN, GENDERED AND KNOTTY: EARLY AND MID-CAREER PERSONS' LEARNING THROUGH THE NEW MEDIA IN SOUTHWESTERN NIGERIA

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ABSTRACT: Through a multi-case study that was conducted from the interpretive and critical paradigms, the authors sought to map and understand 22 female and male millennial professionals' critical engagement with and learning through the new media in Southwest Nigeria. The results show that all the millennials engaged the new media for informal virtual continuing professional development (VCPD) and their learning was, in the main, more deliberate than incidental. Adults' deliberate learning were usually associated with seeking knowledge from authorities in their fields, online. In addition to engaging the new media for VCPD, women engaged the new media: to meet their practical gender needs; for self-care; and for their strategic gender interests. When compared with women, men were reluctant to acknowledge that they learn unconsciously on the new media, but they asserted their roles as informal facilitators of learning on the new media. Whereas this paper documents golden opportunities the new media presents for learning to improve professional competencies and for advancing human rights and social justice, the capacity of some new media users to deploy the new media as instruments for violating the rights of others, especially vulnerable people is unsettling. Authors suggest that adult educators and human resource development practitioners need to develop assessment tools for recognizing/reckoning informal VCPD in workplaces. They then posited that adult education provisioning alone will not remedy the issues raised about violation of rights, because the issues also beckon philosophical and legal attention.

Keywords: gender, informal learning, informal teaching, millennials, Nigeria, the new media, power

The contexts of informal learning (informal teaching/knowledge facilitation) are diverse and wide ranging. This ranges from the private sphere to the formal school setting, including higher education institutions (Jamieson, 2009; Mejiuni, 2013a). They also include organized work contexts to market places and community settings (Akinsooto & Mejiuni, 2014; Jubas, 2011; Mejiuni, 2008; Marsick, Fernandez-de-Alava, & Watkins, 2015), and from personal face to face interactions to virtual/digital contexts (Lin & Cranton, 2015; Cranton, Táíwò& Mejiuni, 2015; Nafukho, Graham, & Muyia, 2010). Marsick and Volpe (1999) described informal learning as "learning that is predominantly unstructured, experiential and non-institutional" (p.4).In the adult education and informal learning literature, the different dimensions of adult informal learning (the forms, the processes, the motivations, the enablers and disablers and the outcomes) have been explored and theorized (Akinsooto & Mejiuni, 2014; Marsick & Watkins, 2001; Mejiuni, 2013b; Schugurensky, 2000). Although Mejiuni, Cranton and Táíwò (2015) observed that researchers were more inclined to focus on informal learning activities that bear resemblance to formal teaching-learning interactions. These are explicit and self-directed learning, which are the conscious or deliberate forms of informal learning. With the

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implication that unconscious informal learning (comprising tacit and incidental learning), which is the primary way in which we build our basic knowledge of language, values, beliefs, social interactions and relationships do not usually attract the attention of adult education researchers because they are not easily captured in research (Schugurensky, 2000) and they are generally hard to order.

While informal learning research and literature grew, those adult educators who were already exploring communications technologies for improving access to education for adults and other disadvantaged/vulnerable populations were compelled to pay attention to the possible influences of developments in information communications technology on adult education and adult informal learning (Mejiuni, 2006; Mejiuni &Obilade, 2006; UNESCO, 2002). In this respect, the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2002), observed that because open and distance learning is continuously being linked with developments in information and communications technologies (ICTs), it has the potential to generate new patterns of teaching and learning. ICTs would be linked to the development of new learning needs, new patterns of information access and application, and new ways of learning. Four (4) years later, Mejiuni (2006) observed that Nigerian adults in higher education institutions (HEIs) and other adults who require distance learning to access education, could not take advantage of the potentials that the internet offered for learning, because of the digital divide and because they did not have access to Open Access (OA) Literature. Even then, advancement in ICTs continued, global connectivity increased and hand held devices became available to persons in the Global South, including Nigeria and they were linked to the internet and to social networking sites (SNS) that feature instant messaging, photos, interactivity, music, video, etc. The hand held devices replaced desk top and personal computers that were linked to the internet, but were available only in designated centres, usually, at the time, for-profit cybercafés and specialized not-for-profit institutions such as research centres and universities. UNESCO had predicted, the variety of new media expanded access to learning, education, and training (Lin & Cranton, 2015; McLoughlin, 2014; Nafukho, Graham, & Muyia, 2010). Furthermore, Mejiuni, Cranton and Táíwò (2015), in their book, *Measuring and analyzing informal learning in the digital age*, while pondering the nature of informal learning and the impact of the internet/digital tools on informal learning, described the World as "one giant learning condominium" (p.xvi).

One of us (Mejiuni), co-edited the book referenced above, which has been criticized for not paying enough attention to cultural issues and the actual dimensions of learning in the virtual space (Mason, 2017). The study reported on in this paper is a response to those two criticisms, because it serves the purpose of expanding our understanding of how adults learn in their engagement with the variety of new media, from a critical perspective. This paper therefore explores early and mid-career adults' (EMCA) critical engagement with and their learning through the new media. It focuses on: 1) adults' relationship with the new media, and 2) the extent of their deliberateness in learning through the new media. Others are, 3) how their learning through the new media has: a) advanced or disabled social justice and the rights of persons; and b) opened or closed economic opportunities to individuals; and 4) early and mid-career persons'

understanding of critical media literacy strategies. In the two paragraphs that follow, we explore the nexus of the key concepts that are central to the purpose of this paper.

According to Oomen-Early and Early (2015), the new media is an umbrella term for the different forms of electronic communication made possible with computer technology. It encompasses a wide and growing spectrum of digital technologies including websites, podcasts, videos, email, and social media. Others include smartphone mobile apps, games, and virtual worlds. The digital tools reach audiences that are far flung, they are more user-driven, more instantaneous than mediums of the past, provide on-demand access to content anytime, anywhere, on any digital device, so long as there is internet access, and they encourage interactive user feedback and creative participation. That the new media is a vehicle for consciously or unconsciously, constructing, co-constructing and acquiring knowledge, skills, attitudes and insights, outside of the context of a course or program, and outside of planned activities within a course or program (Cranton, Táíwò& Mejiuni, 2015) is not in doubt. Our interest in this study is how adults understand their roles on the new media; the nature of their engagement with the new media and the forms of learning (conscious and unconscious informal learning) that resulted from their interaction with and participation (alongside others), in accessing contents from and producing contents for the new media.

Further, that the new media is also a power resource, is not in doubt (Marshall, 1998); it can re-enact and strengthen existing forms of inequalities (Warren, Stoerger & Kelly (2011) and at the same time serve as a space for non-disciplinary power, a space for dissent and disruption of taken-for-granted positions (Munro, 2000; Echchaibi, 2013). This means that the new media can be a tool for repression, resistance or enablement. In the Nigerian context, where gender, religion (including the fundamentalist hues), age, class and ethnicities define the social space (Mejiuni &Bateye, 2016) and are often matrices of domination, it is necessary to explore how the new media empowers, disempowers, and serve as a site of resistance to power. It is for this reason that we sought to understand, through the eyes of early and mid-career adults, how the new media has advanced social justice and economic empowerment or contributed to injustice, and the role of learning in the process. From the foregoing, it is clear that we are not just interested in the media literacy skills of early and mid-career adults, which is the ability to access, evaluate, analyze, and produce all types of communication (Considine, 1995; Mihailidis, 2009) on the new media. We are also interested in their critical media engagement (Hammer, 2011), which is an understanding of the dynamics of power, its nexus with social structures. We also explore how this interface with knowledge construction and dissemination processes to result in empowerment and disempowerment of different categories of populations and vulnerable groups; and, it is not just an understanding of power dynamics that is required; there is a need for action.

Research Method

In order to gain in-depth understanding of early and mid-career adults' engagement with, and learning through the new media, this study proceeded from the interpretive and critical paradigms and adopted the multi-case study research design which combines the descriptive, interpretive, cross case (Merriam, 2005) and critical analysis. Ile-Ife in Osun

State and Lagos, the commercial capital of Nigeria were the two locations in Southwest Nigeria, from which we selected participants for our study. We planned to recruit 24 participants from the two locations. We therefore targeted one university, one university teaching hospital, and two women's not-for-profit organizations each in the two locations because they employ the three different categories of professionals we had identified, based on our own professions and interests (university lecturers {education and law faculties}, health professionals {doctors and nurses} and development practitioners working in women focused not-for-profit organizations). The purposive sampling procedure resulted in securing the participation of the 22 professionals listed in Table 1. We identified them by their acronyms, which we derived from their gender, profession and location. Their age/age range and the number of years they had been at work are also presented in Table 1. Twelve (12) of the participants were mid-career professionals (9 women and 3 Men) while ten (10) were early career professionals (3 women and 7 Men).

Table 1:
Participants by Age and Number of Years at Work

	Early and Mid-Career Persons' Profession	Age	Length of Service (Years)
1	Mid Career Female Education Lecturer, Lagos State (FEDLEMIL)	-	-
2	Mid Career Female Education Lecturer, Osun State (FEDLEMO)	35	11
3	Early Career Male Education Lecturer, Lagos State (MEDLEL)	41-45	-
4	Early Career Male Education Lecturer, Osun State (MEDLEO)	33	4
5	Mid Career Female Law Lecturer, Lagos State (FELALMIL)	36-40	8
6	Mid Career Female Law Lecturer, Osun State (FELALMO)	-	-
7	Mid Career Male Law Lecturer, Lagos State (MALALMIL)	46-50	15
8	Early Career Male Law Lecturer, Osun State (MALALEO)	36	2
9	Mid Career Female Doctor, Lagos State (FEDMIL)	36-40	9
10	Early Career Female Doctor, Osun State (FEDEO)	32	6
11	Early Career Male Doctor, Lagos State (MADEL)	26-30	1
12	Mid Career Male Doctor, Osun State (MADMO)	35	9
13	Mid Career Female Nurse, Lagos State (FENUMIL)	31-35	10
14	Mid Career Female Nurse, Osun State (FENUMO)	45	9
15	Early Career Male Nurse, Lagos State (MANUEL)	26-30	4
16	Early Career Male Nurse, Osun State (MANUEO)	29	2
17	Mid Career Female Development P., Lagos State (FENGOMIL)	31-35	7
18	Mid Career Female Development P., Osun State (FENGOMO)	46	9
19	Early Career Female Development P., Lagos State (FENGOEL)	31-35	4
20	Early Career Female Development P., Osun State (FENGOEO)	34	2
21	Mid Career Male Development P., Lagos State (MANGOMIL)	31-35	9
22	Early Career Male Development P., Lagos State (MANGOEL)	26-30	2

Source: Field Work by Authors, May-June 2019

The instrument for this study was a semi-structured interview guide, with nine key questions and probes to help the interviewers to dig deep. The interview guide contained questions about participants' relationship with the new media and the benefits they had derived from their use of the new media (including professional competence - specific skills, knowledge and attitudes and career progression). The questions include challenges they had confronted in their engagement with the new media, the possibilities that exist on the new media for promoting the rights of persons and the challenges that could

disempower different categories of persons. The interviews took place in participants' workplaces, in their cars and occasionally in shopping arenas between May and June 2019. The two research assistants explained the purpose of the research to the participants, and sought their verbal consent to partake in the interview and record them on the audio device. The interviews were conducted in the English language and they lasted between 27 and 61 minutes. We adopted triangulation as our test of credibility (Bryman, 2012), so in order to verify participants' claims about the specific contents that a new media (a site, a platform or an application) offers, we searched for and looked throughthe new media participants indicated they had accessed. We undertook two levels of data analysis in an iterative process. We undertook open and axial coding of interview transcripts. The words, phrases, themes and sentences that emerged from these processes helped to focus attention on participants' first order construction of meaning in respect of their engagement with and learning from the new media. This was followed by a process of second order construction of meaning which was framed by a critical perspective; we explored participants' informal learning trajectories and the nexus of power-new media-learning-empowerment. Our codes, themes and discussions are presented in categories and subcategories that point in the direction of the purpose of our study. In the sections, which follow, we present our findings in regard to early and mid-career adults' engagement with and their learning from the new media.

Results and Discussions

EMCA: Millennial professionals

All except four of the early and mid-career professionals we recruited for our study were between ages 26 and 40. Following the classification of persons by the generational cohort into which they were born, we regard our participants as millennials (aka Generation Y) (Oomen-Early & Early, 2015). Millennials are thought of as "digital natives" because of their immersion in the digital media. In regard to their generational values and learning characteristics, it has been recorded that they: prefer informal incidental learning; they have short attention span; they expect integration of technology and media in learning; they seek personalized learning; they like connected (real time) learning; they are multi-taskers; they are used to group work and field experience and they seek mentoring. Although millennials are immersed in new media usage, it is not clear that their media literacy and competency match their media usage (Hammer, 2011). In a multi-case study of millennial professionals such as ours, these observations may help our understanding of participants' meaning making processes around their engagement with the new media. We suspected, for instance, that their gender and professional identities, and even their privileged positions might influence their engagement with the new media.

EMCAs' Relationship with the New Media

The varieties of new media adults identified were numerous, so we grouped them into six (6) categories according to the similarities in their features. The categories are: Electronic Mail (EM); Social Media (SM); Search Engines and Apps (SEA); Websites

and Blogosphere (WEB); Online Libraries and Online Publications (O-Pub); and Massive Open Online Courses (MOOCs). The categories participants have used are shown in Table 2, alongside the amount of time, they had spent on them and how they described their relationship with the new media. When compared with results of studies from other climes, it would seem that the categories of new media these professionals have used is just a fraction of what exists (Oomen-Early & Early, 2015) in the digital/virtual World.

Table 2:

Early and Mid-Career Adults' Relationship with the New Media

Gender	Participants	Frequently Used New Media	Time Spent (inHrs.)	Relationship With the New Media
Female	**Early Career**			
	FEDEO	SM, SEA& WEB	3	Good experience
	FENGOEL	SM& WEB	5	Positive
	FENGOEO	SM & WEB	10-12	"Amazing … opportunities beyond what we can imagine"
	Mid-Career			
	FEDLEMIL	SM & WEB	Often	**-**
	FEDLEMO	SM, SEA & WEB	10	"I am an addict or habitual user of the Internet"
	FELALMIL	SM, SEA, WEB, O-Pub &MOOCs	-	"…you find information in the strangest of places" The new media is addictive; it's like an opium, which draws the user in
	FELALMO	SM, SEA & WEB	3	Very pleasant experience although not too social media compliant
	FEDMIL	EM, SM, SEA, O-Pub& WEB	6 (Often on EM)	"Fairly good"
	FENUMIL	SM, SEA &WEB	1hr 30mins	**-**
	FENUMO	SM, SEA & WEB	4/5	**-**
	FENGOMIL	EM, SM, WEB & MOOCs	20	**-**
	FENGOMO	SM, SEA & WEB	6	The new media is a welcome development
Male	**Early Career**			
	MEDLEL	EM, SM & WEB	Nowand then	**-**
	MEDLEO	SM, WEB & SEA	2	"Quite interesting … could be described as the good, the bad and the ugly"
	MALALEO	EM, SEA & WEB	8-10	On leave of absence from the social media, but always online, all the time"
	MADEL	SM, SEA, WEB &O-Pub	8-10	"It's simply a hobby that sometimes turns into an addiction"
	MANUEL	EM, SM, WEB	1	Fantastic and very beneficial
	MANUEO	SM&WEB	10	Happy, Very beneficial

	MANGOEL	SM &O-Pub	2-3	-
	Mid Career			
	MALALMIL	SM, WEB&O-Pub	Every time	-
	MADMO	SM, SEA, WEB&O-Pub	5	"It's interesting … it can be addictive and it can be fun"
	MANGOMIL	SM, SEA, WEB, MOOCs	6	Very Active … "a one-stop-shop to finding solutions to all problems"

Source: Field Work by Authors, May-June 2019
Key: EM – Electronic Mail; SM **–** Social Media; SEA – Search Engines and Apps[lications]; WEB – Websites and Blogosphere; O-Pub - Online Libraries and Online Publications; MOOCs – Massive Open Online Courses

Early and mid-career adults' most frequently used form of new media is the social media (SM - Twitter, WhatsApp, Instagram, Facebook, 2go, and YouTube). It is followed closely by special interest websites and blogs. All participants except the male early career law lecturer in Osun State (MALALEO) used the social media. He said he had taken a leave of absence from the social media. All participants used at least two forms of new media and two professionals, both female, used five of the six categories of new media we had identified. The Massive Open Online Courses (MOOCs) is the least frequently used new media, with only three of the 22 participants (two women and one man) engaging with it. If we reckon that a person who spends 6 hours out of her 16 waking hours on the internet as an active user of the new media, then half of the 22 participants in our study were active users of the new media. The Female Mid-Career Education Lecturer in Osun State (FEDLEMO), who told us that she spends about 10hours on the new media every day, described herself as "an addict or habitual user of the Internet". Three other participants (FELALMIL, MADMO & MADEL) used the word: "addiction" to describe their relationship or the relationship of other people with the new media. FELALMIL insisted that the new media is addictive; it's like an opium, which draws the user in. Given that she engages five out of the 6 categories of the new media we identified, her position is understandable. Others described their relationship with the new media as: highly beneficial, interesting, providing opportunities beyond what one can imagine, "a one-stop-shop" and "the good, the bad and the ugly". In the next section, we explore the dimensions of learning, which participants explicitly identified, dimensions they reluctantly acknowledged and those dimensions that were implicit in their responses.

The Dimensions of EMCAs' Learning through the New Media

Our analysis shows that adult learning occurred on the new media through: 1) unconscious (incidental) processes and largely by conscious (explicit and self-directed) efforts of adults; and 2) through conscious informal facilitation of learning and largely through unconscious informal facilitation of learning. The participants explicitly and implicitly provided the labels and themes that led us to the conclusions. They were: "noticing", "following", "presence on the new media", "mutuality", "purposefulness", "searching", "educating", "sensitizing" and "supporting/fostering (others') learning". From the themes we identified, we saw threads that pointed us to two interconnected directions of viewing how learning occurred on the new media. The first thread was to

view each category of new media as a vehicle of learning and so reckon the dimensions of learning their features afforded adults, while the second thread is the forms and movements of learning that occurred. In the paragraphs that follow, we explore the types and movements of learning that emerged from our analysis.

Incidental to Deliberate Learning

Two professionals, one female and one male, explicitly and implicitly described their forms and movements of learning as proceeding from incidental learning to deliberate learning. FENGOEL, a female early career development worker believes that she does not learn deliberately from the new media. She reckoned that her learning was incidental. However, she described how she 'follows' some individuals on Twitter and other social media; she 'notices' their views by reading their tweets and posts about certain issues, she finds them interesting, and she begins to read more about those issues and their views. Through this, she has learnt about diversity within specific cultural contexts and learnt about countries she has never visited. Unknown to FENGOEL, her behavior and experiences on the new media would be understood as a movement from incidental learning to deliberate learning. As a matter of fact, once she begins to "follow" a person or a conversation either on Twitter, Facebook or any other social media after 'noticing' the person or conversation, she was implicitly positioning herself for something, and, it was for learning.

An early career male doctor (MADEL), who told us that his learning on the new media happens both unintentionally and deliberately, described a movement from incidental to deliberate learning, and reading off line to search for information on line. He said: "… sometimes you go on Twitter when you're like oh I just want to see what my guys are talking about and then there is somebody accusing somebody of rape and then other people are putting their input and you're like, oh, oh, okay, oh okay, so you can't do that, oh okay". He continued*:* "And then there are other times when you're maybe taking a break off reading, and then you're scrolling and then you just see maybe a medical professor and then he mentions something, something you've read before, so that one will spur you on to go and… and search for it". He said at other times, everything one is reading may not just make any sense, so you will just go online to intentionally seek clarifications. MADEL, who said he had started learning about money, the rights of females and rape through the new media, indicated he had also learned lessons about patient-doctor confidentiality from others' experience, on the social media(specifically on Instagram), and he shared how the lessons have supported his practice with us.

Deliberate and Incidental Learning

Six professionals, five women and a man shared with us that their learning on the new media was both deliberate and incidental. They belong to all the categories of professionals represented in our study, except law. Four of them attributed their incidental learning to something that popped up as they were deliberately searching for knowledge on a medium, they had targeted. FEDLEMO and MADMO referenced materials they encountered by accident on line that have become useful knowledge, but

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they did not describe them as pop ups. FEDLEMO, a female mid-career education lecturer, said she deliberately positioned herself in FIN, a closed group of Nigerian women on Facebook so she could learn, just as she listens to lectures of professors on learning theories on YouTube. In addition, from Twitter posts and Facebook accounts, she had learned how to: cook (from "So you think you can cook"); tie '*gele*' (that is, tie the Nigerian traditional headgear), and how to keep fit (from Ketogenic World). A female mid-career nurse (FENUMIL) shared that her learning from the new media is mostly deliberate. She had learned how to use 'Total Parenteral Nutrition' in ways that prevent infection from a group page of NCLEX and from her learning, she has been trying to convince her colleagues that what she had learned is the best way to handle the procedure in order to prevent infection. NCLEX is the National Council Licensure Examination, the examination for the licensing of nurses in the United States and Canada. She also told us about her membership of FIN and asserted that the solutions proffered by women to issues raised on the platform had worked well for her.

Deliberate Learning

Nine (9) professionals told us their learning was always, mainly, deliberate. Four of them were women while five were men, and the nine were from all the five groups of professionals represented in this study. A female mid-career law lecturer (FELALMIL) indicated that she is very deliberate in her use of the new media because the University of Cape Town from where she took her PhD encouraged students to interact with Massive Open Online Courses (MOOCs). She averred,"So for instance there is African climate development initiative. That's where I had my first interaction with these online courses actually, you know, with the MOOCS …," She continued: "once I knew they were available then I actually started going out to look for courses. For instance, right now I'm looking for a course on international development because that's my next thing I'm trying to research on." FELALMIL is ready to learn, her alma mater had supported her online explicit/self-directed learning, *and* so she is very deliberate about her learning through the new media. FELALMIL also recalled that when she was on her PhD, she had to go online to learn what she called "the nitty gritty" of the use of Microsoft Word for writing her thesis. Now, she goes on line regularly to help her children with their homework. The early career male law lecturer in Osun State (MALALEO) said he does not learn by chance; that if there is something he is working on, and wants to dig deep into, he would go in search of the works of those who have made their marks in his field on Google Scholar. According to him, the World wants to listen to such people. He also visits the websites of International Human Rights Law and the International Committee of the Red Cross especially about gender issues arising from the insurgency in the North east of Nigeria.

Figure 1: Early and Mid-Career Adults' Forms and Movement of Learning on the
New Media
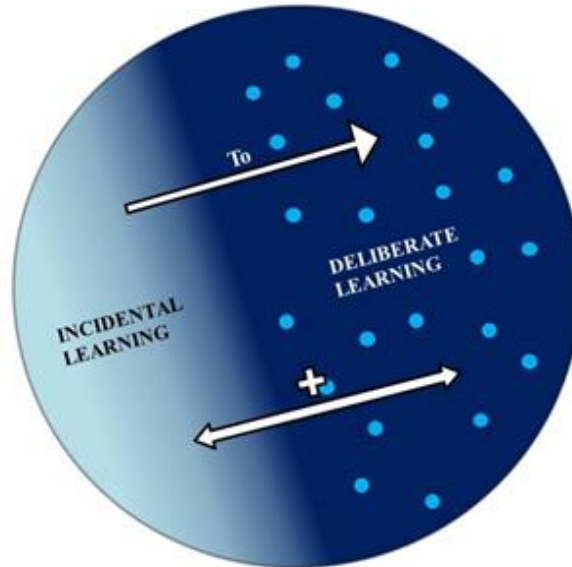
In the preceding paragraphs, and in Figure 1 above, we mapped early and mid-career adults' informal learning on the new media, and we found three (3) forms of informal learning (incidental, explicit and self-directed learning) and three (3) movements of informal learning (incidental to deliberate learning, incidental + deliberate learning and deliberate + incidental learning). The area of Figure 1 that represents deliberate learning occupies a larger area of the circle because overall, adults told us that their deliberate learning trajectories were more than their incidental learning experiences. The dots on the area representing deliberate learning show the presence of explicit learning, the shade of which is lighter than the surrounding area of deliberate learning, but thicker than the adjoining area of incidental learning. In the paragraph which follows, we would show that a few professionals pointed our attention to the fact that they were not just consumers of information, knowledge, skills and insights on the new media, but they were participating in producing contents for and disseminating knowledge through the new media.

Informal teaching and facilitation

Five professionals were conscious of the need to produce content that others could learn from and engage with on the new media. They are: MANGOEL, MANGOMIL, FENGOMO, FELALMIL and MEDLEO. MANGOEL averred that he uses the social media to create awareness about rights issues towards the protection of the rights of women, children and other individuals. He focuses on legal breach and constitutional infringements, bringing to bear his own reservoir of knowledge on the process. He uses the words, 'educating', 'fostering' and 'sensitizing' people about rights on the new

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media. The male mid-career development worker in Lagos State (MANGOMIL), who is the public relations officer of the not-for-profit organization he works for, said that from his background in public relations, he specifically engages in content development. He disseminates of those contents through the social media. He gets new information on maternal and child health, which is the focus of the work of his organization from Google search, YouTube and the World Health Organization website, and he had taken on-line courses.

From the point of view of media literacy skills, we thought that, the results on informal teaching complemented the ones on informal learning and that is important. Within the context of the nature of the new media, the results on informal teaching led us to the observation that more participants engaged in informal teaching but did not explicitly reference their roles on the new media as that of producers of content. They produced content by commenting on what others had posted or others contents and images others shared. Their participation and their views would become information/knowledge for those who read and engage their comments, and posts.

This is likely to be the case given the fluid nature of informal learning. The interactive nature of the social media and blogosphere in particular, foster informal learning and informal teaching, which are essentially mutual learning processes. In the next two sections, we explore how millennial professionals' (and others') engagement with the new media:1) advanced human rights, social justice and economic empowerment; and 2) violated human rights and perpetuated social injustice.

Advancing Human Rights, Social Justice, and Enabling Economic Empowerment

Early and mid-career adults avowed that there are limitless opportunities for advocacy, awareness raising and support for human rights and social justice on the new media, especially the social media. FELALMIL and MANGOMIL shared their experiences of producing contents on environmental issues (lead poisoning in the artisanal gold mining sector in Niger State, Nigeria) and maternal and child health issues, and posting them on line. FELALMIL, FEDLEMO, MADEL and MADMO told us that they participated in advocacy and awareness raising around: sickle cell anemia; mental health issues; and unwanted touching or groping of women in marketplaces in the guise of advertisement of goods and services, by sharing, commenting on and re-tweeting information they got on those issues. MADMO, MADEL and MANGOEL participated in disseminating information about: two guys who raped a girl and hoped the matter will go away because their parents are rich; and a man who raped a 7-year old girl. By re-tweeting the information, they believed they were calling out the alleged offenders, and hoped that would serve as deterrence to others who may want to violate the rights of women and children. By consciously and unconsciously producing and sharing contents on human rights and social justice issues, these millennial professionals exhibited their possession of a core media literacy skill, which is content production (Mihailidis, 2009). In respect of the rape of the 7-year old girl, MANGOEL spoke about Non-Governmental Organizations' (NGOs') strategy of connecting state actors with online conversations that

they want them to attend to. He said they 'tagged' key state officials so that the alleged rapist could be brought to justice.

MADMO and MANUEO shared that they belong to a virtual community that offers online support for persons who want to commit suicide. Also, we recall that FENUMIL and FEDLEMO shared that they are members of FIN - Female in Nigeria, a female only Facebook Community. FIN is a safe space where women share experiences of motherhood, separation, divorce, work, family, life experiences on molestation and so on, and they expect other women not to judge them as they comment on and give tips on problems and experiences shared, fostering in the process, learning, support and empathy. Apart from not being judgmental, FIN has other ground rules, and that included you could not use the community to propagate religious ideals and whatever was shared within FIN stayed within FIN. According to Olofintuade (2017), this was because FIN started as a feminist online community. It would be correct to apprehend FIN as a forum for women's mutual, experiential, and relational learning. FEDLEMO also said in FIN, women had shared stories of how they stopped child molestation and other forms of violence against women. Community members complement and pray for them thereby motivating them to do more for women's rights, while others draw lessons from such experiences that inspire them to fight for the rights of others.

Although only a few of the millennial professionals acknowledged their roles as informal facilitators of learning in furtherance of human rights and social justice on line, many indicated they had participated in supporting and advancing the rights of women and other vulnerable people, through the new media. FENUMIL, who is a member of FIN is an exception. She insisted that she does not advance the rights of anyone. FENUMIL appears to be a case example of a professional who needs to understand the other core media literacy skills (the ability to analyze and evaluate contents), because she appears not to know the antecedents and core values of FIN, a group from which she had derived benefits.

Economic Empowerment

FELALMIL, FENGOEL and FENUMO cited the example of Jumoke Orisaguna, the woman who was hawking bread on the streets of Lagos, who then bumped into a photo shoot session. The photographer, who noticed her presence in the photos she took, used Instagram to locate her. The photographer and others have since supported her to become a model; a big catapult from her bread hawking trade. FENGOEL also shared the story of Success, a 7- year old girl who was sent out of a government owned school because she had not paid examination fees. The girl was upset with her school managers and a young woman who circulated it on social media captured her anger on video. This attracted the attention of government officials and private citizens who have picked up her bills, changed her school to a better one and provided many cash gifts to her struggling family. FEDLEMO said she had been told that persons who own YouTube channels reap financial rewards from them, while other participants told us about Linda Ikeji, who became wealthy from being a blogger. Yet others said the social media provides opportunities for advertisement. FENUMO, who is active online as a supplier of goods declared that the economic benefits of being online is immense.

Violating Human Rights, Perpetuating Social Injustice

Citing examples of people who attempted to teach others: how to commit suicide; and drugs they could use to rape women, MADMO and FEDLEMO thought the internet/new media contributes to the violation of people's rights. They both said other people in the group/platform, called the individuals out, while others supported them, given the nature of informal learning. Those individuals had already put out information that could be used by someone who is going through a bad patch or another who is inclined to violate women's rights. FENGOEL, FELALMIL, MEDLEO and MADEL were of the opinion that some persons are using the new media as an instrument for infringing on the privacy and rights of others, and perpetuating abuse and violence. They averred that people are getting behind their phones to abuse the freedom that the new media grants them, as they: engage in cyber bullying and hate speech; peddle falsehoods especially on occasions when it is difficult to verify the claims being made immediately; and as they disrespect patient-doctor confidentiality. FELALMIL said as a lawyer, when she reads some things online, she tells herself: "this person here just crossed the line". MADEL said although he would usually request that colleagues take down materials that violated patient-doctor confidentiality, he had reviewed his relationship with colleagues who he believed had disrespected their patients in on-line conversations.

We recall that FENUMIL and FEDLEMO told us about their mutual, experiential and relational learning on FIN. Obviously unhappy about the behavior of some women in the online community, FEDLEMO said some women were in breach of the ground rules they promised to abide with when they were going to join the community. Olofintuade (2017) helps us to understand the reason FEDLEMO was unhappy. She said FIN is a large online community, and the more popular it became, the more Christian women it admitted unwittingly, and they started using the forum to surreptitiously push patriarchal values, including praising their husbands in most of their posts. Women who flouted FIN ground rules were taken off the community (FEDLEMO attested to this) and it was within this context that FIN was labeled and vilified in the digital media. So FIN, which started as a community that protects women's rights and further their interests, became a target, with some members' screen munching the posts of women they knew or thought they knew and sending the screen shots to the women's husbands. In one particular case, a woman was declared missing after she shared the story of her husband's criminality and his cruelty to her on FIN (Olofintuade, 2017).

In the light of the issues raised about the conduct of some women in FIN, it is interesting that MEDLEO posited that there are not enough women using the new media in Nigeria. There is a tendency to shout down women who are coming to issues from feminist perspectives; and many of the women who are visible on the new media promote the patriarchal view of women. He thought that this is a challenge for advancing women's rights. He further posited that, as yet, there is no balance on the new media of those who promote the course of women and those who pull women down; somewhat corroborating the position of FENGOMO who said she had experienced threats online because she is an

activist who speaks up for rape victims and victims of battery. She has even been accused of being anti-male.

The violation of rights that adults pointed out and an array of issues complicated their relationship with the new media. While some of them are tied to the nature of the new media and adults' (critical) media literacy skills, others are linked to the interests that the new media serve, and yet others are about a lack of ethical codes of behavior on the Internet. Space does not permit our exploration of those issues in this paper.

Overview and Conclusions

All the professionals that were recruited for this study engaged in virtual/online continuing professional development (VCPD) because they all linked their learning on the media they had accessed to their professions and duties at work. The medical doctors and nurses linked their learning to their professional examinations, medical procedures and the ethical dimensions of their work, while the two education lecturers who are on their PhD programmes and the law lecturers showed that the new media gave them access to resources and professors in their fields. These adults were using different categories of new media as their vehicle of informal CPD and they accessed different types of new media. In addition, their degree of deliberateness in doing so showed that they sought for knowledge from authorities in their fields; authorities who are present or who they hope are present online, who they could access on MOOCs, in O-pub, WEB and through SEA. While the lawyers (including the one who works as a development practitioner) were unequivocal about this, the medical doctors, the education lecturers and the nurses made seeking out authorities in their fields online, seem normal. These conclusions throw up the need for workplaces to support informal VCPD and also for adult educators and human resource development practitioners to device assessment tools for recognizing/reckoning VCPD in workplaces.

Like men, women also engaged in VCPD, but unlike men, women acknowledged their incidental and deliberate learning and their engagement of the new media. They use these for supporting their children's home work and keeping their children busy; for resolving relational issues (un-named through FIN); for care of the family (cooking meals); for their health (weight loss) and their looks; and for fashion (how to make up and tie '*gele*'). Only two men acknowledged they had learned fashion and learned about consent, online. This means that women engaged with and garnered lessons through the new media: to meet their practical gender needs; for self-care; and for their strategic gender interests. Of course, it is in women's strategic interests that they continue to have opportunities for CPD, opportunities which the new media grants them.

This paper reported adults' engagement in informal VCPD, mutual, experiential, and relational learning. It shows that adult learning occurred on the new media through 1) unconscious (incidental) processes and largely by conscious (explicit and self-directed) efforts of adults, and 2) through conscious informal facilitation of learning and largely through unconscious informal facilitation of learning. When compared with women, men were reluctant to acknowledge that they learn unconsciously on the new media, but they were more forthcoming than women in asserting and advancing their roles as informal

facilitators of learning on the new media. In terms of consciousness of media literacy strategies, the men who defined their roles as learners and facilitators were more conscious of accessing and producing content for the new media. However, in terms of critical media engagement, it was a male participant who spoke about the need for a critical mass of women's presence on, and women's ownership of some of the new media, to rid the new media of patriarchal influences, who possessed the consciousness.

Whereas we have documented excellent opportunities the new media presents for learning to improve professional competencies and for advancing human rights and social justice, the capacity of some new media users to deploy the new media as instruments for violating the rights of others, especially vulnerable people is unsettling. This is more so because unconscious informal learning is pervasive. The concern here is how unsanctioned bad behaviour and the violations of others' rights could turn to "learning" for others, and or become normalized, in a space that is supposed to provide opportunities for social justice. Adult education provisioning alone will not remedy the issues raised, because the issues also beckon philosophical and legal attention.

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EXPLORING CHINESE UNIVERSITY STUDENTS' PERSPECTIVE ON EMPLOYABILITY

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ABSTRACT: The purposes of this paper are threefold: 1) to explore the self-perceived employability among university students in China, 2) to investigate the relationship between self-perceived employability and other demographic variables, 3) to examine the validity of the self-perceived employability scale in the Chinese context and population. The demographic variables include age, gender, university reputation, and program level (undergraduate or graduate). The study utilized Rothwell et al.'s (2008) self-perceived employability instrument, including 16 self-perceived employability items, six ambition items, and eight university commitment items. An online survey was conducted among students (N=306) at three universities in China. A principal component analysis (PCA) and ordinary least squares regression were applied to data analysis. The findings of the study will be used to the future study which will conduct confirmatory factor analysis and structural equation modeling (SEM) methods in the same population. In the addition, the findings will help higher education institutions and HRD professionals understand Chinese university students' employability so that they could provide consulting service to help students make their career plan and offer more opportunities of the internship and transition training, which could increase the university students' employability.

Keywords: Self-perceived employability, ambition, university commitment, university students, China

Since 1999 in order to stimulate the demand of depressed domestic consumption, the Chinese government released the policy of the accelerating expansion of recruitment in higher education (Soo, 2008). The policy temporarily decreased the pressure of the job market in the late 1990s, but it brought a worse situation for the workforce market in later years (Wen, 2009). In 2016, there were more than 7 million students graduated from universities in China (Xu, 2016). However, most graduates are underemployed, which means they eventually find part-time or low-paid jobs (Stapleton, 2017).
University graduates' employment is a serious issue in China (Ren, Zhu, & Warner, 2018). In addition, employability is an important issue in graduates' employment, but there are very few studies on that of students or graduates in Chinese universities (Su & Zhang, 2015). The purposes of this paper are threefold: 1) to explore the self-perceived employability among university students in China, 2) to investigate the relationship between self-perceived employability and other demographic variables, 3) to examine the validity of the self-perceived employability scale (Rothwell, Herbert, & Rothwell, 2008) in the Chinese context and population. The demographic variables include age, gender, university reputation, and program level (undergraduate or graduate). Therefore, the study is guided by the following three research questions:

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1. To what extent do university students in China think about their employability, ambition, and university commitment?
2. To what extent does Chinese university students' self-perceived employability associate to ambition and university commitment?
3. To what extent are demographic variables associated with Chinese university students' self-perceived employability, ambition, and university commitment?

Self-Perceived Employability, Ambition, and University Commitment

Previous studies have developed a series of concepts of employability, which are complex and multidimensional. For example, Van Der Heijde and Van Der Heijden (2006) define employability as "permanently fulfilling, acquiring or creating of work through the optimal use of competencies" (p. 453). In addition, Rothwell and Arnold (2007) define employability as ''the ability to keep the job one has or to get the job one desires'' (p. 25). Perceived employability focuses on the perceptions of individuals' capacity of employment, which is defined as "the perceived ability to attain sustainable employment appropriate to one's qualification level" (Rothwell et al., 2008, p. 2). Previous scholars have given several definitions for ambition. For example, Judge and Kammeyer-Mueller (2012) defined ambition as "the persistent and generalized striving for success, attainment, and accomplishment" (p. 759). According to Rothwell et. al. (2008, 2009), ambition expresses future career success. Previous studies have found that ambition is positively associated with extrinsic success (Ashby & Schoon, 2010; Judge & Kammeyer-Mueller, 2012). According to Otto, Roe, Sobiraj, Baluku, and Vásquez (2017), ambition is defined as comparing achievement motivation and career orientation. University commitment has been defined as the students' overall impression, sense of belonging, satisfaction, perception of quality, and willingness to attend a particular university (Braxton, Milem, & Sullivan, 2000; Sandler, 2000; Volkwein, Valle, Blose, & Zhou, 2000). Graunke and Woosley (2005) conducted a study among 1,093 first-year students and found that there is a significant positive correlation between university commitment and academic major commitment.

Factors on Perceived Employability

Previous studies have researched the relationship between perceived employability and demographic factors across different samples, context, culture, or countries. However, the findings of those studies were not consistent, so it is still necessary to study the demographic variables, including age, gender, university reputation, and program level. *Age.* According to the study conducted by Kasler, Zysberg, and Harel (2017), the results indicated that age was not associated with perceived employability among college students (N = 584) and indicated. In addition, Jackson and Wilton (2017) conducted a quantitative study among 480 business undergraduates at a UK and Australian University and no relationship between age and perceived employability was found among Australian students, but a significant positive association between age and perceived employability was found among UK students.

Gender. Greer and Waight (2017) found that there are no significant differences in both perceived employability and subjective career success based on gender among alumni participants of an HRD program in the United States. In addition, according to Rothwell

et al. (2009), they also found employability was not influenced by gender among 226 graduate students in University Business School in the UK. However, Boye and Grönlund (2017) found that women fall behind men on most indicators of labor market success. In contrast, Vargas, Sánchez-Queija, Rothwell, and Parra (2018) found that male students have higher self-perceived employability than female students in Spain.

University reputation. Rothwell et al., (2008) found that difference in means of university students' perceived employability among different universities was statistically significant. According to Murray and Robinson (2001), they suggest that "there is strong evidence that large-scale recruiters of graduates target a limited range of university" (p. 140).

Program level. Rothwell and Arnold (2007) found that people at higher education levels believed they were more employable than people at lower education levels. In addition, Drange, Bernstrøm, and Mamelund (2018) have shown the educational level was positively related to both basic and aspiring employability and career advancement among Norwegian employees.

Theoretical Framework

In this study, Rothwell et al.'s (2008) theatrical framework and scales were used to guide the study design and measure variables since they have been performed exploratory validation among university students, including undergraduate and graduate students (Rothwell, Jewell, & Hardie, 2009). According to Rothwell et al. (2008, 2009), there are four dimensions proposed in the model of student self-perceived employability. The four dimensions include an internal dimension (i.e., self-beliefs), an external dimension (i.e., the state of the external labor market), the university's reputation, and the student's particular field of study. Self-belief reflects the perception of students on their individual skills and behaviors (Rothwell et al., 2009). The university reflects concerns with university rankings and brand image (Fearn, 2008) and reputation with employers (Murray & Robinson, 2001). The field of study reflects a recognition regarding employability outcomes. The state of the external labor reflects the concerns of the influence of the external.

Bloch and Bates (1995) argue that employability could be seen as the route to future career success. While self-perceived employability reflects the capacity of obtaining or maintaining a job in the future, ambition reflects the expectation of future achievement. In addition, students' commitment to the university reflects the perception of university's reputation which is considered as an asset in a crowded labor market (Fearn, 2008; Rothwell et al., 2008, 2009). The definition of university commitment has been given as the students' overall feeling of a university including a sense of belonging, satisfaction, perception of quality, and willingness to attend (Braxton, Milem, & Sullivan, 2000; Volkwein, Valle, Blose, & Zhou, 2000). According to Rothwell et al. (2008), they conclude that self-perceived employability is strongly associated with ambition and university commitment but they were different constructs.

Method

In order to address the research questions, a quantitative study was conducted through an online survey among students at three universities in China. The survey included demographic questions and a Likert scale questionnaire consisting of employability scale items, ambition scale items, and university commitment scale items (Rothwell et al., 2008). Participants were recruited via WeChat and email through university faculty or instructors in 2018.

Measures

This study utilized Rothwell et al.'s (2008) instrument, including 16 self-perceived employability items, six ambition items, and eight university commitment items. The authors translated the Rothwell et al.'s (2008) instrument in the Chinese language. In order to decrease the translation bias, the researcher conducted the back translation approach which refers to the process of translating the translated text independently back into the source language and then comparing the back translation with the source text (Weidmer, 1994). Each item was scored on a Likert scale: strongly disagree (SD = 1), disagree (D = 2), neutral (N = 3), agree (A = 4), and strongly agree (SA = 5).

Participants and Sampling

As noted, the target population for this study was students enrolled at three universities in China. Three hundred and fifteen students participated in this study; but nine participants skipped at least one item of Rothwell et al.'s (2008) instrument, therefore 306 participants' responses were utilized in data analysis. The three universities are ranked in different positions. Participants' age ranged from 18 to 35 (*Mean* = 22.22, *SD* = 2.53). Table 1 shows participants' demographic information: age, gender, university reputation, and program level (undergraduate or graduate).

Table 1
Demographic Information of Participants

Variables	n	%
Gender		
Male	197	64.38
Female	109	35.62
University reputation		
Low	107	34.97
Medium	88	28.76
High	111	36.27
Program level		
Undergraduate	214	69.93
Graduate	92	30.07
Total	306	100

Data Analysis

Descriptive analysis and inferential statistic data analysis were conducted based on the research questions. A principal component analysis (PCA) was also conducted first to explore and confirm the related measures. Then, ordinary least squares (OLS) regression was used on the self-perceived individual employability, ambition, and university commitment scales to explore the relationship between the students' perceptions and other demographic variables.

Results

A PCA was conducted on the sixteen self-perceived employability, six ambition, and eight university commitment items. The *Kaiser-Meyer-Olkin (KMO)* measure verified the sampling adequacy for the analysis. For the full 30 items, *KMO* = .900, and all KMO values for each individual item were greater than 0.828, which are well above the acceptable limit of 0.5 (Field, 2009). Bartlett's test of sphericity $X^2_{(435)}$ = 4399.631, $p <$ .001, indicated that correlations between items were sufficiently large for PCA. Table 2 shows the descriptive statistic and the rotated component matrix of all 30 items. The three rotated components explain 18.23%, 16.16%, and 14.04% of the total variance respectively. The items that cluster on the same components suggest that Component 1 represents the self-perceived employability; Component 2 represents the university commitment, and Component 3 represents the ambition. Items Emp5, Emp9, Emp10, Emp11, and Emp12 had loadings of 0.303 to 0.347 on Component 1. These five self-perceived employability items have high reliability (*Cronbach's Alphas* = .827). The other 11 employability items failed to make the 0.3 cut-off criterion. Items A1-A6 had loadings of 0.316 to 0.388 on Component 3. The Cronbach's Alphas of the six ambition items equals to 0.825. Item UC7 had a loading of less than 0.3, so it was removed from the data analysis in the next step. Items UC1-UC6 and UC8 had a loading of 0.306 to 0.403 on Component 2. The rest seven university commitment items also have high reliability (*Cronbach's Alphas* = .904).

Table 2
Descriptive Statistic and Rotated Component Matrix of the Scales for Employability, Ambition, and University Commitment

Items	M	SD	Comp1	Comp2	Comp3
Emp1. I achieve high grades in relation to my studies.	3.196	0.842			
Emp2. I regard my academic work as a top priority.	3.533	0.895			
Emp3. Employers are eager to employ graduates from my university.	3.359	0.899			
Emp4. The status of this university is a significant asset to me in job seeking.	3.588	0.958			

Emp5. Employers specifically target this university in order to recruit individuals from my subject area(s).	3.229	0.937	0.316	
Emp6. My university has an outstanding reputation in my field(s) of study.	3.386	0.976		
Emp7. A lot more people apply for my degree than there are places available.	2.739	0.960		
Emp8. My chosen subject(s) rank(s) highly in terms of social status.	2.814	0.877		
Emp9. People in the career I am aiming for are in high demand in the external labor market.	3.320	0.938	0.303	
Emp10. My degree is seen as leading to a specific career that is generally perceived as highly desirable.	3.127	0.951	0.347	
Emp11. There is generally a strong demand for graduates at the present time.	3.144	0.919	0.312	
Emp12. There are plenty of job vacancies in the geographical area where I am looking.	2.944	0.909	0.309	
Emp13. I can easily find out about opportunities in my chosen field	3.105	0.870		
Emp14. The skills and abilities that I possess are what employers are looking for.	3.314	0.833		
Emp15. I am generally confident of success in job Interviews and selection events.	3.294	0.922		
Emp16. I feel I could get any job so long as my skills and experience are reasonably relevant.	3.493	0.910		
A1. I want to be in a position to do mostly work which I really like.	4.190	0.757		0.339
A2. I am satisfied with the progress I have made meeting my goals for the development of new skills.	3.905	0.738		0.355
A3. I have clear goals for what I want to achieve in life.	3.611	0.839		0.370
A4. I regard myself as highly ambitious.	3.735	0.825		0.388

Item	M	SD		
A5. I feel it is urgent that I get on with my career development.	3.614	0.786		0.316
A6. What I do in the future is really important.	3.824	0.782		0.371
UC1. I talk up this university to my friends as a great university to be at.	3.307	0.980	0.306	
UC2. I would have accepted almost any type of course offer in order to come to this university.	2.480	1.031	0.361	
UC3. I find that my values and this university's values are very similar.	3.098	0.874	0.368	
UC4. I am proud to tell others that I am at this university.	3.310	0.915	0.332	
UC5. Being at this university really inspires the best in me in the way of study performance.	3.144	0.951	0.350	
UC6. I am extremely glad I chose this university over others I was considering at the time I joined.	3.088	0.952	0.377	
UC7. I really care about this university and its future.	3.627	0.864		
UC8. For me this is the best of all universities to be a member of.	2.680	1.032	0.403	

Note. Blanks are abs (loading) < .3

Table 3 shows the descriptive statistics and correlations of the three variables, including internal self-perceived employability, ambition, and university commitment. Results indicate that self-perceived employability is significant positively correlated with ambition ($r = .277$, $p < .01$) and university commitment ($r = .446$, $p < .01$). In addition, ambition is significant positively correlated with university commitment ($r = .246$, $p < .01$).

Table 3
Means, Standard Deviations and Correlations

Variables	M	SD	1	2	3
1. Self-perceived Employability	3.153	0.716	1.000		
2. Ambition	3.811	0.575	.277*	1.000	
3. University Commitment	3.015	0.767	.446*	.246*	1.000

Note. *$p < .05$, **$p < .01$, ***$p < .001$.

Table 4 presents the OLS regression results for self-perceived employability, ambition, and university commitment. The results indicate that none of them are significantly affected by the individual's age. Compared to male students, female students have a lower level of ambition and university commitment. University reputation does not influence students' perception of employability, ambition, and university commitments. There is no difference of self-perceived employability, ambition, and university commitment between graduate students and undergraduate students.

Table 4
OLS Regression Results (To-Be updated. Also need to change the text regarding OLS results)

Variables	Self-Perceived Employability	Ambition	University Commitment
Age	-.001	.011	-.007
	(.021)	(.015)	(.017)
Gender			
Male	0	0	0
	(.)	(.)	(.)
Female	-.169	-.174[**]	-.388[***]
	(.112)	(.086)	(.113)
University Attended			
Low	0	0	0
	(.)	(.)	(.)
Medium	-.005	.046	-.296
	(.223)	(.174)	(.204)
High	.053	-.054	.222
	(.144)	(.113)	(.135)
Program Level			
Undergraduate	0	0	0
	(.)	(.)	(.)
Graduate	.041	.098	.336
	(.224)	(.178)	(.210)
_cons	3.635[***]	3.745[***]	3.324[***]
	(.475)	(.352)	(.399)
N	307	307	307

Note.$*p < .05, **p < .01, ***p < .001$. Standard deviations in parentheses.

Discussion

This study was conducted to validate the self-perceived employability, ambition, university commitment scales (Rothwell et al., 2008). Also, this study explores examined the relationship between demographic variables and the perception of employability, ambition, and university commitment in China. Students (*N*=306) at three universities in China completed the survey in this study. PCA results showed there were a greater number of items which had loadings of < .3, compared to the previous studies (Rothwell et al., 2008; 2009). In addition, consistent with Rothwell et al.'s (2008) framework, the

results pointed that the scales had a good internal reliability with a university students sample in China and the employability had discriminant validity from ambition and university commitment scales. The results also found that self-perceived employability is positively correlated with ambition and university commitment, which support and extend previous studies (Rothwell et al., 2008, 2009). People have a higher confidence of employability are probably having higher ambition and university commitment. Regarding the associations between demographic variables and perceptions of employability, ambition and university commitment, the results of this study reveal perceived employability, ambition, or university commitment is not affected by age. This finding was confirmed by previous studies (Kasler, et al., 2017; Jackson &Wilton, 2017). No difference on perceived employability is found based on gender in this study. The result is consistent with the previous studies (Greer & Waight, 2017; Jackson & Wilton, 2017). However, comparing to men, women still have less ambition and university commitment. One of the reasons might be women still face a lower rate of workforce participation, a gender wage gap, or gender discrimination in the Chinese workplace. However, graduate students do not believe they are more employable or have the higher ambition or university commitment in this study. This result is different from the previous research (Drange, et al., 2018; Rothwell & Arnold, 2007).

Limitation

The instrument used in this study was a self-report measure, so it may not reflect students' employability realistically. A longitudinal study could be conducted to confirm the students' employability through investigating if they find a job after graduation. In addition, the researchers did not randomly select the three universities, so the results may not be able to generalize to students at other universities in China.

Implications

The present study has shown the student's self-perceived employability, ambition, and university commitment. The findings of this study have shown the evidence of gender gap in the education and workplace. In order to close the gender gap, public administration has the responsibility to establish and implement policies and activities to promote equality in the workplace (Boye & Grönlund, 2017). In addition, higher education institutions should provide consulting service to help students make their career plan, which could increase the employability. More opportunities of the internship should be provided to students. During the internships, students could practice their knowledge and skills and gain experience. In addition, it is important to provide more transition training to students, which could help students prepare for the workplace and understand market demands (Ishengoma & Vaaland, 2016).

One of the conclusions is that the Chinese version scale can be used as a general measure for assessing employability as part of basic research activities. Being validated in different countries offers the advantage of enabling cross-cultural comparisons, thus fostering advancement in the research field and improved knowledge for planning public policies aimed at enhancing the employability of university graduates. In this sense, the principal contribution made by this paper is the applied nature of the instrument. Due to

its brevity, the scale can be used within the university environment itself as a screening instrument for detecting those students most in need of help and guidance. It can also serve to establish a baseline for the design of intervention programs in career counseling and can be used as a self-assessment instrument to enable undergraduates to acquire a greater degree of self-knowledge in relation to their employability.

This study has provided the evidence for the validity of Rothwell et al. (2008) scales of perceived employability, ambition, and university commitment at the exploratory level in the Chinese context. In the future study, confirmatory factor analysis and structural equation modeling (SEM) methods could be conducted to test the Chinese version scale at the confirmatory level. Also, it is important to learn the perspective from employers about their employees' employability in the future research, so students and employees could have an understanding of the market demands.

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PROBLEM SOLVING IN TECHNOLOGY-RICH ENVIRONMENTS, ADULT EDUCATION AND TRAINING, AND INCOME: AN INTERNATIONAL COMPARISON USING PIAAC DATA

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ABSTRACT: The high dependence on technology for economic activities in developed countries stresses the importance of lifelong learning in order to equip adult workers with the skills required to perform work related tasks, and also increase labor force participation. We use data from the 2012/2014 Program for the International Assessment of Adult Competencies (PIAAC) to examine relationships among problem solving skills in technology-rich environments (PSTRE), participation in adult education and training (AET), and income in Australia, Finland, Japan (high PSTRE scoring countries), Chile, Greece (low PSTRE scoring countries), Ireland, Estonia, and the United States (similarly scoring countries). Although PIAAC measured literacy, numeracy, and PSTRE skills, our research focus is on PSTRE because of its emphasis on problem-solving skills and critical thinking. These skills are undoubtedly important in any global economy currently experiencing rapid technological transformation. In four of five age groups, Japan had the highest PSTRE scores. With the exception of Greece, PIAAC respondents in the oldest age group had lower PSTRE scores than younger age groups. Men had higher PSTRE scores than women in all countries except Australia and Greece. Overall, those with higher PSTRE scores were more likely to participate in AET but there were variations by age, income, and education categories. Greater PSTRE scores were associated with higher hourly wages in the U.S. Australia and Estonia whereas no significant association was observed in other countries. With limited availability of data, females benefited financially from higher PSTRE scores more than males in the U.S., Finland, Ireland and Japan.

Keywords: PIAAC, problem solving skills, adult education and training

Lack of basic skills (e.g., literacy, numeracy, and problem-solving skills) among the working-age population often results in high rates of unemployment and poverty, and in turn, can lead to an increased burden on the state due to high demand for social welfare programs (OECD, 2012). This underscores the importance of human capital such as basic and job-related skills for the economic stability of any society. Nonetheless, the value of the skills people in the labor force possess is hardly constant; individuals need to regularly upgrade their skills when and where necessary if they are to optimally perform in a labor market that is rapidly evolving (OECD, 2012). One such evolution is seen in the technologizing of various workplace processes (Cummins, Yamashita, Millar, & Sahoo, 2019; Hämäläinen, De Wever, Nissinem, & Cincinnato, 2019). The need for continuous learning for adult workers is necessary in order to boost their capacity to compete for and perform some of the available jobs.

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Jan Tinbergen's popular analysis on how wage inequality results from technological advancements and increased education attainment (Martin, 2018) relates to our study. High use of technology in most economic activities in developed countries means there is an increased demand for skilled labor which can only be supplied through education and training. The fact that not enough workers have required skills for technology-rich jobs is an indication that educational systems are inadequately supplying the high skilled labor demanded by employers (Goldin & Katz, 2009; Martin, 2018). This imbalance between the demand and supply of skilled workers shows that a relatively small portion of workers have the skills required to perform certain work tasks in technology-rich environments, thus, resulting in income inequality. Put simply, the only way to reduce inequalities is to increase the supply of educated workers (Goldin & Katz, 2009). Thus, the reason our study is focused on problem solving skills in technology-rich environments (PSTRE), adult education and training (AET), and income is to better understand disparities in income and in participation in AET to inform policy and practice, all in an effort to reduce inequalities.

Technology and the need for adult education

One major way of generating income is through labor force participation. However, more work is expected to become automated due to technological advances and this is likely to reduce the number of available jobs in developed countries (Cummins et al., 2019; Hämäläinen et al., 2019). This industrial transformation may be problematic for adult workers who are unfamiliar with the importance of technology-rich environments for everyday activities (Button, 2019; Hämäläinen et al., 2019), and low skilled workers tend to be more affected by this rapid change in workplace processes than high skilled workers (Frey & Osborne, 2017). Also, examining the preparedness of aging workers to handle work tasks in a technology-rich environment in the workplace may show that employers are less likely to train older workers compared to younger workers because of the fear of poor return of the high cost of investment in training (Martin et al., 2014). This issue is likely worse for older female workers because of a combination ageism and sex discriminations (Lain, Airey, Loretto, & Vickerstaff, 2018; Lössbroek & Radl, 2018).

Possessing higher levels of education and access to training may be associated with increased problem-solving skills in technology rich environments (PSTRE) because of the basic skills (i.e., literacy, numeracy, PSTRE) acquired to help navigate technology-rich environments (Howard et al., 2001). However, lack of training opportunities for some workers, particularly older workers (Lössbroek & Radl, 2018), may render them inadequately prepared to duly perform some specialized tasks in a technology-rich work environment. Thus, it is reasonable to assume that adult education and training which will help to increase PSTRE may also increase labor force participation rate.

Yalcin (2019) used data from the Program for the International Assessment of Adult Competencies (PIAAC) for 20 countries to compare PSTRE skills for men and women. Between men and women, there was very little difference in PSTRE scores and both genders face similar difficulties with information and communication technology tests (Yalcin, 2019). This narrow skill gap between genders may be as a result of the increase

in education and work experience of women (Card, Cardoso, & Kline, 2016), but it also stresses the importance of education and lifelong learning towards skills development and improvement. Another study using PIAAC data found that factors such as age, higher levels of education, health status, and learning strategies (relating ideas to real life) predicted AET participation (Patterson, 2018).

Technology use is a challenge to some adult workers (e.g., older workers) who struggle with how to learn or use technological devices such as computers and their applications (Selwyn et al., 2003). Consequently, lack of resources (e.g., family responsibilities, low income, time management) coupled with poor technology use may impede education and training of some adult workers as most formal education and trainings are becoming more technology based. An example is offering online classes as a good source of lifelong learning for adult workers (Mason, 2006).

Because of the importance and influence of technology beyond the workplace to other aspects of everyday life, our study, using PIAAC data, is focused on problem solving skills in technology-rich environment (PSTRE) and its relationship with adult education and training (AET). We also examined the association between income and PSTRE, and if these associations vary among specified OECD countries. Our comparative study may help inform local and foreign policies that address issues of lifelong learning, labor force participation, and income.

Research questions. To better understand the relationship between AET, income, and PSTRE scores, we used PIAAC data from Australia, Finland, Japan (high PSTRE average scores), Ireland, Estonia, the United States (similar average PSTRE scores to the U.S.), Chile, and Greece (low average PSTRE scores). These countries were selected because of their geographic and economic diversity along with their variability in PSTRE scores. The research questions that were examined include:

1) What are the patterns of PSTRE scores by sex and age group?
2) Is there a relationship between participation in AET and PSTRE scores and does it vary by age group and sex?
3) Are the PSTRE scores and AET participation associated with hourly wages, and do the associations vary by age group and sex?

Data Sources and Methods

We use data from the 2012/2014 PIAAC from Australia, Finland, Japan, Ireland, Estonia, the United States, Chile, and Greece, to examine relationships among AET, hourly wages, PSTRE, sex, age and education in three groups of countries with different PSTRE scoring features (high, low and similar). PIAAC was organized by the Organization for International Cooperation and Development (OECD) and implemented by member nations. In the present study, we considered all conventional working-age respondents younger than 66 years old. PIAAC uses a complex sampling design to provide nationally representative data (Australian Bureau of Labor Statistics, 2013; NCES, 2016; OECD, 2014, 2016). The present study incorporates such complex sampling design in both the

descriptive analysis and regression analysis. In the present study, we considered all respondents younger than age 66 in the numerical summary exploration of the data while we implemented regression analysis to the subset of employed respondent among them, due to the missing hourly wage information for the unemployed participants. Therefore, the resulting number of observations presented in the analysis results would be different for these two parts of analysis.

Measures. In PIAAC, the PSTRE survey questions focused on the abilities to "solve problems for personal, work and civic purposes by setting up appropriate goals and plans, accessing and making use of information through computers and computer networks" (Rouet et al., 2009, p. 9). PSTRE scores were obtained using multiple imputation of unobserved characteristics, ranging 0 to 500, with higher values indicating stronger problem solving skills. AET participation (1 = yes, 0 = no) indicates whether the respondent participated in adult education and training in the 12 months preceding the survey. Sex (1 = female; 0 = male), age groups (24 or younger, 25 – 34, 35 – 44; 45 – 54; 55 – 65) were coded as a binary variable and logged hourly wages in U.S. dollars were included in the analysis.

We used the "REPEST" macro for Stata version 16 to compute weighted descriptive statistics for the pooled data and country-specific data respectively (research question one). The "REPEST" macro is a package of Stata code that creates macro programs that incorporate plausible values, sampling weights (SPFWT0), and replicate weights (SPFWT1-SPFWT80) for Stata (Avvisati & Keslair, 2014). We also used the REPEST macro to construct two sets of linear regression models to the country-specific data: the first set treats AET PSTRE function of sex, age, income and PSTRE scores for a pooled sample of all countries and then for each individual country; the second one treats hourly wages as function of sex, age and PSTRE scores (research questions two and three). In the regression analysis, goodness of fit was assessed using the coefficient of determination (R-squared); the estimated coefficients, standard errors and significance were reported for all relevant parameters (a p-value of 0.05 used as criteria for statistical significance). The survey weights (sampling weights and replicate weights) were incorporated into all analyses to generate the inter-/nationally representative figures.

Results

We summarized the weighted descriptive statistics for the proportion of respondents in different age and sex groups in Table 1, as well as the weighted summary of PSTRE scores for different age, sex, and AET participation groups in in Figures 1 - 3. The age group percentages of respondents vary somewhat among the selected countries that featured some interesting characteristics of the employed population. For example, Greece had few younger (7.2% in the 24 or less group) and older (11.9% in the 55-65 group) respondents in the survey, while Australia had a younger (16.8% in the 24 or less group) respondents. Both Japan and Finland appeared to have relatively smaller percentages of younger respondents (Japan: 9.9%, Finland: 10.0% in 24 or less group) and relatively larger percentages of the older respondents (Japan: 21.6%, Finland: 20.3% in 55-65 group). It is noteworthy that Estonia is the only country with fewer male

respondents (48.8%) than female and Greece has the highest male proportion among the respondents (59.6%).

Table 1.
Weighted Descriptive Data for Employed Respondents in Selected Countries: Age Group and Sex (percent)

	U.S.	Australia	Chile	Estonia	Finland	Greece	Ireland	Japan
24 or less	15.1	16.8	13.7	11.3	10.0	7.2	11.0	9.9
25-34	22.8	23.4	25.6	24.9	22.0	22.9	28.9	20.0
35-44	21.3	23.1	21.9	24.8	22.7	31.4	26.0	26.0
45-54	23.3	22.0	22.6	22.6	25.1	26.6	20.6	22.5
55-65	17.6	14.8	16.3	16.5	20.3	11.9	13.4	21.6
Male	52.2	55.1	56.0	48.8	50.5	59.6	51.9	57.8
Female	47.8	44.9	44.0	51.2	49.5	40.4	48.1	42.2
Observations (unweighted)	4783	5603	3620	5393	3887	2463	3677	3881

To address the first research question (*What are the patterns of PSTRE scores by sex and age group?*), we compare the PSTRE scores by groups based sex and age in Figures 1 and 2, respectively. As shown in Figure 1, female respondents have relatively lower PSTRE scores on average in most countries, except for Australia and Greece; PSTRE scores of female respondents are also more consistent with smaller standard errors in most countries, except for Australia and Japan. The low PSTRE scoring countries, Chile and Greece, have much larger variations in the PSTRE scores for both gender groups. As shown in Figure 2, the 25-34 group has the highest average PSTRE scores in most countries, except for in Estonia and Greece. The low PSTRE scoring counties appeared to have the highest variability of PSTRE scores for almost all the age groups.
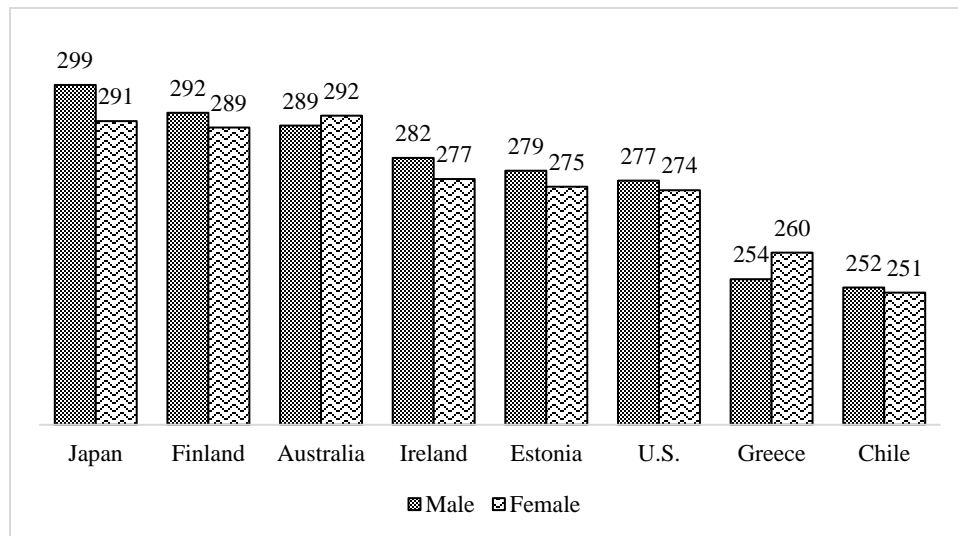

Figure 1. Weighted Average PRTRE Scores by Sex in Eight Selected Counties

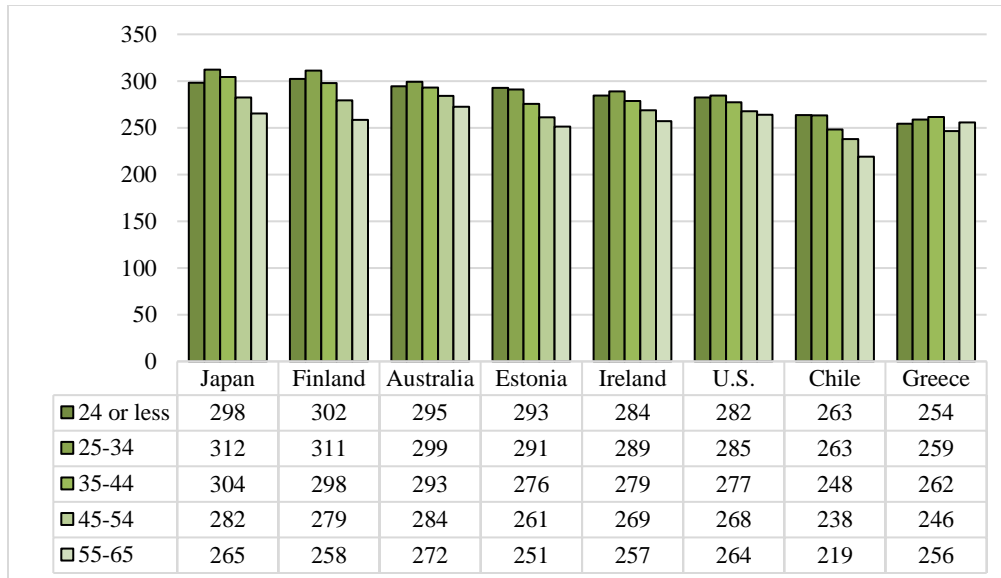|	Japan	Finland	Australia	Estonia	Ireland	U.S.	Chile	Greece
■24 or less	298	302	295	293	284	282	263	254
■25-34	312	311	299	291	289	285	263	259
■35-44	304	298	293	276	279	277	248	262
■45-54	282	279	284	261	269	268	238	246
■55-65	265	258	272	251	257	264	219	256

Figure 2. Weighted Average PSTRE Scores by Age Group in Eight Selected Countries

To address the second research question (*Is there a relationship between participation in AET and PSTRE scores and does it vary by age group and sex?*), we first compare weighted average PSTRE scores for those who participated in AET in the past 12 months to those who did not in Figure 3. In all countries, those who participated in AET had higher PSTRE scores. Subsequently, we fit weighted logistic regression models to the samples from each country, with AET participation as the response, PSTRE scores, age, sex, hourly wages and education as the predictors; the interactions of age/sex/education and PSTRE score/income were considered in addition to the main effects. Without considering PSTRE scores, we also compared AET participation by sex; those results are show in Figure 4. Finland had the highest overall AET participation rate and also the highest rate for both males and females while Greece had the lowest participation rates. Females in Finland and Estonia participated in AET at higher than males. Japan experience the widest AET participation gap between males and females (57% for males versus 44% for females).

The odds ratio (ratio of the probability of participating in AET and probability of not participating in AET) associated with each predictor/interaction in the model are summarized in Table 2 as well as the statistical significance. The PSTRE score was associated with the AET participation in all countries. However, the directions were inconsistent. That is, the PSTRE score was negatively associated with AET participation in the U.S. and Chile, whereas a positive association was observed in all other nations. With regards to the gender and age group differences in the PSTRE – AET participation relationships, males tend to benefit more from PSTRE scores than females. In other words, the effect of PSTRE on AET participation is greater among males than females. At the same time, the findings were not consistent across nations. In Australia and Greece, the effect of PSTRE on AET participation was greater among females than males. The findings of age group differences in the same context were also inconsistent.
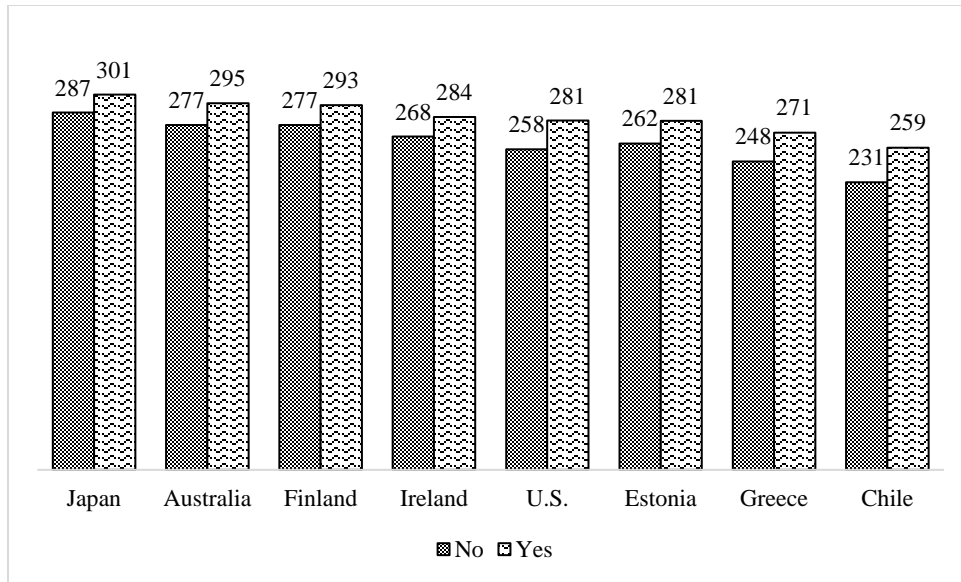
Figure 3. Weighted Average PSTRE Scores Comparing AET Participants and Non-Participants
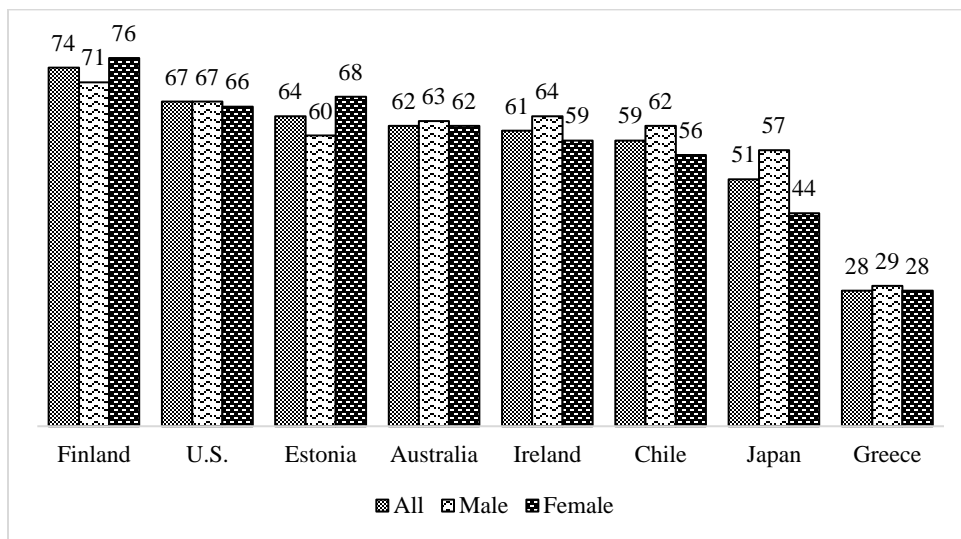
Figure 4. Weighted Average AET Participation by Sex (percent)

Table 2.

Estimated Effect of PSTRE Scores on Participation in Adult Education and Training

Outcome: AET participation	U.S.	Australia	Chile	Estonia	Finland	Greece	Ireland	Japan
	OR	OR	OR	OR	OR	OR	OR	OR
PSTRE	0.9992	1.0028	0.9957	1.0155	1.0099	1.0088	1.0091	1.0011
Lwage	1.5140	0.4720	0.8095	0.9490	2.0149	1.3435	2.5249	1.5040
Sex: Female	1.7430	1.2990	0.5431	3.5301	0.4041	0.1005	2.2435	2.0568

Age: 25-34	2.2619	0.0172	0.7309	0.8068	2.6225	0.6701	1.0064	4.2977
Age: 35-44	1.8805	0.0060	1.9893	2.9854	6.0157	0.5749	0.9074	5.1570
Age: 45-54	1.4339	0.0044	1.4725	3.3706	7.2556	1.1897	5.0865	3.4362
Age: 55-65	3.5301	0.0043	0.9467	0.5564	9.1612	0.0366	11.1805	5.1620
Education: Upper secondary	0.0563	0.5565	0.0940	1.8905	0.5892	21.6542	0.3202	0.0621
Education: Beyond upper secondary	0.1624	2.6703	0.4685	2.1255	2.2216	19.2462	3.7862	0.1193
Sex*PSTRE: Female*PSTRE	**0.9975**	**1.0006**	**0.9993**	**0.9935**	**0.9966**	**1.0018**	**0.9933**	**0.9948**
Age*PSTRE: 25-34*PSTRE	**0.9965**	**1.0073**	**1.0040**	**0.9968**	**0.9967**	**1.0044**	**1.0009**	**0.9972**
Age*PSTRE: 35-44*PSTRE	**0.9966**	**1.0045**	**0.9953**	**0.9936**	**0.9933**	**1.0045**	**1.0000**	**0.9955**
Age*PSTRE: 45-54*PSTRE	**0.9975**	**1.0069**	**1.0045**	**0.9888**	**0.9931**	**1.0004**	**0.9946**	**0.9979**
Age*PSTRE: 55-65*PSTRE	**0.9945**	**1.0024**	**1.0020**	**0.9918**	**0.9908**	**1.0106**	**0.9919**	**0.9948**
Education*PSTRE: Upper secondary*PSTRE	**1.0133**	**1.0001**	**1.0121**	**1.0021**	**1.0032**	**0.9910**	**1.0069**	**1.0098**
Education*PSTRE: Beyond upper secondary*PSTRE	**1.0123**	**0.9955**	**1.0049**	**1.0009**	**1.0005**	**0.9936**	**1.0000**	**1.0088**
Sex*lwage: Female*lwage	**1.0892**	**0.9196**	**1.4342**	**1.6707**	**2.2810**	**2.2041**	**1.3188**	**1.4292**
Age*lwage: 25-34*lwage		2.2648	**1.0554**	**1.6663**				
Age*lwage: 35-44*lwage		4.6476	**1.6386**	**1.3127**				
Age*lwage: 45-54*lwage		**4.2157**	**0.6184**	**2.2608**				
Age*lwage: 55-65*lwage		**6.2511**	**0.8636**	**3.4449**				
Education*lwage: Upper secondary*lwage		**1.3706**	**1.2683**	**0.6495**			0.8672	**1.2038**
Education*lwage: Beyond upper secondary*lwage		**1.6918**	**1.9540**	**1.0100**			0.9335	**1.3303**
Intercept	0.6992	5.6304	3.0443	0.0366	7.4927	0.1098	0.0155	0.2431
McFadden's Pseudo R-squared	0.0772	0.0983	0.1168	0.0934	0.0632	0.0946	0.0967	0.0806
Observations (unweighted)	2889	3396	1496	2802	2791	916	2039	2140

Notes: Significant relationships are shown in **bold** (p <.05). Due to space limitations, reference groups, and standard errors are omitted and are available upon request. For some countries where interactions were not significant, the interactions were excluded resulting in empty cells.

In the U.S., Estonia, Finland and Japan, the effects of PSTRE on AET participation were weaker in older age groups compared to the youngest age group. In other nations, the findings were opposite or mixed.

To address the third research question (*Are the PSTRE scores and AET participation associated with hourly wages, and do the association vary by age group and sex?*), we fit weighted linear regression models to the samples from each country respectively, with hourly wages as the response, PSTRE scores, AET participation, age, sex, and education level as the predictors; the interactions of age/sex/education and PSTRE score/AET participation was considered in addition to the main effects. Results are presented in Table 3. Greater PSTRE scores were associated with higher hourly wages in the U.S. Australia and Estonia whereas no significant association was observed in other countries. Similarly, AET participation was associated with higher hourly wage only in the U.S., Chile, Ireland and Japan. With limited availability of data, females benefited from the PSTRE scores more than males in the U.S., Finland, Ireland and Japan. Also, in Estonia, females who participated in AET had higher hourly wages than their counterparts (e.g., males who participated in AET). It should be noted that females with similar PSTRE scores to males (controlling for age, AET participation, and education) generally had lower hourly wages than males except in Japan. Finally, the findings of age differences in the effect of PSTRE on hourly wages were inconsistent and inconclusive.

Summary and Implications for Practice

Problem solving skills and continued learning over the life course will continue to grow in importance with constant technological advances in global economies. This study offers insights into country level variations in PSTRE skills by gender and age and provides some understanding into preparedness for technological advances. In most countries, males had higher PSTRE scores than females, those with higher PSTRE scores were more likely to participate in AET, and PSTRE scores were generally lower as age increased. In several countries, those with higher wages were more likely to participate in AET, suggesting the need for continued skill upgrading over the life course and the need for increases in educational opportunities for low-skilled and income individuals throughout the life course. In addition, in most countries included in the study, females earned lower wages than males with similar PSTRE scores. Low PSTRE scores in Chile and Greece, which are economically less developed than other countries included in this study, could present additional challenges for them to advance technologically unless their populations are provided with increased educational opportunities.

Education, both initially and over the life course, is widely considered a mechanism for reducing equalities. Providing educational opportunities to those with low-income and skills has been a challenge for most countries, but is critical to reducing income disparities and to advance technologically. Countries typically consider funding for lifelong learning to be a shared responsibility among the individual, the employer, and the government with the government playing a more prominent role for low-skilled and unemployed workers (Cummins & Kunkel, 2015). It will continue to be important for policy makers and practitioners to identify strategies for providing these opportunities, both to reduce inequalities but also to have a workforce that can remain competitive.

Table 3.

Estimated Effect of PSTRE Scores on Log(wage)

Outcome: lwage	U.S. Coef	Australia Coef	Chile Coef	Estonia Coef	Finland Coef	Greece Coef	Ireland Coef	Japan Coef
PSTRE	**0.0024**	**0.0017**	-0.0028	**0.0025**	-0.0006	0.0007	0.0011	0.0012
Sex: Female	**-0.5331**	**-0.1803**	**-0.1846**	**-0.5116**	**-0.493**	**-0.0751**	**-0.6152**	**0.9408**
Age: 25-34	**0.2986**	**0.2032**	**-1.1984**	0.0646	-0.1009	0.0583	**0.2653**	**0.125**
Age: 35-44	**0.5334**	**0.2199**	**-1.2559**	0.1632	-0.3292	**0.3453**	**0.5277**	**0.3666**
Age: 45-54	**0.6292**	**0.2827**	-0.6045	-0.0419	-0.2961	**0.5251**	**0.6133**	**0.5428**
Age: 55-65	**0.695**	**0.2673**	0.1156	-0.1166	-0.1064	**0.7104**	**0.6392**	**0.6161**
AET participation: Yes	**0.0922**	-0.0927	**0.1352**	-0.1028	-0.0229	-0.2089	**0.1939**	**0.1592**
Education: Beyond upper secondary	**0.3042**	**0.168**	**0.5648**	**0.1927**	**0.2587**	**0.2012**	**0.2579**	**0.1255**
Sex*PSTRE: Female*PSTRE	**0.0012**				**0.001**		**0.002**	**0.0019**
Age*PSTRE: 25-34*PSTRE			**0.0054**		0.0007			
Age*PSTRE: 35-44*PSTRE			**0.0063**		**0.0018**			
Age*PSTRE: 45-54*PSTRE			0.004		**0.0019**			
Age*AET: 35-44*Yes		**0.193**		0.0803	**0.1187**			
Age*AET: 45-54*Yes		**0.174**		**0.2633**	0.1506			
Age*AET: 55-65*Yes		**0.2107**		**0.3584**	0.0818			
Education*AET: Upper secondary*Yes		0.0408				**0.3534**		
Education*AET: Beyond upper secondary*Yes		**0.1501**				**0.3533**		
Sex*AET: Female*Yes				**0.1377**				
Intercept	**1.6645**	**2.08**	**2.2996**	**1.5046**	**2.7147**	**1.6105**	**1.978**	**1.9882**
R-squared	0.3185	0.2574	0.2485	0.2224	0.327	0.2723	0.246	0.3243
Observations (unweighted)	2889	3396	1496	2802	2791	916	2039	2140

Notes: Significant relationships are shown in **bold** (p <.05), Due to space limitations, reference groups, standard errors and results which were not significant are omitted and are available upon request. For some countries where interactions were not significant, the interactions were excluded resulting in empty cells.

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ADULT EDUCATION FOR ECONOMIC EMPOWERMENT AND HUMAN RIGHTS IN ABIA STATE, NIGERIA

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*ABSTRACT***:** This study examined Adult Education for economic empowerment and human rights in Abia State, Nigeria. Economic empowerment and human rights have been global issues for decades. In Nigeria, there are about 10 million unemployed youths, while the non-literate and unskilled workforce are the worst hit because their incompetent skills and knowledge cannot get them meaningful employment for decent livelihood. Observably, violation of human rights has manifested in unnecessary killings, oppressions, destruction of properties etc. Two research questions guided the study. Descriptive survey design was used for the study. Population of the study was 217 adult facilitators of which 150 were selected through purposive sampling technique. Structured questionnaire titled "Adult Education for Economic Empowerment and Human Rights" was used to collect data. The instrument was face validated by three experts. Mean was used to answer the research questions while t-test was used to test the hypotheses at 0.05 level of significance. The findings of the study revealed among others that Adult Education is an instrument of social empowerment which has the capacity to transform the society in significant ways. Among the recommendations made were the need for a reorientation, re-evaluation of education curriculum to include skills and values of economic empowerment and human rights.

Keywords: adult education, economic empowerment, human rights

The target of every nation is to make life comfortable for citizens and defend her human rights. In the quest for development, nations have agreed to implement and execute development goals which cut across economic, political, social, religious, cultural, and a total integration of technology into knowledge in order to develop human capital and capital base of the nation. To achieve a balance in economic empowerment and human rights, it is believed that adult education being flexible in content, design and structure will empower man economically which invariably leads to increase in the capital base, offers opportunities for self-actualization and make him to know his rights and privileges. Adult education as viewed by UNESCO (1976) cited in Bown & Tomori (1979) is the entire body of organized educational process, whatever the content, level and methods, whether formal or otherwise, whether they promote or replace the initial education in the schools, colleges or universities as well as in apprenticeship, whereby persons regarded as adults by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualification and bring about changes in their attitude and behaviour in the two fold perspective of full personal development and participation in balanced and independent social economic and cultural development (Bown & Tomori, 1979:269).

Merriam and Brocket (2007) defined adult education as a practice in which adults engage in systematic and sustained self-educating activities in order to gain new forms of knowledge, skills, attitudes or values. In a latter study, Patterson (2017) averred that adult education encompasses everything from basic literacy to personal fulfillment as a lifelong learner, and even the attainment of advanced degrees. Onwuadi (2018) totally agrees that adult education covers a variety of educational programmes designed to

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enlighten/Sensitize, empower, update and promote the overall development of the adult and their society in general. Adult education re-orients people and modifies their attitudes in order that they embrace new and progressive ways and actions that would improve their income, living standard and contribution to societal development as well as bring about in them desired changes in their behavior. At this juncture, it is right to posit that adult education is any form of[5] learning activity engaged in by persons who are chronologically, socially, politically, and mentally mature and voluntarily try to meet their specific needs. These include intellectual needs, occupational skills, socio-economic responsibilities, professional competencies, civic responsibilities, self-fulfillment and self-actualizing needs by developing their competencies, knowledge, insights, choice, attitude, skills and exercise of rights. This fact makes adult education an indispensable means for the achievement of economic empowerment, satisfaction of needs, and knowing of one's rights and responsibilities.

Economic empowerment is increasingly viewed by Nigerians as entrepreneurship. This involves skill acquisition as a prerequisite for economic growth and global integration given the high level of poverty and unemployment in the country. The Nigerian government is pursuing her mandate to foster an economically empowered country through well-articulated and compulsory entrepreneurial education and training for all in tertiary institutions (Ekumankama, Eke & Ogbe, 2018). In support of the above, Aliwa (2018) brought to limelight that, the National Commission for Mass Literacy, Adult Education (NMEC) established 1990 has been charged to establish agencies for adult and non-formal education in all the 36 states of Nigeria including the Federal Capital Territory. The sole responsibility of these agencies is to eradicate illiteracy within their jurisdiction by providing programmes that suit the economic, cultural, social and political needs of the people. Currently, there is an ongoing free economic empowerment programme in adult learning centres in Abia State jointly sponsored by the state government, individuals, and National Directorate of Employment (NDE). Economic empowerment refers to skill acquisition and management training which enables the target group to pursue income generating activities. According to Ekumankama, Eke, and Ogbe (2018) it is a critical driver of innovation and economic growth, stimulating employment opportunities in all societies and aptly so because it is a process of creating economic and social value by means of taking risks, creating and exploiting opportunities and generating new ideas. The authors maintained that socially, it empowers people, generates innovation and changes mind set. It is a primary engine of creation, income generating as well as poverty reduction in developing countries through successful small and medium enterprises. More so, a financially balanced individual will go further to understand his human rights and how to defend violation.

Adult education therefore contributes to economic empowerment by providing manpower of all (kinds) or level to increase output by training people in the needed skills. Attitudes are changed towards work, productivity, profit making, saving, investment and to life generally. It is more economical when the newly acquired knowledge is used promptly to attend to needs which is one of the goals of adult education. Adult education aims

towards development of human resources of all nations in that the skills and knowledge of the labour force, both employed and self-employed need constant extension, improvement and retraining as the quickest way of increasing productivity in the developing countries, at the same time providing a cheaper education; and it is a more economically viable means of promoting human rights and betterment (Ani, 2010). In the same vein, Ani maintained that adult education economically empowers people on technical know-how to use facilities provided for them such as telephones, pipe-borne water, airport parks, dustbins, roads, markets, hospitals, furniture, toilets, radio, television and other public utilities. The provision of this knowledge prevents and reduces cost both on the government and the individuals, prevents damages and increases well-being of the people. To buttress the above, a study conducted by Sarah, Josie and Denise (2013) indicated that adult education is the backbone and base to the six factors that contribute to economic empowerment which include Financial Capital that help adults to transact and deal on matters which involve cash, savings, access to credit and other assets. Secondly, human capitals, which develops adults through schooling, education, health, self-esteem and communication skills. In addition, this also extends to Social Capital factor which projects people to social network, friends, mentors and supportive family members for self fulfilment and better living. More so, physical capital factor consisting ownership of identity card, household goods, land, housing and transport is also paramount in economic empowerment as well as social norms and Institutions as factors involving marriage, childbearing, influence of age, gender, and ethnicity, political and legal rights, according to the researchers must not be missing in the process of empowering people economically for they are factors that strike balance in development.

With reference to the above, adult education seems to be the only field of knowledge that can design programmes to integrate these factors for economic empowerment and all round development through its programmes such as literacy education which is traditionally associated with teaching of literacy, reading, writing and arithmetic. One must know how to read and write before gaining access to managing financial capital. Functional literacy education takes care of occupational needs of the people. People are updated, upgraded and learn new trends in order to work effectively. In adult learning, extension education helps to make services available at homes, factories, industries, farms and others, people learn how to apply fertilizers to crops, how to rear animals, birds, health management, family planning, marriage and many more. Vocational education exposes people to acquisition of skill, such as in automobile, rearing, assembling and coupling, bead making, weaving of materials and hairs, soap making, disinfectants and many more household products. Prison education as a form of adult education rehabilitates the inmates, equips them to function effectively in the society upon regaining freedom by equipping them with skills such as operation of computers, carpentry skills, sewing of cloth, welding, painting etc. Therefore, adult education is a cynosure in economic development.

Emphatically, human rights originated after the Second World War in 1945 to forestall recurrence of man's inhumanity to man through wars. As following in 1948, the United Nations Assembly adopted the universal declaration of human rights in 30 articles as a bulwark against oppression and discrimination. Article 1 stressed that all human beings

are born free and equal in dignity and rights. Articles 3 to 27 pointed out all kinds of human rights: Civic and political rights, economic, social and cultural right. Also right to life, liberty and personal security, freedom from slavery, torture, arbitrary arrests, right to fair trials, free speech, free movement and privacy. Others include rights for wellbeing, health, education and rights to participate in the cultural life of the community (United Nations, 2018). In support of the above the constitution of federal republic of Nigeria (1999) affirmed in chapter IV, sections 33-43, and the fundamental human rights of every citizen in Nigeria. The various sections X-rayed the human rights of Nigeria which include, right to life, right to human dignity, right to liberty, right to fair hearing, rights to private and family life, freedom of religion, freedom of expression, right to peaceful assembly, freedom of movement, freedom from discrimination and right to property. To buttress the above, Nigeria as a member of United Nations, signed and ratified various relevant international instruments, treaties and conventions without reservation but only domesticated the African charter of Human rights in 1999 as observed by Umezulike (2019.) Equity and human rights commission (2018) refers to Human Rights as the basic rights and freedom that belong to every person in the world from birth to death without reservations. Having noted that these are rights that are meant to be freely practiced, enjoyed, observed and accepted by nations and people, one would go on to ask questions such as: are human rights provision really adhered to? Are human rights observed? Respected? Practiced? To what extent are people enlightened about human rights? Are people aware of their rights? Are the rights accepted beyond cultures and many more?

One can easily observe the glaring decline in the level of discipline, moral decay, and increase in lawlessness and lack of the knowledge of the citizens' rights, obligations, commitments and abuse of human rights among Nigerians. According to, Justice Development and Peace Commission (1995), ignorance of one's basic human rights is a great contributing factor in the oppression and exploitation of the masses by the elites who also control the knowledge of and awareness about human rights. On this note, Osborne (1999) argued that people can be taught on their rights and responsibilities through formal, informal and non-formal modes of training such as through the media, legislation, and learners hand book which adult education profess. Umezulike (2019) explained what adult education is capable of doing in educating people about human rights through citizenship education. The author averred that adult education is important to all citizens irrespective of their diverse professions, the general masses irrespective of age and status ought to be acquainted with all the government programmes, and projects for human rights. Citizenship education if directed positively will conscientize and reorient Nigerians on their legal, political, civic, religious, marriage and education rights as Nigerian citizens.

Adult education is so relevant that it can design programmes on human rights education which will assist in socializing the learners, educators, teachers, leaders, illiterates and educated to exhibit positive habits, attitudes, skills, spirit of patriotism and respect for one another. This human right education will equally inculcate in the citizens the sense of sincerity, honesty and instill in them the spirit to eschew all forms of evil and corruption. Adult education professionals can be used to organize conferences, workshops, discussion groups centered on human rights. Adult educators could mount programmes in

all the higher institutions in Nigeria to develop in students' positive attitudes to law and order, respect for rules and regulations, adherence to instructions and right attitude to upholding peace as members of the community. Adult education professionals could organize seminars in the rural areas to educate the dwellers on the importance of knowing their fundamental human rights as citizens of Nigeria. Adult education through its evening class outreach is in a position to inculcate into children what it means to be a Nigeria citizen as well as and teach them good morals and personal positive attitude and behavior. Adult education could use mass-media of all sorts to disseminate information on Nigeria constitution, legal aids, politics, respect for individuals, the right of dissent, the right and duty to participate in decision making, the knowledge of democratic values and others. Actually, adult education could use indirect strategies rather than explicit teaching to get a whole range of Nigerians masses informed about their rights and obligation in the country.

Statement of the problem

Over the years Nigeria has depended largely on oil exports and importation of goods in the achievement of quality and standard living. A decline in the international price of oil as it is today resulted in a drop in per capita income of the country expenditure, consumption and consequently, a rise in poverty. In Nigeria, the number of unemployed youth is soaring and in a geometric progression of about 10 million according to World Fact Book (2010). Alas! there have been high rates of inflation, poverty, ignorance, insecurity of all kinds, violation of human rights, election rigging, domestic violence, stigmatization, kidnapping, insurgency, militancy, killings and many more social vices amounting to lawlessness. Meanwhile, the literature reviewed established that adult education has the capacity to design programmes that are meant to tackle both economic empowerment and human right as captured by individual and organization. However, the researcher wants to find out from the opinion of the facilitators the extent to which adult education has led to the achievement of economic empowerment and extent to which adult education can go to achieve human rights in, Abia state

Purpose of the study

The general purpose of the study was to examine adult education as a potent instrument for economic empowerment and human rights. Specifically, the study sought to:

1. find out the extent to which adult education programmes have led to economic empowerment
2. determine the extent to which adult education can help to enhance human rights

Research Questions

1. To what extent has adult education led to the achievement of economic empowerment?
2. To what extent can adult education help to enhance human rights?

Hypotheses

H0$_1$: There is no significant difference between the mean ratings of male and female adult facilitators
on the extent to which adult education programmes have led to economic empowerment in Abia State

H0$_2$: There is no significant difference between the mean ratings of male and female adult facilitators on the extent to which adult education can help to enhance human rights in Abia state

Scope of the Study: The study is basically concerned with the need to examine the influence of adult education programme on the achievement of economic empowerment and enhancement of human rights in Abia state.

Research Design: The study adopted a survey research design. It was considered the most appropriate design because this study sought to collect factual information from the respondents.

Population of the Study: The population of the study comprised of 148 female adult education programme facilitators and 69 male adult education programme facilitators in Abia state given a total of 217 adult education facilitators in Abia state.

Sample and Sampling Technique: The sample for the study is 150 male and female adult education facilitators. Purposive sampling technique was used to select the 100 females and 50 male adult education facilitators which is 69.12% of the total population. According to Nworgu (2006) criteria to be used are usually a matter of the researcher's judgment. This judgment is in relation to what the researcher assumed will constitute a representative sample with respect to the research objective. This choice of sampling is also in agreement with Nwanna cited Obiozor, (2016) which posited that "If the population is a few hundreds, a 30 percent or more will do; if many hundreds a 20 percent sample will do; if a few thousands, a 10 percent sample will do; and if several thousands, a 5 percent or less sample will do"

Research Instrument: A structured questionnaire was used as the major instrument for data collection. The instrument was used to generate primary data. Data was collected using a modified 4-point rating with terms as Very High Extent (VHE) attracting a score of four, High Extent (HE) attracting a score of three, Low Extent (LE) attracting a score of two and Very Low Extent (VLE) attracting a score of one

Data Analysis: The data collected was analyzed using mean for the two research questions. The decision on the responses of the research questions was guided by the real limit of numbers which included 1.0 – 1.49 VLE, 1.50 – 2.49 LE, 2.50 – 3.49 HE, 3.50 – 4.0 VHE. The hypotheses were tested using t-test at a significance level of 0.05. Statistical Package for Social Science (SPSS) version 20.0 was used for data

computation. The response on the demographic information of the respondents revealed that most of the respondents are female. Out of the 150 facilitators that responded, 100(66.67%) are female while 50(33.33%) are male which shows that most of the respondents are female.

Results: Research Question One: To what extent has adult education led to the achievement of economic empowerment in Abia state?
The answer to this research question is presented on Table 1

Table 1
Adult education programmes for economic empowerment (n = 150)

S/N	Adult Education Programmes for Economic Empowerment	VHE 4	HE 3	LE 2	VLE 1	Total	Mean	Remark
1	Learners have been empowered through hair dressing	94	56	0	0	544	3.63	VHE
2	Production of cassava flour has encouraged enrolment into the programme in your centre	42	89	19	0	473	3.15	HE
3	There are more enrolment in vocational skill of red oil production in your center	19	32	84	15	355	2.37	LE
4	Your extension services have observably yielded results in farming such as snail, fishery poultry etc.	150	0	0	0	600	4.00	VHE
5	Carpentry has helped to rehabilitate inmates towards their behavior and perception	109	41	0	0	559	3.73	VHE
6	The learners in your center now trade in Garri production	39	53	32	26	405	2.70	HE
7	Learners in your center can manipulate their computers as required for individual purposes.	7	21	94	28	307	2.05	LE
8	Learners have been able to open and maintain fashion designing shops for self-sustenance	131	19	0	0	581	3.87	VHE
9	Learners around your community have been able to open small scale businesses and manage their finances independently	143	7	0	0	593	3.95	VHE
10	The adult learners have been able to produce soap, powder, cream for market quantity and self-sustenance.	77	62	11	0	516	3.44	HE
	Grand Mean						3.29	HE

The table shows that adult learners have been empowered to a Very High Extent in items 1, 4, 5, 8 and 9 with the mean ratings of 3.63, 4.00, 3.73, 3.87 and 3.95 respectively.

Also, economic empowerment is on the High Extent on items 2, 6 and 10 with mean ratings of 3.15, 3.70 and 3.44. However, there is low extent of enrolment in vocational skill acquisition in red oil production in the centres as shown in item 3 with mean rating of 2.37. The general result implies a positive contribution of adult education on economic empowerment though.

Research question Two: To what extent can adult education help to enhance human right in Abia state? The answer to this question is presented on Table 2.

Table 2:
Extent adult education programmes can help to enhance human rights (n = 150)

S/N	Adult education can help to enhance human rights through the following ways:	VHE 4	HE 3	LE 2	VLE 1	Total	Mean	Remark
1	Civic education can enlighten adults on how to sue for their rights over identified maltreatment	139	11	0	0	589	3.93	VHE
2	The rights to vote and be voted for as citizens	103	47	0	0	553	3.69	VHE
3	The rights to own property and defend them	47	92	11	0	486	3.24	HE
4	The right to life especially within obnoxious culture (ritual sacrifices)	118	32	0	0	568	3.79	VHE
5	The right to movement especially in the face of stigma and disease	69	38	21	22	454	3.03	HE
6	Participating in decision making process concerning their lives	58	79	13	0	495	3.30	HE
7	Exercise of the right of freedom of speech in their society especially when the need arises	133	17	0	0	583	3.89	VHE
8	Rights of access to education irrespective of gender	150	0	0	0	600	4.00	VHE
9	Freedom to belong to any religious group without castigation	56	94	0	0	506	3.37	HE
10	Freedom of choice to marry or not to marry	39	105	6	0	477	3.18	HE
	Grand Mean						3.54	VHE

Results of data analysis present in table 2 above reveal that adult education can help to enhance human rights in Abia State to a Very High Extent. Specifically, in items 1, 2, 4, 7 and 8 with mean ratings of 3.93, 3.69, 3.79, 3.89 and 4.00 respectively shows that adult education can enhance human rights to a Very High Extent. On the same note, the respondents agreed that adult education can enhance human rights to a High Extent in items 3, 5, 6, 9 and 10 with mean ratings of 3.24, 3.03, 3.30, 3.37 and 3.18 respectively. The overall result implies that adult education has a significant role to play in the enhancement of human rights in Abia State.

Hypotheses The hypotheses were tested at a significance level of 0.05. Results are shown in table 3 and 4

H0$_1$: There is no significant difference between the mean ratings of male and female adult facilitators on the extent to which adult education programmes have led to the economic empowerment in Abia state.

Table 3:
Results of test of hypothesis 1

Respondents	N	$\overline{X}$	SD	Df	t-cal	P-value	Remark
Male	50	3.40	1.07				
				148	3.179	0.103	NS
Female	100	2.45	0.78				

The data in table 3 shows a t-calculated value of 3.179 and significant p-value of 0.103 which is greater than 0.05 level of significance. Since the P-value is greater than 0.05 level of significance, the null hypothesis was accepted. Therefore, there is no significant difference between the mean ratings of male and female adult facilitators on the extent to which adult education programmes have led to the economic empowerment in Abia state.

H0$_2$: There is no significant difference between the mean ratings of male and female adult facilitators on the extent to which adult education can help to enhance human rights in Abia state.

Table 4:
Results of test of hypothesis 2

Respondents	N	$\overline{X}$	SD	Df	t-cal	P-value	Remark
Male	50	2.80	0.92				
				148	0.390	0.698	NS
Female	100	2.65	1.12				

The data in table 4 shows a t-calculated value of 0.390 and significant p-value of 0.698 which is greater than 0.05 level of significance. Since the P-value is greater than 0.05 level of significance, the null hypothesis was accepted. Therefore, there is no significant difference between the mean ratings of male and female adult facilitators on the extent to which adult education can help to enhance human rights in Abia state.

Discussion of Findings

The intention of the research question one is to find out the extent to which adult education has led to economic empowerment in Abia State. The findings reveal that adult learners have been to a Very High Extent empowered in economic activities such as hair dressing, fishery and poultry farming, carpentry, fashion designing and management of small scale businesses. It is observed that adult education has influenced to a High Extent learners' empowerment on cassava flour production, *garri* production, soap, powder, cream for market quantity and self-sustenance. The hypothesis buttressed the point by

showing that there is no significant difference between the mean ratings of male and female facilitators on the extent to which adult education has led to economic empowerment in Abia state. However, there is low extent of empowerment on items 3 & 7 (red oil production and computer operation). The study shows a remarkable positive influence of adult education on economic empowerment and this corresponds with the observation of Anyanwu, Ugwuoke and Egwueke (2018) that adult education places emphasis on skills development. The researchers maintain that if these skills are properly developed, they will promote the apprenticeship system which in turn reduces the age-long problem of unemployment, underemployment, poverty, robbery and corruption in Nigeria. In support of the above Chikelu (2018) indicated that economic empowerment through adult education is observed through the small-scale enterprises in the formal and non-formal sectors which has employed over 60% of the labour force in Nigeria. The researcher discovered that through adult education, programmes have been designed in various activities such as hairdressing, business skills, cassava and flour production, poultry, farming, catering etc. However, one would ask why the low extent of perception in red oil production and computer operation among the adult learners. The questions are left to be answered by future researchers. On this note, Chiguta (2016) maintained that lack of access to finance is a major challenge facing implementation of meaningful economic empowerment programmes for community development.

Research question two and hypothesis two indicated that adult education has a major influence in enhancement of human rights and this correlated with the view of Umezulike (2019). The scholar observed that citizenship and human rights education as forms of adult education if directed positively will conscientize and re-orient citizens on their legal, political, civic, religious, marriage and educational rights as Nigerian citizens. The researcher discovered in the study that adult facilitators can design programmes and effectively execute such using formal, informal and non-formal modes to enlighten the masses irrespective of age and location. In support of the above, Enaigbe (2016) discovered that peace education as a form of adult education leads to reduction of crime, tribal crisis, religious disunity, rape, hatred prejudices, stigmatization, killings and pride which are all signs of human right violation.

From the findings of the study, it can be concluded that adult education is essential to economic growth and remains an important prerequisite for enhancement and exercise of human rights and development as it has been shown in the study. Adult education should be accepted for its traditional role as mother of all education in the provision of empowerment skills, values and norms, entrepreneurial education, citizenship education, human right education, peace education, conflict resolution, political education and many more. On this note adult education in its flexible structure embraces all ages, location, backgrounds, levels of education and all languages and have learning packages that improve economic empowerment and enhancement of human rights in the modern day society.

Recommendations: Based on the findings of the study, the following recommendation have been made:

1. Critical stake holders in adult education provision including the government (at all levels) and non-governmental organisations should sustain funding of programmes
2. Enlightenment campaigns should be intensified emphasizing vocational and entrepreneurial skills acquisition by adult learners
3. Human rights education should be properly provided for through the various programmes of adult education (non-formal and informal).
4. Regular seminars, workshops and talk shows are also recommended on a regular basis for the benefit of both adult learners and instructors.
5. More and better skill learning centres should be established within the comfort zones of adult learners.

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THE UBUNTU NARRATIVE IN ENHANCING SOCIAL JUSTICE ADULT EDUCATION IN SUB-SAHARAN AFRICA

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*ABSTRACT: **Ubuntu*** is very elastic in its definitions and virtues. However, scholars of the concept all agree that it is an African lens of viewing the world. They all agree that it is African Humanism. Ubuntu has been expressed as a way of life, a culture, and a philosophy. Ethnographic investigations of the Ubuntu philosophy seem to have been more positively skewed in favor of general education and, sometimes, community engagements, than adult education for social change in Sub-Saharan Africa. Africans in many African nations are yet grappling with human rights abuse, poverty, neglect, inequality, xenophobia, hate, and harassment, insecurity, among other vices. Hence, it is proposed that critically exploring the propensities and possibilities availed by the ethnical, metaphysical and epistemological attributes of the Ubuntu philosophy should be worthy of our scholarly attention. Thus, this paper attempts a philosophical analysis of how the Ubuntu philosophy can be built into the social justice adult education curriculum used in the sub-continent. It is hoped that this strengthens research in this area and contribute positively to the emerging pool of knowledge and practices relevant for advancing the lives of Africans and those who live in Africa.

Keywords: Ubuntu, virtues, African, humanism, culture, philosophy, adult education

Africa is ranking as one of the continents in the world where social justice easily eludes many people. Perhaps, little or no attention is paid to the enforcement of social justice, especially in instances where those who have been constitutionally empowered to protect it are found guilty of acts that betray the trust that they should have displayed everywhere duty calls. And this is what is unfolding even in Africa's supposedly most developed economy, which is South Africa. For example, on Tuesday, May 7th, 2019, the CNN drew the attention of the whole world to this reality in a report filed in by Katy Scott and Henrik Pettersson to the effect that "South Africa is the world's most unequal country." Scott and Pettersson must have relied on the 2018 World Bank Report on poverty and inequality in South Africa.

Most scholars in Africa may not be actually taken aback by that report because inequality which is a dominant component of social injustice was part of the framework of the obnoxious apartheid system in South African. However, inequity is not exclusive to South Africa, it is common in almost all African countries. The CNN report noted that more than 25 years after South Africa dumped the obnoxious racist regime, not enough has changed for black South Africans living in its vast townships. This realization is also repeated in many African countries that attained their own independence from colonial

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rule in the late 1950s and early 1960s. This is one of the tragedies Africa is contending with even today.

In 2005, one of the most prominent female American professors of adult education was invited to contribute a chapter to the seminal global compendium titled "Widening Access to Education as Social Justice." She politely wrote back with the query, "show me anywhere in the world where there is anything genuinely known and implemented as social justice." The editors of that project were very much stunned and almost abandoned the project. However, it was a smart and thankful decision that the editors did not abandon the project.

Almost like that our prominent adult educator mentioned above, there could be millions of people today who still cannot comprehend the fact that there can be anything like social justice in this world, and even more so for Africa. Perhaps, what such people see much more are the often-reported cases of reckless human rights abuses, hate, harassment, and the denigration of certain knowledge systems. The denigrated knowledge systems are assumed still too primordial to offer anything valuable in this era of the advancement in modern technologies.

In spite of the denigration of indigenous knowledge systems, they still offer the best of "alternative approaches" that help to "focus on learning environments and on new approaches to learning for greater justice, social equity, and global solidarity" (Bokova 2015, p. 4). The Ubuntu narrative is one of such "new" approaches that can enhance social justice in Africa and beyond.

The Objective

In response to the perceptions of hopelessness as far as social justice is concerned, this paper has been premised on the expectations that there is still some element of hope in enhancing social justice through adult education andragogy built on the traditions and foundations of Ubuntu. The paper, therefore, proceeds by exploring the inherent values in Ubuntu and its main objectives and virtues. The paper also explores the theoretical frameworks on which it positions itself, the role African cultural institutions play and the possible challenges and mitigations that might be proposed to enrich our better appreciation of the proposition of the African caveat for enforcing social justice for the benefit of all Africans. Based on those pursuits, some tentative recommendations are made as to how Ubuntu can be included in the social justice adult education program directed at traditional African communities.

Conceptual Framework

Ubuntu is flexible in its definition and application to life situations so much so that it can be described as amoebic – unicellular and without a definite shape. McDonald (2010) admits that defining the concept is "both complex and simple" (p. 140). The complexity of the concepts derives from the debate over its ethology, morphology, whether and whether or not it is universalisable. Lutz (2009) captures the amoebic nature of *Ubuntu* in the assertion "*Ubuntu* is very difficult to render into a Western language. It speaks of the

very essence of being human" (p. 315). However, and in spite of its life-embracing characteristics, many scholars (Chilisa 2012, Lutz 2009, Prinsloo 1998, & Terreblanche 2018) agree that the concept is African Humanism with distinctive virtues. It provides the unwritten code of conduct for interpersonal relations within the framework of corporate existence. Ubuntu is commonly characterised by humanness, gentleness, hospitality, generosity, empathy or taking troubles for others, deep kindness, friendliness, toughness, compassion, love, truth, peace, happiness, external optimism, and inner goodness. Citing another scholar, Prinsloo 1998 lists the virtues of *Ubuntu* to include "patience, hospitality, loyalty, respect, conviviality, sociability, vitality, health, endurance, sympathy, and munificence" (p. 43).

Ubuntu is predominantly an aspect of ethno-philosophy that incorporates metaphysics, ethics, and epistemology (Mangena, 2014, p. 2015). Its philosophy generally has three major components, namely: Hunhu/Ubuntu metaphysics, Hunhu/Ubuntu ethics and Hunhu/Ubuntu epistemology. In this context of this paper, it might be exigent to find out how each of these philosophical orientations that are dominant in Ubuntu play out social justice adult education to benefit the largest number of Africans.

It has been reported that there is the first generation of Ubuntu scholars, and among these is Mogobe Bernand Ramose (1999; p. 2014) to whom has been credited the concept of Ubuntu as humaneness; Stanlake Samkange and Tommie Marie Samkange (1980) who attempted to link Ubuntu with humanism; and Archbishop Desmond Tutu (1999) who popularised Ubuntu as a conflict-resolution philosophy. They are known as first generation of scholars because they were among the first black philosophers from Africa who discussed the concept as a philosophy.

The second generation of Ubuntu scholars includes Michael Onyebuchi Eze (2010) to whom is credited the critical historicisation of the term Ubuntu. In addition, there is Michael Battle (2009) to whom is credited some deep insights into on the linguistic meaning of the term Ubuntu as well as his famous claim that Ubuntu is a gift to the Western world. , Fainos Mangena (2012a, 2012b) who defined Ubuntu and extracted from it the idea of the Common Moral Position (CMP). Furthermore, Thaddeus Metz (2007) attracted much academic attention to Ubuntu in his search for a basic principle that could define *African ethics*. In this category also is Christian BN Gade (2011, 2012 & 2013) who popularized the Ubuntu philosophy by exploring the historical discourses on Ubuntu as well as the meaning ascribed to it among South Africans of African Descent (SAADS). Moreover, there is Martin Prozesky (2003) who is credited with outlining the distinctive features of the Ubuntu philosophy. Over the years, Ubuntu has come to be known as having its own distinctive philosophy in a special category of ethno-philosophy that has been explored in some detail.

Ubuntu as Ethno-Philosophy

Most African scholar who have written on ethno-philosophy agree that it originated as a refutation of the erroneous classification of indigenous African people and their culture. Biakolo (1998) says that the initial European anthropologists focused on the

"psychological foundations of primitive culture" as a way of involving "underdeveloped peoples" and their primitive cultures under the guise of the "law of participation" (p. 3). Prior to Biakolo, Hountondji (1983) traced the history of ethnophilosophy to western 'ethnophilosophy' with the work of the Belgian Tempels who wrote *Bantu Philosophy*. According to Hountondji (1983), "Tempels object appeared to be to rehabilitate the black man and his culture and to redeem them from the contempt from which they had suffered until then" (p. 34).

Shutte (1993) points to Leopold Senghor as a "pioneer" of ethnophilosophy. Senghor is said to have used his work to "initiate a cultural rebellion against the French policy of cultural assimilation of their colonies…" (p. 22). Shutte further described the focus Senghor's of intellectual work as to "define and foster the idea of "negritude" (p. 22). It is pertinent for us to point out the fact that ethno-philosophy from Senghor's rendering has been criticized on several fronts. Hountondji (983) for instance submits that even scholars from the same francophone extraction with Senghor have criticized and objected to his ethno-philosophy especially for his "formulation of negritude as a unified conception of the black race" (p. 21). In spite of this and other criticism of ethno-philosophy, Ubuntu still fits into its framework as a platform for social justice especially in Africa. Our argument follows Terreblanche (2018) who invoked Ubuntu as a way to reclaim African eco-ethics and socialism. According to him; "the revival of Ubuntu…could be located at the center of concurrence of struggles against neoliberalism…" (p. 174). We invoke Ubuntu as ethno-philosophy as a narrative for enhancing social justice through adult education especially in sub-Saharan African.   Battle (2009, p.2) makes the point that Ubuntu emphasizes the interdependence of persons for the exercise, development and fulfilment of their potential to be both individuals and community members. Thus, Desmond Tutu (1999) defines this aspect of Ubuntu clearly in the use of the Xhosa proverb, which says *"ungamntu ngbanye ubnatu"* meaning *"a person is made a person by other persons."*

The humaneness in Ubuntu refers to the essence of being human, including the character traits that define it (Dolamo, 2013, p. 2). Humanism in Ubuntu refers to an ideology, an outlook or a thought system in which human interests and needs are given more value than the interests and needs of other beings (Flexner, 1988, p. 645). The question, therefore, should be what these amount to after all.
From the perspectives rendered above, we should be able to discern dominant components like African humaneness, African humanism and, then, the valorisation of the community.

According to the Internet Encyclopaedia of Philosophy, whilst African humaneness implies "the qualities of selflessness and commitment to one's group or community as being more important than the selfish celebration of individual achievements and dispositions, African humanism implies an ideology, outlook or thought system that values peaceful co-existence and the valorisation of the community. Thus, the humanism in Ubuntu should bring out the values of human needs, interests, and dignity as being fundamentally important (Gyekye, 1997: 158). It emphasises acquired individual skills

and favors social and political system that encourages individual freedom and civil rights (Gyekye, 1997, p.158).

Eric K. Yamamoto (1997, p. 52) brings out the altruistic character of Ubuntu philosophy when he proposed that:

> Ubuntu is the idea that no one can be healthy when the community is sick. Ubuntu says I am human only because you are human. If I undermine your humanity, I dehumanise myself.

Unlike the Socratic and Platonic metaphysics that is dualistic in character, Ubuntu metaphysics is onto-triadic or tripartite in character. It involves the Supreme Being (God), other lesser spirits, ancestral and avenging, and human beings (Internet Encyclopaedia of Such are the strengths indicated in ethno-philosophy known as Ubuntu that it is known to be running through the veins of all Africans (Flippin, 2012, p. 45).

Ubuntu and Social Justice Adult Education

Ubuntu, in its ethno-philosophical renditions, enhances social justice adult education in many ways. *Ubuntu* "addresses relations among people, relations with the living and the non-living, and a spiritual existence that promotes love and harmony among peoples and communities" (Chilisa 2012, p. 109). In terms of social justice in adult education, Ubuntu falls within three of the classifications identified by Johnson-Bailey, Baumgartner, and Bowles (2010). The adult educators identified several levels of commitment to social justice. Ubuntu fits into the "personal and discipline-inspired", "the progressive philosophy" and "the radical philosophy and radical social theory" (pp. 340-341). Furthermore, it sits well with Brookfield's (2010) discussion of theoretical frameworks for understanding the field of adult education. Specifically, Ubuntu falls within his rendering of Africentrism, which, according to him, "draws on African-centered values and traditions…" (p. 73). First, adults are expected to see themselves as social beings that closely knitted together when it comes to collectively requesting for the rights of every single member of the community without any form of discrimination. The understanding in this case is that no African should see himself or herself as an island to himself or herself. This is reinforced in a popular African saying that tell us that "one finger cannot pick up a grain." Africans are traditionally enjoined to see themselves in others, and this implies profound empathy in whatever situation we find ourselves. The attack one person is an attack on everybody. Thus, both empathy and unity are pursued very vigorously in Ubuntu. You regard yourself and others as one entity in any situation. This aspect of Ubuntu tallies with the core of the Setswana concept Botho which establishes common humanity as its essence. Avoseh (2014) submits that Botho "permeates each individual and compels horizontal dialogue using the humanistic rubrics of the common good" (p. 30). The humanistic rubric locates Ubuntu within the social justice and humanistic concerns of adult education enunciated by adult educators in the class of Eduard Lindeman, Malcolm Knowles and Paulo Freire.

Secondly, Ubuntu calls forth the spirit of willing participation in say the building of the African huts and place of meeting known as the kgotla in Tswana culture and traditions many years ago.

Thirdly, if any member of the community is unable to get anything done all by himself or herself, Ubuntu would require that the community provides the necessary assistance by way of cooperating whole-heartedly. The expectation is that when the need arises in the future for the assisted person to help others out of their predicaments, such assistance or cooperation is readily provided.

Fourthly, Ubuntu expects Africans to be warm towards one another. Thus, we are expected to know those living with and around us. Exchanging pleasantries in the morning or wherever we meet is an expectation. You cannot afford a fellow Africa walking by with greeting him or her, and asking about his or her general welfare. Ubuntu expects every African to be open towards one another. There is no need to be secretive about anything. For example, in situations of sickness, an African would often ask you if everything is all right, perhaps, picking a cue from the look on your face or even your demands for help in a particular area of need.
The dignity of life is critically valuable. We celebrate births. We also celebrate the dead because we believe in life after death. Therefore, giving a befitting burial to the dead is something that Africans treasure so much. Human dignity is cherish as Africans treat themselves with respect and honor.

Interconnectedness and inter-cultural communication across different tribes are valued as very critical to the existence and survival of the group.
Behaviours and relationships are guided by cultural norms. For example, an elder is given a place to sit in community meetings if there is no seat left in the event that he or she came late. For all intents and purposes, Ubuntu cherishes individual rights protection and dignity just as it expects everyone to play key roles in community building without allowing any particular individual to dominate the others unnecessarily. While seeking to build the individual up, everybody is expected work towards bringing everybody together.

Application in Social Justice Adult Education

Ubuntu is actually one of the realities that has given space and strength to the current demands for the de-colonization of the curriculum in higher education systems in Africa today. Those calling for decolonization of the curriculum have seen how disconnected the current curriculum being used has become when it comes to those values that make Africans what they are. The same critical awareness could apply in social justice adult education for Africans. The issue is should we anchor solely on the Bill of Rights together with all the relevant protocols that have thus far been unable to hold African political leaders to account very convincingly for their acts of omission or commission. We doubt very much if the modern structures have adequately been able to hold African leaders sufficiently accountable. That is why the social justice adult education program should be strengthen to bring out the basic principles.

When applied in community education designed for adults in Africa, Ubuntu expects that we build into the curriculum and methodology the placing of emphasis on certain values. The curriculum and methodology should bring out the fact that Ubuntu abhors the following:

- Delicate pursuit of separate existence.
- Telling of lies.
- Oppression.
- Abuse.
- Hate.
- Unfair distribution of community resources.
- Discriminations based on race, language, and gender.
- Robbery.
- Obstruction of justice.
- Lack of courage to deter political leaders who are apt to tell lies.
- Lack of integrity.
- Dishonesty.
- Immorality.
- Fear in place of courage and hope.

We must be quick to admit that Ubuntu as proposed here is not insulated from barriers imposed by globalisation and related challenges. However, we address some cultural institutions that server as vanguards for sustaining the virtues of Ubuntu. In discussing the role of these institutions, we also point to a challenge that confronts each of them vis-à-vis- the realities of globalisation.

Ubuntu as a philosophy of life is not an abstraction. Institutions that serve as vanguards for securing its imperatives support Ubuntu, like similar African ethno-philosophical ways of humanness, for instance Botho-. The primary cultural institutions include religion, the family, and the larger community. The imperative of religion and the propriety of the Creator, the Almighty, is put succinctly by Mbiti (1961) when he averred, "Where the individual is, there is his religion, for he is a religious being. It is this that makes Africans so religious: religion is in their whole system of being" (p. 3). Unfortunately, the interconnectedness of the world accentuated by globalisation and the ease of cultural hybridisation has diluted religion as an instruction of sustaining Ubuntu, as was the case in pre-globalised Africa.

The family, kinship, and the community all combine to serve as vanguards of Ubuntu as a way of cultivating and sustaining social justice. At the family level is the importance of age as the primary criterion for social stratification. The respect for elders connects to the importance of experience as the indisputable textbook of the adult learner. The reference to the adult's experience and age was important as an arm of cultural institution that secures fairness and justice by invoking and conveying the virtues of Ubuntu at the family level without being subjected to the logic of other cultures.

The role of the family is enlarged at the level of the community with the emphasis on corporate existence. This existence does not translate into the loss of individuality but ensures that individual conduct takes into consideration the rights of other individuals in the community and in deference to the laws and regulations of the community. In this case, Ubuntu is about kinship, about relating. It falls within Chilisa's (2012) conclusion that "the Ubuntu worldview expresses an ontology that addresses relations among people, relations with the living and the non-living, and a spiritual existence that promotes love and harmony among peoples and communities" (p. 109).

This role of the community as a vanguard of Ubuntu for social justice falls within the definition of justice and equal right as requiring "fair processes that offer equal opportunities for successful pursuit of life, liberty, and happiness" (Davis & Harrison, 2013, p. 21). Again, the community in contemporary Africa is not quite the same as in its pre-globalisation sense. The ease of transfer of values, including from the linear mind-set that often contrasts with the holistic African mind-set, has also turned out to be a big challenge to fostering Ubuntu as a narrative to advance social justice in sub-Saharan Africa.

Ubuntu has a lot to offer adult educators from the point of view of African traditions and culture, and this is what this discourse has proposed for scrutiny and adoption in subsequent studies.

Conclusion

We began this paper with the assumption that social justice is generally in short supply in Sub-Saharan Africa. A corollary of this assumption is that adult education is a viable and dependable platform for using Ubuntu to bolster social justice in the sub-continent. We have theorised in literature and have used available literature to argue that Ubuntu as ethno-philosophy fits perfectly into the terrain of adult education for social justice especially through the lanes of Africentrism.

The expanding need for social justice in Africa calls for concerted efforts in finding solution. We have identified adult education as a viable platform for that task. We have not gone into details of "how to" of adult education is fostering the narrative of social justice in Sub-Saharan Africa. We have mostly tried to present the view that "in spite of the relativity of all cultures, human beings can share their experiences through interpersonal and intercultural communications" (Anyanwu 1983, p. 75). International adult education offers a reliable medium for such communication. Finally, we subscribe to the argument that the negative effects of western incursion and globalisation in Africa are real and need to be confronted from all sides. In this respect, we concur with most of Arowolo's (2010) argument that:

> There is need,…for flogging of the negative impact of Western civilisation and culture on Africa in all for a; so that policy makers can begin to see the need to reappraise their policies that contribute to the cultural dearth of Africa or the ones that negate the principles of cultural revival (p. 3).

The Ubuntu narrative within the framework of adult education is a viable means of fostering social justice in Sub-Saharan Africa using the avenues of education and policy.

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SIX IMPOSSIBLE THINGS BEFORE BREAKFAST: HOPE, LEVERAGE POINTS, AND LEARNING CITIES UPDATES

Annalisa L. Raymer, Ph.D.[1]

ABSTRACT: This review and field report provides an update on recent developments in the learning cities movement including emerging initiatives. Not intended as a comprehensive inventory, the account presents a half-dozen advancements with which the author is most familiar. Preceding the update, a conceptual review essay grounds the discussion of the movement's focus on the UN Sustainable Development Goals 2030 by articulating relationships and interconnectivity among hope, leverage points (in systems), lifelong learning and learning localities.

Keywords: learning cities, learning localities, UN Sustainable Development Goals 2030, SDGs, hope, critical hope, leverage points, complex systems, lifelong learning

"Why, sometimes I've believed as many as six impossible things before breakfast."

Lewis Carroll, Through the Looking-Glass

"We choose to go to the moon in this decade and do the other things, not because they are easy,
  but because they are hard. . ."

John F. Kennedy, Rice University, September 12, 1962

The title of this essay and field report comes, of course, from Lewis Carroll's *Through the Looking-Glass and What Alice Found There,* originally published in 1817. Today, Alice would find a much different planet than the one her author inhabited. As oceans warm, right-wing extremism rises, and elected office holders rant racist taunts with abandon, is it simply guileless to work for social justice and sustainability? Is it naïve, or perhaps even ludicrous, to daily aspire for an "audacity of hope" (Obama, 2007)? Are we only intent on believing in the impossible?

Yet, when U.S. President John F. Kennedy made his "Moon Speech" at Rice University in 1962, no human had yet set foot on another world. The multitude of complexities involved were not just mind-boggling, the whole undertaking was rife with uncertainties and unknowns. Much of the technology needed did not yet exist when Kennedy made his bold declaration. The moon mission, was then, at the time of JFK's speech in Houston, not possible.

Nonetheless, humans did indeed walk on the moon before the end of the decade.

It was not wishful thinking that propelled citizens of Earth into space. The journey to land humans on the moon entailed, among others, a perceived threat, trial and error, a fatal mistake, cross-sector partnerships, an estimated 400,000 people working hard and long

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hours for over six years, and unprecedented public spending. One of the key elements crucial to the success of the remarkable achievement was a determined sense of **hope**.

Critics decry hopefulness, characterizing it as, for example, "maladaptive" (Schuurmans-Stekhoven, 2009, p. 335), or even as "the greatest whore" (Endrissat & Alacovska, 2018, p. 1137). To oversimplify, a common theme among critiques is that hope is not reality-based; that it either stems from human tendencies to be groundlessly optimistic or that it eschews awareness of power dynamics, institutionalized oppression or systematic propagation of inequity. Jeffery Duncan-Andrade (2009), in his excellent (and markedly pro-hope) narrative, *Note to Educators: Hope Required When Growing Roses in Concrete,* identifies three false, counterproductive constructions of hope. Duncan-Andrade finds all of these promoted in educational contexts all too frequently: "hokey hope" (p. 182), "mythical hope" (p. 183), and "hope deferred" (p. 184).

Duncan-Andrade discusses the first of these, *hokey hope*, as a misconception stemming from the rhetoric of personal responsibility. The author does not say effort and initiative do not matter; instead, he laments the mentality that promotes pulling oneself up-by-the-bootstraps as a narrative that "ignores the laundry list of inequities that impact the lives of urban youth long before they get to the under-resourced schools that reinforce an uneven playing field" (p. 182). Further elaborating the harm of this mindset, Duncan-Andrade refers to Angela Valenzuela's book, *Subtractive Schooling* (1999), noting her observations in a predominantly Latino school in Texas where, "caring teachers drew heavily from the work-ethic rhetoric to describe 'good' students and doled out care in proportion to students' willingness to be accommodating of an unjust society and an unequal school" (Valenzuela, as cited in Duncan-Andrade, 2009, p. 183). Without acknowledging the impact of vastly differing material means and cultural capital, the lived experience of those with fewer resources and power is further marginalized.
The second in the trio of mistaken interpretations, *mythical hope*, follows the first. In this case accomplished individuals are held up as exemplars demonstrating the legitimacy of meritocracy. Furthermore, the success of these achievers is purported to signify vastly more than can be credibly claimed. Duncan-Andrade cites reactions to Barack Obama's election to the American presidency to illustrate mythical hope. Focusing on one particularly attractive inference made of his win, that the country had arrived at a happy day when race was no longer a factor, the author turns to Obama's own words to counter this claim: "To say that we are one people is not to suggest that race no longer matters ... To suggest that our racial attitudes play no part in ... disparities is to turn a blind eye to both our history and our experience—and to relieve ourselves of the responsibility to make things right" (as cited in Duncan-Andrade, 2009, p. 183).

While undoubtedly a milestone, the election of any single individual cannot undo nor resolve generations of systematic inequity. To wish things had not been so does not remake the past. "Mythical hope," writes Duncan-Andrade, is a:

>   profoundly ahistorical and depoliticized denial of suffering that is
>   rooted in celebrating individual exceptions. These individuals are used
>   to construct a myth of meritocracy that simultaneously fetishizes them
>   as objects of that myth. Ultimately, mythical hope depends on luck and

the law of averages to produce individual exceptions to the tyranny of injustice, and thus it denies the legitimacy of the suffering of the oppressed (2009, p. 184).

Finally, *hope deferred*, the third counterproductive misconstruction, is one Duncan-Andrade associates with educators who, despairing of the embeddedness of social inequities, are paralyzed. Unable to offer a pedagogy equipping students with tools and insights for acting to change society, they instead, yearn for a personalized change of prospects for "...the individual student's future ascent to the middle class" (p. 184). One cannot help but be reminded of Langston Hughes' poem, "Harlem," an outcry against racial injustice. Enjoining of possible outcomes when a dream is deferred, the poem encapsulates a cautionary prophecy in less than a dozen short lines and closes with a question italicized for emphasis, *"Or does it explode?"* (Hughes, 1998, p. 75).

As noted, Duncan-Andrade is ultimately an avid champion of hope, and he articulates a triad of useful concepts constituting *critical hope*. He calls upon educators to practice: "material hope," "Socratic hope," and "audacious hope" (p. 186).

Material hope entails ensuring that the basic needs of learners are met—no small feat in communities where the satisfaction of basic human needs cannot be assumed, whether in poor nations or in wealthy countries like the United States where real inequality continues to increase exponentially. *Socratic hope* calls educators to coherence and integrity between their inward value commitments and their outward teaching practice; that is, for their lives to speak beyond the classroom. This concept of hope is actionable; that is, this is "hope with some muscle … a culture of praxis, one with full recognition of deep-seated inequalities even while maintaining a steadfast commitment to teach and cultivate habits, knowledge, and relational action to create more just policies and conditions" (Raymer, 2016, p. 255).

Calls for practices of critical hope have fluctuated over time and appear to reflect a larger history. A search through the millions of books published during the past five hundred years comprising the corpus of books analyzed in the Google Ngram Viewer provides a window into the usage of a term in written work over time. As seen in Figure 1, the rolling worldwide economic disaster that was the Great Depression appears to coincide with a disappearance of the term *critical hope* from the English corpus. Evidence of the term's usage rises again during the recovery period afterward and ascends beginning in the 1990s, only to drop precipitously at the time of the 2008 recession. Due to the 2008 cut-off date of the corpus in the Ngram Viewer, it is not possible to use this tool to chart the term's frequency since then (2014, Friginal, Walker, & Randall, p. 50).
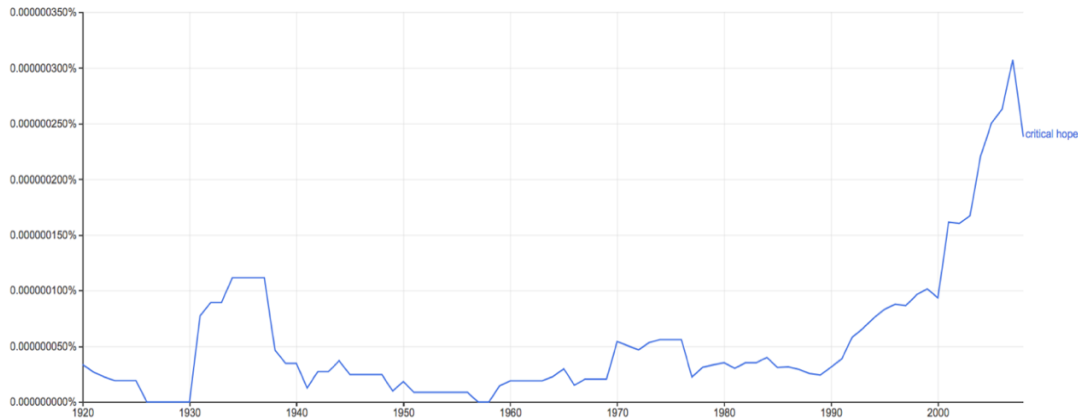
Figure 1. Frequency of term "critical hope" (English corpus) Ngram, 1920-2008.

Henry Giroux, possibly one of the first writers to popularize the term "critical pedagogy," and collaborator Sarah Searles Giroux call on educators to practice critical hope. "Educators," according to Giroux and Giroux, "will have to assume their responsibility as citizen-scholars by taking critical positions, relating their work to larger social issues, offering students knowledge, debate, and dialogue about pressing social problems, and providing the conditions for students to have hope …" (2006, p. 29). This is critical pedagogy following the trail blazed by Paulo Freire. In his book*, Pedagogy of Hope*, Freire asserts, "one of the tasks of the progressive educator, through a serious, correct political analysis, is to unveil opportunities for hope, no matter what the obstacles may be" (2004, p. 3). The aim, as writes pedagogue Ann George, is to enable learners "to envision alternatives, to inspire them to assume responsibility for collectively recreating society" (2001, p. 97).

This capacity for formulating solutions and pursuing systemic change is acutely needed now. Reflecting on the Apollo 11 moon landing, the level of concerted effort, collective acumen, and interdependent problem-solving required then was certainly extraordinary. Nonetheless, the challenge before us today, i.e. facing and addressing the cascading effects of climate change, necessitates a radical response of another magnitude, a veritable quantum leap, in human sagacity, ingenuity, cumulative will and persistence. As was the case fifty years ago, the single, irrefutable prerequisite remains this: a determined sense of hope. Encapsulating all of the constructive conceptualizations of hope previously discussed, this critical hope is simultaneously informed and pragmatic, tenacious and unremitting, grounded, courageous and unflinching.

How to mobilize and apply hope, inventiveness and other competencies in the mission to curb runaway planetary consequences of elevated levels of carbon and other greenhouse gasses? While the Apollo program participants were many and the component project teams somewhat self-contained, addressing climate change is an inherently multi-sited enterprise with roles for all resident Earthlings. Fifty years ago many people around the world shared a sense of excitement that transcended nationality—*humans* on the moon (not just a couple of guys from New Jersey and Ohio). In the current case, addressing climate change requires a range of action and policy at every scale and jurisdiction. The

work of the late environmental scientist and systems analyst Donella Meadows on "leverage points" provides a way to think about effective ways to influence a system. In her monogram, *Leverage Points: Places to Intervene in a System*, Meadows identified twelve loci in complex structures where change or adjustment render differing degrees of effect in systems (1999, p. 3). Meadows arranged the dozen in terms of magnitude of power from least to most potential for impact. The broad appeal of the well-received work was due in part to seemingly counterintuitive insights Meadows' rank ordering revealed. For example, at the end of the continuum with the least effective interventions, Meadows places a set of knobs policymakers often twist: "constants, parameters, numbers" (1999, p. 3). Adjustments in these, Meadows decided, were unlikely to yield significant system change.

The leverage points lens is now being taken up by sustainability researchers including a cadre of colleagues at Leuphana University of Lüneburg, Germany. One of the valuable contributions originating there is the organization of the twelve leverage points into four categories of system characteristics: parameters, feedbacks, design and intent (Abson et al., 2017, p. 33). Of the half-dozen levers Meadows positioned as holding the greatest potential for transformative change, three are characterized by Abson as *design*, and three as *intent*. As presented in Figure 2, the listing of the more powerful two quarters of the continuum counts downward to the ultimate lever, the power to transcend paradigms.

Design	6. Structure of information flows
	5. Rules of the system (incentives, constraints)
	4. Power to change system structure or self- organize
Intent	3. Goals of the system
	2. Paradigm underpinning the system
	1. Power to transcend paradigms

Figure 2: Six most potent leverage points in Meadows' twelve-item continuum

(Meadows, 1999), as categorized by system characteristics (after Abson et al., 2017). Thinking about system change in terms of design and intent emphasizes the space for human action to change system outcomes and reveals the connection between human decision-making and results. Another helpful addition is a succinct summary of four advantages of a leverage points lens from Leuphana University of Lüneburg sustainability scholars Joern Fischer and Maraja Riechers (2019, p. 115).

> **First advantage**: A leverage points perspective can bridge causal and teleological explanations of system change–that is, change is seen to arise from variables influencing one another, but also from how human intent shapes the trajectory of a system.

> **Second advantage**: A leverage points perspective explicitly recognizes influential, 'deep' leverage points–places at which interventions are difficult, but likely to yield truly transformative change.

Third advantage: A leverage points perspective enables the examination of interactions between shallow and deep system changes– sometimes, relatively superficial interventions may pave the way for deeper changes, while at other times, deeper changes may be required for superficial interventions to work.

Fourth advantage: A leverage points perspective can function as a methodological boundary object–that is, providing a common entry point for academics from different disciplines and other societal stakeholders to work together (Fischer & Riechers, 2019, p. 115).

These four observations indicate the elegance of a leverage point perspective. While not contradicting the science of climate change, the first and third advantages impart key insight regarding the potential of human intent and deeds interacting within system dynamics to influence the output of a complex adaptive system. The second reveals significant sites where attention applied can yield cascading impact, and the fourth advantage affords avenues for interdisciplinary and intersectoral problem-solving. Together these comprise greater acuity for tackling climate mitigation, as well as, the goal of sustainability in interconnected and nested systems.

Municipalities, with their concentrations of people and assets, are key to achieving sustainability goals. That cities cannot be viewed as discrete entities, but rather must be recognized as interdependent communities embedded within corresponding territorial, commercial, and sociocultural contexts, is both intuitively apparent and demonstrably true (e.g., in the case of some food systems). By its nature, sustainability is an inherently interlinking pursuit. With this important relational awareness, the density, infrastructure, and scale of governance in cities are especially amenable for pursuing the aims of the UN Sustainable Development Goals 2030 (SDGs). At the Brookings Institution, Anthony Pipa notes, "As the level of government closest to its citizens, local governments are well-positioned to transform the ambition and loftiness of the SDGs into concrete realities that are meaningful to real people" (Pipa, 2019, p.1). Pipa neglects to note that the converse is also true–municipalities are of a scale amenable for residents to access, influence, and collaborate with elected officials, public servants, and grassroots leaders to advance and implement local (and regional) solutions. At this community level, drawing together actors in various endeavors under a shared purposed of interests of all brings coherence and exponential impact not attainable when each simply pursues individual missions.

Learning and knowledge are indispensable to sustainability. Lifelong learning, that is, learning not limited to formal schooling, but also encompassing nonformal, informal, and incidental learning in all manner of settings, is at the heart of the learning cities idea. Reviews of the learning cities concept and histories of its application are numerous (e.g. Longworth, 2006; Jordan, Longworth, & Osborne, 2014). Roger Boshier observes that the term learning city is used in different contexts as a noun and a verb. Sometimes the phrase denotes a place "where citizens have access to a broad array of learning materials

and opportunities—at all stages of their life" and at other times, " it is a process (or set of processes) deployed to expedite the learning of residents" (Boshier, 2018, p. 422).

This dual *place and process* perspective is illuminating and points to the social and cumulative aspects of learning. Peter Senge popularized the concept of a *learning organization* (1990), and evaluators seek to foster a *learning culture* (Botcheva, White & Huffman, 2002) or a *culture of learning* (Fetterman, 2002). Organizational theorists and environmentalists may think in terms of *social learning systems* (Collins & Ison, 2009), or even the world as a learning system (Snyder & Wenger, 2004). Etienne Wenger cuts to the chase when he asks us to assume:

> that learning is as much a part of our human nature as eating and sleeping, that it is both life-sustaining and inevitable? ...what if, in addition, we assumed that learning is a fundamentally social phenomenon, reflecting our own deeply social nature as human beings capable of knowing? (Wenger, as quoted in Blackmore, 2010, p. xi).

Common across all of these is an idea of germinant knowledge and learning, not as an additive function, but rather as an emergent one. The result is not the sum of the individual knowledge banks and cognitive processes, but rather unique acumen and insight arising out of pooled experience and expertise through interaction and exchange.

Working and learning together to bring forth new realities is indeed vitally needed, and the undertaking cannot be sustained without the element of informed, critical hope discussed earlier. An atmosphere of doom and gloom, while understandable in our circumstances, cannot sustain hope. What else do we need in order to persist ... satisfaction in individual and shared achievement? Celebration? Joy? Fun?

Elements of fun and delight are readily gleaned in many of the artefacts, documentation and visual media of the learning cities movement. It is not only during festivals and special events that the shared pleasure of learning can be experienced first-hand, but in the daily round as well. Even as the UNESCO Institute for Lifelong Learning (UIL) and its wider Global Network of Learning Cities (GNLC) member cities tackle the SDGs, there are high spirits and ample stocks of hope.

Field Report: Networks, Resources and Curricular Materials, and Planting Seeds

Investigate, Participate, Celebrate!
<div align="right">Motto of the Cork Lifelong Learning Festival</div>

That the United States has again withdrawn from UNESCO means American cities are not eligible for membership in the Global Network of Learning Cities of the Institute for Lifelong Learning. This fact accentuates the absence of the U.S. in the worldwide network while the Learning Cities movement continues to grow. On the other hand, generous colleagues are making a point to include and support the efforts of interested parties in the U.S. to develop and implement the learning cities concept in America.

This context frames the selection of the half-dozen initiatives reported in this account. The particular items summarized here may not seem especially connected, yet I do think a hopeful narrative is emerging, and it is a story of steps being taken at the end of the leverage point continuum with greatest impact. In this update, I focus on three categories of progress and offer two examples of each type: networks; resources and curricular materials; and planting seeds.

Networks

1. Irish National Network of Learning Cities

Cork City, Ireland, is recognized as a leading light in the learning cities movement, and home of the longest-running Lifelong Learning Festival in all of the GNLC. UNESCO's selection of Cork to host of UIL's Third International Conference of the GNLC in 2017 attests to small city's renown; the prior hosts were the much larger metropoles of Beijing and Mexico City. Each of the three biennial international events have closed with a direction-setting statement agreed to by the delegates. With the conference statement adopted in 2017, *The Cork Call to Action for Learning Cities*, member municipalities of the GNLC committed to work on the Sustainable Development Goals on two fronts: 1) at the local level of their own communities, and 2) at the national government level of their respective countries (UIL UNESCO, 2017).

Denis Barrett, the Cork Learning City Co-ordinator, is someone who brings people together, facilitates connections, and generously assists others seeking to seed or grow a learning city. A special seminar for idea exchange and networking is one of the features of the weeklong annual festival. After hosting the third international GNLC conference, Barrett organized a seminar on the theme of responding to the call to action during its 2018 Lifelong Learning Festival. The seminar brought together local leaders from three Irish and Bristol, England, to share examples and trade ideas. No doubt that gathering contributed to the formation of the Irish National Network of Learning Cities late last year. This new, all-island network was formalized in May, 2019, as mayors from both the Republic of Ireland and Northern Ireland signed *The Learning City Charter*, committing to work together. Imagine—on an island facing unknown boundary consequences with the Brexit question still looming, cities from north and south formalized an agreement to support one another and advance learning cities across borders.

2. A Future Transatlantic Network?

This year Cork's Lifelong Learning Festival seminar was titled *Learning Cities Conversations: International Ideas in Action*. Focusing on the SDGs, the program was organized around three sustainability themes: Green and Healthy; Equitable and Inclusive; and Decent Work and Entrepreneurship. The assembly heard from Raúl Valdés-Cotera, Director of UIL, about the upcoming fourth international conference of GNLC to take place in Medellín, Columbia, this year. Arne Carlsen, former Director of UIL, served as rapporteur and shared reflections and recommendations. In addition to presenters from Ireland and Northern Ireland, those offering short talks and facilitating

discussions included people from Finland, Denmark, UK, Columbia, and two of us from the United States. Following the seminar Denis Barrett and Willie McAuliffe, chair of Cork Learning City, convened the Irish and international delegates for a preliminary conversation to explore forming transatlantic network Learning City Network. The conversation will continue after summer holidays.

Resources and Curricular Materials

3. Resources and Materials on Learning Cities

From the Emerald Island comes a new suite of resources, a set of animated films to assist public officials, community leaders and anyone interested in building a learning city. UNESCO's Institute for Lifelong Learning (UIL) worked with a cadre of collaborators from Cork and conferred with other associates around the world to create the series. The first film, *From Vision to Action—How to Build a Learning City*, provides a quick overview and introduces the series (UIL UNESCO, 2018a). Subsequent films address each of six aspects of transforming a community into a learning city: planning, involving stakeholders, celebrating learning, making learning accessible to all, monitoring and evaluating progress and procuring sustainable funding. All of these are available on the UNESCO UIL Youtube channel (UNESCO UIL, 2018a).

4. Resources and Materials on UN Sustainability Goals (SDGS) + Learning Cities

In addition to materials on the process of developing a learning city, new resources concentrating particularly on learning city strategies for the SDGS are in the pipeline. *Learning Cities and Education for Sustainable Development* (UIL UNESCO, 2018b) is the first in what is expected to be a series on sustainability. Several more films are in planning and production.

Here in the United States, my colleague Marvin Pritts and I are piloting a new course at Cornell University this academic year, "Global Networks of Learning Localities & the Sustainable Development Goals." (Given Cornell's relatively rural location, we settled on the term, "Learning Locality" after listening to feedback from colleagues.) The course will be offered as an Education studio cross-listed with Development Sociology and it will also serve as a capstone course for the minor in Leadership. In this community-engaged studio, students in the course will be involved with lifelong learning both in and outside of the classroom. For many, this will be their first experience of being regarded as an adult learner in a course designed and facilitated with an andragogical, participative approach. Connecting via communication technology, students will interact in real time with leaders and learners in member cities of the GNLC. Beyond the classroom, students will serve as educational mentors for local adult learners, and if, all goes well, they will join community members in organizing a lifelong learning festival.

Planting Seeds

5. Seeding the Academy: *Global Learning Cities*

An academic conference on learning cities took place in New York in early November, 2018. Held in conjunction with the International Transformative Learning Conference, the preconference was titled, *Global Learning Cities: Empowering Citizens and Transforming Communities*. It was not the first time learning cities have appeared on the programs of academic meetings in the US—e.g., the topic has been discussed at annual conferences of the American Association for Adult and Continuing Education (AAACE), —but it may well have been the first one solely focused on the subject.

Global Learning Cities was chaired by Maria Liu Wong, Dean of City Seminary of New York, and organized by the Wong and members of the LearnLong Institute (a think-tank founded by Leodis Scott). *Global Learning Cities* drew presenters and participants from at least a dozen countries including Australia, Canada, Denmark, England, France, Ireland, Israel, Italy, Japan, Scotland, Thailand, and the USA. The event, which combined traditional panel presentations and experiential field excursions, was conducted in a relaxed atmosphere with plenty of opportunities for good conversations and networking. Rob Mark, representing the Place and Social Capital and Learning (PASCAL) Observatory, offered the keynote address on how learning cities serve to transform communities. A highlight for many was the experiential, mobile workshop organized by City Seminar and the Walls-Ortiz Gallery in Harlem.

6. Seeding Cities: Lowell, MA, and South Bend, IN

In Lowell, Massachusetts, John Wooding and members of the Lowell City of Learning Initiative brought seedlings planted earlier into bloom this spring with a weeklong "Celebration of Learning." Lowell Mayor William Samaras issued a proclamation urging all residents to take part in the festivities, and guests from Cork, Ireland, were featured in the opening ceremony. Celebration planners purposefully timed the event to enhance Earth Day programming and to build upon the theme of environmental stewardship. Among the many events, festival offerings included an open exchange of strategy ideas for greening urban universities in a conversation among discussants from UMass Lowell, University College Cork and city officials from Lowell and Boston.

South Bend, Indiana, has metaphorically planted a very big garden with the support of Mayor Pete Buttigieg, the county library, the Drucker Institute, the design firm IDEO, and other partners. Lawrence Greenspun, who directs public sector engagement at Drucker Institute and lives in South Bend, described aspects of the initiative at the *Learning Cities Conversations* seminar in Cork in April. Project facilitators will work with residents to create the South Bend Lifelong Learning System, an infrastructure combining physical spaces and a digital platform. With financial support from a number of large companies, the two core ideas are to equip the community to thrive in the knowledge age and to grow a network of cities of lifelong learning.

Conclusion

"I'm not optimistic, no. I'm quite different. I'm hopeful. I am a prisoner of hope."
                                                    Archbishop Desmond Tutu, *Times*, March 22, 2010.

Archbishop Emeritus Desmond Tutu's reply, quoted above, was a response to the question, "After all you've seen and endured, are you really as optimistic as your book, *Made for Goodness*, says you are?" (Tutu, 2010a, p. 4). Does Tutu's admission to being captive to hope contradict the case for human agency to achieve system change for sustainability? Hardly; a recent google search with his name and the words "climate change" retrieved over 300,000 returns—approximately the same number of signatures on a petition Tutu launched calling for 100% renewable energy worldwide by 2050 (Howard, 2015). Tutu has written about climate change as a *fatal complacency* (2010b); a *matter of justice* (2011); and as the *categorical imperative* (2015). Delivering addresses at global meetings, calling for divestments from fossil fuels, and standing united with other leaders, Tutu uses the power of his engaging persona, moral integrity, and public platform to work for sustainability.

Yet, one does not need to have the Archbishop's charisma or visibility to effect change. The developments reported here reverberate with affinities at the potent end of the leverage continuum. With a few tugs on the lever of self-organization, nested networks begin to emerge. Mayoral declarations and city council approvals for creating learning city infrastructure pull on the lever of changing the goals of a system—local government embraces responsibility for lifelong learning as within its purview. In more finely tuning the agenda of the Global Network of Learning Cities to directly focus on the U.N. Sustainable Development Goals, the movement triggers paradigmatic rumblings in the tectonic plates of a system starting to shift. This network, and countless other networks, affiliations, and groups around the world, are already about the work theorist Donald Schön prescribed,

> We must, in other words, become adept at learning. We must become able
> not only to transform our institutions, in response to change situations and
> requirements; we must invent and develop institutions which are *"learning
> systems"*, that is to say, systems capable of bringing about their own
> continuing transformation. (Schön, 1971, p. 30)

Schön's assignment is apt homework—it is *work* we need to do for the sake of our *home*—Earth. While seemingly improbable, we are in the process of learning our way to a sustainable cooperation with the planet we inhabit. Awareness of leverage points in our political, social and geophysical systems can inform and focus our actions for greater efficacy. Like the fall of the Berlin wall or the shrinking of the ozone hole, this fiftieth anniversary of the moon landing reminds us the impossible can be accomplished. Not long after the successful Apollo 11 mission, an article by Walter Roberts (1970), then president of the American Association for the Advancement of Science, bore an emphatic title fitting for today— "After the Moon, the Earth!"

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IRANIAN WOMEN ADULT EDUCATION 1906-1933: A HISTORICAL PERSPECTIVE

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ABSTARCT: In this paper the domestic and international activities of pioneer women in adult education movement in Iran (1922-1933) called "Anjomane- Nesvane- Vatankhah", "Patriotic Women Organization (PWO)" is introduced. In addition to the vision, mission, goals, and achievements of this organization, their activities and their contribution to the field of adult education in Iran and Middle East also studied. This paper explores the importance of the role of women in major political movements in Iran which is a crucial part of development in the field of adult education in this country. Moreover, in this piece the significant role of community in social movements in Iran is identified. Through the introductory part, a brief history of the Constitutional Revolution and the role of women in this revolution and women's achievements in the field of education in Iran (1906-1922) are discussed. The last section of this paper is given to the factors and reasons which are caused the end of this Patriotic Women Organization. This paper is about the domestic and international activities of pioneer women in adult education movement in Iran (1922-1933) called "Anjomane- Nesvane- Vatankhah", "Patriotic Women Organization (PWO)". In order to have better understanding on the creation of this movement and later on the organization it is essential to know about the foundation of this movement which was rooting in political and social circumstances of Iran. This paper has covered the history of the related political Constitutional Revolution, the women organizations which had direct impact on Constitutional Revolution, key players in the creation of PWO, and the activities of PWO. The main focus of this paper is on the activities and services which were provided by PWO. In addition, the goal is to provide a different angle on history of adult education in Iran and how the field of adult education has influenced the development among Iranian women through history.

Keywords: women, adult education, middle east, Iran, Consitutional Revolution

Constitutional Revolution (1906- 1911)

The single most important event which was the starter of major women's movement in Iran is called the Constitutional Period (1906- 1911). In the last two decades on the nineteenth century a movement has formed against the Qajar Monarchy, which led to Constitutional Revolution. In 1906 a union of intellectuals, merchants, clerics, and craftsmen through non- violent demonstration forced the king of the time, fifth Qajar king of Iran, Mozafaredin- Shah (1858-1907) to ratify the Parliament which led to Iran's first Constitution. Constitutional Revolution can be count as the most important movement in Iran's history. This revolution was the start of many movements in Iran and women's movement is the result of the Constitutional Revolution. According to Parvin Paidar (2005), "during the last two decades of the nineteenth century, economic interference by and cultural contact with the West became channeled into a concrete anti-Qajar movement." The political and economic pressure of this period caused in the start of nationalism school of thought among the intellectuals and later on among the majority of middle class.

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The rise of nationalism put Mozafaredin- Shah in the position that he would make any deal with the opposition parties in order to receive Qajar's popularity among people. The opposition parties offered the peace talk with the pre-condition list. Among the list the following objectives were itemed: reduction the power of authorities, eliminating censorship, establishment of political science school, and the formation in cultural and educational associations. All these conditioned were accepted by Mozafaredin- Shah. Numbers of the opposition organizations which had important role in this victory were Anjumane- Makhfi (The Secret Society); Markaze- Gheybi (the Secret Center), and Hezbe- Ejtemaate- Amiyun (the Social Democratic Party) and many others with focus on human rights, and different committees in order to keep all these oppositions on the same page. According to Abrahamian, "the Secret Society, the most important of the organizations, was formed in Tehran in early 1905 by members of ulama [Shii clergy] and by merchants with close connections to the trading and craft guilds." This center was established in Tabriz, Iran in 1905. The Secret Society was highly influenced by Russian Marxism. The word Anjuman means gathering for consultation and during 1906-1907 many of them have been founded. But it is crucial to mention all of these Anjumans were single- sex organizations which were run by men. At the beginning women were completely excluded from participating for any activities but gradually women found different ways to contribute to the Constitutional Revolution and being active members of the opposition parties. Ahmad Kasravi an Iranian historian had estimated over 200 were established during 1906-1911. Most of these Anjumans had their own publications in the form of newspaper of bi-weekly news gazette. Touraj Atabaki in *Azerbaijan: Ethnicity and Autonomy in Twentieth- Century Iran* (1993) mentioned one of the most influential one was called *Jarideh- e Melli* (the National Newspaper) which was later changed its name to *Anjuman.*

According to Eliz Sansarian (1982), one of the most important character of the Constitution Revolution is the alliance between the religious and the intellectual sectors. As Abrahamian wrote in *The Causes of Constitutional Revolution in Iran, "*intelligentsia, saw constitutionalism, secularism, and nationalism as three vital means for attaining the establishment of a modern, strong, and developed Iran" (p. 395). The strong alliance between these two popular opposition groups forced the Qajar monarchy weak. Sanasarian states in *The Women's Rights Movement in Iran,* "any minister who attempted to modernize Iran was removed from the political scene by strong opposition...., especially [from] the religious leaders" (p. 15). Further in this book Sansarian states the alliance between elites and ulama (Shii clerics) "was to use the religious feelings of the people against both the ruling dynasty and the imperials powers" (p. 395). It is crucial to note that Islamic clergy for decades was able to influence people from all type of social classes by including them in religious gathering and discuss political issues through Islamic verses. This power let the ulama to be one of the most powerful sectors in writing the constitution. Her explanation about Article 2 of the Constitution which is a great example on how the Constitution was the combination of Islamic law, secularism, and Western constitutional precept.

> "Article 2 of the Constitution bluntly stated that no legislation contradicting the
> Shariah (Islamic laws) should pass the parliament. It stated that in each legislative
> session a board of no less than five high-ranking clergy of the Shiah sect of Islam

should be present. As full members of the Majles, they would review the proposed legislation. If they concluded that it contradicted Islamic laws, the Majles could not pass the legislation."

Women's Participation and Their Shared of Power

Women's activities during the Constitutional Revolution were highly supported by the religious leaders. Sansarian in *The Women's Rights Movement in Iran,* emphasizes on how the support from religious spectrum of the society encouraged women to participate in this revolution. "because of clerical support, a great number of women felt free to march and shout nationalistic slogans behavior or otherwise considered very unladylike" (p. 18) Although women had significant role in the success of this revolution, Constitution did not grant women any political and social rights and it prevented women from any political participation.

However, women highly believed that their activities were one of the most important portions of the success of the revolution and they continued their active role in political and social moves more visible and independent. Afary in *On the Origins of Feminism in Early 20th – Century Iran",* states "a new radical women's movement composed of secret women's councils called women's anjumans, emerged during the Constitutional Revolution" (p. 68) As it was mentioned according to the Constitution women were forbid from any political activities publicly and freely, but it did not push them to margin. In Iranian culture, gathering for afternoon tea and coffee among women were very popular. In this gathering which used to be single gendered events, women discuss different topics, and celebrate different religious and national events. Female elites used these gatherings as a platform that they could educate other fellow women on the most current news in politics and how they can contribute to any political changes. Gradually these gatherings turned into political meetings during and post revolution. According to Habibi 2014) "Women gathered information about the latest political issues at mosques or public religious gatherings such as rowzeh and discussed them in their secret councils.". According Morgan Shuster in his book, *The strangling of Persia* (1912), at least dozens of women's secret society existed in Tehran in 1910.

In big and important cities women had created secret society and they have been communicating through mutual networks. The creation of the first national bank during this period would allowed Iran's economy to grow and at the same time the financial dependence on foreign loan decrease. One of the agenda of women's secret society in Iran was supporting the national bank by turning in their wages, jewelry or inheritances. (Habibi, 2014). This effort was the foundation of a movement among women in which they have boycotted the use of foreign goods as long as they can produce the same items on their own. These movement not only was a great start to the country's independent it also was a huge step toward women's independence and the foundation of future women organization(s) which is discussed in this paper. According to Afary (1989) "For instance, Tabrizi women organized their activities and tried to convince other women to wear their old clothes for some time hoping that the nation would begin to produce its own textiles in the near future."

As Habibi 2014 states, soon after these anjumans started to demand "women's right along with their nationalist demands for Iran's independence" (p.22). Particularly within the women's right they issued the right of education for girls and the right of establishing schools for them. Chairs of these anjumans turned in the petition to Majlis in 1906. Although Majles (Parliament) respond were unconvincing, it motivated women to seek for more rights. Their activities were particularly focusing on self-educating (self-directed learning) in law, literature, and Islamic (Shii) studies in order to defend their arguments in Majlis. In 1907 women's secret society of Tehran had the first meeting with Majlis regarding to right of education for girls. In short period of 1907-1910 this movement started growing. According to Habibi 2014, "the ulama who initially supported women's participation in the revolution, gradually started to express their hostility to women's education and political participation." However, one of the most powerful male oriented party in Iran was against the growth of women, finally these organizations succeeded and by 1910 fifty schools had had been founded in big cities in Iran for girls.

In 1907 one of the most influential women societies had been established. Anjuman Horriat Vatan (The Women's Freedom Society, WFS) was founded in Tehran by a group of intellectual women and men. This organization was consisted of sixty female members. The mission of WFS was to be able to provide an opportunity for all its members to participate in mixed social activities without gender boundaries. Ali Akbar Mahdi in *The Iranian Women's Movement: A Century Long Struggle,* states the main focus of these meetings were "to discuss the situation of women by sharing their personal problems, experiences, and feelings." According to Sansarian, "no single men were allowed to attend the society's meetings, unless accompanied by a female relative" (p. 35)

The activities of different women organizations were continued publicly and secretly over a decade till 1920s. Their activities were expanded and the rise of number of men and women who were wanted to be part of those activities were a huge factor of the continuous of these societies. Parvin Paidar in *Women and the Political Process in Twentieth- Century Iran,* states "one of the main political developments of this period was the spread of socialist ideology amongst Iranian reformers which resulted from the radicalizing effect of the Bolshevik Revolution of 1917."

1920s, Golden Age for Women Education

1920s was one of the most crucial decades for women in Iran not in only in the field of education also in all other aspects of social activities. In early 1920s the last king of Qajar monarchy was overthrown and the whole monarchy was replaced by new dynasty called "Pahlavi" [6]. The first King of Pahlavi, Reza Shah, was an illiterate military soldier who learned reading and writing in his 30s. He climbed the ladder of success quick and by 1920 he became the Minister of War of Qajar and through a Coup with the help of foreign government took over the Qajar monarchy. Reza Shah was big advocate for

modernizing Iran. He used European models to create a modern country. Education was on the top of his agenda. He believed education is the foundation of developed countries. During his reign University of Tehran and many other world-famous universities in different cities of Iran were established. Many scholars from all over the world were invited to teach in Iran's universities. In addition, many students were fully funded by government for study abroad. But again, all these educational privileges were exclusively for male.

Although field of education was male oriented sector in the government, women societies actively continued to follow their agenda which were established in early 1900s. According to Sanasarian, "an uninterrupted chain of activities for women's rights was pursued in the urban centers in three ways: (1) the publication of women's periodicals, (2) the formation of women's organizations, and (3) the opening of girls' schools" she also states "women's magazine in 1913 aimed to familiarize women with literature, educate them in childcare and housework, motivate their education, struggle against superstition among women and improve their moral standards. This journal, Shokufeh (Blossom), was also edited by a woman." Reportedly the first women's periodical was published in 1910 named *Danesh* (Knowledge) by a woman known as Dr. Kahhal. *Zabane Zanan* (Women's Voice), was the first newspaper which was registered under the name of its editor Sadighe Dowlatabadi. Many other women's journals were published during 1920-1934 such as *Nameye Banovan* (Women's Letter), *Alame Nesvan* (Women's Universe), *Jahane Zanan* (Women's World), and one of the most influential one *Nesvane Vatankhah* (Patriotic Women). These publications were published and distributed in different cities in Iran by members of different women's societies.

Anjomane- Nesvane- Vatankhah, Patriotic Women Organization (PWO), 1922-1933
Anjomane- Nesvane- Vatankhah, PWO, was founded by Mohtaram Eskandari in 1922 in Tehran. This organization was well-known for its radical left ideology which was influenced by communism school of thought. This organization's advisory board was consisted of well-established female elites in Iran. this is one of the first women organizations in Iran that their activities were public. The main goal of this organization was women empowerment in all aspect of society. In order to achieve their main goal, they advocated and fought for women rights, public health for women, adult education for women, financial support for single mothers, and developing craftsmanship for women.

This organization published one of the most influential journals in Iran known as *Nesvane Vatankhah* (Patriotic Women). This journal focused on different topics such as women rights and their representors' progress in Majlis, sex education and women health, literature, literacy, formal social dialect, entrepreneurship, motherhood advices for young mothers, fashion and etc. Through this journal they actively involved in informal education of adult women.

PWO activities were not only limited to journals and unofficial women gathering. Through a decade of their reign they established the first adult education school for women, found the first hospital for unprivileged women, first sex education courses for

women, held different workshops on different subjects (such as psychology, philosophy, science, and etc.) and the first all women theatre of Adam and Eve which was open to public.

One of the most important highlights of their activities was hosting the Second Inauguration of Eastern Women (Nesvaneh Shargh). The first summit was hosted in Damascus, Syria, in 1930. This annual summit at first was established by Arab nation women in MENA (Middle East and North Africa) from Iraq, Syria, Lebanon, Egypt, and non-Arab member Iran. In the second summit in 1932 more countries joined. In this summit Turkey, Syria, Lebanon, Greece, Egypt, Japan, China, Australia, and India had presenters. The subjects which were discussed during this summit were:

- Equal rights;
- Equal pay,
- The importance of opening daycares in developing countries,
- Disadvantages of arranged marriage
- Importance of dating before marriage (within the religious principles)
- Petition against child marriage
- Condemn prostitution, poverty and corruption

Full report of this summit was published in national newspaper such as Iran and Ayandeye Iran (Future of Iran) which both were popular newspapers among Iranians. Through ten years of PWO's activities they have achieved women's right law, choice of wearing hijab (optional), and develop of producing Iranian handmade textile instead of foreign ones.

Patriotic Women Organization were actively involved in all aspect of social and political changes in order to advocate for women's right and women's empowerment. In a decade of their reign they have devoted to formal and informal adult education for women. They have established the definition of the role of women in society and in home. Through their activities which have mentioned above they created an arena for women to involve in educational activities which they could use all their lives such as entrepreneurship which is a great example of lifelong learning.

Finally, in 1933, because of their nationalistic and democratic ideology their office was attacked by government forces and their branches in different cities were closed. Governmental control over publications and independent social organizations were significantly increased in 1930s. Reza- Shah had gained enough power to turn into a dictator. The fear of communism and Marxism caused many of noble figures being misunderstood by the government. In addition, government by putting all intellectuals under the Marxist ideology made an excuse to suffocate the freedom of speech that was gained by these elites. In addition, PWO founders and directory boards were not exceptions. It is important to mention the religious leaders were part of this suffocation. As it was mentioned earlier clerics were one of the most powerful group of society. They looked women empowerment as a threat to Islam and society, with this argument they have published many pieces on how these women organizations was putting everyone, especially Islam in danger. Unfortunately, many uneducated people (including women)

believed them. Also, the male-dominant society including number of intellectuals saw women empowerment as a threat to their territory and by making alliance with ulama they create a manifesto for destroying PWO.

In conclusion, adult education had an important role through history in Iran. By non-formal and formal education of adults many movements have been succeed. This paper is about one of the many examples of adult education's theories and how they have been applied to different PWO activities. Generally speaking, adult education in developing countries such as Iran have influenced many important social and political movements. This paper has covered pre and post Constitutional Revolution role of adult education in Iran. For future studies Pahlavi era and pre- Islamic Revolution (1979) and post- Islamic Revolution would show how adult education had and still have major impacts on different areas in Iran.

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ADULT LEARNERS' TRANSITIONING FROM ADULT SECONDARY TO GENERAL AND PROFESSIONAL COLLEGE: A QUÉBE STUDY

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ABSTRACT: Academic success and perseverance pose critical challenges for adult learners in Quebec's adult general education system (*formation générale des adultes*, or FGA), where they can pursue a secondary education degree as per the 2002 Policy on adult and continuing education. The complex academic background of these students makes for diversified needs, both in terms of teaching and learning. In 2015, over 15% of the individuals who secured a secondary degree in Quebec came from the FGA [MEES-2016]. As the transition of adults from secondary education to college remains a rather rare and little-known occurrence, we have documented it in a recent research that examines the science of education from an ethnographic perspective (National Research Council Canada, 2016-2019), and more specifically from a psychological, pedagogical, and sociological (Long, 1989) angle. The co-constructive methodology we chose favors an ethnopedagogic approach that stays close to the reality of adult education. Throughout this research, which revolves around a Montréal adult education center, researchers focused on informants from the teaching side, but also on student informants who shared their life and academic experiences. Results presented here are mainly based on the stories of these adult learners as they transition from secondary education to college. The right to education throughout life is another important andragogic consideration that will be part of our presentation.

Keywords: aadult learners, general education, secondary education, Quebec, co-constructive, andragogy

In order to understand how higher education, college included, unfolds in Quebec, we must first give an overview of how the Quebec education system works. Public in nature from elementary school all the way through university, it differs greatly from the collegial model of the United States and of other countries. We will then present our research question and the theoretical model we used, as well as the ethnographic methodology and results gathered during the course of our study.

The Québec School System

I recently published a text regarding Québec school system. This is part of its content. It gives here a synthesis of the system.

> In Québec, preschool and primary education go from kindergarten to the 6th grade. High school goes from 1st to 5th grade, and leads to a high school diploma (*diplôme d'études secondaires*, known as D.E.S.). Vocational and technical training leads to a *diplôme d'études*

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professionnelles (D.E.P.). Adult education has ten different entry services on offer; some enable individuals to obtain their D.E.S. diploma, others help immigrants appropriate the host language. In actuality, one needs a D.E.S.to move up to general or technical collegial-level training in a CEGEP (*collège d'enseignement général et professionnel*). Graduation from CEGEP gives you a D.E.C. (*diplôme d'études collégiales*). From there, students may integrate university programs – or the workforce, via a technical or vocational diploma. Attending school is mandatory up to the age of 16. University is not mandatory, and though it is not public nor free, access was facilitated through the creation, in 1968, of the Québec university network. Statistics show that the democratization of higher education institutions has had great impact on the province's youth (Marie Thériault, 2018, p. 186).

Ever since its inception in 1967, the CEGEP's mission has been at once social and pedagogical. Besides bridging the gap between high school and university, it provides vocational training to those wishing to enter the workforce earlier. The modern-day *cégep* has replaced the classical colleges of yore, which were essentially elitist. The fact that cégeps are disseminated all over Québec's territory has enabled young students from the farthest reaches of the province to access collegial-level education. The CEGEP model was challenged in 2015, in a proposed reform that was not carried out. Which is a good thing, considering the crucial transitional role cégeps play in the lives of young adults 17 to 24 years old.

Cégeps were important for student protesters and strikers all through the 2012 *Printemps Érable*, and remain so to this day. They are, in the Québec educational system, the first level at which student associations are autonomous and self-financed according to the Rand Formula, and so it is there that young people first learn the ins and outs of student democracy. (Thériault, 2018). College and university student associations have also sought this model of financing in order to help students involved in continuing education programs to democratically regroup and defend their rights – and it still stands as a demand of the Association générale des étudiantes et étudiants de la Faculté de l'éducation permanente de l'Université de Montréal (AGÉÉFEP, 2019 and ICÉA, 2003). From the 1990s up to present day, adult learners in continuing education have been denied the right to assemble and make demands. Quite the opposite: over the years, several agents of social control have taken hold of the province's adult education centers to such an extent that they have come to dictate, in collaboration with Quebec's employment and welfare ministry, the education trajectory of female learners who have children, and of adult students in general (Thériault, M., 2019; Marchand, I., 2019). Today more than ever, these clienteles are steered towards training programs that cater to the immediate needs of the job market, and lead to low-level jobs that don't even require a secondary school diploma. This crisis is compounded by a worker shortage that presently affects all sectors of the economy. The secondary school diploma is a highly qualifying diploma in Quebec, as it opens the door to collegial studies and/or to the workplace, with jobs that offer better wages and conditions. With things as they stand, adults in continuing education don't seem to have access to the kind of lifelong education

that would make a real difference. In fact, adult learners who participate in continuing education very seldom make it to college – for reasons we will touch on in a moment.

IEducational Paths of Adults in High School, and Their Transition to College

Educational Paths

The length of time required by students to complete high school poses a very real educational challenge in Québec (province of Canada). Last statistics on this topic taken from the Conseil supérieur de l'Éducation (Superior Education Council, 2013) bear witness to the extent of the problem: During the 2010-2011 school year, 68,295 students obtained their secondary school diploma as youths while 14,771 obtained theirs as adults (Thériault, 2016). This telling ratio makes it easy to understand why high-school level general adult education is so developed and structured in that province. Indeed, Québec boasts no less than ten entry-level educational services which are offered to the vast and very diverse adult learners who haven't yet secured a secondary school diploma, and whose numbers continue to grow despite Quebec's efforts to ease down this rate. These services are provided at specialised schools called *Centres d'éducation des adultes* (*or* Adult Education Centres). Most adults use the Common Core Basic Education program (CCBE, the equivalent of the first and second year of high school), or the Diversified Basic Education program (DBE, the equivalent to high school grades 3, 4 and 5) (MELS, 2009; Québec, 2015). CCBE and DBE are two of those ten entry services. Adult education research has grown considerably in Quebec throughout the last decade, this in response to the social and pedagogical imperatives this lengthening of the schooling process has brought upon Quebec society, both in terms of educative offer and demand. Despite it all, very few courses and seminars are offered on adult education in universities in Canada.

The Transition to College

In 2017, less than 4% of the 73,658 admission requests to cégeps came from students in adult education – an alarmingly small amount for a city the size of Montreal. The admission rate for these hovered around 73%, which means that only 2,200 adult learners managed to secure admission in one of Montreal's 13 collegial establishments (SRAM, 2018). These indicators show that a significant number of adult education graduates choose not to move on to higher education, and that social inequities are still widespread (Eckert, H., 2010). The life and educational paths of these individuals, their social, pedagogical, and psychological needs as pertains to their transition from adult education to college have not yet been thoroughly investigated by researchers. Our research questions and objectives seek to fill this most troublesome gap.

Research Questions and Objectives

Our research objectives are:
1. To identify the links between pedagogy as practiced in adult education, the secondary school diploma, and the reasons for transitioning to college.
2. To define the obstacles adult learners face when transitioning to college; to describe this transition in social, pedagogical, and psychological terms; and to follow these adult learners throughout the process.
3. To use the results of our analysis to find ways to enhance academic success and perseverance for adult learners in cégep.

We have operationalized these objectives through five questions:
1. What are the common characteristics shared by adult learners who have gone on to college?
2. What are the reasons for their academic success?
3. What difficulties have they encountered, and how did they overcome them?
4. Why have these individuals decided to further their education by going to college?
5. How is their transition to college going?

Founding Principle of Theoretical Models and Adult Education Learning Environments

The adult education issue was first taken into consideration in the Parent Report of 1961, in the early days of the secularization of Quebec's public schools, and also later in 1982 by the *Commission sur l'éducation et la formation des adultes* (Adult Training and Education Commission, also known as the "commission Jean"). These pioneering efforts eventually led to the adoption of an education policy based on the Quebec Government's andragogy model of 2001: the *Politique d'éducation des adultes et de formation continue* (Adult Education and Continued Training Policy) guaranteed access to free public education to all adults who wanted to further their education (Thériault, 2016).

Mature learners in adult education must bear with and interact within a class environment. As an integral part of the adult education centre, the classroom is a transitional space specifically designed for their education and for the purpose of seeing them earn their first qualifying diploma. Adult learners interact with each other, but also with the teachers and interveners whose role it is to guide them, in an environment that promotes perseverance, towards their ultimate goal: social insertion. In a context that supports all the human dimensions of their lives, adult students are allowed to learn, to deepen their skills and knowledge, which in turn strengthens their resilience. Studies that tackle these issues from the viewpoint of the adult learners themselves are still few and far between, in part because of the social stigma attached to the state of being *under-educated*, and what it represents, and in part because, to this day, no independent organization has been created to represent these adults as a group. Although the theoretical models of andragogy have been thus far more specifically geared toward university students, their basic principles could easily be adapted to adult students at other levels.

With our ethnographic data in mind, we have adapted the parameters of our research to the context of adult education by referring to Bélanger's andragogic model (2011), Carré and Moisan's theory of self-directed learning (2002), as well as Long's model (1989). As Long points out, academic and life trajectories are influenced by several factors. Some are psychological: motivation; the desire to persevere and succeed; self-esteem; self-learning; control over global, objective learnings (student background, transition to college). Others are pedagogical – which stands to reason, since we are under the realm of andragogy. College and vocational training environments are also not impervious to political and sociological agency. Specially designed to draw a multifaceted portrait of adult learners who have obtained their secondary school diploma then enrolled in college, our model helps pinpoint the reasons behind the academic success of adult learners, the difficulties they have faced, and the means used to overcome them.

Methodology and Ethnography

It seems important to explain, beyond the statistical data, beyond the notions of learning challenges and learning difficulties, that each adult learner presents a unique and complex personal/academic path that has made her or him vulnerable both on a psychopedagogical and economic level. This path, and the experiences that make it up, have compromised these people's education and their ability to acquire a high-school diploma, this highly significant degree that is a minimum requirement for most decent paying jobs (social integration in the workplace) and indispensable to those who want to access higher education. These are key elements, so we chose to place them at the very foundation of the research. The path of these adult learners is one of extended studies, but much more than being just about dropping out or resuming one's education, the most important element is the perseverance and the resilience required to follow through and complete such an academic pursuit.

From there it seems necessary, from a methodological standpoint, to use tools which would allow those concerned to share their own experiences and to then use these accounts to inform higher education institutions and help them understand what is at stake, namely that adult education is a right and that it is essential to a person's constructive participation in society at large. This is the reason why we turned to ethnography, because it enables us to directly tie in the informant to the research itself and to tackle topics that have not yet been fully explored by educational research. With this in mind, we divided our research into two sections. The first is aimed at learners, and the second at teachers, establishments directors, and guidance counselors.

The Adult Learners

The group we surveyed was comprised of five adults. These two men and three women went to the same adult education center in Montreal.
The first section features a comprehensive questionnaire entitled **QA1** (General Objective)**: Ethnopedagogical Portrait**. This questionnaire (Thériault, 2016) enables researchers to map out the personal and academic biography – or ethnopedagogical story – of adult learners, who respond to it section by section in writing under the researcher's

supervision. Built according to a modular approach similar to that found in other didactic material, this questionnaire probes several aspects of an adult learner's life through 135 short questions spread over these 11 distinct profiles: Profile 1: Basic Sociographical Data; 2: Educational Path in Adulthood; Profile 3: Life Circumstances; Profile 4: Work; Profile 5: Information Technologies; Profile 6: Creative Skills; Profile 7: Secondary Studies Path; Profile 8: Primary Studies Path; Profile 9: Kindergarten and Early Childhood; Profile 10: Family and School Life; Profile 11: Health Practices.

The second section boasts three additional questionnaires. The second one is entitled **QA2** (Specific Objective 1)**: Questionnaire sur la persévérance à la FGA, la transition au cégep et l'insertion sociale**. It's made up of 15 semi-open questions, to be answered in writing, that are meant to depict each informant's perception of his or her degree of social insertion through a dynamic approach that calls on their past, present, and future, but always in relation to their perseverance history in continuing education. In short, it documents how they perceive their transition to college from a social insertion perspective. The third questionnaire, **QA3** (Specific Objective 2), **Rôle de la relation pédagogique à la FGA, obtention du DES et transition au CÉGEP**, also features 15 semi-open questions to be answered in writing. It enables informants to articulate their perception of the pedagogic relationship in continuing education, as it pertains to their obtaining the secondary studies diploma. This time informants share how they feel about their transition to college – their state of mind, their need for support through specific measures. The fourth questionnaire, **QA4** (Specific Objective 3), is called **Questionnaire suivi au Cégep**. It concerns the informants' needs for support and guidance through the college transition. Before devising this questionnaire, our team studied existing support programs and identified some of the needs expressed by adult learners transitioning to college, as well as the elements of support they benefited from during their first two semesters of cégep.

Academic Interveners

Academic interveners assume either a teaching or administrative role in adult education. Their approach must remain flexible since they have to adapt to the profiles of the students they teach or support, and tailor their pedagogical style or relationship accordingly. To ensure academic success, they must forge a supportive pedagogical relationship with the students. Here teamwork is essential at all levels of the institution. For this portion of the project we met four expert informants: two women, one a teacher, the other the principal of an adult education center; and two men who work at that same center as vice-principal and guidance counselor, respectively. We presented them with **QDE1** (OS1 and OS3)**: Persévérance à la FGA et transition aux études collégiales**. Made up of 15 semi-open questions, this questionnaire takes the form of an individual, semi-directed oral survey through which we document the knowledge and experience of adult education professionals.

Gathering Ethnographic Data

Creating fifteen semi-directed interviews, five of which would be shaped into ethnopedagogic testimonies recounting the lives and academic experiences of adult learners, is quite a challenge in ethnographic terms. The questionnaires had to be in line with our research questions, objectives, and theoretical models, as such a coupling would enable us to extract key elements from the informants' answers and narratives. We learned for example from our expert informants that, although learner profiles vary widely, they also share some common traits.

Key Ethnographic Elements: A Life Project

Going to cégep – or at least enrolling in a collegial program, whether or not it eventually leads the learner to a program closer to his or her own interests – should be seen as a proximal life objective and a distal project of personal construction. There must be strong motivation on the learner's part, as the most important goal is that of a more structured life, the promise of a stimulating social insertion that caters to the core needs and desires of the individual.

Key Ethnographic Elements: The Clientele

When resuming an education they had interrupted in the youth sector, adult learners need the support of a caring, structuring personnel that will help them obtain their secondary studies diploma – a necessary condition for admission to cégep. With staff on hand to give them guidance, adult learners can gain access to this transitional phase. Educational interveners consider that learners who come from adult general education are at a disadvantage both in terms of access to college, and of academic success should they get there. It has been observed that adults who are admitted to cégep are at a higher level, say secondary 4 or 5, when they came to adult general education. This means that few adults with a lower level of schooling make it to post-secondary education. Not to mention the financial constraints, which are considerable among this older clientele who often has children to support. These constraints greatly impede their perseverance as students, as well as their chances of ever securing a secondary diploma. Though both routes share common threads, adults who make it to college are generally steered towards technical rather than pre-university programs.

Ethnopedagogic Life Stories and the Data Extracted from Other Questionnaires

The general objective of our research is to document the academic and life paths of adult learners, with their moving on from cégep to university as a potential outcome. Drawing on the testimonies of both adult students and education interveners, we gain a crossed perspective on what is sociologically a rare occurrence, and a complex one in psychological and pedagogical terms. Though in theory Quebecers benefit from universal access to college, postsecondary education remains out of reach for a lot of students who come out of adult general education. A lot of work has to be done in order to raise awareness on the importance and accessibility of life-long education.

Supporting Students Through the Transition and Beyond

Adult students (AM for male, AF for female) describe the transition to college as a complex, unpredictable affair, with changes and new avenues popping up at every turn. This in spite of the fact that cégeps offer support through guidance programs, academic success programs (TREMPLIN DEC), and language-related courses that help students learn French or polish up on their grammar.

Student Testimonies

"At first I was going full time. Now, technically I'm part time, but next semester it'll be full time again." AM
"Let me tell you, it can get complicated. I'd been looking for a while, trying to find out how to get in the program I wanted. A few cégeps had it, and there was a thing to help you get in. What was it called? Something in French. Tremplin, I think..." AF1
The need is great for linguistic support, and proofing software is seldom the answer. In the testimonies below, AF1 has problems linked to dyslexia, while AM1 needs help learning French as a second language.
"They really push Antidote, the software that checks your spelling and stuff. But for me, I need more interaction with a tutor who will really explain things to me." AF1
"I think they call it francization, the French course. But it's only online, so we only see the teacher once a week." AM1

Adapting to Cégep From Adult Education

The teacher (T1), principal (P1), and students we surveyed confirm there are always difficulties linked to past academic trajectories, and that the pedagogic and sociological context of college is very different than that of adult education. A challenging situation, but one that is also quite gratifying for the learners, as it boosts their self-esteem.

Teacher and Principal Testimony

"They find themselves in a whole other world. The students in the youth sector also feel somewhat displaced, but it's worse for adults in college. The former have a few steps to climb, but for the latter, it's like climbing three whole stories." T1
"It's a big change between adult education and cégep, but they have to get in step like all the others." P1

Student Testimonies

"I feel like the environment [in cégep] *is more like… everyone is there because they want to be.* […] *When I was in adult general education, it felt like a bunch of misfits, people who haven't finished high school and such. Each has a different journey, but sometimes I felt the teachers weren't motivated to, or they didn't believe in us, that we could go further."* AF

"There [in adult general education] *we were stimulated more. Teachers encouraged us to do things. But now in cégep, it's more like, everybody does their own thing."* AM

Educational Backgrounds and their Impact on Success in Cégep

The pedagogic interveners we surveyed say initial difficulties are hard to surmount in a system that puts at a disadvantage student coming from adult education. As for the students themselves, they maintain they are relieved to leave adult education, and their secondary studies, behind.

Intervener Testimonies
"Student backgrounds are extremely varied in adult education, but I think they all have one thing in common: They have experienced difficulties that have led them to drop out of the regular sector." ES4
"Academic success depends largely on the individual. And then there's the safety net we try to provide, through resources and support services." ES4
"Cégeps and universities put adult education students at a disadvantage. Nobody wants to talk about it, but it's the truth. Students with an adult education diploma get less recognition than the ones coming from the regular sector." ES4

Student Testimonies
"Yes, I think I'm relieved to be in cégep. Every day, I'm 100% motivated. I get up, and I don't even have coffee in the morning. I go straight to cégep." AM
"Yeah, you could say it's a relief to be out of there [adult education]*."* AF

The Inclusiveness of Cégep Resources for Students Coming from Adult General Education

Adult students felt cégep personnel was welcoming and understanding. They applaud the quality of intervention regarding the inclusion of handicapped students, and of students who have experienced difficulties in the youth sector due to learning disabilities, geographic instability or any other reason. The adult learners we surveyed said they were anxious to start college.

Student Testimonies

"They [pedagogic interveners] *were super welcoming. And really understanding! I didn't even have to finish explaining my past experiences, with the academic support and all, that they already understood some of my learning issues. They looked at my high school grades and saw some things didn't add up – like there's stuff in French I understand super well, and some not so much. Then I went, hey, I need some guidance here (laughs). So, yeah, I really really liked how they took me in."* AF1
"Yeah, it was great… except for summer. I couldn't wait for summer to end 'cause I was so anxious to start cégep. But it went ok, it gave me time to move, to prepare, buy clothes, stuff like that." AM1

Student Motivation, Distal Objectives, and Adapting to Pedagogic and Orientation Changes

Adult students are eager to show resilience in order to reach the distal and social insertion goals they had in mind when undertaking higher education. The prospects look promising for this woman who wants to study architecture, and for this man who seeks a career in computers and who is new to Quebec's French-language school system.

Student Testimonies

"The plan is to do the basic courses next semester, then go back to the adult side to get my math credits. I'm glad because I bumped into an architecture student the other day, and he told me: 'You better get your Physics 436 and 536, 'cause it'll help you, plus it's a prerequisite for the program.' I'm sure glad to know this, so I can prepare properly. Because, you know, that's what I wanna do!" AF1

"That's what motivates me the most, all the things I need to know. It's like, I want to know how to configure a server, to know, well… Suppose a company tells me 'Set up fifty computers for us, with Windows and all the software.' To be able to do all that, and with the server stuff… it really motivates me! To think that when I finish the program, I'll be able to do that. To be hired for my services…" AM1

Student Needs

Our project has shed some light on the needs of adult learners. They need social, pedagogical, and psychological support. They need help to project themselves into the future. As for financial help, it is insufficient; financial constraints weigh heavy on adult students who see them as major obstacles to their academic advancement. The need is also there for creating more links between adult general education and college. It's a great challenge, but, thankfully, the students' desire to learn remains unabated in spite of the many pitfalls that come their way.

"You set yourself on a path, I mean, you're there, doing it… As you go, you throw ideas in the air and you're like, should I go here or there, left or right?" AF1

"Well, it's a little discouraging, the fact I still haven't learnt anything about my chosen field [computer science]. *That's what I want to do, after all. So I wait, but I feel it's taking too long."* AM1

Conclusion

The situation our expert informants depict invites us to reflect on the nature of the psychological, pedagogical, and sociological needs of adult learners, and on the ways by which we can fulfill those needs. The data gathered through this project has a unique character, in part due to the crossing perspective method that was used. We have a four-part publishing agenda: 1. Report on the method (see Thériault, 2019); 2. Publish ethnopedagogic life stories (mentioned herein, not yet published); 3. Submit the conclusion of a cross perspective survey (the present publication); and 4. Further explore

the sociological aspect of this issue. We also seek to actively facilitate the circulation of our research, and actualize benefits for communities.

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ADULT EDUCATION AND THE EDUCATION OF CHILDREN IN CIRCUMSTANCES OF ECONOMIC DEPRESSION AND POVERTY IN NIGERIA

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ABSTRACT: Adult education by its nature is recognized as one of the most powerful instrument in the development and sustenance of the human society. No doubt qualitative and quantitative education for all is highly desirable for the people and the community seem not to be attainable in the circumstances of economic depression and poverty. This paper analyses the typologies of adult education and the place of adult education in educating children in circumstances of economic depression and poverty in Nigeria and other developing countries. Recommendations were proffered on how to provide qualitative and quantitative education relevant to the needs of the society in circumstances of economic depression and poverty in Nigeria as well as other developing countries. Furthermore, it was recommended among others that adult education should be seen as desideratum in educating children in circumstances of economic depression and poverty in Nigeria and other developing countries.

Adult education is regarded as instrument for social, cultural, economic and national development. Adult education is nationally recognized as veritable instrument for educating children in circumstances of economic depression and poverty in Nigeria. Economic depression and poverty are state of negative lack of basic survival amenities. These negativities are part of indices of underdevelopment. According to Sofo, Ali and Pyke, (2003) poverty in Nigeria in all form is rising at an increasingly fast pace and is equally greatly effecting children in Nigeria. This is because the parents cannot give their children what they do not have.

Adult education has been known to empower their citizenry and to liberate people including children from poverty, ignorance and economic depression. Adult education covers a large range of educational activities and programmes for human positive survival. In line with this idea, Ugwuegbu, (1992) noted that Adult Education is more than literacy or remedial education as people think. Adult Education is worthwhile academic endeavour people need as long as they are alive regardless of the amount of their previous education.

Nyerere, (1979) argued that Adult Education has a limitless scope which transcends beyond life itself. It has contributed largely to promotion of health and physical fitness, encouraging cultural development, skill, knowledge acquisition, poverty eradication and breakthrough from economic emancipation among adults and children. According to Umezulike (2019) Adult education is a principal instrument for generating and transmitting the appropriate value system to all citizens and stands out as *desideratum* for democratic governance and human development.

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Adult Education as a *desideratum* is urgently needed and desired because it is essential, precondition, prerequisite and fundamental for human survival and for education children in time of hard time and economic depression.

UNESCO (1972) argued that Adult education is the entire body of organizing educational process, whatever the content and method whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as apprenticeship whereby persons regarded as adults by the society improve on their personal development and participate in overall national development. In other words, adult education can be integrated in economic and development programmes in such fields as agriculture, youth empowerment and employment, poverty reduction, literacy and good governance to achieve better living in Nigeria.

Adult education is meant to improve the individual and subsequently the society in which the individuals live in. what the world is mainly concerned with is education that is aimed at increasing the economic progress of the society and education tailored towards solving the societal needs. Adult education typologies are tailored towards achieving the mentioned development variables for economic and human development in the society thereby eradicating poverty and depression among Nigerian children as well as children in other developing countries.

Economic Depression and Poverty Overview

Adult education has marked out goals in Nigeria as states by Federal Republic of Nigeria 1998, the goals of Adult and Non-Formal Education shall be to: p. 36.
   a. Provide basic education for adults and youths who have never had the advantage of formal education or who left school early. The target group include migrant folks, almajiri pupils, illiterate and semi-literate adults, youths and adolescents; persons who left the formal school system early and are now willing to come back and continue schooling; and other categories of disadvantaged groups; who are unable to have access to the conventional educational system and therefore, require other forms of educational programmes to cater for their peculiar needs and circumstances.

   b. Provide remedial and lifelong education for youths and adults who did not complete secondary education; and

   c. Provide in-service, vocational and professional training for different categories of workers and professionals in order to improve their skills.

From the above, adult education can be said to be inclusive in nature and conceived for sustainable human and national resources development of a dynamic, self-reliant nation. Education is key to poverty alleviation and sustainable development. No society can be strong if its economy is weak and remains at the subsistence level. Economic modernization cannot take place unless all the citizens are actively involved in the development process which adult education offers through its various programmes.

Economic depression and poverty are not new concepts. They have been recorded in economic and historical literature for centuries. The current global depression which started from the developed world down to developing countries has been described as reincarnation of the world economic depression of the 1930's which saw huge loss of wealth in both the money and capital markets around the capitalist world and led to actual and attempted suicide by many investors (Reuters, 2009).

Economic recession and economic depression are used interchangeably, The National Bureau of Economic Research NBER, (2003). The Nigerian economy faces the rippling effects of the global economic crises resulting to breakdown and decline in economic vigour. The effects find expression in downsizing, mass unemployment, and crashes in the money market. The Nigerian economy has continued to witness renewed and sustained recession, characterized by galloping inflation, unemployment and declining in business (Fapohunda, 2012). This is evidenced in inability of some governments to pay workers' salaries, drop in infrastructural development, job loss and high rate of poverty. The general business cycle of recession affects education sector. Such factors as infrastructural decays, incessant strike action are traceable to economic depression. Recession is a significant decline in economic activity, while economic depression is a period of little and low economic activity characterized by poverty and unemployment, whether it is defined from economic or social point of view. Poverty has been a long-standing threat to the existence, comfort, progress and well-being of human on the planet earth. Poverty is lack of sufficient income for securing basic goods and services. According to Sen (1995), poverty means capability deprivation. Capability includes the knowledge and skills needed to act independently for productivity or personal welfare. Poverty persists in Nigeria because of the mismanagement of resources and corruption, found particularly but not exclusively in the public and political sectors. Poverty is more than the lack of income and resources to ensure sustainable livelihood. Its manifestation includes hunger and malnutrition, limited access to education and other basic services, social discrimination and exclusion as well as the lack of participation in decision making.

Circumstances of Economic Depression and Poverty

There exists a strong relationship between economic depression and poverty. Although, economic depression and poverty may be regarded as two sides of the same coin, one is dependent on the other. Economic depression often triggers off poverty. It is hard to argue that economic depression and poverty do not affect education. In fact, low-income families often have limited educational opportunities, thereby reducing their ability to provide a responsive stimulating environment because of economic depression and poverty to the family, hence they withdraw their children who should be in the classroom and make them to work for money for additional family income.

Economic depression escalates high rate of poverty which in turn deprive children and youths of opportunities for qualitative education. For an educated population is essential to national development. Education combined with sound macro-economic policies, is a key factor in promoting social well-being and poverty reduction because it can have a positive impact on national productivity hence shape lifestyles and the ability of nations

to compete in the global economy. It is an internally held belief that education is one of the pillars of national development and that global poverty will not decline unless everyone experiences the benefits of quality basic education (Mario, 2007). Mass unemployment in a nation with a massive natural and human resources can be confusing and frustrating. A country with millions of inhabitants with more than half its people under 30 years of age without job is a risk to national development and security. There is no doubt that the changing dynamic of over population has also affected the Nigerian economy because no adequate plans have been put in place for the nation's increasing population. Outrageous number of workers has been retrenched. Short falls in workers' salaries are the order of the day. The affected workers have dependents to give good education, which appears to be unrealistic in the midst of economic depression and poverty.

Umezulike (2019) argued that democratic governance in Nigeria is a sham because of bad and corrupt governance. The absence of good governance, considered as a pre-requisite for economic growth, eradication of poverty and hunger, and sustainable development has institutionalized massive corruption and looting in public service. It was reported that a single minister in the country has money more than the Federal Government. The resources to be used for public welfare are stacked in individual's private accounts. No doubt, this has attracted public outcry and condemnation. Corruption is bad, everyone condemns it, yet, and everyone is waiting for his own turn, making the war against corruption looks hopeless. It is high time the government demonstrated political will in fighting corruption.

However, as the economy gets bad, poverty sets in and all sorts of crimes come in, ranging from kidnapping, armed robbery, ritual killing, militancy, insurgency and corruption. There are several militancy groups in Nigeria such as: Niger-Delta militancy, Fulani herds men, Boko Haram, Oduduwa Republic Agitators, and Indigenous people of Biafra agitators. All these have put the nation in difficult situations. Adult education is noted to play critical roles under difficult situations like periods of inter-communal clash, tribal war, confusion or anarchy in resolving situational problems.
The strongest and desirable role Adult Education can play is in redressing injustice, deprivations and oppressions suffered by victims of pseudo-egalitarianism and insincerity of purpose in the provision made for the general good in education training and functional learning.

Adult education is an instrument for solving situational problems. Adult education refines the social and psychological minds of adult, youth and children more than any other profession. It restores lost confidence in them and gives them a second chance of doing what they thought they would never do again in life.

Typologies of Adult Education for Economic Development and Poverty Alleviation

Realizing the goals and objectives of adult education requires deliberate formulation of appropriate activities and programmes to truly and meaningfully address, identify felt needs of the people. In this regard, adult education programmes vary in forms and are designed to address the socio-economic and political needs of the society. The choice and relevance of adult education programmes of any nation is determined by the problems it wants to solve. In this regard, the following type of programme comes to focus:

1. **Basic Education** Basic education is the first step in attempting to attenuate the enormous disparities affecting many groups, rural populations, the urban poor, marginalized ethnic minorities and the millions of children not attending school and working. The concept of basic education has led to the broadening of the magnitude of the right to education

   Basic education is the education given to children aged zero − 5 years. It encompasses the early child care and development education (0 − 4) and 10 years of formal schooling (FGN, 1988). Basic education is the education for survival of human being on planet earth, who's mental, physical and social dimensions are ever changing. Basic education can be regarded as fundamental education, foundation education or bottom-line education upon which every other level and form of education as in informal, non-formal and formal can be built and without which any educational structure built will not succeed. The nature of basic education is basic and it is predicated upon a concept that certain collection of knowledge, skills and attitudes can apply to all people, in all places and at all times and on analysis of the demand and challenges of the contemporary society which changes from place to place.
   Government is fully aware of its capacity to develop and impact skills, knowledge to every individual to develop his full ability, hence the philosophy of education in Nigeria is therefore based on integration of the individual with diverse basic knowledge and skills for entrepreneurship, wealth generation and educational advancement (FGN, 2013). P 22.

2. **Remedial Education** Remedial education means different things to different people and societies. Generally, remedial education is often conceived in terms of extra-mural education provided by universities to workers, school drop outs and those who missed an early opportunity provided in the formal school system to obtain post elementary qualifications (Ezimah, 2004). Remedial education is also provided for those who have not benefitted fully from an inadequate formal education work and programmed. It is considered as a second chance to learners who have failed before and offers frustrated learner to continue learning.
   In view of these submissions, remedial education offers opportunities to children whose parents were not able to continue funding of their education due to economic depression or job loss.

3. **Vocational Education** Vocational education is a term used as a comprehensive aspect of educational process, involving, in addition to general education, the study

of technologies and related science and the acquisition of practical skills, attitudes, understanding and knowledge relating to occupations in various sectors of economic and social life (FGN, 2013). Educational programmes under this category are meant to equip the learners with vocational skills such as fashion design, tie-and-dye, batik making, soap and cosmetics production and bead making.

The establishment of such government agencies as the Directorate of Employment (NDE), Industrial Training Fund (ITF), and women Development Centres is in furtherance of government plan to provide vocational education to promote industrial and technological development. There is need to give the programme and the certificate acquired the recognition that will attract more youths to benefit from it for overall national development. This programme will empower unemployed, low family earners to be self-reliant.

4. **Lifelong Learning** Lifelong learning has acquired considerable conceptual significance in adult education research. Lifelong learning is the concept that "it is never too soon or too late for learning". Lifelong learning is attitudinal that one can and should be open to new ideas, decision, skills or behavior. It holds that people should continue their education throughout life. The lending argument in favour of this idea in recent times calls for attention to the pace of social, economic and technological change. It requires the need to train employable graduates because it is only by continuing training and retraining can any Citizens hope to be able to fulfill their role in society, either professionally or as a member of a community. United Nations Educational Scientific and Cultural Organization (UNESCO 1972) defined lifelong learning as "An overall scheme aimed both at restricting the existing education system and at developing the entire educational potential outside the education system".
Lifelong learning has been identified as important determinant of economic growth for higher levels of educational attainment lead to a more skilled and productive work force producing more efficiently on higher standard of goods and services which in turn forms the basis for faster economic growth and raising living standard.

5. **Entrepreneurship Education** Entrepreneurship education has for a long time engaged the attention of educational administrators, business scholars and management practitioners due to the fact that it can present entrepreneurship to students as possible career choice. Entrepreneurship education is the education aimed at providing recipients with necessary knowledge, skills and motivation to encourage entrepreneurial success in variety of settings. Entrepreneurship education is the education that develops and inculcates an attitude of self-reliance using appropriate learning process to creating opportunities for all citizens. Entrepreneurship education helps in the achievement of the goals of poverty alleviation, skill acquisition and wealth creation. Shepherd and Douglas (1997) are more specific. In their words:

"The essence of entrepreneurship education is to inculcate the ability to envision and chart a new course for a new business venture combining information from the functional disciplines and the ordinary uncertainty and ambiguity which faces a new business venture. It manifests itself in creative strategies, innovative tactics, uncanny perception of friends and market mode changes for courageous leadership.

Paul (2015) asserts that entrepreneurship education is structured to achieve the following objectives:

- To offer functional education for the youths that will enable them to be self-employed and self-reliant.
- To provide the youth graduates with adequate training that will enable them to be creative and innovative in identifying noble business opportunities.
- To serve as a catalyst for economic growth and development.
- To reduce high rate of poverty
- Reduction in rural-migration. P 27

If the objective of entrepreneurship education is vigorously pursued and if Niger-Delta militants of South-South, the Fulanis herds men and the boko-haram terrorist movement of the North-East, The Oduduwa Republic Agitators of South-West, and indigenous people of Biafra agitators of South-East were well educated and had a conducive environment to operate and make good use of the knowledge and skills, they would not have been available for those sponsoring them as human shield and to achieve their personal goals. They would have been engaged in their economic lawful activities, contributing to national development. Above all, students from low income families in circumstances of economic depression and poverty can be self-reliant by engaging in entrepreneurial programmes for skill acquisition.

Women Education Women generally are the most essential contributors to the entire development process. For instance, every human being born on earth is a by-product of a woman. This invariably is the beginning of any development process. Any average woman has the chance of sustaining or eliminating life at its formation or developmental stages (Umezulike, 2006). If women are neglected and abhorred, many societal problems will engulf the entire country. In line with the above submission, the United Nations (1996) argued that the underdevelopment of women is both a cause and effect of underdevelopment which is closely linked to such global problems such as poverty, or over-population, illiteracy, food shortage, malnutrition and other health conditions.

Women education refers to every form of education that aims at improving the knowledge and skills of women and girls. It includes general education at schools and colleges, vocational and technical education, professional education and health education.

Women education is a perquisite to poverty alleviate. Women need to take equal burden of massive task of eliminating poverty. This will demand massive contribution from educated women. Women education gives educational

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opportunities to women and girls who were unable to continue their education due to early marriage or drop out to engage in economic activities to boost family income as a result of economic depression and poverty.

Conclusion

Education is the bedrock of any nation and any country that toils with education of its citizens is heading towards national disaster.

The quality of a state depends on the kind of education received by its citizens. It is on realization of this fact that the Federal Government positions the educational sector as an aggregate tool of empowerment for the poor and marginalized groups; and effective means of developing the full capacities of human and natural resources for overall goals of national development. The laudable goals look like a mirage in the face of economic depression and poverty. However, a critical assessment of adult education programmes in the lives and livelihood of socio-economic and political development of the nation marks it as an outstanding instrument of educating children in circumstances of economic depression and poverty in Nigeria.

Recommendations

Based on the submissions outlined in this paper, the following recommendations are made;

1. Adult Education should be seen as *desideratum* in educating children in circumstances of economic depression and poverty in Nigeria and other developing countries.
2. Adult and non-formal education should be introduced in secondary schools and made compulsory course in all tertiary institutions in Nigeria to inculcate social values, relevant skills and guide students to become self-reliant to grow and sustain economic development.
3. More educational centres should be built in every community and should be free and compulsory for every citizen to learn one trade or craft for sustainable living. Communities and Non-governmental Organizations should collaborate with Federal Government to actualize educated and self-reliant nation.

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