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EDITOR'S DESK

In March, the National Office announced an incentive for research students to submit work for publication in this Journal. The best article submitted (and refereed) would win a financial prize. I now have the pleasurable task of confirming that the winner of the prize is **Teri Merlyn** for her article, 'The longest war: the two traditions of adult education'. The referees, who of course did not know who the author was, wrote that her paper was "elegant and well written" and that "the argument that this writer makes is logical and convincing". One "enjoyed the slant on this area of educational history", while the other acknowledged "how this paper would be of use to those ... who teach introductory courses in adult education". Both reviewers recommended changes which Teri duly completed. The article is the first paper published in this issue. I congratulate Teri on her paper, and hope that you enjoy reading it.

In her article Teri presents a case for the radical tradition, rather than the liberal tradition, as the seminal developmental force for adult education. She writes that the "tension between the two traditions has

fluctuated until this day in a perennial debate which now manifests again between adult educators who espouse a social change praxis and those who would see the profession wedded to the *status quo* and demands of industry".

In a similar vein, **Regine Wagner**, **Merilyn Childs** and **Mick Houlbrook** focus on work-based learning and in doing so bring to light the tensions between higher education and vocational education and training. They argue that two main forces, economic responsiveness and critical social pedagogy, form an integral historic part of work-based learning. In implementing work-based learning at university level, they acknowledge its historical and epistemological background, and education as "a site of struggle".

Two other articles concentrate more on the practical aspects of research. **Alison McConnell-Imbriotis** critiques the materials used in diabetes education in the light of the philosophical aims of diabetes management to facilitate clients' ability to make decisions and assume responsibility for their care. She concludes that these mainly print-based materials do not encourage clients to become self-directed and pro-active learners. She claims that new approaches would benefit from the application of best practice in effective adult education, and offers a model for a two-tiered approach to the education of people with diabetes.

Moyra Buntine Dale discusses a rote, performance-based, Middle Eastern learning pattern, drawing on data from her ethnographical study on adult literacy practices and perceptions in Egypt. The performance pedagogy is analysed as a sequence of framing, modelling, practice, performance and evaluation, and these frame the interpretation and evaluation of learning. She hopes that an awareness of different pedagogies may help adult educators in the West to appreciate the assumptions their students bring to class, and to reflect more on their own pedagogical practice.

In the corresponding issue in November 2000, I reprinted two articles from the very first issue of this journal back in 1960, as well as a brief reflective article from Colin Lawton. In this issue, **Barrie Brennan** takes up the challenge of looking back over the 40 years of the Association's history and raises some interesting and provocative questions for the present and future. His twin rationale is that it is important for ALA members to have some historical perspective on their association and profession, and that knowledge of that history should help in decision-making and planning for its future. He argues that the ALA "has floated along for forty years" and that now some "crucial issues face the organisation". He hopes his paper will stimulate discussion of some possible future directions.

The Tasmanian Communities Online Project is the subject of a paper by **Jenny Seaton**. Implemented in 1997, this project was part of a strategy to reduce the economic and social disadvantages faced by rural Tasmanians, and to transform regional communities, creating business opportunities and a more inclusive social framework through the use of new technologies. This paper examines the background to the project – how it has developed, what is happening now and models for directions Centres may take in the future. There is potential for the Online Access Centres to form partnerships with other adult and community education (ACE) providers and build a network of community-managed adult learning centres that are at the cutting edge of information technology and community learning in Australia.

Kerri Weeks focuses on the development of online resources and the use of information technology in the education of adult students with a mild intellectual disability. Existing materials that incorporate online delivery are generally inappropriate for such adult students – usually above the initial capabilities of this group and based around topics that are not age appropriate. Her paper provides an evaluation of the use of online resources in the classroom, from

the perspectives of the product developer, project management, instructor and students, and discusses strategies used to prevent exclusion of this client group from the acquisition of skills and knowledge in the use of information technology.

The book reviews embrace a wide range of topics: powerful literacies; Aboriginal women, politics and land; a social history of the mechanics' institutes of Victoria; cultural theory; a guide for nurses and midwives to reflective practice; and the governance of Australia. The regular Journal Scan completes this final issue for 2001.

Have a happy Christmas and a safe New Year.

Roger Harris
Editor

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The longest war: the two traditions of adult education

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This paper presents the case for the historical British radical literary tradition as the seminal developmental force for adult education. The discrediting of twentieth-century Soviet communism, the cold war and the failure of radical educators such as Paulo Freire to acknowledge their traditional roots have caused a rupture in the transmission of that ancient tradition. It argues that the radical tradition is a historical force for emancipatory education and a neglected source of support to succour and strengthen humanistic and moral concerns in contemporary adult education against the encroachments of vocationalism which are seen as creating an oppressive educational environment.

The journey

Most people will find their way into adult education through the desire to help others reach their potential. They arrive on varied

paths, many of which appear to have sprung from the contemporary field without antecedents. If they engage in academic study in adult education, they *may* be introduced to radical education, as a gesture of the benign tolerance of the 'great' liberal tradition, as espoused by Derek Whitelock (1974). They will be taught the liberal tradition's struggle to extend the enlightenment of education to the working masses through university extension and the mechanics institutes. They will learn the pantheon of humanist concepts, such as Alan Knox's volitional learning (1986), Malcolm Knowles' andragogy (1990) and Carl Roger's unconditional positive regard (1970). And they *may* be introduced to Paulo Freire's emancipatory learning (1972a&b, 1976). This emphasis on volition and respect for the learner has enormous appeal, giving the novice an impression that *all* adult education is imbued with these high principles. However, as Newman (1994:19–20) reminds us, we cannot afford to be too sentimental:

> Adult educators are nice people. There is a niceness about a lot of adult education that can become cloying. People are too understanding, too ready to hear the other point of view, too caring, too nurturing. This comes in large part from adult education's association with therapy, counselling and the humanist psychologists. ... It is all too good to be true. As history and events daily chronicled in our newspapers demonstrate, there are people who are simply not nice, people who think only of themselves and are prepared to hurt and damage others.

Here Newman is referring to students, but he proceeds to extrapolate to the wider arena of adult education, and it is a salient warning to those who would idealise the field. As Newman demonstrates, in this ocean of new learning technologies, unseen currents and unspoken agendas may be disguised by the deceptively winsome term 'win-win situation'.

In the early 1990s, a newly 'rational' movement made its presence felt in adult education, with terms such as transparency,

accountability and effectivity that gave promise of sweeping away tired bureaucracy and paternalistic practice. Rapidly accelerating technological development precipitated new ways of looking at careers, work practices and skills acquisition (Reich, 1991; Handy, 1990) and another term, flexibility, began to appear in vocational learning. Workers would need to become 'knowledge workers' and develop rapid learning capacities in order to keep abreast of changing skill requirements, and managers acquire 'well-rounded skill portfolios' – all aimed at being 'employable' in the, as yet unforeseen, new industries (Evers, Rush & Berdow, 1998:9, 144–5). Competency-based training (CBT) gained popularity with promise of a more learner-centred process that gave recognition of prior learning, allowed the learner to proceed at their own pace, and prepared them to be perennially learning-ready. However, theory and practice came into conflict, with the first principles of adult education, learner volition and negotiated progress, often the most compromised in institutional CBT practice. Critics pointed out that the individually-paced learning disintegrated in institutional practice, motivation towards excellence waned in the bland construct of competence (Davison, 1994), yet the CBT hyperbole waxed as industry moved to adopt its practice with uncritical alacrity (Newman, 1999:76). Where CBT can be successfully implemented, it has been shown that learners gain satisfaction in their outcomes, but a decade on, there remain many dissatisfactions, particularly amongst teachers (Smith 1999). Across the field, CBT spearheaded an increasing emphasis on vocation with little room for critical thought (Fryer, 1992:282), merged the constructs of education and training (Harris & Willis, 1992:7) and prioritised the work ethic over more humanistic concerns.

As early as 1991 some critics were saying that this 'new' focus on outcome-based learning was not all that new, identifying it with 1950s criterion-referenced instruction (Thompson 1991). The following argument will take this contention back further, around six centuries, charting the same tensions that now polarise humanists

who think we work to live, and technicians who think we live to work. For idealists the radical education exemplified by Freire, espousing the inherently political nature of education and the importance of critical dialogue, initially seems to practise what others theorise. Yet educators who embrace Freire often discover emancipatory praxis rendered impotent in the hands of the academy, and little more than an idealistic *cul de sac* on a commercial grid that has no room for such freedoms (Allman & Wallis, 1997). Few will realise that the radical tradition did not begin with revolutionary South American educators but worked within one begun centuries before. This tradition has not one but a canon of inspiring heroes, and a philosophical richness and moral strength that might better sustain their ideals. Now, more than ever, it is important that adult educators become acquainted with their discipline's origins.

The other 'Great' tradition

Although the liberal tradition has historically had the validating benefit of hegemony, not only is it *not* the singular tradition of adult education, but neither has it been the seminal force in the development of that field of human endeavour (Merlyn, 2000). As will be shown here, that honour belongs with the radical tradition and has been earned in the struggle of the working classes to lay claim to their cultural capital and to force the ruling classes to a more equitable distribution of the common wealth. The driving energy to claim the universal right to literacy, literature, and education that came from within the working class, has its roots in this radical tradition.

> The Radical tradition is as much an affair of agitation and organisation as of political theory. Its roots lie not in the studies of the learned, but in the hopes of the self-educated and the dreams of the humble. It centres in the chapels of the north of England. It expresses the desire of working men for a better and fuller life for their children. It reflects the ambitions of self-made men seeking recognition for their class. It expresses the protests of the outsider and the underprivileged.
> (John Derry, 1967:ix)

And this is the seminal force in the development of that other tradition – the struggle for a seat at the table which their labours supplied.

Although this radical tradition's earliest origins belong more generally to Western Europe, that topic is too vast for this paper, and the following argument focuses upon the British strand, with its origins in the fourteenth and fifteenth century Lollards. This clandestine movement to vernacular literacy wrested religious texts from the latinate culture of the Church and aristocracy (Kelly, 1970:8–10). With an expanding lay literacy came also a wider accessibility of pre-Christian texts in the vernacular and an ever-increasing challenge to the exclusive literary-intellectual domain of the clergy and aristocracy. The Protestant imperative towards direct communion with God underwrote the English Civil War. Yet after the Roman Catholic Church was deposed and the English Church with its Bible created, common people still struggled against official constraints on learning. This impulse to read proscribed literature and self-publish vernacular texts must have been tenacious, as by the sixteenth century, sufficient cause existed to prompt a proclamation of censorship setting legal limits on what could be read by whom (Kelly, 1970:10). So the dance went, for another three centuries. Always the movement upward from the lower orders, to claim their cultural capital, always the counter-move to constrain and control such aspirations; a new class system perpetuating old intellectual and economic inequities (Thompson, 1968).

It is important that we remember just how terrible conditions were in the slums of the seventeenth to nineteenth century working classes, where by 1840 the average life expectancy of the ordinary labourer was seventeen years (Lucas, 1977:42). Starvation wages and working days that started and ended in darkness left little energy for learning. Yet, as historians of the working class reader have shown, a surprising number of working class readers enjoyed a wide range

of, mostly ephemeral, literary forms such as ballads, broadsides, tracts, pamphlets and newspapers. Murphy (1972), Thompson (1968), Derry (1967) and Webb (1955) chronicle the rise of working class consciousness and their struggles towards suffrage and civil rights. O'Day (1982), Kelly (1970) and Altick (1957) chart the development of working class literacy, where Jacob (1981) explores the radical intellectuals' influence on their reading material. Vincent (1981) provides evidence of the enormous value placed upon books and growing sense of self-worth in working class autobiography. Vicinus' (1974) study of nineteenth century working class writers and readers reveals the dynamic literary scope of the poor, while Hollis (1970) chronicles the development of their 'pauper press'.

The impetus for social mobility may have been generated in and by the emerging power of the middle classes and their challenge to aristocratic rule. But the whole culture was experiencing a social and intellectual upheaval, one that had loosened the corset of social stratification holding the rumbling belly of the masses in check. Protestantism did more than make God accessible to the individual; it made reading morally desirable. Autodidacticism has its strongest roots in the Protestant sects, the Dissenting groups and artisan classes, people who had full bellies and could afford sufficient light with which to read at the end of a working day, and much of the radical literature circulating in those networks came through their hands. Radical ideas filtered through to the masses in a literature of the streets, engaging with a popular radicalism of sufficient force to alarm their rulers, as one observer remarked, '[o]ur labourers understand Cobbett but do not read him' (Webb, 1955:122).

Educationally limited perhaps, but since feudal times a clandestine literary culture, disseminated by pedlars and chapmen, had existed amongst the lower orders, and edited radical literature spread rapidly through these ancient networks. Thompson's observation that Wesley's Methodism prevented full-blown revolution in Britain because it anaesthetised popular insurgency to a 'slumbering

radicalism' (1968:52–5) is no doubt correct. However, Thompson shows how Methodism also interacted positively with radicalism, particularly in its ethos of self-education (1968:ch.11). Without popular support for the radical campaign, liberal reform would surely have foundered on bourgeois intransigence. As organised working class resistance galvanised in the Trades Unions and Chartist movements of the late eighteenth and early nineteenth centuries, increasing numbers of working class intellectuals recognised education as the key to freedom and equality. An array of working class educational initiatives emerged, first in small autodidact groups of artisan readers, Dissenting schools and Corresponding Societies, developed into the nineteenth century's Owenite, Chartist and trade union schools, Mechanic Institutes and Working Men's Associations (Merlyn, 2000; Johnson, 1981; Murphy, 1972; Kelly, 1970; Thompson, 1968). The Chartist slogan, 'Knowledge is Power', sat proudly on the banner of their journal and a plethora of radical papers debating the means of freedom emerged from a sea of aspiration.

Repressive legislation, violent suppression and a campaign of anti-radical propaganda ensued. Stamp duty was raised to quell the upsurge of radical publications and put them out of reach of the poor, resulting in what is known as the 'war of the unstamped'. In its time-honoured tradition, the radical press, 'at least 562 newspapers and journals', went underground (Vincent, 1981:115). A Loyalist campaign persecuted known literary radicals and, together with the Evangelicals, produced an avalanche of propagandist tracts against radicalism (Philip, 1995). They preached fear of Jacobin insurgency and working class veniality to middle class prejudice and distributed cautionary tales of inappropriate ambition to the lower classes and captive audiences of charity (Vincent, 1981:114). Calls for State-supported education mounted in order to control the direction of working class education and, although mass schooling did begin to increase, it could not keep pace with the thirst for independent thought (Webb, 1955; Jacob, 1981; O'Day, 1982; Thompson, 1968).

Public literacy grew and circulating libraries and reading rooms abounded. O'Day (1982), Altick (1957:29–50) and Webb (1955:33–4) provide ample evidence that, in increasing numbers, common people read wherever they could snatch a moment's peace. Studies in working class autobiography by Vincent (1981:117–8) confirm the practice of communal reading noted by O'Day, Altick and Webb, where groups of sedentary workers paid colleagues to read aloud and whole streets shared a single newspaper after it was finished with at the public house.

Startled by the radical upsurge, middle-class Evangelicals moved to constrain educational provision for the working class and indigent in order to school them to their station in life. This agenda is exemplified in Hannah More's assurances to her Bishop, that she 'will allow no writing for the poor …[so as] not to make fanatics but to train up the lower classes in habits of industry and piety' (Webb, 1955:16). Against this concerted campaign to control working class education, public and clandestine networks of radical thought, correspondence and text dissemination, grouped, were outlawed or persecuted, fell apart, and regrouped. They met for mutual self-improvement, attended lectures, formed reading and discussion groups and collected precious libraries (Altick, 1957; Vincent, 1981). Popular radicalism waxed and waned with the vagaries of the market, yet radical literature and education increased wider public literacy and formed a distinct working class tradition, maintained by co-operative autodidacticism and critical political discourse.

Working class-initiated institutions experienced constant encroachment and subsumption as the middle classes moved to control workers' education. Founded by the Chartists Hodgskin and Robertson in 1823, the London Mechanics Institute was subsumed by Francis Place and his utilitarian backers Bentham and Brougham (Murphy, 1972). These gentlemen then proceeded to direct the Institute's curriculum away from political issues into trade-based

instruction and more benign liberal arts (Craik, 1964:18; Altick, 1957:188–212). Boughton makes a salient point on this reactive process, connecting the furore in the *London Times* over the 1847 publication of the Communist Workers' Educational Association manifesto (the Communist Manifesto) by Marx and Engels, and the first liberal-established Working Men's College in 1854 (1996:157). This was not the first, nor was it to be the last time that working class initiative was co-opted by their 'betters'. The liberal tradition developed within this ethos of constraint on working class initiative, erupting seven decades later in the revolt of the Plebs League at the erosion of working class principles by academics at Ruskin College, and initiating the first Central Labour College (Craik, 1964:37–78).

The great divide

Over the centuries a pattern emerges, of initiatives of the working class-based, socialist-communist tradition in adult education consistently pre-empting a liberal intervention acting as rear-guard containment (Boughton, 1997 & 1999). The now-common university tutorial system itself is an adaptation of university extension to conform to pre-existing working class methodology (Lawrence, 1999; Whitelock, 1974). Universities have been perennial sites of the struggle between these two traditions, as radical academics with an agenda of emancipatory outreach found themselves co-opted by their function within the agenda of the conservative academy (Lawrence, 1999; Goldman, 1999). While amongst those ranks there have undeniably been people of true liberal humanism whose contribution to the working class cause has been of great value, their 'great tradition' is, and remains, one of paternalistic prescription. This tension between the two traditions has fluctuated until this day in a perennial debate which now manifests again between adult educators who espouse a social change praxis and those who would see the profession wedded to the *status quo* and the demands of industry (Kerka, 1996).

These days, only historians of the left will recognise Freire as belonging to that older tradition of radical literature and literacy. Some will see that there is a dichotomy within the field and, seemingly obtuse to history, term the strands '*conflict*' and '*consensus*' models (Thomas & Harries-Jenkins, 1991:109). This rupture in the radical tradition has occurred, some argue, because Freire was not radical enough (Austin, 1999:45–6; Youngman, 1986:180–5). They assert that Freire's power rightly belonged to the socialist tradition, and his failure to articulate class-consciousness in terms of revolutionary organisation in his early, most influential, work laid a false trail (Austin, 1999). In his early works, Freire quotes Marx, cites Marxist writers (1972a&b) and describes Che Guevara's 'communion with the people' (1972a:75) as exemplary revolutionary practice. Yet he eschews his philosophical radical European heritage by siting his own revolutionary genesis as being entirely within the third world (1972a:39) and prefers the generic term 'masses' to the Western 'working classes'. Perhaps Freire's reluctance to identify as Marxist allowed Western progressives to openly embrace his ideas in an environment of cold-war paranoia, and the versatility of Freire's ideas allowed their reach to become global, inspiring millions in multiple ways (Torres, 1998). However, that Freire's adaptability and detachment from this historical tradition acted to dislocate the radical tradition in adult education from its historical origins cannot be overlooked if that rupture has diminished the political heritage of their tradition for generations of educators.

A great future?

By the second half of the twentieth century, the radical tradition had made considerable gains and, until the early 1990s, a growing openness of access and freedom characterised the field of adult and community education. However, for the past decade at conferences around the world, the drums of change have grown louder and there has been intense pressure on adult education to respond to *new*

industrial and technological demands. European leaders in vocational training, such as Hermann Schmidt (1999), urge vocational teachers to prepare their students with greater learning capacities for a fierce, ever-changing, world; one bearing remarkable similarity to the *laissez faire* conditions of that earlier industrial revolution. The philosophy informing this global imperative abounds in postmodern discourse, declaring the end of certainties, both ideological and personal, in a fragmentary experience of life wherein the market is the only valid arbiter of value and meaning (Edwards & Usher, 2000). All convey messages of postmodern reflexivity with a sense of excitement and urgency, expounding change as total, inexorable and perennial. However, for those not enthused of this doctrine, it is not hope but anxiety they spread with their missives of speed and change, their insistence that people have *no choice* but to learn new employment-related skills – continuously (Field, 1999). And behind the new language, the rhetoric begins to sound remarkably similar to the 'useful learning' cant of nineteenth century middle class reformers.

The conditions in which dominant social institutions instil the insecurity that serves their own economic ends are encapsulated by Beck's term 'risk society' in which a sense of risk pervades every level and has become a hegemonic paradigm (Johnston, 1999; Jansen & Wildemeersch, 1998). It extends from the vagaries of the employment and share markets, to the personal, where people are told they must continuously reframe both their world-view and their own identity in a lifelong learning project, or face the consequences of exclusion from the opportunities this adventuring *may* bring (Edwards & Usher, 2000). Like their nineteenth century Evangelical equivalents, it is not the joy-of-finding, but fear-of-losing preached in this message. The field of adult education has become infused with the stresses accompanying this Darwinian losers-and-winners hyperbole of the global market. Now, for educators and learners alike, it is no longer 'you have freedom to learn' but now 'you **must** learn or you will get left behind', and educators who accept these conditions

collaborate in the formation of this new winners-and-losers class system.

Certainly, there are people who are naturally equipped to win in this climate, who revel in the mobility of their skill portfolios and are elastic in their self-identification processes. But there are also many others who find such pressure inhibiting, their capacities unsuited to the knowledges and skills demanded by industry and government policies, and the prescribed pace of change faster than they can meet. Marginalised and blamed for their failure, these people internalise their second-class status (Jansen & Wildemeersch, 1998), providing fodder for an endless cycle of inappropriate training. Low-achieving young adults in high-unemployment districts are directed into prescribed training. Bullied into learning (as our federal government is currently doing), they become recalcitrant, doing only as much learning as is needed in order to qualify for the Youth Allowance; and everybody loses. Any enthusiasm for learning that might have existed is lost, teachers lose any sense of achievement, and society loses human and economic resources.

These changes have not crept up and caught us napping. They have swept over us with all the cacophony of the global IT circus, and many have been swept away in its winners-and-losers rhetoric and bureaucratic hyperbole. Technological change is trumpeted as the saviour of civilisation from one end of the globe to the other, but few seem to be asking what is driving it, whom does it benefit and, most importantly of all, will it make us happy? And what constitutes the 'real world' anyway? Despite all the hoopla of new media and new economies surrounding globalism, if one takes an historical perspective, it is just that centuries-old *laissez faire* wolf all dressed up in a new spin. It is still the upper classes telling their economic inferiors that this is the way it is, like it or not, and you better just get up to speed with the game.

In a recent study of Australian adult and community education, Schwenke (1999) noted the pervasiveness of the funding pressures on small community organisations to vocationalise their curricula. Indeed, adult education has had the ground under it shifted so far into the vocationalist camp, even those who align themselves with the *status quo* are beginning to realise that with the loss of ethical practice, critical development and learner volition, liberal democracy itself is under threat (Levinson, 1999). Some, such as Usher, Bryant and Johnston (1997:105), take an amoral view, arguing that in contemporary contexts the meaning of adult education shifts across the polarities of oppression and emancipation, domestication and transformation. However, as Finger, Jansen and Wildesmeerch (2000:17–23) point out, 'the political has become very personal' and adult education is entering a period of intense redefinition of identity and mission that will demand a personal political philosophy from educators. Educators need to know that their tradition is not just about training vocational skills, but about the life, mind and spirit of the worker and, as Newman says, understand that '[a]dult education for critical thinking is constructed on an ethical stance. It is a form of education by and for those wanting to understand the world in order to change it. It is education for social justice' (1999:59). As adult educators, the quality and scope of our learning communities begin and end with us.

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Work-based learning as critical social pedagogy

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This paper reports research conducted by the Research Centre for Learning and Social Transformation (CLAST). Its work on work-based learning reframes the dualism of higher education and vocational education and training within a critical social pedagogy framework. In implementing work-based learning, the research team is aware of the epistemological and historical backgrounds of both work-based learning and critical social pedagogy and the tensions between competing interests embedded in their practices. Some of these backgrounds will be explored briefly to position CLAST's view on work-based learning and critical social pedagogy within broader educational debates. The paper argues that two main forces, economic responsiveness and critical social pedagogy, form an integral, historic part of work-based learning. The specific expression of these debates in the Centre's application will be described as main strategies and principles developed in the Graduate Diploma of Social Sciences (Community Services).

All social movements involve conflicts, which are reflected intellectually in controversies. It would not be a sign of health if such an important social interest as education were not also an arena of struggles, practical and theoretical (Dewey 1938, v).

Introduction

From schools to universities, the inclusion of 'work' in institutionalised education processes is seen as a major advance towards a more economically viable output (that is, employable school leavers and graduates) (Ball 1999, Spark 1999, Cumming and Carbines 1997). Consequently, work-based learning (WBL) is emerging as a recent innovation throughout the education system (Seddon 2000).

The move towards integration of 'work' into education processes is described in various terms. Workplace learning, work-related learning, work-based learning, developing knowledge in the workplace, working knowledge are all related and overlapping terms to describe learning at and from work. Overarching these terms is a new lifelong learning agenda that supports much of the move towards recognising 'work as curriculum' (Childs 1997, Shaw 2000). In the research team's usage, work-based learning describes all learning activities that are based in the learners' productive activities (Wagner and Childs 1998). It does not equate work with employment although it uses established workplaces where they exist. In our definition, 'work' provides the location for change activities and thereby contributes to theory formation, theory application and theory testing. To not limit 'work' to employment is important to allow unemployed students and students wanting to change careers access to work-based learning programs.

In higher education, WBL has the potential to be used as a strategy to break down barriers between vocational and academic education because it aims at technical and instrumental outcomes as well as critical and interpretive knowledge (Habermas 1971). It provides an

opportunity to improve access to higher education. Hand in hand with 'seamless' education and recognition of prior learning, WBL is making inroads in traditional education institutions as evidenced, for example, by reports on undergraduate work-based learning models (Armsby, Costly and Kennedy 2000) and discussions of the impact of WBL on academics and their workplaces (Wagner and Childs 2000, Boud and Solomon 2000) The debates about vocational outcomes of schools and universities are both philosophical and technical. Apart from technical 'how to' issues, schools and universities are struggling to embrace WBL, which is often seen as purely instrumental and as selling the role of education short. In the team's experience, economic viability and quality education are not mutually exclusive. Instead, both outcomes form an integral part of a WBL dialectic.

In the Graduate Diploma of Social Sciences (Community Services), the Centre attempts to work with this dialectic and to lead to critical, interpretive and instrumental outcomes for students and their workplaces. This practice is based in our understanding of the historical and epistemological backgrounds of WBL and the theoretical framework provided by critical social pedagogy. Both will be developed in the following.

Historical and epistemological backgrounds of WBL – a brief overview

Although spoken of as educational innovation, WBL has a long history of experimentation and the educational concepts and practices described as workplace learning and WBL have a rich epistemological tradition in debates about:

a. the relationship between education and the economy,
b. the relationship of theory and practice in education processes, and
c. the dualism of education and training and associated social and institutional divisions.

These three points are briefly addressed in the following section.

The relationship between education and the economy

The relationships between education and the economy have been publicly debated from different viewpoints since the advent of mass education (Dewey 1916, Illich 1976, Gee 1994). By and large, since the early twentieth century, education has been seen as a vehicle to deliver economic and socio-political outcomes. Dewey (1916) first identified contradictions between the principles of emerging democratic societies and classical, elitist education on one side, and the increasing demand for technically educated labour on the other. He led the development of a new educational philosophy that would inform much of the on-going debates about the appropriate provision of education to the masses. His educational philosophy linked the requirements of a political democracy to industrial reorganisation by using the 'experimental method' – a teaching approach that developed knowledge as a pragmatic instrument to understand and manipulate one's environment (Rutcoff & Scott 1986, 13). Embracing a curriculum that delivered technical skills and knowledge, he also argued constantly and consistently for the development of 'critical and inquisitive minds' as a major role of education in the (then) new century, if that education was not only to deliver economic outcomes but to deliver the conscious and active democratic citizen as well (Dewey 1916). Furthermore, he established the argument that uncritical and compliant workers were, in fact, counterproductive to the new scientifically advanced workplace. Whilst not defined as 'work-based', the 'experimental method' shares some common features with WBL and can be seen as one of its forerunners. It introduces 'real life' experiences into the learning process and encourages students to investigate and research physical and technical applications wherever they can be found in order to develop a technical and critical understanding of their environment.

These political, economic and philosophical dimensions of WBL were echoed somewhat later, on the other side of the world and across the political divide, in attempts to educate the fully developed socialist

personality which is active and responsible (Krupskaya 1961), and individually, socially and politically engaged. The Soviet education system was charged with delivering a technically skilled, politically conscious and reliable workforce within a short period of time. The approach developed by Makarenko (1951) gave new meaning to the integration of work, education and living and informed Soviet educational policy for some time, eventually contributing to the creation of a polytechnic education system. Makarenko's collectives of young people organised themselves around worksites and their requirements and based social and political decisions on a value system founded on productivity and responsibility for the new nation. Education in this context was predominantly work-based, supported by a strong commitment to self-management and accountability to the collective. Its outcomes, as reported by Makarenko, were remarkable in their technical, social and political complexity.

The relationship of theory and practice in education processes

The quest for an integration of theory and practice in education in the late nineteenth and early twentieth centuries strongly reflected the increasing demands of industrialised societies to qualify their members to be able to apply science and technology in the production processes. As industrialised work evolved into more complex activities, the generally educated high school and university graduate was no longer seen to be capable of meeting the demands of the labour market, especially at the higher end of the qualification spectrum.

The linking of theory and practice in education has re-(in)formed the educational repertoire (Frey 1990). Described in the past as 'project method' (Kilpatrick 1918, von Bothier 1980, Waks 1997), 'experimental method' (Dewey 1938), '*Aktionsmethode*' (Soukup 1972) and polytechnic education (Beck 1990), 'WBL' or the use of 'productive activity' (Wagner & Childs 1998) as the basis for educational practices accompanies educational innovations

that aim at 'useful' and marketable outcomes, that is, opportunities for students to better participate in socially productive, income generating activities.

An historical exploration of the theory-and-practice divide reveals one fundamental controversy between different philosophical stances on the origins and development of knowledge. Although a wider range of arguments exists, two main positions are historically juxtaposed in the education debate: the idealist view that knowledge exists independently of concrete experience and purpose and the materialist view of an inseparable dialectic between material basis and consciousness. Both views continue to influence current debates of the relative value of different educational processes in academic and vocational institutions of learning.

Idealists in classical Greek philosophy argued a notion of knowledge as uncontaminated by the practical purposes of human existence.

> Much as these thinkers [Plato and Aristotle] differed in many respects, they agreed in identifying experience with purely practical concerns: hence with material interests as to its purpose and with the body as its organ. Knowledge, on the other hand, existed for its own sake free from practical reference, and found its source and an organ in a purely immaterial mind: it had to do with spiritual and ideal interests (Dewey 1916: 262–263).

Learning in this context is contemplative and directed towards the cosmos, as a model of perfect society and the learner needs to be free of real life interference. The 'loftiness' of this pursuit of knowledge is still apparent in academic practice and serves to identify 'theory' as superior to 'practice'.

On the other hand, the materialist view as argued by Marx saw

> [t]he production of ideas, of conceptions, of consciousness …[as] directly interwoven with the material activity and the material intercourse of men [sic], the language of real life (German Ideology, cited in Fromm 1961: 21).

Learning in this context is active and directed towards the barriers limiting human endeavours, and learners need to be embedded in the real world.

This view is echoed by many researchers of learning, who see the development of symbolic actions as based in concrete operations (Vygotskii 1978). In their view, learning, if it is to lead to action, needs to develop as interaction of theory and practice that recognises its social embeddedness (Leontjew 1982, Holzkamp 1985). The resulting 'praxis' integrates 'logos' and 'doxa' and strives to demystify the relationships between the person and the world (Freire 1973). It is inherently practical, theoretical and critical.

The education and training dualism: social and institutional divisions

Hand in hand with these differing positions on the formation of knowledge is a clear dualism of education to work and general education mirroring the separation of theory and practice. Institutionally, the separation of universities from VET systems, and streaming in secondary schools, represent the education and training dualism. This dualism is a reflection of complex social arrangements.

> … the source of this dualism [lies] in the division of society into a class laboring with their muscles for material sustenance and a class which, relieved from economic pressure, devotes itself to the arts of social expression and social direction (Dewey 1916: 336).

Although current changes to the educational system promote the development of vocational skills across the institutional spectrum, in many ways the production of independent, critical knowledge is still seen as the domain of universities, whereas WBL, even in university courses, is seen to cater to industry interests and as under pressure to conform to utilitarian demands (Garrick & Kirkpatrick 1998). The division of academic and vocational curricula continues to provide the institutional base for the reproduction of social divisions, of privilege and disadvantage, be they class, gender or race based. It directly

reinforces the different value, type and accessibility of education and training and their social and economic recompense. To soften the impact of these divisions educationally, within a university context WBL could form an integral part of a whole range of courses that are industry generic rather than employer specific, resisting a hierarchy of knowledge they can be accessible via recognition of prior learning (RPL) processes that recognise vocational and professional practice as equivalent to undergraduate study.

These backgrounds and contexts position WBL not only as educational technology and method but as a site of struggle, a contested social practice, between contradictory economic, social and political interests and differing views on the role of learning and education in contemporary society. It is our argument that these tensions and contradictions impact on the implementation of WBL regardless of place and time. Invariably, they require complex management strategies if WBL is to balance the benefits, losses, inequities and disadvantages inherent in attempts to cross traditional boundaries between academic and vocational education.

Work-based learning as critical social pedagogy: a theoretical framework

Critical social pedagogy is a conceptual framework within the social sciences derived from the German concept of *Sozialpaedagogik* (for example, Wagner 2000, Mueller 1978 & 1985). It also provides a framework for action.

From within an inter-disciplinary social science framework, critical social pedagogy investigates the relationships between individuals, groups, organisations, communities and their environments with a view towards learning and development. It links social sciences with learning management and deliberately breaches institutionalised boundaries between education and welfare provision. In effect, most of the activities defined as 'welfare' work in Australia are defined as 'pedagogical' in Europe. Youth workers, residential care workers,

substitute care workers, drug and alcohol workers and many others are identified as 'social pedagogues', a significant difference in attitude and approach.

As a framework for action, critical social pedagogy views its program as achieving a dialectic of education, learning and development on one side, and social and structural change on the other, as the most effective response to social isolation, poverty and oppression. It defines its tasks as the development, management and implementation of non-institutionalised learning processes that lead to change in both the individuals' and the community's life. The application of critical social pedagogy aims to balance power inequities and economic, social and political disadvantage.

The critical social pedagogy framework is consistent with the application of adult education principles as developed by Freire (1974). Amongst others, he stresses the importance of challenging the power relationship between 'teachers' and 'learners' and reinstitutes the learners' right to have their existing knowledge recognised. The co-production of knowledge is fundamental to the practices in the Graduate Diploma. In addition, recognising the need of the community sector for qualified workers, the framework supports the production of technical, interpretive and critical emancipatory skills and knowledge (Habermas 1971).

Work-based learning as critical social pedagogy: examples from practice

CLAST's practice builds on previous experimentation with WBL as outlined above and it struggles with the same issues: the relationship between education and the economy, the relationship between theory and practice, and the education and training dualism. These issues require a strategic approach to organisational change within our own university setting and the team operates as organisational actors in this context. In particular, the development of university and industry partnerships (Wagner, Childs & Field 1999), a recognition of prior learning policy (Childs & Thompson 1999) and the reform of course

structures and teaching methodologies form part of the change action. Details of organisational and institutional implications have been discussed elsewhere (Wagner & Childs 2000), and in this paper the focus is on the implementation of the critical social pedagogy framework in one course,

In the following, some of the principles and main strategies developed to guide the experimentation are described, with examples drawn from the work-based Graduate Diploma in Social Sciences (Community Services). The course caters for experienced community sector workers from a cross-section of organisations (community-based, government departments and charities) and working with diverse social service clients (for example, youth, women, non-English-speaking background communities, public housing tenants and prisoners). The course is offered in partnership with the Association of Children's Welfare Agencies and is industry generic, that is, not specific to one employer or organisation.

Principles of work-based learning practice

WBL has led the team to question the assumptions about privilege, elitism and the production of knowledge within a tightly bounded university system. Questions have been asked about what appropriate learning processes may look like when the education and training dualism is confronted. This in turn has challenged the university's equity practice, assessment processes, and curriculum decisions and has raised questions of relevance and utility of university learning. This learning process has led to a set of practice-guiding principles that attempts to make sense of challenges generated by WBL in a university environment.

Accessibility

First and foremost, the overarching principle is to operate *ad hominem*, that is, to put people before principles. In concrete terms, equity processes are detailed, well developed and provide for the greatest possible accessibility to courses. Often, universities

pride themselves on their access programs allowing non-traditional students to enter degree programs; however, in very few cases does this translate into the restructure of coursers to cater for these students. In this program, appropriate, inclusive learning processes that do not discriminate on the basis of pre-existing educational qualifications support accessibility. Access to postgraduate courses via recognition of prior learning is especially useful for students with considerable work experience who have not had the opportunity to integrate their work with study in the past.

Shared production of knowledge

The program derives from a position of shared expertise as 'workers' within exploitative work environments. By recognising work as curriculum (Childs 1997), students actively engage in workplace enquiry. The production of knowledge is grounded, shared and developmental. Offering courses to students from a mix of (employer) organisations counterbalances the problem often assigned to WBL, that of

> … trapping learners' understanding within their own work setting. That is, learners may well learn how to improve their immediate practice, but, constrained to that environment, they will be unable to move beyond it (Boud & Solomon 2000).

The comparison of different work practices creates starting points for critical analysis and reflection as well as for the development of improved practice.

Multi-disciplinary learning processes

Following on from this basic position, multi-disciplinary learning processes are established. Work in community services does not fit neatly within disciplinary boundaries, however disciplinary knowledge can enrich learning and diversify action possibilities. Thus learning is an active investigation of and enquiry into existing realities. Such an approach develops a community of learners who are also ethical researchers and workers. On this foundation, the course generates opportunities for the development of skills and knowledge that is at once technical, interpretative and critical.

Main Strategies

The Graduate Diploma is conducted utilising a diverse number of strategies. Given limitations of space, the following discussion is limited to single examples of the approach taken to integration, projects, process, role diversification and partnerships. Each of these strategies is developmental and reflects the on-going interest to continue the tradition of WBL.

Integration

As mentioned earlier, WBL attempts to integrate economic responsiveness with quality education, theoretical and practical knowledge, and vocational and academic outcomes. It attempts also, to integrate technical, interpretive and critical skills and knowledge. The resulting complexity of the learning process defies segmentation, modularisation and lockstep approaches. In the Graduate Diploma, integration takes a number of different forms: integration of learning outcomes and assessment, integration of academic and work-based contexts, of learning, research and change activism.

Integrated learning outcomes and assessment

It is common for university programs to consist of separate sets of subjects that are assessed one at a time by different academics, often sequentially. In the Graduate Diploma, we collapsed the boundaries between subjects, and developed an integrated set of learning outcomes and assessment processes. In this way, we have been able to present a course that reflects the complexity of students' working environments. As part of the learning process, students are encouraged to analyse their own learning in relationship to the learning outcomes. Thus the list of outcomes acts as a set of descriptors, as well as an analytical tool (see the list below). Integrating the outcomes results in greater flexibility of how and when these will be achieved and individual students find their own pathways through the learning process. Whilst each student starts and finishes at different points, they cover shared territory in the process.

Table 1: List of integrated learning outcomes of the Graduate Diploma in Social Sciences (Community Studies)

What learning outcomes am I working towards by doing this course?

- Have a complex understanding of the relationship between social policy, policy development and policy impact in the community services sector
- Have a complex understanding of the relationship between societal developments, changing value bases and social developments
- Have a complex understanding of the purpose, intent and impact of different levels of social policy on organisations, clients and workers in community services
- Critically analyse concepts and frameworks that impact on the provision of community services
- Develop analytical responses to the changing role of the state and individual in the provision of community services
- Apply critical and analytical competence to specific workplace contexts
- Integrate multiple perspectives of community services
- Better respond to the complexity and ambiguity of clients' needs and environments
- Develop complex, multi-disciplinary interventions
- Develop a complex analysis of the interface of individuals and systems
- Develop strategies for the critical reflection of everyday practices
- Consider frameworks for analysis and decision-making in community services
- Develop the ability to distinguish between different kinds of research and their applications within the context of community services
- Develop the ability to critically analyse the use of 'research' as a political and social stratagem
- Develop an understanding of the role played by research within the development of the community services sector
- Develop understanding of the role of the researcher within different types of research and the impact this has in a wide range of community services settings
- Develop submission (funding) writing skills.

Assessment

The team developed a complex set of criteria to guide the assessment of work-based projects and journals and specific assessment tasks, such as a force field analysis and a strategic plan for students' projects. The breadth of assessment was considered through study related, work related, and project related descriptors that are also intended to reflect the technical, interpretive and critical aspects of the learning process (see Table 2).

Table 2: Assessment matrix for assessment in the Graduate Diploma of Social Sciences (Community Services)

Learning Areas	Skill	Understanding	Analysis
Study Related	Collects information Searches for existing data Searches for literature References competently Describes raw data Summarises reference materials Provides a well-organised lay-out	Shows understanding of reference materials Links reference materials to the development of the project Provides a well-thought-out 'story' of the learning process	Analyses literature in the context of the project Provides an analysis of the learning process
Project Related	Poses questions Documents peer group meetings Documents project actions (*Field Notes*)	Consistently writes in *Learning Journal* Understands the way the project is developing Understands the learning that occurs in peer meetings	Develops a convincing argument about the way the project is being done, and why Links the *Learning Journal* to an exploration of reference material
Work Related	Positions project in the work context Identifies direct relationship between work and project	Develops understanding about work	Positions project in broad political, social and economic contexts Positions project in research Reflects and comments on relevance of multiple sources of data

Projects

The work-based project is a major component (50%) of the course. It provides the foundation for all other activities – study, research, action and assessment as well as skills and knowledge development. As part of a postgraduate degree, the project needs to be sufficiently complex to allow the development of investigative and research skills. The project needs to lead to a 'product' that adds value to the project and meets both the assessment criteria of the course and organisational expectations. These projects are organisational change activities, which introduce students to organisational analysis and development issues and foster strategic approaches to organisational change. Given that much of the project work will occur in students' work time, projects need to be negotiated with organisational managers and need to benefit the organisation. The projects range from policy research to the development of specific training programs. So far, the 'products' have included funding submissions, training programs, service evaluations, life story publications of client groups, publicity campaigns and others.

Process

The course retains a high level of face-to-face interaction between students, coordinator and academic staff, and promotes the value of social interaction and collective endeavors in the learning process. The course is delivered as a combination of:

a. work-based projects conducted by candidates in their organisation,
b. block seminars and workshops conducted by academic supervisors, industry partners work-based learning coordinator and participants,
c. peer group meetings or study circles conducted by the work-based learning coordinator with small groups of students. A discussion group is available on the net (www.nepean.uws.edu.au/social/gdss/index.html).

Partnerships

In NSW, the course is offered as a partnership program between the university and a community sector peak body, the Association of Children's Welfare Agencies (ACWA) and its Centre for Community Welfare Training (CCWT). The partners contribute supervisory and teaching staff, developmental input and administrative support. This arrangement takes seriously a need to integrate theory and practice not only by way of curriculum decisions but also organisationally and structurally. In this arrangement, the university is not a 'provider' to industry but a partner in developing appropriate qualification processes. For the industry partner,

> involvement in the course provides the organisation with another important insight into the needs and issues of the sector's workforce. This involvement helps ACWA/CCWT in identifying further training needs for its Professional Development Calendar or in recognising other significant issues which may require follow up through the organisation's lobbying, advocacy or research functions (Spence, Martinez & Barnes 2000: 549).

Role diversification

Childs (1997: 37) argues that 'work-based learning means that not only is knowledge pooled between partners' but also that a range of different roles becomes available to all participants when learning is not bounded by the teacher/student dichotomy and the notion that the academic is the only expert. In the Graduate Diploma, all participants, including academics, have diversified their roles. These roles included: researcher, networker, sounding board, client, vocational trainer, teacher, consultant, broker, resource person, trainee, administrative assistant, facilitator, story teller, process and data analyst, research assistant, expert, learner, practitioner, ethicist and so on. This diversification, together with other innovations in the program, requires a high level of ambiguity tolerance on behalf of all participants because expectations, habits and skills are constantly tested and challenged. The creation of a new position, the work-based learning coordinator, whose roles straddle academic, educational and

workplace expertise, is a strong reflection of the commitment to the integration of domains across the organisational and curriculum spectra.

Challenges

The Graduate Diploma is an experimental program and the on-going process evaluation indicates changes and adaptations constantly. Now in its third year, a number of on-going challenges have presented themselves.

Spence *et al*. (2000) and Houlbrook (2000) have identified a range of challenges and concerns arising from the nature of work-based learning within a university and for the community services industry. As mentioned, access to the degree is by way of recognition of prior learning, which establishes equivalence of work experience and undergraduate study outcomes. Whilst increasing university accessibility, it creates dilemmas for students and staff. Students often arrive with perceptions of universities as intimidating places (Houlbrook 2000: 542) and are uncertain when their perceptions do not hold up. On the other hand, "for some students, negotiating the rigour of translating their work experiences into an academic environment is unexpectedly challenging" (Spence *et al*. 2000: 548). The intensity of the research and high demands of the workplace often intersect or combine to increase work pressures for students. In addition, developing critical perspectives on the workplace can put some students on a collision course with their employers and contribute to a stressful working environment (*ibid*). Other challenges relate to the collision of educational and pedagogical innovation and bureaucratic, administrative constraints imposed by the institution, and to risks and unintended and unpredictable outcomes associated with all innovations.

Conclusion

This experimentation with WBL in a university context has indicated the need to develop principles and strategies that confront a bounded, segregated education system that compartmentalises and privileges types of knowledge. In CLAST's practice, critical social pedagogy guides the development of the Graduate Diploma in Social Sciences (Community Services). This framework has been particularly useful in the application to a work-based degree for community services workers who are constantly called upon to use their instrumental, interpretive and critical skills and knowledge. Despite many challenges, dilemmas and contradictions faced by all participants in the process, student feedback remains encouraging. Bringing experienced practitioners into a learning process that systematises, formalises and develops their experience as learning, research and change activism has produced useful outcomes for individual students and their organisations alike.

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'Take this brochure…': an analysis of current educational materials given to clients with diabetes

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Current philosophy of diabetes management is to facilitate the client's ability to make decisions and to assume responsibility for their care. One of the goals of diabetes educational materials is to support this philosophy. A key intervention point in the management of diabetes is the provision of educational materials at diagnosis. Print-based and text-based materials are the most commonly disseminated for this purpose. In the light of this, this paper explores the following questions. What are the qualities and constraints of print-based materials? How do these intersect with the criteria for broad based, public health education? Does the design of educational material support the philosophical aims of diabetes education? What is the subtext of the material? Recommendations for the design of future educational materials are made.

Introduction

This paper addresses the issue of diabetes education for an increasingly diverse population, and provides a critique of some of the educational material used in diabetes.

Most educational material produced as part of general health promotional policies is primarily aimed at the whole community, particularly that which is used as the initial educational approach to a particular health issue. Most educational material that is produced as part of general health promotional policies is primarily aimed at the whole community. Given this, even though this the material is aimed at educating people about a particular disease or medical condition, it still needs to be framed in terms of a whole community spectrum. That is, it needs to be designed in such a way that it meets the needs of people from the whole spectrum of socio-cultural and socio-economic backgrounds. In educational terms it also needs to be designed to encompass the whole spectrum of different learning styles.

Diabetes currently affects a significant number of people in Australia with the predicted number of people with diabetes for the year 2010 being 1.2 million (McCarty *et al*. 1996). The financial and human burden of diabetes is considerable, with huge costs associated with tertiary stage care and caring for those with complications ((Songer 1992, WHO 1994 in McCarty *et al*. 1996). Diabetes is recognised in Australia as the sixth major cause of death by disease (Diabetes Australia 1999). It is estimated that the direct annual health care costs for diabetes in Australia in 2010 will be in the vicinity of $2.3 billion (McCarty *et al*. 1996). This does not include either the economic or other costs to our society that flow on from premature mortality.

The National Diabetes Strategy and Implementation Plan (Colagiuri, Colagiuri & Ward 1998) outlines the task of implementing a national program to improve the quality of diabetes care as primarily to ensure that all people with diabetes have access to recommended

standards of care, and to improve the metabolic control in people with diabetes in order to minimise diabetes complications. Specialist units in diabetes promote maximum drug intervention where appropriate, client education and support of GPs and other health professionals working at the client level (Alford *et al*; American Diabetes Association 1995; Colagiuri 1998; Expert Committee of the Canadian Diabetes Advisory Board. 1992; U.K. Clinical Standards Advisory Group.1994; World Health Organisation 1986). One of the key intervention points in known diabetes is the provision of education in self-care at diagnosis (Colagiuri *et al*. 1998). Among the proposed indicators of the NDSIP is the proportion of people receiving diabetes education and nutrition advice. Consequently the dissemination of educational material by specialist units, general practitioners and other health professionals working at the client level is encouraged (Alford *et al*. n.d., American Diabetes Association 1995, Colagiuri *et al*. 1998, Expert Committee of the Canadian Diabetes Advisory Board 1992, U.K. Clinical Standards Advisory Group 1994, World Health Organisation 1986).

The concept of self-care implies the notion of autonomous, self-directed and pro-active clients. An educational model which supports the proactive learning of the client is most appropriate to achieve this aim (Canadian Diabetes Advisory Board 1992, Freire quoted in Taylor 1993, Torres 1998, WHO 1986). Adult education principles support the autonomy of the learner, placing the emphasis on the learning as opposed to the teaching. The material used to support diabetes education needs to be assessed according to how well it supports the learning experience of the client.

In this paper an educational model as opposed to a health model is used as a template. An educational model, which encourages clients to become pro-active in decisions and management of their health, will also support GPs and encourage clients them to develop a pro-active role in the team management approach to diabetes. (Canadian

Diabetes Advisory Board 1992; Freire quoted in Taylor1993; WHO 1986; Torres 1998).

In this paper, The following analysis of a range of currently utilised educational materials is critiqued using employed adult educational theory and critical theory as tools for analysis.

Scope

Data selected was predominantly print-based material that is commonly available for people on first or early diagnosis of diabetes in Australia. .The means of distribution of this material is via general practitioners, Community Health Centres, educators or dieticians.

The majority of this material is presented to the clients as pamphlets, booklets and fact sheets. Some of it is produced by the pharmaceutical and diagnostic companies that manufacture products for treatment of people with diabetes. Other material is produced by support organisations, research organizations, and state and federal departments of health. These provide some useful samplesSamples for for analysis. were taken from all these sources. Samples used are detailed in the references.

Issues

Developing the criteria

Drawing on the general principles of adult education, cross-cultural studies as well as the work of Aronson and Manion, an analytical framework was devised and the material was examined through that lens.

In order for meaning to be extracted from new information, the different elements of that information must be placed in a context. The way in which we link the different components is part of how we organise our knowledge, and changing our understanding of a

particular subject may involve finding different ways of linking the information and then re-examining the relationship to an overall framework (Aronson *et al*. 1995).

Interpreting (extracting understanding from) a diagram, (linguistic or otherwise) model or pictorial representation generally is a learnt, and therefore individually and culturally specific process. This process involves two main steps. Firstly, the subject must be able to identify which parts of the representation are significant. Secondly, the subject must be able to relate elements in the representation with elements of his or her understanding of the world (Manion 2001).

One commonly used method to aid the subject in identifying the significant elements is to simplify the material. However, this can act as an impediment to the learning process. Simplicity at the expense of creating a context for the information leads to confusion on the part of the reader. If the concepts are outside the experience of the subject, poorly understood or culturally alien, then a greater simplicity is not the appropriate solution. This is analogous to speaking more loudly or simply to someone in a foreign language when they have no knowledge or exposure to that language.

The general principles of adult education promote learners as autonomous, self-directing people who come to the learning situation with their own history, learning styles, experiences and expectations (Beauchamp &Walters 1999, Brookfield 1991).

Criteria

The main criteria, then, included the following:

- Were the elements of the information presented in such as way as to allow the learner to re-view the linking of the information to an overall framework?
- Was the new information placed in a context?
- Was the context expressed in ways that allowed for cultural difference?

- Was the overall framework inclusive?
- Were different ways of knowing acknowledged and incorporated into the material?
- Was the autonomy of the learner fostered?

The material in general was simplistic, patchy and relies on very limited analogies. Examples of this can be found in even the best information pamphlets. For example the Diabetes Australia Victoria website (http://www.dav.org.au as at February 2000) recommends eating "high fibre carbohydrates". Many people, including those of high academic achievement, would be unable to define a high fibre carbohydrate. This then becomes meaningless information. Many of the graphics give no insight into the meaning of high fibre, and are very limited with regard to the carbohydrates commonly used in many cultures.

Format

Literature

The benefits of print-based booklets and pamphlets are that they are relatively low cost to produce, easily distributed, and relatively non-labour intensive. The expertise for the information can be found within the specialist field and the expertise for the production of the formatted material is readily available.

However there are also several disadvantages with this form of information sharing and these are detailed in the next section.

While the booklets, pamphlets and fact sheets had some graphical content they were predominantly print-based. This format immediately discriminates against people who are vision impaired, non-literate or with low levels of literacy, and who speak English as a second language. Many people with diabetes suffer from complications with eyesight.


Introduction

What is diabetes mellitus ?

Your intestine breaks down some of the food you eat into a sugar called glucose. Glucose then passes into your blood where the cells of your body absorb it and use it as a fuel to make your heart beat and muscles move.

Diabetes Mellitus - usually referred to as just 'diabetes' - is a condition where the level of glucose in the blood rises above normal because it cannot get into the cells. This occurs because insulin, a chemical substance which helps glucose get into the cells, is either absent, in short supply or is not working properly.

One way of picturing this is by imagining that your blood stream is like a long corridor and the cells are like locked rooms. When you eat foods containing glucose, it enters into the corridor. Insulin is like the key to the locked rooms and when it is present and working properly the cell doors are unlocked and the glucose can enter from the corridor into the rooms. In this way, the corridor never becomes too crowded and the rooms are never empty. In diabetes, the keys may be worn and not working as well as they

Figure 1: Servier c.1999: 2

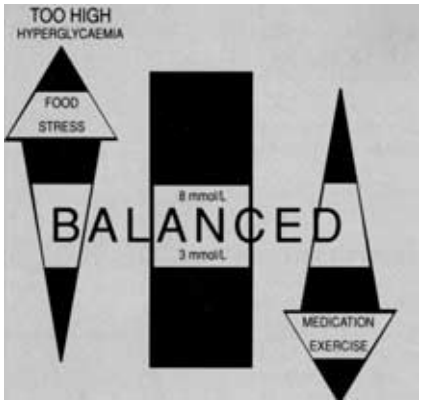

Figure 2: Diabetes Australia 1996: 16

Both these figures demonstrate the necessity of a high level of literacy in order for them to be understood.

It also assumes that information is conveyed simply by the literary expression of that information. The basic aim of education is to allow learning to take place. Current education theory accepts that there are different ways of knowing and multiple intelligences (Bloom 1956, Gardner 1983 & 1990Bloom 1956). So even in the case of people who are highly literate, literature may not be the most effective tool to ensure that the information is accessible (ABS 1997).

The physical format dictates the way in which information is expressed.

The fact sheets are often presented in a folder. Each page or sheet deals with a separate issue – for example, dietary guides, definition of diabetes, where to get help. The physical format therefore means that the different components of the folder are presented as discrete information.

Space constraints associated with pamphlets, booklets and fact sheets promote brevity. This directs the use of language. Consequently the

language used tends to present a series of statements as concrete facts. By highlighting these facts and eliminating others (by virtue of not presenting them), it then ranks the presented aspects of diabetes as more important than the unmentioned aspects (Reilly 1997).

Effective adult education utilises the linking of examples to the experiences of the learner (Knowles 1990). The constraints of the pamphlets lead to very narrow and limited use of experiential examples. The predominant examples reflect the dominant middle class, white, heterosexual, Western stereotype. Again, the unintended result is to rank as more important or common the presented examples (Fairclough 1989). By not presenting examples that are culturally important to some, it demeans the cultural identity of many people within the community.

A clear example of this is the photographic illustrations used in the Diabetes Australia (c.1999) *Putting diabetes first…* booklet. All the clients are white, middle to upper-middle class and, with one exception, over 60 years old. The one exception (Figure 3) is minimised by the weak positioning in the frame and the lighting. All the professionals depicted are also white and middle class and younger than the clients. They are depicted as being more powerful than the clients by their positioning in the frame (Figure 4).

Figure 3: Diabetes Australia 1999: 6

Figure 4: Diabetes Australia 1999: 17

Other examples lie in the dietary guidelines, which do not take into account the different economic constraints or the ingredients that are the expression of different cultural and economic eating patterns. This removes the clients' ability to see themselves as a participant in the translation between reader and text.

Graphics

The graphics use captions and literary based explanations. As with the written component, the variety of graphics is limited by space availability. They are frequently two-dimensional, there is limited use of colour and they consequently present as diagrammatic. They draw on limited models and analogies. Cultural and educational bias affects the information that is extracted from the pictorial representation. A comparison of, say, an aboriginal Aboriginal dot painting and a urban road map clearly demonstrates the cultural differences in the representation of place yet such cultural sensitivity remains unobservable in the representations offered to readers of these pamphlets. The use of the artistic as a media to explore metaphor, emotion and other ways of knowing and understanding diabetes is not explored.

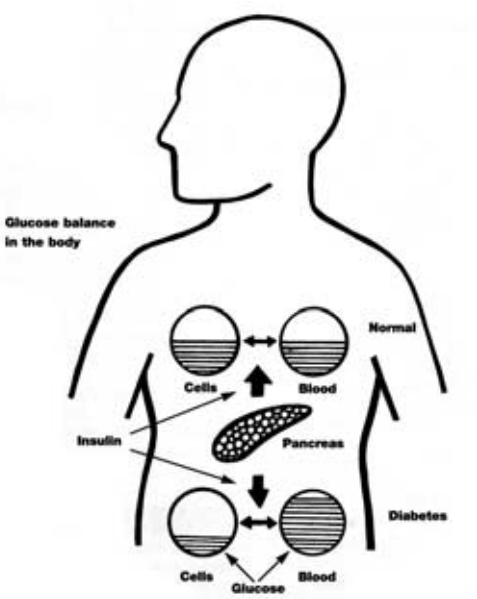

Figure 5: Amcal c.1999: 3

As can be seen from this example (Figure 5), a prior knowledge of anatomy and physiology is required to extract meaningful information. It is also necessary to be able to read the captions.

Content

There is very little focus on the level of shock, grief, denial etc. associated with chronic disease. Information in the pamphlets is presented as a series of facts, and because of this the psycho-social aspects of the disease are rarely mentioned, acknowledged or dealt with. This happens in a variety of ways, including silencing such important psychological factors as the recurring nature of negative emotions, ignoring the social, physical and emotional differentiation of clients, the depiction of stereotypical normal lifestyles, and a short-term, over-simplistic focus on lifestyle changes which treats diabetes as a static disease.

To elaborate, first of all it is essential to acknowledge that shock, grief, anger and denial are recurring aspects of chronic disease (Berman 1999, IDI 2000) that are experienced not simply at diagnosis. That is, people have to deal with recurring emotions that arise at different times, and that manifest in different ways. The complicating factor is that the emotional response of denial interferes with self-management of the disease. Acknowledging and flagging emotional responses to chronic disease would encourage the use of metacognitive processes – so that the client can use, or seek help to use, a cognitive approach to interpreting their own behaviour (Freire, quoted in Taylor 1993:58) and approaches to decision-making.

The role models used are all presented as coping with the disease and living a 'normal' life. The caption to the photograph below (Figure 6) makes many assumptions – such as access to a dietician and a mutual definition of 'delicious food'.

Figure 6: Diabetes Australia c.1999: 21

'Normality' is assumed to be a desirable way of living, and it assumes all sorts of cultural biases. 'Normal' assumes routine, time-based models of life. It also implies that this way of organising life is achievable for all people. Control of aspects of living is seen to be a choice of the person with diabetes; for example, choices of food, time of eating, level of exercise, work routines and so forth. A statement like the following reinforces this:

> No-one can change their family history or age. It is possible however to control weight, diet and activity (Diabetes Australia 1996: 4).

Quite clearly, for several client groups, this is not the case. For example, economic constraints may well affect the choices of food – sausage mince while high in fat is much cheaper than lean meat. Family structures or rotating shift work may dictate the ability to 'stick to a routine'. Exercise regimes for, say, a woman with very small children, no childcare and little access to finance can be unattainable.

The progression and effect of the disease itself will also lead to variances in 'normal' life patterns. Events such as the use or change of medications, onset and severity of complications, varying levels of symptoms and the interaction of other physical stressors will affect both the process and the outcomes of decision-making.

The treatment of the disease is seen as an event rather than a process as this example illustrates.

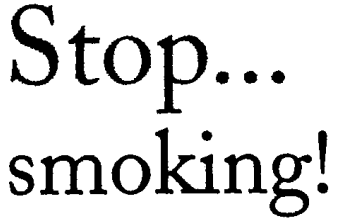

Figure 7: Diabetes Australia 1999: 4

This implies that, once the decision to follow this advice is made, it will not need to be revisited. People are constantly, day-by-day, faced with choices for how they will behave. The elements that need to be balanced that lead to the choosing of a behaviour do vary on a daily basis. That people choose to follow the advice once one day but not another, or may modify the degree to which they follow the advice, is a natural manifestation of this. That this is not acknowledged by the 'expert' voice of the information pamphlet may diminish the efficacy of the advice because its sets up a situation similar to that found in 'yo-yo' dieting: the option seems only that of 'doing it perfectly or not doing it at all'.

Inferences such as these – that the desired behaviour is achievable, normal and adopted easily (Diabetes Australia 1996) – can lead to a sense of failure and isolation when people experience problems in adopting the outlined behaviours. Much of the literature emphasises the need for the person to adopt new or different behaviors. The difficulty of doing this is not discussed. There is little acknowledgement of the vast evidence that suggests, for example, that changing eating patterns in people is an extremely difficult process (Goody 1982). The result is often that people feel inadequate and guilty.

Much of the material can be interpreted as a series of directives. In chronic disease, there is often anger and grief at the loss of control over one's body and life (Berman 1999). Respect for the individual's control over self would be better emphasised if the educational material presented choices rather than directives.

In this section, I deal with the manner in which the issues around complications and death are dealt with in the literature and how it affects the efficacy of the material presented to educate people with diabetes.

Diabetes is a chronic systemic degenerative disease. Left untreated or unmanaged, it has high levels of complications and mortality (Colagiuri *et al.* 1998). The mortality rate with diabetes is often hidden, as the mortality is associated with the complications that arise from the disease. In indigenousIndigenous people in Australia, there is a high mortality rate associated with diabetes (Colagiuiri *et al.* 1998). Even in the case of treated diabetes, there is a high level of complications – particularly in the case of Type 2 (mature onset) diabetes. Type 2 is often present for many years but undiagnosed until the onset of complications, for example, problems with eyesight, blood pressure or circulation.

Many people are already living with complications of diabetes. However, in this literature, complications are treated as punitive. The material deals with complications of diabetes as end results of diabetes and as negative – and this can be interpreted as the complications being the result of people's behavior as opposed to being a part of the progression of the disease.

I offer the following example.

Diabetes complications.

If your diabetes is not controlled properly, it can lead to damage in the eyes, kidneys, heart and nerves.

High levels of sugar or fats in the blood over a long time can lead to long-term problems (complications) such as blindness, stroke, heart attack, kidney failure and loss of feeling in your feet and legs.

Studies now show that you can lower your risk of long-term complications by controlling your blood sugar, fats and blood pressure.

Figure 8: Novocare c.1998: 23

This sets up a fear response to the possibility of complications, while disempowering people already living with complications. By ignoring the realities of living with complications, the material does not provide a framework that allows for a positive discourse. This may contribute to people's denial and undermine their motivation for learning. For people already living with complications, the allocation of blame is both disrespectful and counterproductive. Positive but realistic goals for living with diabetes would allow for the material to be more inclusive. The definitions of well-being and quality of life lie with the client as an expression of their values (American Nurses Association 1985, Beauchamp & Walters 1999). Well-being and quality of life are therefore achievable goals.

Death is not mentioned or euphemistically mentioned in the material. When it is mentioned, it is done in a manner that sensationalises it or removes it from the arena of the reader. For example, in the excellent introduction to Diabetes Australia's *Putting diabetes first*... (c. 1999:i), the statement is made that "diabetes is recognised as the sixth major cause of death".

But, on the following page, this statement appears: "However that doesn't mean that its [diabetes] diagnosis is a death sentence."

While the admirable intention may be to lessen the fear of people diagnosed, it also has some negative consequences.

On the one hand, this undermines the client's need to deal with issues of mortality on diagnosis, and at various other points during the progression of the disease, while on the other hand minimising the degenerative nature of diabetes.

This adds to the perception of diabetes being a static illness rather than a dynamic illness that has different manifestation at different stages and in differing circumstances (for example, during the course of a virus). It also ignores that clients may have to deal with issues

of mortality on diagnosis and at various other points during the progression of the disease.

While the progression of the disease is different for every person, and the severity and onset of complications vary widely, the lack of consideration of issues around mortality suggest that there is an element of denial in the material itself. By reinforcing the denial, the responsibility for decisions regarding health is taken away from the client. Accepted learning theory (Freire quoted in Taylor 1993, Knowles 1990; Freire quoted in Taylor 1993) stresses the importance for the motivation for learning lying within the control of the learner. The shifting of control over decisions from the client to the health professional then interferes with the learning process. .

The respect for the client as an autonomous adult learner would be heightened if the material were to acknowledge the seriousness of disease and death as a matter of fact rather than sensationalising or denying it. Again, acknowledging that 'denial' itself is a normal part of client (and sometimes the health professional's) response to chronic illness offers the client the opportunity to use a metacognitive approach to these very complicated issues.

This material is aimed at adult learners who have a bodily experience of living with diabetes. Often the material is offered to the clients when they commence or change medication (Servier c.1999). Many have lived with diabetes for many years – either diagnosed or undiagnosed. As Type 2 Diabetes is most commonly diagnosed in people over 40 years of age, the recipients of the educational material will have had considerable life experience. A great number will have been aware of various health 'fads' and campaigns revolving around diet, fitness and general health. This means that the material needs to deal with the experiences of the people.

As the examples above have illustrated, the current material is definitive and treats the advice as absolute truth. Consequently, it

does not admit to the continuing medical debate about different aspects of the nature and treatment of diabetes, nor does it allow for future changes in direction, and for what is not yet known. For people who have already experienced great changes in public perception of healthy lifestyles, this absolute view can be interpreted as misleading. Many clients can sense a disjunction between the overt message that the aim of the education is to enable the client to manage their own health and the inherent message that the medical profession as the authoritative voice has control over the flow of information (Blau & Meyer 1987:13, Beauchamp & Walters 1999, Faludi 1992). This disjunction creates a 'them and us' situation. This can then reinforce any suspicion of the health profession and collude with the client's mechanisms of denial.

It is interesting to note that, although the promotional material concerns the body, there is an absence of reference to body experience in the literature. There is little to help reframe the bodily experience into positive/bodily framework. An example lies in the bodily experience of hunger. Do people with diabetes need to conceptually reframe the meaning of hunger rather than denying the urgency of the sensation? If the conceptual framework is:

> "When I feel hungry, it is possible that my body is starving. This signal could be because I need to eat more food. It could also mean that I am in need of more medication or exercise so that my body can access the energy provided by the food I eat. I need to solve my body's need and then the hunger will be satisfied",

then people will be more able to connect the bodily experience of diabetes with the educational material.

A greater concentration on the concepts of ownership of the body (Leder 1990), the development of tools of self-observation, and more equitable communication between client and health professional would support greater proactive management of the disease by the clients.

Management of diabetes is often referred to as a team approach (Colagiuri *et al*. 1998:51–60). A team approach implies that the contribution of each member of that team is valued equally. The participatory involvement of the client in the management of diabetes assumes that they are a member of the team. Therefore, their input is as valid as that of any other member and that needs to be genuinely acknowledged. Their experience, and how they interpret it, is something that only they have access to and this knowledge is a unique contribution to the management of their disease.

Conclusion

In this paper, I have argued that much of the print-based material currently available does not encourage clients to become self-directed and proactive learners.

In order for meaning to be extracted from new information the different elements of that information must be placed in a context. The way in which we link the different components is part of how we organise our knowledge, changing our understanding of a particular subject may involve finding different ways of linking the information and then re-examining the relationship to an overall framework. (Aronson *et al* 1995). The brevity of the statements and the discrete way in which topics were presented in the material result in patchy information.

There is a lack of elucidation with respect to diabetes as a systemic disease, which affects mood, emotional well-being and body as a whole system. Without a whole overview of how the body works, there is no context into which to place the new information about the body as it is affected by diabetes. Recipients interpret this as their own inability to understand, as they are unable to draw logical conclusions from the insufficient data.

When material is reinforced by inappropriate analogy, many clients feel alienated or, alternatively, believe it is too complicated to understand. This then diminishes their willingness to take a proactive approach to the education.

If the aim of diabetes information booklets is to encourage clients to be proactive in coming to understand their illness, and in making informed decisions regarding the management of their health, then it is necessary to ensure that their first contact with diabetes education is one that encourages them to continue to learn and empowers them as autonomous self-directing people (Beauchamp &Walters 1999). This education needs to enable them, should they so decide, to take a coordinating or equal partnership in the health team that advises and assists in the management of their well-being.

To augment the efficacy of health promotional material, those designing diabetes educational material may harness the expertise of the academic discipline of education. New approaches will benefit from the application of best practice in effective adult education.

Recommendations

In this paper I have argued that much of the print-based material currently available does not serve this purpose well. A different two-tiered approach to the education of people with diabetes might be more appropriate, and I conclude by offering how such a model might be constructed.

The first tier needs to use a flexible and inclusive format that can be broadly distributed and that meets the needs of a broad spectrum of cultural, economic and social groups as well as delivering the information in a variety of styles that suit a large spectrum of different learning styles. Media such as video, CD-ROM DVD suit this stage (Stewart 1999). Video particularly is a flexible format that allows for a mixture of delivery mechanisms: audio, graphic and text.

The design must ensure that the information gives a solid holistic overview that assumes no prior knowledge. The use of simple language that does not sacrifice detail while emphasising the conceptual links would achieve this.

The language needs to be illustrated through the use of many different visual analogies. Contrasting the analogies used in the language with alternative mixed visual images would capture the imagination of a greater number of viewers. These should take an inclusive approach – by using universal and archetypal symbols in graphics, as well as using a mixture of models, for example, agrarian, scientific, emotional etc.

This would be further enhanced by applying a mixture of artistic forms and graphic styles: 2-d and 3-d animation, diagrammatic, metaphorical, storytelling, abstract painting, film and photographic stills.

It is important to guard against problems of cultural or class misidentification. This is most easily accomplished by avoiding the use of 'talking heads' in videos, occurring where an authority figure (a narrator or person being interviewed) speaks into the camera. By ensuring a good cross-sectional representation of races, genders, ages, etc. in video clips, clients will have different points of identification in the video. If graphic and other artists, from a variety of cultural backgrounds, compose the visual elements, then the richness of the subconscious artistic and cultural expressions will stimulate a discourse with a broader and more diverse audience.

The second tier can be more specifically targeted in direct response to specific concerns and can be matched more precisely to the type of diabetes, stage of the disease, level of prior information and socio-cultural circumstances of the individual – print media and person-to-person counseling may best meet these criteria. Ideally, all clients should have contact with an educator and dietician at this stage.

Finally, if the materials developed are evaluated by a wide cross-section of people, the materials have a greater likelihood of achieving their aims. A wide cross-section includes people with and without diabetes, and people from different cultural, educational, age and class backgrounds.

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Rote learning in a performance-based pedagogy

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Rote learning in an Egyptian literacy classroom shows many of the features of ritual language. Ritual is used to maintain social order and continuity; and the performative nature of text production is dominant to its communicative function. The performance pedagogy of this classroom is analysed as a sequence of framing, modelling, practice, performance, evaluation. Evaluation of learning is thus based on a correct performance rather than on interpretation, comprehension or expression.

Introduction

Students attending adult literacy and English classes in Australia bring a variety of educational expectations and experiences to the classroom, often very different from the teacher's presuppositions. This paper discusses a rote, performance-based Middle Eastern learning pattern, drawing on data from an adult literacy class in Egypt. Although at variance with much of Western educational

thought, this teaching pattern needs to be understood as coherent and meaningful within its own cultural context (Dale, 2001). The teaching processes are typical of school and adult literacy classrooms throughout Egypt and more widely in the Islamic world. This analysis therefore contributes to our understanding of pedagogical practices that inform people coming from a similar background.

Background

This research was part of a wider ethnographic study that I was doing on literacy practices and perceptions in the lives and lessons of adult literacy students in Egypt. The class was run in a working class suburb in Cairo. It followed the government Adult Literacy Board curriculum and was supervised by the regional office. The class had an average attendance of eight from a total group of about fourteen. Mostly teenage girls, there were also three students in their twenties, two of whom were married with children. At least six students had been to school (three until the end of primary level). About seven of the girls had attended other literacy classes in the past (including three who had been to school as well). Altogether, at least ten of the group had had some educational experience prior to this class. Classes were for two hours on five days a week. The excerpt below describes a typical lesson.

> The classroom has a few development posters on the walls. There is a white board on the front wall, with about fifteen folding chairs facing it, and a desk on the right side. On the board Nura, the teacher, has written the Islamic date on the right, then *In the Name of God the Merciful the Compassionate*, then the Western date. About ten girls have come in. Nura tells the class to get out their books. Everyone starts to copy down the sentences that Nura is copying from the textbook onto the board.
>
> She reads the text through that she's written on the board, and the class repeats each sentence after her. She reads a sentence a second time, and asks the class, "Why are you sleeping?" The class increases its volume of response.

> She returns to the lesson, and reads, sentence by sentence, thumping each word with the ruler as she reads it. They repeat after her, sentence by sentence. She reads a sentence, then the next one phrase by phrase, then goes back over the whole sentence, and so on. She calls the students up to lead; and each member of the class has a turn leading the rest through the same drill. Then Nura has them do some of the exercises in their textbooks, such as matching words. Sometimes the class pauses to pursue a discussion about where to buy things, or what inoculations children should have; until Nura stops and calls them back to the lesson. After a couple of hours, Nura lets them go as they finish the exercise they're working on.

I attended the classes regularly for seven months, about twenty-five visits. Having gained initial approval for the research from the organisation running the class, I negotiated verbal permission with the teacher and students. I did some literacy exercises with them, but my main role was as a participant observer, sitting in class and taking notes, which were then written up more fully later that day. I visited a number of the homes of learners in the classes; and also went on two trips with the class. Most of the literacy activities in the classroom were either practising or performing text production, where the purpose was the performance itself, such as copying, reciting, dictations or practising word and letter identification.

Diglossia: Formal Arabic and Egyptian Arabic

Arabic *diglossia* (where the classical dialect used for writing and formal speech is very different, more codified and grammatically complex than the colloquial dialects of everyday interaction) shapes learning in the classroom. The divergence between the colloquial Egyptian Arabic, which students speak, and Formal Arabic makes literacy acquisition difficult. Inability to draw on prediction as a cue when reading increases dependence on rote memory of text, with a focus on correct pronunciation rather than comprehension. Memorisation and reproduction of the right forms and modes of

expression in Formal Arabic are the only forms of writing legitimised in class. This discounts attempts in expressive or experimental writing.

Lesson framed

Nura always started the lessons by writing two dates on the board: the Islamic date on the right, the Western date on the left, and *In the Name of God the Merciful the Compassionate* in the middle. The use of the Islamic date and the invocation framed the class within a religious (Muslim) context. As well as the dates and invocations, Nura usually wrote a heading denoting what the lesson was going to be about. Sometimes it was the title of the passage they were reading or writing (The right to education), or the name of the activity they were doing (New words, introduced in the passage, Times tables, Dictation, November test). Within the broader context of time and faith, the heading specified the content of each particular lesson. As Nura read to the class from a book of stories written by literacy students, she encouraged them, "You can all say your story – Zeinab has a whole story herself!" Zeinab asked, "Does the teacher choose the title or them?" They decided that the teacher chose the titles in the book. In this model of learning, authority to frame or name the lesson lies with the teacher.

Processes

Learning followed a predictable pattern. Nura wrote the sentences of a new passage on the board, the students copied them into their books and Nura checked them. Then Nura read the passage a number of times, sentence by sentence, with students chorusing behind her. The students took their turn to come up and lead the chorus, and each student chose one of the new words and identified where it occurred in the passage. Nura then asked the students to do the exercises which followed in the textbook. Usually the students copied and completed the exercises in their own books. Then Nura had them do the exercises on the board, and finally she checked their books.

Homework was writing out the passage again once or twice, or finishing some of the exercises. And the passage was revisited again for a dictation at some point, with perhaps another recitation.

The recitation of the passage enabled participation at various levels up to fluent reading. At the most basic level the students only had to listen and repeat after the leader. An intermediate step was sometimes when the girls were called up to lead the chorus: they would sound out the first couple of words slowly, and then that would cue their memory, and they would rapidly recite the rest of that line.

Mathematics exercises followed the same general pattern. Nura wrote up the problems from the book on the board, and the students wrote them out. Nura did one of the problems on the board, modelling it for the students, who were then required to do the rest in their books. Nura had them come out one at a time, to solve the board problems, and then she checked their books.

Ritual in language learning

Rampton (1999, 2000) has suggested the use of ritual as an analytic concept in understanding formal instruction in second language acquisition. Du Bois' list of the characteristics of ritual language (1986) is applicable to Formal Arabic instruction, as the following examples suggest. Ritual language characteristics include:

- a ritual register, which may contain archaic elements. Formal Arabic is a formal register, set aside for most written text and formal occasions, but not used in ordinary conversation. Formal Arabic, when it is spoken, is almost always used in a context of performance, giving political or religious speeches, reading the news, or very stylised plays (usually religious); and the speaker is evaluated as much on their command of Formal Arabic as on the content of what they are saying.
- meaning opaqueness. The difference between Formal Arabic and Colloquial Arabic makes comprehension of the former

difficult without formal instruction in it. Parkinson (1991) found that Egyptians with a tertiary education could be described as competent readers and hearers of Formal Arabic; those with a high school education could understand narrative and description, but found more complicated or analytic texts difficult; and those with less than high school education had minimal ability to understand basic sentences at a very slow rate.

I arrived one day at the class, and Nura told me they were reading something they had not taken before. Rania and Abir sounded out the words. Nura said to the class, "Of course you haven't understood anything", and she read the paragraph again, explaining its meaning as she did so. Fatima read the next revision question in the book, quite fluently. Nura asked the class, "Did you understand anything?" and they answered, "No".

- parallelism. The mode of recitation is in parallel delivery, with the chorus repeating behind the leader. And parallelism also marks many of the passages in the Literacy Board Textbook. For example:

  We request the birth certificate from the Civil Registry
  From the Civil Registry we request the birth certificate free.
  We know the inoculation dates from the birth certificate.
  From the birth certificate we know the inoculation dates.

  And about the marriage contract:

  The completion of this contract is with the agreement of the bride.
  The agreement of the bride is a condition of marriage.

- fluidity, where the "text is uttered with a high degree of fluency, without hesitations, in a stylized intonation contour" (Du Bois, 1986:317). Rapid, almost staccato delivery of the text, in set intonation patterns, is a characteristic of rote recitation. The chorus follows exactly the same intonation pattern as the leader.

Set intonation patterns are part of incremental learning, a cognitive ability more highly developed in people who have had a background in learning the Qur'an (Wagner, 1993). I watched Sheima, Hoda's six-year-old daughter, reading through six letters which she was learning. She recited them through, *fe, quof, kaf, lam, mim, nun*, with an intonation contour that maintained the same level for the first four, rose sharply on *mim*, and dropped again on the *nun*. As Sheima repeated them, if she varied the intonation and rose on the *kaf*, she was then unable to remember the *lam* or *mim*. Her reading of the letters was dependent on order and intonation cues.

- an ancestral model, where "the ritual speech variety is often believed to be the way the ancestors spoke (Du Bois, 1986:319). Formal Arabic derives from the Classical Arabic of the Qur'an, which is held to be the divine standard for language, and also believed to be the Arabic spoken by the inhabitants of Mecca at the time, now corrupted into the present dialects spoken in different parts of the Arab world.
- gestalt knowledge. The text is "known (and learned) as an indivisible whole". This is particularly characteristic of the early stages of rote reading and writing. As my five-year-old son was doing dictations in an Egyptian kindergarten, he would memorise whole sentences in Arabic as a complex pattern, and reproduce them for the dictation, even if isolating individual words or letters was more difficult. The same pattern obtains with older children memorising Qur'anic verses for the Arabic syllabus in school. They memorise large numbers of verses without more than a general understanding of the verses' intent. Aza commented one lesson that she could not read the text on the board. She said she could learn what they had taken, but if someone put writing in front of her, she could not read.
- the speaker disclaiming credit or influence for what is said. Nura used this on a number of occasions. When Khadra asked Nura about extending the literacy class length to three hours, Nura

replied firmly, "No – it's two hours, two hours - that's not from me, it's from the Literacy Board". As Nura discussed postal savings accounts, and how interest was forbidden, she told the class, "It's not me, it's written in the Qur'an". The textbook passages were recited as they were written. Sometimes the message was reiterated, but their relevance or accuracy was not questioned.

- the mediation of speech beyond a simple relationship between speaker and hearer. The texts have been prepared by other people, not by the students or teachers who are using them.

Using ritual as an analytic framework, rote Formal Arabic instruction may be understood as a ritual-based pedagogy designed for performance. Rampton, citing the existence of these features of ritual speech in drilling in a language classroom, suggests that the social symbolic aspects of ritual offer us a way to view what is happening in language acquisition. Ritual actions exist with actual or potential interruptions to the flow of everyday social relations. "Oriented to issues of respect and disregard", they "generate an increased feeling of collectivity among participants, and they also involve the participants in 'performance'" (1999:328). Bernstein describes how ritual is used to maintain social order, by relating

> the individual through ritualistic acts to a social order, to heighten respect for that order, to revivify that order within the individual and, in particular, to deepen acceptance of the procedures which are used to maintain continuity, order and boundary and which control ambivalence towards the social order (1975:54).

The place of ritual is evident in what Rampton (citing Bernstein) describes as 'performance models' of pedagogy, which emphasise product rather than process, with the learner expected to produce and acquire specific texts and skills. Performance ('traditional') pedagogies focus on 'otherness', difference and deficiency. They are characterised by stratification between students, and teacher

professionalism seen in terms of explicit pedagogy and grading procedures. Assessment schemes, which focus on stages of learning and the acquisition of different strategies, skills and understanding, do not transplant into a performance classroom because they assume a meaning-based model of language interaction, and so the questions they ask do not fit a performance-based pedagogy. The extensive use of rote pedagogy in education in Egypt, exemplified in the literacy classroom, sets up education as a performance. Characterised by rigid definition of what is 'correct', it serves to reinforce stratification in classroom and society, so that education is used to maintain boundary procedures and acceptance of the social order.

For the students, the aim of recitation was to perform competently, both for evaluation by the teacher and as a way of displaying what they had acquired. Copying out was the textual equivalent of recitation. Dictation brought the two together. The girls were evaluated on how well they could remember and reproduce the written form, using the spoken cue. Recitation, copying and dictation were the main activities in the classroom – and their purpose was primarily reproduction of text, for evaluation or display.

Du Bois' list of the characteristics of ritual language (1986) suggests Formal Arabic traditional rote instruction as a performance-oriented ritual, which functions to maintain social order. Bauman's (1989) discussion of performance highlights a number of features that are evident in Formal Arabic use. He describes first the idea of semiotic translation, moving from encoding the message in one sign system (code) to another. Material in Formal Arabic is in a different code to Colloquial Arabic, and sometimes has to be (re-)encoded in Colloquial Arabic for comprehension. Bauman reminds us, following Dell Hymes, that language has social as well as referential meaning. Language competence involves "the whole range of knowledge and abilities that enable one to speak in socially appropriate and interpretable ways", or the competence to perform appropriately. Bauman suggests performance as

> a specially marked mode of action, one that sets up or represents a special interpretive frame within which the act of communication is to be understood. In this sense of performance, the act of communication is put on display, objectified, lifted out to a degree from its contextual surroundings, and opened up to scrutiny by an audience. ... Performance makes one communicatively accountable; it assigns to an audience the responsibility of evaluating the relative skill and effectiveness of the performer's accomplishment (1989:263).

Performance, or competence in Formal Arabic, may be dominant to other functions, such as the informational function. The way in which performance is marked, or framed, sets up the context for its evaluation. These frame markers can be verbal (including special formulas or intonation) or situational (whether temporal or spatial).

Of the teaching activities which took place in the literacy classroom, the most frequent was rote recitation, followed by copying, and then dictation. The pattern of instruction in the lessons suggested a performance-based pedagogy occurring in a clearly defined sequence of framing, modelling, practice, performance and evaluation. Framing, performance and evaluation were the basic sequence and always occurred. Modelling and practice were usually present. But the sequence could occur without either one, especially if it was a repeat or revision performance.

1. Frame

Both the classroom space and lesson time set boundaries for the context of the performance, and it was framed more specifically by the dates (Islamic and Western) which were written on the classroom board each lesson, and the invocation, or verbal formula. The students were expected to follow the same pattern. Within the daily frame the context was set by the title Nura wrote on the board for each activity. And characteristic intonation patterns also

identified recitation and dictation as being performances rather than informational activities. Sometimes Nura gave oral instructions to the girls, or read instructions from the book. Framing has a specific role in a performance sequence, in setting the context which guides the interpretation and evaluation of the performance.

2. Model

Nura usually modelled the activity for the students, so they could see how to perform it. She would write on the board for them to copy; or when she had written it up, she would read each line, pointing to each word as she did so, then the students recited it after her. For exercises, Nura would do one or two examples so the class could see how to do it. The students could also provide models for each other. This happened within the official class framework, either by implication or explicitly. Nura was correcting Rania's work and asked her, "Were you sleeping? Or watching TV while you wrote? Why is it like that?" She told Mariam to open her book and show Rania. Modelling also occurred on the edges of class. After one dictation, Hoda copied the words from Rania's book, so she could hand it in. Another day, Rania had completed some of the homework, but not finished it. The lesson had not started; and she knelt in front of a chair with her own and Lubna's exercise books on it, and copied Lubna's completed work into her agenda.

3. Practice

The text might be recited several times, both following Nura, and then as each girl took it in turn to come up and lead the chorus. Shaima, Hoda's daughter, copied out columns of letters beneath each other to learn how to write them. Nura tried to teach Manal, a late arrival in the class, using the same technique. Students were required to copy out a new text a couple of times to help them learn it. The amount of practice was determined by how much was needed to give a competent performance.

4. Perform

The goal of learning was for the students to be able to perform / reproduce the text in the form in which they received it. So they demonstrated their competence in reading text by leading the recitation chorus. As Rania read in one of the early classes, she stumbled over a word. The class waited silently, while Nura prompted Rania until she recited it correctly. The class echo of each sentence became an affirmation of Rania getting it right. Dictation was the writing performance, when Nura would dictate one of the texts which the students had memorised, and they would write it out. Performances took place regularly for evaluation. And all exercises were linked to the main performance, the final examination.

5. Evaluate

Performance was followed by evaluation. Nura would check their books after they had copied down the text or exercises, or completed sums or the dictation. The students were marked according to how correctly they had performed at each point. In this context, student mistakes were not part of the process of learning, but rather a blemish in the rehearsal or performance, to be torn out of the book. In general school pedagogy, the same can apply. Students can be caned after an exam, one cane for every point below full marks. Dictation is marked down from ten or twenty according to the number of mistakes, not the proportion correct (it is very possible to end up with a negative mark). This is because students are marked, not on what they have learned, but on how much they have fallen short of a correct performance. It is in this performance sense also that 'cheating' is not viewed as wrong, but rather in the nature of receiving a 'prompt' from the sidelines to help achieve a good performance.

As in performing an Italian aria or a speech in Shakespearean English, literal comprehension of the meaning of the words is subordinate to delivery, whether it involves singing or acting ability or correct pronunciation. Farah reports a similar attitude in a government primary school for girls in Pakistan:

> For both teachers and students, teaching involves modelling. Learning comes from copying and practice … reading and writing in the school context are done to memorize, practice, and reproduce text, not to interpret and express. The purpose of reading and writing at school is the mastery of the text (1998:255, 263).

And the goal is to deliver a successful final performance, to pass the examination at the end.

The performance-based pedagogy of the class is expressed in the sequence, Frame, Model, Practise, Perform, Evaluate. Any literacy in the classroom is evaluated according to how it fits the performance model, which disallows or marginalises other literacies. In the literacy classroom, students had to discover the rules for performance pedagogy in order to give an acceptable presentation of learning.

The number of literacy students who had made previous attempts to learn suggests that students may need to have a number of exposures to classrooms in order to discover the rules of performing, before they are able to 'learn'. And being able to give a correct performance of being 'learned' is not always a measure of actual literacy acquisition.

Heath (1983) has demonstrated the relationship between classroom achievement and the fit between classroom and home cultures of learning. In an Australian school context, Freebody *et al.* (1995:xxiv) suggest "Many students may be excluded from learning …, not because they could not understand the content, but because the procedures of the pedagogy were not understood". Adult educators in the West need to be aware of the different sets of pedagogical assumptions that students bring. This paper does not attempt to praise or critique patterns of learning, but rather to understand the rules governing a performance pedagogy within its own cultural context. Rote/ritual education is used to meet the challenge of mass education (Dale 2001). It also helps to maintain cohesion in societies traditionally dominated by a single ideology in the face of changes brought by rapid modernisation and contemporary globalisation.

Conclusion

This paper has discussed learning in an Egyptian literacy classroom using ritual as an analytic construct. It argues that, as ritual is used to maintain social order and continuity, a performance pedagogy with an emphasis on externally-evaluated 'correctness' functions to maintain stratification and boundaries within the classroom and in society. Framing, modelling, practice, performance and evaluation make up the teaching sequence, and frame the interpretation and evaluation of learning. An awareness of different pedagogies may help adult educators in the West to appreciate the assumptions their students bring to class, and to reflect more on their own pedagogical practices.

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Learning in time: learning from time. Some key questions for the present and future from ALA's 40 years of learning

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This paper was presented at the 40th National Conference of ALA. It is not a history of the association; rather, it is about the association as it faces the years beyond 2000. It reflects back on the organisation 40 years old, draws some lessons from its history and explores, for comparison, some of the developments within other professional associations. The suggestion is made that ALA returns to its original role as an organisation for its members (as individuals) and the field. To achieve this task, ALA will need to know a good deal about its members (actual and potential) and the field, both in Australia and internationally.

Introduction

This is not a history of the association. There is no official or semi-official history of the Australian Association of Adult Education (AAAE)/ Australian Association of Adult and Community Education (AAACE)/ Adult Learning Australia (ALA). However, in the lead up to the 30 year 'celebrations' of the AAAE in 1990, I wrote two articles on the association's history for the journal (Brennan 1988a, 1988b). There are also three brief commentaries by Arch Nelson, Dianne Berlin and myself on the three decades of the AAAE's life among the papers from the 1990 AAAE Conference (Nelson, Brennan & Berlin 1992). There may be a need for a history. Other professions have these important records: of the association – for engineering (Corbett 1973); of the profession – for occupational therapy (Anderson & Bell 1988), computing (Bennett *et al.* 1994) and pharmacy (Haines 1988).

This paper is about the association as it faces the years beyond 2000. It is based on two assumptions. The first is that it is important that ALA's members have some historical perspective on their association (and profession). It did not begin when they became members. It has a past. It has some experience. It may have learnt some things. The assumption is that members' understanding of their organisation will be enhanced if they have the perspective that history offers. The second assumption is that the knowledge of an association's history should be able to help in its decision-making and planning for the future. There are those who may seek an understanding of the past for its own sake but the important outcome for associations like ALA should be that there will be useful outcomes in current planning and decision-making from an understanding of 'whence it has come and how it has navigated its course through recent years' – its history.

Like most 'pasts', there are the good bits and the bits that some would like to forget. The events and policies, the action and the lack of action of the past are open to interpretation. So this is my own interpretation. I have been a player, one among hundreds, in the process. However, the paper is presented not as a justification of

the past but as a means of seeking guidance on the choice of future options. The resource of history does not provide *neat* answers for current problems but a perspective on the problems and possible options.

Because of my experience in Continuing Professional Education (CPE) and with professional associations, a focus in the paper is the function of the organisation as a (or the) professional association for adult educators and comparisons are drawn from other professional associations.

The paper explores five topics: the organisation's role, international relationships, membership, resources, governance and staffing. The paper presents a tentative conclusion, namely, that the ALA explore a more focused direction in the forthcoming decade.

ALA's role

Over 40 years the role of the AAAE/AAACE/ALA has changed. That is to be expected as adult education and the context in which it operates have altered. The specific role explored in this section is that of *advocacy*. This particular role illustrates differing answers to the questions of what is being advocated, and for whom. However, before exploring the advocacy role, a brief sketch is presented of the writer's view of the location and status of adult education in Australia in the second half of the twentieth century.

After the failure to realise the great possibilities for adult education that were demonstrated during the Second World War (see for example, Whitelock 1973 and Dymock 1995), adult education became a state-based minor sector of education. In the 1970s with a national emphasis on 'further education' and TAFE, the field expanded dramatically. The name of Kangan and his committee's national report (1974) are important references for those who wish to understand the development of the association and its role. In the 1990s, adult education became mainstream and national level

policy was developed. The writer observes that the association never effectively accommodated either to growth in its potential membership or with the move of adult education from the margins to the centre.

Advocacy appears to have been a consistent role for the association over its history. There were many heated arguments in the early days on what 'adult education' was and therefore what it was that was being advocated. While those arguments may be surprising to those not of that era, it is suggested that the on-going debate, about what adult education 'is' and therefore for what the association stands, is continuing. The expansion of the field in the 70s and its linking with vocational education and training (VET) in the 90s has stimulated some debate about what it is that 'we stand for', or how we interpret current policy and programs because of how we define adult education. The issue in simple terms seems to be that adult education is either just a part (and probably a small unimportant or tokenistic part) of TAFE and VET or the basis and the foundational principles for these areas. The sort of advocacy developed from these alternative assumptions is very different. Thus the defining of the association's advocacy role has been, and is likely to continue to be, difficult. But a worthwhile role?

The advocacy role has been linked to that of being *the* peak body for the field or part of a coalition with that role. Links with the Australian Institute for Training and Development, the Australian Council of Adult Literacy and the Neighbourhood House movement have at times provided a useful forum. However, the development of the Australian National Training Authority (ANTA) and bodies such as the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA) ACE Task Force (on which ALA has had a single representative) has established a different policy environment from that envisaged by the instigators of the peak body role for the association. The fact that ALA in 2000 joined the national peak body

for social services (ACOSS) is indicative of the perceived importance of the 'peak body' strategy but also of a broad definition of adult education's purpose.

It has been suggested that the association has an advocacy role as a (or possibly 'the') representative of 'learners'. The suggestion, in my view, is rather presumptuous and pretentious. It has all the hallmarks of the 'we know better than you what you really want' patronising approach. The Australian Association of Social Workers (AASW), the professional association for that profession, affirms the role of the professional social worker as an advocate for their 'clients' through its Code of Ethics (AASW 2000). Occasions arise when there is a conflict of interest between the social work professional and the client. So this form of advocacy, even if acceptable, may be difficult. A further problem is that the social worker's clients are an identifiable group. whereas adult learners are potentially the whole adult population! Overall, then, this is perhaps not a practical option. Perhaps the link to ACOSS means a form of advocacy for those learners who may be the first to 'miss out' on learning opportunities, rather than all learners.

There is a third group for whom the association may provide an advocacy role. It is for the professionals and volunteers who work in the field. There are clear links in this role with the limited membership of the 1960s. There are problems, however, in that the definition of the field of adult education is not as clear as in other professions and the inclusion of volunteers may cause problems. However, in the emerging de-regulated labour relations climate, there may be a new opportunity to strive for a professional association – like ALA. What may be its roles: to advise members on employment contracts, career paths etc., to administer a designation for recognised practitioners in the field (like the CPA designation for Certified Practising Accountants or CPEng for engineers), be involved in the recognition of overseas trained persons to practise in Australia,

and have policies on and provide CPE? In a period of professional de-regulation/re-regulation, there may be a window of opportunity for the ALA to take on the role of the professional association for those who work in the field. But which field? Adult education (or learning): how broadly or narrowly defined?

ALA's international relations

In what ways may ALA contribute to the field internationally and what advantages may there be for ALA through international links? Certainly 'adult education' is a global phenomenon, though the terms used and the systems developed 'nationally' may vary considerably.

The AAAE provided the leadership for the setting up of the regional body the Asian and South Pacific Bureau of Adult Education (ASPBAE) in the 60s and ASPBAE has become the UNESCO-related agency for the region. Australia, through the Centre for Continuing Education at the Australian National University and its Director, Chris Duke, provided the leadership and management of ASPBAE in the 70s and early 80s. But in the 90s there has been a problem as to where Australia fits and how it operates in ASPBAE. Located in Sub-region 4 (the South Pacific), Australia is linked – quite inappropriately in my view – with the South Pacific and is viewed as the dominant member in that region.

Perhaps internationally, ALA needs to develop its own bi-lateral links with similar organisations in the UK (National Institute of Adult and Continuing Education – NIACE), the USA and Canada, Singapore and Thailand as parallel relationships to those within ASPBAE. These would be 'organisational' rather than inter-personal links. Other Australian professional associations have found that regional links are important. The Australian Computer Society (ACS) and the Pharmaceutical Society of Australia (PSA), for example, have stressed regional as well as global organisational links.

A more fundamental question for ALA is whether there may be a need to seek to transfer its focus, traditionally towards UNESCO and UNESCO-related agencies, to that of the Organisation for Economic Co-operation and Development (OECD). Such a change of focus would be consistent with any closer commitment to vocational education – an on-going theme in this discussion. In other words, decisions about the organisation's role within Australia have important implications for the stance adopted and choice of organisations with whom to develop relationships regionally and globally.

ALA's membership

ALA has, since the 70s, provided for two types of members: organisational and individual. The survival of the AAAE in the 70s and 80s was due in part to organisational members allowing AAAE activities and administration to be supported by the staff of, for example, the Workers' Educational Association (WEA), the Australian National University, the Council of Adult Education (CAE), the Universities of Sydney and New England, and the NSW Board of Adult Education. The relationship was described at the time as being 'parasitic'. This type of support is no longer forthcoming, nor necessary.

On the other hand, organisational members have created problems for the association. In the 70s, following the death of the Director of the CAE, Colin Cave, there were discussions in Victoria about changes to the role of the CAE. The AAAE was asked to support the continuance of the traditional role of the CAE. However, other, newer members such as suburban community providers, representing different interests and perspectives on adult education, were concerned that in supporting the CAE's continuing central policy role the AAAE was not representing their interests. In the 70s there was also an ongoing tension between TAFE and non-TAFE interests. In the more competitive Australia of the twenty-first century, the

potential for conflict between organisational members is more likely. In what ways may the dual membership complicate the role of ALA in dealing with issues that are only relevant to some organisational members or of making pronouncements that are compromised because of the conflicting interests of organisational members. How relevant to members solely involved in VET has been the strong ALA campaign on the GST (ALA 2000: 8, 10, 30)?

The Australian (Richardson, 2000: 35) announced that an organisation associated with VET 'private providers', The Australian Council of Private Education and Training (ACPET), with over 400 members nationally, mostly organisations, had decided to establish a national lobby with the appointment of its first Executive Director. The choice for private VET providers between ACPET and ALA is not likely to be resolved in favour of the latter. So how attractive is the ALA to organisational members? What is the value to them of two journals or two votes at the AGM? Are there not other associations, like ACPET, that represent their interests more effectively? There are currently three levels of fees for organisational members: what do these levels indicate about the type and size of the target for organisational members?

In common with professional associations, the other type of member is the individual. One of the ongoing problems for the organisation has been its effectiveness in retaining individual members. Traditionally, new members enrolled as a result of national conferences but few renewed their membership. Professional associations generally seek to retain members by providing services. The Institution of Engineers Australia (IEAust) provides a vast range of services from tours to credit cards. Occupational Therapy Australia and Museums Australia offer information on positions vacant. All professional associations offer a program of continuing professional education (CPE) for members. These services have been developed to serve expressed needs of members. The problem for ALA as the

membership has been 'turning over' and perhaps becoming more diverse is that it does not know a great deal about its changing membership. There are circulars and surveys but do they really provide the basis on which professional services for members may be confidently developed? This is not an easy issue to resolve. The option of returning to the AAAE beginnings of a small, rather elite group would probably be rejected. But claiming to represent a professional group and not being able to do it 'professionally' may lead to unfortunate outcomes.

The Productivity Commission enquired into the architectural profession. The Royal Australian Institute of Architects (RAIA) represented the professional members. In the Commission's report (2000), the RAIA's submission on the nature of architectural practice in Australia was incomplete and inaccurate and was criticised by the Commission. The professional organisation was not adequately aware of its members' practice and their role within the industry. Would the ALA be able to fulfil this sort of role for its members? Or is that sort of role unimportant or perceived as irrelevant?

If the individual professional is to be the focus, then a range of possible services come on to the agenda. There are of course the credit cards and tours noted above. However, two areas, more central in the writer's view, are CPE and a trade union-like service. Historically, trade union education has been an important area within the AAAE. In the contemporary world of industrial relations in which the membership and impact of trade unions have decreased, is there a role for ALA as the professional association for its members that covers some 'union' features? This is a current issue for professional associations with the advent of individual contracts and enterprise bargaining. Some professional associations, such as the Australian Computer Society, strongly reject this role (Underwood 1994) as they seek to involve employers as well as employees (perhaps also a problem for ALA with organisational members?). But the AASW

which had a trade union role until the 1970s has become involved again as a recognised advocate for its members in one of the state industrial relations jurisdictions. Even if the trade union role is not accepted, there are issues of career advice and development (or *career planning*) that may be a valuable service from ALA to its individual members.

The provision of CPE as a service by the ALA has been suggested by the writer (Brennan 1992). Much has changed in the context of professional education since 1992 but one point remains constant: the professional association representing adult educators should be able to provide effective CPE! If the provision of CPE for members (and non-members) is adopted as a key policy, there are a number of follow-up considerations:

- Is CPE a service or a profit-making activity? For most associations, it has become the latter but there are in several cases growing concerns about continued high levels of profitability.
- The methods of delivery used in CPE are becoming as important as the content.
- Some professional associations are considering: does the provision of CPE require that the association set up its own registered training organisation?

There are two further questions for ALA to ponder. Does ALA know enough about its members (and potential members), the practices in which they are involved and the industries of which they are a part to assume the role of being their 'professional association'? Even if this question is answered in the positive, there is a parallel question: would ALA be effective as a national professional association with individual membership of less than 1,000?

The above remarks are made in the context of the data reported in the *1999–2000 Annual Report* (ALA 2000: 11). Individual and organisational membership has been on the decline since 1996. There are 432 individual and 189 organisational members.

There are problems, historical and potential, with organisational members, and there has been an on-going problem with individual members in recruiting and retaining them. Is it preferable to continue with this duality or make a conscious decision to make the individual member the priority?

ALA's resources

The association originally relied almost exclusively on membership fees. By 2000, membership fees accounted for less than 10% of income. From the early 70s, the association has been dependent on Commonwealth funds. For how long and to what degree will ALA be able to rely on funds from the Commonwealth? Do these funds restrict the association's role as advocate for the field, those who work in it or the learners? Is the Commonwealth Government likely to continue to support an organisation whose regular 'Commentaries' appear to be more critical than supportive of current government policies?

Other revenue sources have been explored. The single line item of grants in the financial report indicated that they accounted for 60% of income, significantly higher than membership fees (ALA 2000: 38).

Commissioned research, consultancy, sponsorship and various projects have been other sources of finance for the association. These other sources of income in recent years have included programs that feature methods, a specific issue or a target group – for instance, study circles, older adults, civics, reconciliation and environmental issues. Do these projects drive the agenda? Do they facilitate planned development of the organisation or do they result in un-coordinated *ad hoc* development? What is recognised by this writer with great interest is that the types of projects already mentioned are all non-VET and are linked to broader and older definitions of priority areas in adult education. Are these projects the result of a conscious policy or just because funds were available? Whatever the reasons, the result is an interesting statement of ALA's interests! Another observation regarding these additional activities is that they have a national (or even international) focus. Though their implementation – for example, Adult Learners' Week – is state-based, the activities are truly national.

A question that arises from this observation (and related to the point above on members) is: how many current ALA members are involved in Landcare, civics education or the education of older persons? What is the potential membership from these groups? Are there alternative 'professional' associations for these persons?

The issue of resources and their management in professional associations was highlighted in 1999 when the Human Resource Institute, a professional association, faced serious financial difficulties and was subsequently taken over by a unit within Deakin University (Thorp 2000). One of the problems for some professional associations in the 90s was that they became dependent financially on profit-making CPE. Historically in the 70s and 80s, *ad hoc* AAAE CPE activities in topics such as the media and innovations were well received by members and non-members, and financially profitable. However, the association has not sought to develop a 'program' of CPE. The 40th National ALA Conference had two professional development activities as optional extras for participants. How well were they received and supported? Are they just one-off activities linked to the conference location or are they part of a larger policy and provision portfolio. Should they be?

The end of 2000 shows that the ALA has a healthy credit balance, indicating good financial management. However, what do the figures indicate about the size of the membership and the relationship between its programmed activities, its membership (individual and organisational) and its advocacy?

ALA's governance and staffing

The governance of the organisation has changed. Until the 80s, it was a national organisation. With the problems of transport

and communication of that period – in contrast with today – the maintenance of the national focus was very challenging. With the growth and diversity of the field in the 70s, the AAAE took the initiative of creating the possibility for 'regional' and 'special-interest' groups. These groups met with limited success. ALA is now federally structured. The State/Territory-based structure resulted in the decline and dissolution of the regional and special interest groups just at a time when the communications technology was becoming available to facilitate these groups. The following questions need to be asked: How many State/Territory branches are successful and how many unsuccessful? Does 'State/Territory' equal 'capital city'? Are State/Territory -based organisations the most effective way to deal with special interest groups, especially if they have a national (or global) focus?

AAAE was one of the first voluntary, professional groups to use teleconference techniques for National Executive and other meetings. There are also current explorations of the use of modern communications technology. How successful are they with what sorts of members in what locations? As a pioneer in the use of technology for its governance, what may be the uses made of these technologies for the on-going governance of the ALA, considered perhaps once again as a national body?

The AAAE existed for its first decade with voluntary secretaries, then moved to an employed National Secretary. The decision to move to the stage of having an Executive Director marked an important change for the association, as it has for ACPET noted above. The association has had two Executive Directors, both of whom have had academic expertise in and a thorough knowledge of 'the field', not professional managers. This developmental process in governance has been followed in most professional associations. The crucial factor in this developmental process is that the role of the 'members', as was exhibited in the AAAE by the National Executive, may diminish,

but certainly changes. The development of special resources, the gathering of data on the members and the field and the use of technology provide a base from which new directions regarding the roles of members and staff may be taken. In the past, the espoused theory was that the membership had to be involved in the decision-making and change process. There is, however, a key contemporary question: is the level of member participation that has been a goal of the association during its history (though not always achieved) a symbol of the past and is the new requirement of the busy adult education professional of the twenty-first century for an organisation that is efficiently run by the appointed staff – and is judged at election and renewal times?

Conclusion

In reviewing an organisation 40 years old, AAAE/AAACE/ALA, some lessons from its history and developments within other professional associations have been explored.

As a result, the suggestion is made that ALA returns to its original role as an organisation for its members (as individuals) and the field. The field is defined broadly, beyond the limitations of VET.

To achieve this task, ALA will need to know a good deal about its members (actual and potential) and the field, both in Australia and internationally.

In one area at least, ALA is well prepared for this task. This is the area of new technologies, and is an area in which other professional associations are having 'problems'. ALA has a tradition for exploring but not necessarily enthusiastically adopting new technologies. It has used new technologies in various ways. It needs now to be aware of two features:

- the level of access (I suggest at home as well as at work) of its members to this technology, but also

- the degree to which, and for what purposes, its members want to use this technology – communication, CPE – and to what extent they wish to use older methods, particularly the face-to-face.

Organisations like the ALA are not guaranteed a future. There is little point planning for the 50th birthday – although if it does arrive let's hope the records of the organisation will be available for the newer members to consult and read about. The ALA has floated along for 40 years. Some crucial issues face the organisation. This paper has been written to stimulate (hopefully) discussion of some possible future directions. Whatever directions are chosen, it is further hoped that there will be adequate steering rather than the fatal possibility of just floating with the tide.

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Tasmanian Communities Online – a new network of community education centres

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Implemented in 1997, the Tasmanian Communities Online Project was part of a strategy that aimed to reduce the economic and social disadvantages faced by rural Tasmanians, and to transform regional communities, creating business opportunities and a more inclusive social framework through the use of new technologies. By the end of 2000, there will be 64 Online Access Centres operating in rural, remote and regional communities around Tasmania, established with Networking the Nation funds. This paper examines the background to the Tasmanian Communities Online Project – how it has developed, what is happening at the Access Centres now and models for directions the Centres may take in the future. There is potential for the Online Access Centres to form partnerships with other adult and community education (ACE) providers and build a network of community-managed adult learning centres that are at the cutting edge of information technology and community learning in Australia.

What is Tasmanian Communities Online?

Tasmanian Communities Online (TCO) is a network of community Online Access Centres located in rural and regional Tasmania. The Tasmanian Communities Online mission statement is:

> The Tasmanian Communities Online Project will accelerate the uptake of information technology by people living in rural and regional Tasmania, through the establishment of sixty-four Online Access Centres providing access to, and training in the use of, computers and the Internet.
> (Tasmanian Communities Online 2000a)

What is an Online Access Centre?

Online Access Centres are local facilities which are equipped with computers, software, Internet access, printers and scanners that are available for individuals, community groups and small businesses to use. The Centres are often co-located with other local organisations such as schools, libraries, community centres or business enterprise centres. A coordinator, usually employed part-time and assisted by volunteers, runs each Centre and provides assistance to users. Each Centre has a community website and hosts webpages for groups and small businesses. In the first year of operation, each Centre receives funding to employ a trainer to provide free introductory computer training to community members.

Background to the project

In April 1997, the Tasmanian Government launched its Directions Statement that included in its aims the use of communications and information technologies to transform regional communities. New Brunswick in Canada was seen as a model for a region that was 'creating a new focus and image; building confidence and opportunities for business; and creating a more inclusive social framework' (Tasmanian Department of Premier and Cabinet 1997).

Inspired by the New Brunswick Community Access Program, Siobhan Gaskell and Lloyd Sokvitne of the State Library of Tasmania

developed a vision of a statewide network of Online Access Centres. They successfully applied for $100,000 from the Commonwealth Online Public Access Initiative (OPAI) to set up a Community Online Access Centre. The Tasmanian Government supported the proposal as a test for a wider network of community centres and matched the funding. Tasmanian Communities Online became a key part of the Directions Statement. The pilot centre was set up in Deloraine (population 2,168), 50 kms from Launceston, in the local library. Applications were sought from other community groups to establish a second centre in the district. This was established at the township of Meander (population 258), 16 kms away from Deloraine, and was located in the Meander Primary School.

One of the goals of the pilot scheme was to produce a model for centres in other rural and regional communities. However, the information technology world is developing very rapidly, and before this first project was completed and evaluated (Harrison & Falk 1998), significant funding was received from Networking the Nation through the Regional Telecommunications Infrastructure Fund Board to establish a network of centres across the state. In 1998, 18 centres were established, 25 centres in 1999 and by the end of 2000, the final 19 centres were all operational. Four communities did not qualify for a centre as they had no government building, no school or library, but were sufficiently insistent in their lobbying that TCO agreed to fund centres for equipment but without funding for a coordinator. These Centres are run entirely by volunteers.

Initially, funding for each Centre was for 12 months only with an expectation that Centres would become sustainable in that time. This proved to be an unrealistic goal in very small rural communities and, towards the end of the first year of operations, communities were distressed at the prospect of losing their Access Centres once funding ceased. Following intense community lobbying, the Commonwealth Government now part-funds the Centres in their second year of operation. In November 1999, the Tasmanian

Government announced that it would contribute funding towards the third year of operation of the Centres. In April 2000, the Commonwealth Bank sponsorship to the Online Access Centre network of $1.5m over a three year period was announced (TCO 2000b). Centres must raise funds towards their operational costs after the first year.

Governance of Tasmanian Communities Online

Tasmanian Communities Online (TCO) is part of the Department of Education. At a state government level, the project is managed by a Network Development Committee, which formulates policy, an Operations Management Committee which determines operational functions, and the TCO project team which includes a project manager, three regional community facilitators, an executive officer, a project officer, an administrative assistant and a help desk officer.

At a community level, each Centre is managed by a community management committee and all but four Centres are run by a paid coordinator who is assisted by volunteers. Only three Centres have full time coordinators. Other coordinators are part-time, with the number of hours depending on the size of the Centre and how many years it has been operating.

Although there is a centralised operational structure, local management committees have resulted in Centres around the state developing their own characters and individual approaches to achieving their goals (see Figure 1).

The need for a statewide association to represent the interests of the Online Access Centres emerged from the first conference of Online Access Centres in 1998. The Online Access Centre Association of Tasmania (OACAT) was formed and an executive elected in March 2000. In May 2000, $258,400 funding was announced to establish a Secretariat to support OACAT (TCO 2000c).

Figure 1. Location of Online Access Centres in Tasmania

What happens at these Online Access Centres?

A wide range of learning, social, political and business activities are happening at the Access Centres. Individuals and groups come to the Access Centres initially to learn to use computers and the Internet and then to apply those skills for a wide variety of purposes. Users may work independently, access informal assistance from Centre coordinators or volunteers, or attend a training course.

The Centres offer a range of formal learning programs: free community training courses, user-pays courses in particular software applications, accredited information technology training, and enrolment and participation in online TAFE courses.

Many users come to the Centres to use email. Others use the World Wide Web for research, and to access information from state and federal government services. Users in remote areas of Tasmania are using Access Centres to communicate their views to government and politicians via online forums set up by groups such as Women Tasmania and Reach Out – Youth Suicide Prevention Program. One Access Centre ran a Net Meeting chat session with Senator Kate Lundy, the Shadow Minister for Information Technology and the local Federal member as special guests (TCO 2000d).

A wide range of community groups use the Centres including genealogical groups, historical societies, Green Corps, CWA, Lions, Landcare, Coastcare, church groups, sports clubs, youth groups, Scouts, bird watchers, community associations, community health groups and business enterprise centres. In some cases, individuals from these groups use the Centres, and sometimes groups meet at the Access Centres to use the facilities. Community groups are using the Online Access Centres for research, to create a webpage, to produce newsletters, flyers, minutes, mailouts, photos, to apply for grants, to access government services and to register for online tax. Some communities are producing local newspapers at their Online Access Centre. Some groups use the facilities to run their own training courses or special functions.

Fundraising is a major concern at the Centres. Many Centres have applied for funding to run special projects that both benefit their communities and provide revenue. The Deloraine, Meander and Bracknell Centres collaborated, pooling the expertise of their coordinators, and secured funding from the Commonwealth-funded Regional Online Tourism Project to develop a tourism portal for businesses in their municipality. Some Access Centres offer commercial services to businesses including training courses, hire of facilities, secretarial services, production of flyers, photos, business cards, web publishing, advertising in the Centre, and research. Some Centres sell drinks and chocolates, computer disks and T-shirts and act as agents collecting commissions from a variety of businesses on hardware sales, training enrolments, stationery sales and even loans.

How many people are using the Access Centres?

At 30 September 2000:

- 27,921 users had registered (up from 19,067 at 1 March 2000)
- 13,809 new email accounts had been created
- 8,239 people had attended free introductory computer and Internet training courses
- 3,227 people had attended fee-for-service courses
- 7,079 web pages had been published on 59 community websites, recording 712 234 hits
- 7,230 micro-businesses had been assisted
- 948 volunteers had contributed 83,363 hours at Centres around Tasmania (TCO 2000b)
- Devonport has the most registered users 2,464 (12% of the town's population)
- Ouse has 115 registered users (77% of the town's population) (TCO 2000d)
- a few Centres have 24-hour access with a keypad system. George Town Online Access Centre opens over 90 hours a week, although the co-ordinator is paid for only 15 hours. All Centres are open at least 15 hours a week
- most Centres now charge registered users $1–$2 per hour for use of their facilities and casual users higher fees; in some Centres, there are no charges to use the facilities but donations are solicited.

Adult and community education in Tasmania

In Tasmania, the general perception is that adult education is provided by Adult Education, formerly the Institute of Adult Education and now a work group of TAFE Tasmania. Meanwhile, Adult Learning Tasmania (DOE 2000), a directory of ACE providers in Tasmania, launched in Adult Learners Week 2000, lists144 ACE providers in Tasmania, including senior secondary colleges, 20 neighbourhood houses and 59 Online Access Centres. Only six of the listed providers are TAFE Adult Education programs. A number of writers, including Brown (2000), speak of the artificial and unhelpful distinction between vocational and non-vocational education and nowhere is this distinction more apparent than in TAFE Tasmania. Learners in the Adult Education class program are charged on a user-pays basis and pay fees ranging from $5–$14 per hour of class time, while learners in other sections of TAFE Tasmania pay $1.40 per hour. The TAFE Tasmania Adult Education class program operates in 10 centres based in Hobart and larger regional towns. The Adult Education program is broad and is very well regarded by much of the community. However, Adult Education learning programs are not accessible to a significant sector of the community – those on lower incomes and those in rural and remote areas. Neighbourhood houses cover a wider geographical area but have very limited resources for offering education programs.

Adult and community education at the Online Access Centres

Community learning is the very essence of what Online Access Centres are about. The original vision for the Online Access Centres

was concerned with 'improving the quality of life for isolated Tasmanians … to bring communities immediate, practical benefit' (DECCD 1997). Through their Online Access Centres, communities are learning what information technology can do for them and are learning to embrace change.

Management committees, coordinators, volunteers, Centre users and everyone involved with Access Centres are learning, and learning much more than information technology (IT) skills. Firstly, the process of setting up an online Centre involves community members writing a grant application, then forming a management committee. Committees have to be employers and learn about advertising, interviewing, selecting and then managing an employee. Committees need to know about managing finances, strategic planning and developing a sustainability plan.

Volunteers are learning IT skills, people skills, organisational and record-keeping skills. Coordinators have a very wide range of roles and responsibilities and frequently comment on the tremendous amount of learning their job involves.

Community members, individuals and groups are learning the skills to use technology and then applying those skills. While the Centres offer a range of structured learning programs, a great deal of learning occurs informally, with members of the public assisted by coordinators, volunteers or each other.

In a very interesting development that may be an indication of possible future directions, some Centres are also using their infrastructure to provide learning opportunities requested by their communities that are not IT-related.

An evaluation of the first phase of the Tasmanian Communities Online project found that 'learning was almost entirely student directed – they owned the learning and chose where they would use it' and that 'learning at Online Access Centres was accessible to all:

young and old; employed and unemployed; male and female' (Grosse & Colman 1998). Online Access Centres are delivering accessible, affordable community education right through rural and regional Tasmania.

Barriers to community education at Online Access Centres

Some coordinators report that there are currently a number of barriers preventing the Online Access Centres achieving their full potential as community learning centres.

The focus of individual Centres depends on coordinators, volunteers and management committees, whose interests, skills, priorities and motivation vary widely. The coordinators of the Centres come from a range of backgrounds. Some are computer people, some are business people, some are 'people people'. Coordinators are not required to have any education or training experience or qualifications. Two days of induction training are provided for the first coordinator of a new Centre. Some follow-up professional development is available but coordinators usually choose to receive further IT training rather than adult learning related training. Volunteers are essential for the operation of most Centres. It is the responsibility of Centre coordinators to train volunteers and the content and quality of that training varies widely from Centre to Centre. Quite a few volunteers are young and very enthusiastic about computers, but may lack the skills to deal with many Centre users – often older people – who are initially very apprehensive about technology. In some cases management committees, while committed to providing an Access Centre for their community, may not have sufficient management, planning, financial, IT skills, communication or personal skills.

Funding is available for free community training only in the first year of operation. However, new users are coming to Centres on an ongoing basis and require training in basic computer and Internet use. Centres are faced with having to fund that training from other sources, sometimes by charging participants.

Some coordinators feel the constant pressure to generate revenue takes their energy and focus away from community education initiatives. Several coordinators commented that they do not have enough time to develop community learning initiatives. One coordinator is employed for 15 hours per week and has been told by his management committee to spend five of those on fund-raising initiatives. The priority has been on supporting business and economic developments. TCO has published a number of documents dealing with suggestions for fund-raising. A great deal of information is provided to management committees and coordinators about the many aspects of running a Centre but *none of it addresses adult and community learning issues*.

While reports and publications refer with pride to the accredited training that is undertaken through the Centres, much of the learning that takes place at the Access Centres is unacknowledged. Learning that is not employment-related is not seen to be valued.

Perhaps a major barrier is that learning does not appear prominently in the language of TCO and the Access Centres. The Tasmanian Government Directions Statement specified that one of the aims of its community access strategy was to enhance lifelong learning (Tasmanian Department of Premier and Cabinet 1997). Lifelong learning is implicit in each of the TCO goals, but the actual term appears only at the very end of the list and then only in reference to providing access to online educational programs. Some coordinators commented that the Access Centres are not perceived as providers of learning and do not have 'educational clout'. Although community learning is in fact a core activity of the Online Access Centres, it is not yet imbedded in the culture.

New models

The Tasmanian Communities Online Project is a work in progress that is continually evolving. Even as Centres are still being set up, new possibilities, new ways of operating and new partnerships are being explored.

Tasmania has a two-tiered secondary schooling system with senior secondary colleges in four main cities. Over the last three years, some high schools in rural areas have started offering Years 11 and 12 Vocational Education and Training (VET) courses for ongoing school students as well as other community members. A number of these schools secured Australian National Training Authority (ANTA) funding to build Skill Centres, learning facilities equipped with IT equipment for off-the-job training and access to on-line delivered and/or supported training programs. A Skill Centre has been described as 'a learning hub within rural communities, not only providing access to VET but also incorporating Adult Education, community programs and on-line Access Centres' (Evans 2000). The Campbelltown community is setting up what it is calling a Community Learning Centre, which will incorporate an Online Access Centre and a Skill Centre. This Centre will have no management committee. The school will manage the Centre in consultation with a community advisory group.

One of the last four Online Access Centres to be funded will be at Scottsdale. This centre, to be called an E-Centre, will be a joint development between TCO, TAFE Tasmania's Adult Education, the library and the local council. The Centre will have a room with 10 computers (an Access centre in a town of that size would usually have four), a general-purpose classroom and office space. The community has indicated that it wants other adult education courses at the Centre, not just computing courses. This Centre will trial another approach to management with a single management committee for the E-Centre and four other nearby Access Centres.

It will be interesting to see how these Centres evolve and how the issues of the vocational/non-vocational divide and the cost of learning programs to the community are addressed.

The most exciting model for the Online Access Centres as community learning centres is one of the existing Centres, as it is operating now. Geeveston Online Access Centre was in the first round of Centres set up in 1998 and the community has developed its Centre with a focus on community learning, not so much overcoming many of the barriers raised by other Centres as not recognising them. Although funding to provide free community training was expended in the first year of operation, it has continued to offer free training to community members through accessing funds from diverse sources such as the local council, Women Tasmania and Year of the Older Person. As well as the free training, the Centre offers a range of learning options to suit learners' differing requirements. Learners' needs are matched to volunteers' skills, and users are advised when a volunteer with the skills they require will be on duty at the Centre. Learners who are happy to work independently can hire self-instruction packages for $2 per two hours. For those who require more intensive support, one-to-one instruction is available for $15 per hour. Expert trainers are contracted to offer specialised courses at reasonable rates.

The Centre organised train-the-trainer courses for its own volunteers, working closely with the local neighbourhood house, whose volunteers also attended. Through offering workplace assessment training, the Centre now has people qualified to deliver accredited courses. They have developed a partnership with Hobart College, a senior secondary college and registered training organisation, to deliver and assess Certificate II in Information Technology. Twenty people are currently enrolled in that course.

Tasmanian Communities Online has twice been a sponsor for Work for the Dole and 45 participants placed at Online Access Centres across the state, including two at Geeveston, were able to complete a Certificate II or III in Information Technology. TCO is no longer a sponsor, but Geeveston Online has become a sponsor in its own right and over eighteen months will have six participants who will

also complete Certificates in Information Technology. Revenue raised from this scheme, as well as from employment agencies who pay the Centre to deliver accredited training, means the coordinator can be employed for 20 hours a week even though TCO funds only eight hours.

Geeveston Online does not see its role as restricted to learning related to computers. The Centre offers other learning programs, such as GST seminars, and recently coordinated the celebration for a local Olympic silver medallist.

The Geeveston Online Access Centre has been a community catalyst. Some community groups in the district do not speak to each other but they all work with the Access Centre. The Centre is accessible, inclusive, learner-centred, flexible, diverse and responsive to community needs. The Centre works because 'the community wants it and come in to us with ideas … all we're trying to do is satisfy community needs' (pers. comm. Fred Merry, management committee chairperson, 28/10/00).

Future directions for Tasmanian Communities Online

Despite some current barriers, the potential is exciting and huge. Tasmanian regional and rural communities, like their counterparts across Australia, have seen their local facilities dwindle over recent years. Banks, government departments, schools, post offices, shops and businesses have closed. Empty shop-fronts are a common sight on the main street of most small towns. Against this trend, in the face of increasing globalisation, Tasmanian Communities Online has established a new network of 64 community-managed centres in rural and regional areas. These Centres have provided access to information technology to Tasmanians living in regional and remote areas, and training in how to use the technology. Increasing numbers of Tasmanians are using new technologies in their work, their life and their learning. All this is a great achievement but, as well, the Centres

have already become more than just 'Access' Centres. The voice of rural communities was raised in a comment recorded by Grosse & Colman (1998:48):

> we have no doctor, no bus service and few cars, only the school is left. We are really isolated and this Centre is somewhere to come, and something to do and something new to try.

Both the Commonwealth and State Governments, as well as local communities, have invested heavily in Tasmanian Communities Online and cannot afford to let the Access Centres languish. Geeveston Online Access Centre has shown what is possible with an effective combination of management committee, coordinator and community. That can be replicated, and further developed, in 63 other communities around Tasmania if:

- partnerships are developed for community education, community development and service delivery with ACE providers and other government departments including neighbourhood houses and TAFE Tasmania Adult Education
- in line with its goal of 'enriching and fulfilling learning opportunities that enable people to work effectively and participate in society' (DOE 2000), the Tasmanian Department of Education funds the Centres on an ongoing basis, providing security and reducing the pressure on local communities to raise revenue
- training is provided for management committees and volunteers, and
- the profile of learning in the Centres is raised, with a greater emphasis placed on the role of coordinators as community education facilitators.

The infrastructure is in place. Visionary leadership and political assistance can now take Tasmanian Communities Online to a phase beyond access and skill development to create a network of community-managed adult learning and community development centres that are at the cutting edge of information technology and community learning in Australia.

Sources of information

A number of people contributed information for this paper, including:

- Access Centre coordinators – the views of all coordinators were sought via a weekly email newsletter; five coordinators were interviewed either in person or by phone; 18.6% of the coordinators were contacted
- Peter Richardson, senior librarian, State Library of Tasmania, Launceston, coordinator of the first pilot Access Centre and first Tasmanian Communities Online community facilitator
- David Godfrey-Smith, community facilitator (north), Tasmanian Communities Online
- Nick Flittner, vice-chairperson, Online Access Centre Association of Tasmania (OACAT)
- Andy Norris, acting project manager, Tasmanian Communities Online, and
- Fred Merry, chairperson, Geeveston Online Access Centre.

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'Life Online': access to online resources for adult students with a mild intellectual disability

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While the development of online resources and the use of information technology in education has increased significantly in recent years, there is concern regarding the extension of access to such resources for a number of groups in the community, including adult students with a mild intellectual disability. Existing materials that incorporate online delivery are generally inappropriate for adult students with a mild intellectual disability. Often they require skills and knowledge levels above the initial capabilities of this group, and also are based around topics that are not age appropriate.

An online resource for students with a mild intellectual disability undertaking general adult education courses has been developed by South West Institute of TAFE and evaluated by Access Training and Employment Centre. The resource is informed by the need for the development of independent learning and living skills which

are transferable to real-life situations outside the classroom, and as such, addresses three topic areas of nutrition, budgeting and shopping, whilst meeting the curriculum outcomes for a number of general education courses. This paper provides an evaluation of the use of the online resource in the classroom, from the perspectives of the product developer, project management, instructor and students, and discusses strategies used to prevent exclusion of this client group from the acquisition of skills and knowledge in the use of information technology.

Background

Access Training and Employment Centre (ATEC) and South West Institute of TAFE (SWIT) were contracted by the Office of Post Compulsory Education, Training and Employment (PETE) in December 1999 to undertake the project, "Online training in regional Victoria for students with a mild intellectual disability". The project aims were to develop a resource for online delivery in three regional locations in Victoria, with participation from a total of at least fifteen students with a mild intellectual disability. Further, the online resource had to be capable of delivery by another provider without incurring additional resources and costs. A teacher's resource document outlining strategies for the use of the product was required, in addition to a final report including an outline of existing resources, an analysis of the research and product development methodology, and results from evaluation research undertaken with participating teachers and students. The project was undertaken over a nine-month period in 2000, and involved collaboration between a TAFE institute and two adult community education (ACE) providers. Participating students were located in the provincial towns of Warrnambool, Hamilton and Portland in south-west Victoria.

The project was formulated in late 1999 following the provision of funds to Victoria, through the Office of Post Compulsory Education, Training and Employment (PETE), by the Australian National Training Authority (ANTA). The project was guided by the underlying goals of encouraging innovative and workable initiatives to meet equity priorities. The objectives of "Bridging Pathways", the national strategy for increasing opportunities in vocational education and training for people with a disability, were particularly relevant to the development of the project brief.

An additional expectation was for the project to make a demonstrable contribution to Victoria's equity priorities by addressing the challenges for certain client groups. Thus informed by these principles, the project was designed to improve access and outcomes for students with a mild intellectual disability, specifically those who reside in regional locations.

Development of the program

The project team determined that the content of the online resource would cover life skills needed to develop independence for adult students. The resource is informed by the need for such independent living skills to be transferable to real-life situations outside the classroom.

The topics chosen for *Life Online* were selected because of their relevance to the client group's everyday lives. The program has four topics which are skills needed by adults to be as independent as possible. The topics are nutrition, menu planning, shopping and budgeting. The program also has underpinning themes of using the Internet and using technology. *Life Online* includes a Teacher's Guide to support the online program.

During the development of these units, the instructional designer was successful in securing further funding for the additional units of money skills, electronic banking, travel and community access. These further units, combined with the original piloted topics of this project, comprise a package of support resource materials for teaching

independent living skills development to adult students with a mild intellectual disability.

Existing resources and survey of current practice

Research was undertaken to identify existing online training resources suitable to support delivery for adult students with a mild intellectual disability. After extensive searching of internet resources and consultation with practitioners experienced in the delivery of literacy and numeracy programs to this client group, and in the development of online materials for adult learners, it was ascertained as at February 2000 that there were no existing online training resources appropriate to the literacy and numeracy learning outcomes of Level 1 Certificate in General Education Adult (CGEA) in Victoria.

The resources identified during this process include online literacy and numeracy packages developed to meet the learning outcomes prescribed at the CGEA Levels 2 and 3. The target client group for the majority of these products is adults for whom English is a second language. As noted above, the focus of these instructional materials is based on a higher level of skills and ability than is appropriate for the students participating in this project. It is important to distinguish between the differing skills, knowledge and support needs of the target client group for this project and adults from a non-English speaking background.

Further, it is noted that, while some commercial CD-ROM materials may be adaptable to the needs of this client group, such an endeavour is not a realistic undertaking due to the high costs relating to copyright issues for privately owned and developed resources.

In order to inform the development of an online educational resource relevant to adult students with a mild intellectual disability, the product development team at SWIT consulted practitioners in their region. A survey was administered to a total of ten instructors/ training providers who have experience in working with such clients

in the delivery of a number of literacy and numeracy programs. Information was sought regarding current course provision and resources, learning styles and instructional techniques, and student motivation, expectations and attitudes.

The survey participants suggested an appropriate online resource should provide relevant and age appropriate content, in a simple format featuring graphic presentations to visually stimulate learners. Further, the program should include simple, graphically presented case studies, followed by basic multiple choice exercises which check for understanding, reinforce the acquired information and provide feedback to students upon completion.

Pilot delivery of *Life Online*

The delivery of the online resource was piloted in three sites in the south-west region of Victoria, namely,

- South West Institute of TAFE, Warrnambool
- Southern Grampians Neighbourhood House, Hamilton
- Portland Neighbourhood House, Portland

The courses studied by the students were:

- Warrnambool: Class A – Certificate in Initial Adult Literacy and Numeracy (CIALN)
- Warrnambool: Class B – Certificate in Work Education (CWE)
- Hamilton: Certificate in General Education for Adults (CGEA)
- Portland: Certificate in General Education for Adults (CGEA)

The program

Life Online is a learning program for adults with a mild intellectual disability. During development and pilot, the program has been located on the SWIT server. The permanent world wide web site location of the program is currently under negotiation. The program will be freely available to interested practitioners upon relocation of the program to this site.

The topics in *Life Online* are topics constantly reinforced in teaching programs and link well with the learning outcomes of the Certificate 1 in General Education for Adults (CGEA). *Life Online* supports selected learning outcomes of Level 1 of the CGEA. The program involves the students in various maths, decision-making, information-gathering and literacy activities. The combination of topics chosen for *Life Online* allows instructors to teach and reinforce the important concept of skills transfer between tasks. The skills acquired in the nutrition topic can be transferred and applied to the menu planning, and shopping topics, and so on. It must be stressed that *Life Online* is a support to students' learning. The Teacher's Guide suggests ways of delivering the program, and emphasises the need to adapt activities and program usage according to the unique needs and abilities of individual students in the classroom.

The program also aims to provide information that will encourage students to participate in a life where optimum wellness will be achieved. This means encouraging participation in life to achieve physical, emotional, social and cultural health.

Design and development

The instructional strategy for *Life Online* determined the various features of the program which are summarised below. The program is characterised by a mature and modern look, with particular appeal to Australian adults aged 18–25 years. In order to capture clients' attention and arouse their interest when entering the site, an opening 'splash page' is included. The web design allows the user to focus on the content, and minimises the risk of being distracted by unnecessary items. The resource combines text, graphics, images, video and narration to convey instructional information. As the target audience relates best to real-life situations, the program is very people focused. For example, the nutrition topic introduces a character called Dale who decides to change his unhealthy ways. Dale visits a nutritionist, starts eating healthy foods, starts a regular exercise program, and so on.

The various people employed as our 'characters' are adults with a mild intellectual disability. In addition to photographic modelling, each 'character' provided narration for the program. Initially, the character's narration was kept to a minimum due to the time-consuming and thus expensive nature of the process. However, feedback from the initial delivery of the nutrition topic revealed a very positive student response to the 'characters'. Subsequently, the instructional team developed scripts which included more character narration.

Evaluation of the *Life Online* program, and instructor and student experience

Evaluations were completed by instructors and students immediately following the introduction of the product into the classroom. Information was sought from instructors regarding the content and delivery of *Life Online*, and their personal experience working with students with a mild intellectual disability, prior use and familiarity with technology, availability of technical support and tutors in the classroom, and the skills level and additional special needs of students. Students were asked to indicate their prior use of computers, attitude towards and skills level in using technology, and to evaluate their first use of the online product. A second survey dealing with similar issues in relation to the budgeting unit of the program was completed later in the term by both teachers and students.

During the delivery period it became apparent that one of the sites was experiencing difficulties in introducing the product into classroom instruction. As a result, a further evaluation was developed to obtain more detailed information about the instructors' experiences of preparing for, and using, the online product in the classroom. These surveys were distributed, and completed, using electronic mail to enable quick turnaround times between the regional delivery sites and the city-based project manager, and to encourage comprehensive

discussion of these issues by the instructors whilst balancing time demands.

Future indications and conclusion

The pilot delivery of *Life Online* has indicated potential for the use of such programs in other instructional contexts. The confidence of instructors in using the program developed during the term, as did the motivation and skills level of the students. The extremely positive reaction to, and identification with the character and voiceovers of a peer group member suggests further exploration of this technique in the development of resource materials for students with a mild intellectual disability of all ages.

Instructors noted, in particular, the enthusiastic response of students who do not have verbal communication abilities to this aspect of *Life Online*. These students had not previously responded to, nor interacted with, other classroom or community resources on such a scale. This observation indicates the potential for the creation of products, with peer 'characters' with video and audio functions, for this particular group of clients.

The resource was also proven to be a valuable resource in Work Education and Preparation Programs at one of the Warrnambool class sites. The development of further resources in this subject area is also recommended.

Prior to program use, course planners and instructors should consult the Teacher's Guide regarding program content, aims and suggested uses in the classroom, in addition to viewing and practising moving through the screens of the program. Preparation for using the program should also include:

- liaising with information technology support services regarding the capabilities of the organisation's computer hardware and software to support the program

- evaluating student capacity to use computers and the program
- evaluating appropriate classroom support staff, with regard to experience in using technology and working with adult students with a mild intellectual disability
- devising alternative activities and instructional strategies for use in the classroom if problems associated with using the program and computers occur
- being prepared to adapt activities, planning and instructional strategies during class time and throughout the semester in accordance with student needs
- being aware that the program is a support resource to be used in the classroom, in conjunction with other instructional practices and activities.

While very positive feedback was received regarding the use and potential of *Life Online*, it should be well noted that such online products are to be viewed as support resources to be used in conjunction with other resources and in the context of regular face-to-face classroom interaction and instruction. Instructional strategies and resource allocation should be guided by this underlying principle.

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BOOK REVIEW

Powerful literacies

Jim Crowther, Mary Hamilton & Lynn Tett (eds.)
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If your interest is in the way that 'literacy is deeply and inescapably bound up with producing, reproducing and maintaining unequal arrangements of power', then this text is a must read. The 1999 Edinburgh University/RaPAL (Research and Practice in Adult Literacy) Conference inspired the compilation of *Powerful literacies*.

Powerful literacies brings together the writings of educators as they think about literacy education at the beginning of this, the twenty first century. Crowther, Hamilton and Tett outline the purpose of the text in the introduction as opening a space for investigating the meanings of literacy and literacy education at this time. They suggest that, in both 'developing' and 'over-developed' countries, literacy dominates the policy agenda, being linked as it is to the economy, and with literacy benchmarking a key part of the debates about literacy as a channel for human resource development. This book wants to help create another vision of the uses of literacy by exploring the experiences of practitioners and researchers as they engage broader understandings of literacy and what it means to work with literacy students.

The book is organised into three parts. All sections have the common aim of addressing power, literacy and democratic life. Section One provides an understanding of the policy and theoretical frameworks for situating literacy in terms of place, domain and cultural context. A critical dimension investigates the policy discourses around literacy and the construction of the learner, the teacher and the institutional environment in and for literacy learning. Second Two reflects upon power and discusses literacy program initiatives that empower along with the constraints implicit through institutional structures. And Section Three investigates the way forward. Case studies of teaching and learning example ways of repositioning learners and teachers as active subjects as an embodiment of the book's theme.

Contributors to the book are listed in a section at the end of the fifteen chapters. Published this year by the National Institute of Adult and Continuing Education (England & Wales), the majority of the contributions locate from programs within the United Kingdom, but with contributors from Australia, Bangladesh, Canada and South Africa universalising the text. Of the nineteen writers, fifteen represent literacy teaching and learning programs in the United Kingdom, with other contributions representing programs in Australia, Bangladesh, Canada and South Africa. Australian readers will recognise Geraldine Castleton from her role as the current president of the Australian Council of Adult Literacy (ACAL) and her work as a Research Fellow in the Centre for Literacy and Language Education Research at Griffith University, Brisbane. Certainly the names Brian Street, Mary Hamilton, Roz Ivanic, Jim Crowther and Lyn Tett will also be known to the adult literacy and adult and community education sector in this country.

In their Introduction (Chapter 1), the editors, Jim Crowther (Lecturer in adult and community education, Edinburgh University), Mary Hamilton (Professor, Adult Learning and Literacy, Department of Educational Research, Lancaster University) and Lyn Tett (Head, Department of Community Education, University of Edinburgh), provide a clear summary of the book's fourteen papers. Here the busy reader can decide upon which parts inform their particular interest(s), although the two papers in Section One help us to think about understandings of literacy beyond a discussion of basic skills and fixed meaning. Brian Street (Chapter 2, Contexts for literacy work: the 'new orders' and the 'new literacy studies') presents the idea of literacy in education as locating 'in the context of "new orders" – work, communicative and epistemological'. Street's framework offers a conceptual map for Sections Two and Three (both with six readings each) as do Mary Hamilton, Catherine Macrae and Lyn Tett in the following chapter. Hamilton, Macrae and Tett (Chapter 3, Powerful literacies: the policy context) provide a critique of current international literacy related policies and suggest that competing policy discourses offer a space for installing understandings of literacy that go beyond the human resource development model currently dominant in policy.

In Section Two, 'Reflecting on power', the contributors to the six chapters – Jane Mace, Geraldine Castleton, Hugo Kerr, Marcia Fawns & Roz Ivanic, Catherine Kell and Jim Crowther & Lyn Tett – all reflect upon literate practices as socially constructed and the right of all citizens in a democracy. Literate practices change over time, as Mace reminds us in her chapter, Signatures and the lettered world (Chapter 4); are important as tools for/of empowerment, The role of literacy in people's lives: a case study of its use amongst the homeless in Australia (Castleton, Chapter 5); and are essential as an enablers of change in the democratic process, Democracy as a way of life: literacy for citizenship (Crowther & Tett, Chapter 9). The chapters, Dyslexia and adult literacy: does dyslexia disempower? (Kerr, Chapter 6) and

Form-filling as a social practice: taking power into our own hands (Fawns & Ivanic, Chapter 7) provide new ways of thinking about adult literacy programs and practices. One suggests that labelling learning differences can encourage a 'learned helplessness', the other alerts to the hidden nature of complex social practices at work in 'form-filling', an activity so often normalised in the adult literacy classroom. And in Literacy, literacies and ABET in South Africa: on the knife-edge, new cutting edge or thin edge of the wedge? (Chapter 8), Kell looks at human resource development displacing the more politically conscious adult literacy programs characterised by earlier non-governmental organisation program delivery in South Africa.

Section Three is interested in Repositioning learners and teachers as the project for Street's 'new order' – work communicative and epistemological. Each of the six chapters captures ways of doing literacy that are linked to 'movements for democratic renewal and social change'. The politics of really useful literacy: six lessons from Bangladesh (Chapter 10, Martin & Rahman) illustrates in six ways that literacy learning can be harnessed to social purpose in Bangladesh. Defining what is useful literacy comes from the student-teacher dialogue in an emancipatory literacy program and professionals need to broaden their definition of literacy to acknowledge this, asserts Catherine Jamieson in her chapter, Speaking as equals to professionals: people with learning disabilities talk back (Chapter 11). And of course mastery of electronic text is part of contemporary literate practice. Such mastery will possibly involve the disruption of tutor-student knowledge/skills/understandings transmission, says Fiona Frank in her paper, Empowering literacy learners and teachers: the challenge of information and communication technology (ICT) (Chapter 12). Intergenerational themes and the location of adult literacy learning are the focus of Alan Addison's paper, Using Scots literacy in family literacy work (Chapter 13), while Mary Norton investigates understandings of power as a way into power sharing for between

teachers and learners in Challenges to sharing power in adult literacy programmes (Chapter 14). The final chapter inverts the idea of second language learning as represented through basic skills development, proposing that bilingual learners should be framed as a resource rather than a liability – Multiple literacies in practice: bilingual workers in East London (Chapter 15, Gardener & Janssen).

Altogether *Powerful literacies* is a welcome addition to the literature on adult literacy. From policy-makers to teachers and learners in the field of adult literacy and adult education, parts or all of *Powerful literacies* will instruct or confirm your perspective on adult literacy provision. Importantly, the demands of the new knowledge/ information economy must be informed by democratic visions of literacy to be found in this new text.

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BOOK REVIEW

Words and silences: Aboriginal women, politics and land

Peggy Brock (ed.)
Sydney, Allen & Unwin, 2001
ISBN: 1-86448-947-2, 210 pages, RRP $29.95

I was involved with the Pitjantjatjara Council from its inception in July 1976 as interpreter and minute secretary in negotiations that led to the passing of the Pitjantjatjara Land Rights Bill in March 1981. The non-Aboriginal advisers, lawyers and anthropologists present at early meetings of the council were all male, as were the Pitjantjatjara attenders and office bearers. After a while, a few women appeared on the fringes of the meetings and their numbers and participation gradually increased. At first silent, Pitjantjatjara women began to speak about their association with the land.

Influenced by the prevailing model of Aboriginal relationships to land which focused on patrilineal descent and had been enshrined in the

Aboriginal Lands Rights Act (NT) of 1976, the Pitjantjatjara Lands Rights Working Party recommended that Pitjantjatjara land be vested in a Trust comprised of senior males. To this, the people responded strongly that 'all the land belonged to all the people'. They did not want any form of restricted ownership. The legislation recognised this by vesting the land in a corporate body known as *Anangu Pitjantjatjaraku*. Membership of this body comprised people who had rights, obligations and duties, by Aboriginal tradition, to the lands in question.[1] While there was no reference to gender, this opened the way for females to express their specific rights. One of the most active bodies to develop since the passing of the legislation has been the Ngaatjatjara/Pitjantjatjara/Yankunytjatjara Women's Council. My reading of this book on Aboriginal women's relationship to land is influenced by this observation of the earlier silence of Pitjantjatjara women in land rights negotiations and of their subsequent increasing vocal participation in political, cultural and social issues.

The editor, Peggy Brock, has had long experience of Aboriginal history in South Australia, previously editing a volume, *Women, rites and sites*.[2] In her introductory chapter, 'Aboriginal women, politics and land', she writes that the present book 'discusses, from a variety of perspectives, the gendered nature of Aboriginal knowledge and relationships to the land within the context of the Australian political and legal system'. She provides a brief but useful history of land rights legislation, although surprisingly, there is no mention of the South Australian Lands Trust Act of 1966. After noting the male-centred orientation of the ALRA (NT), she refers to the emergence of new understandings from a new generation of anthropologists, including feminists, and introduces the other contributions which bring to the volume a wealth of field experience and research from a variety of situations.

1 Bill Edwards (1988). 'Aborginal Land Rights', in Mattingley, C. & Hampton, K. (eds.), *Survival in our own land: Aboriginal experiences in South Australia since 1836*, Adelaide: Wakefield Press.

2 Peggy Brock (ed.)(1989). *Women, rites and sites: Aboriginal women's cultural knowledge*. sydney: Allen & Unwin.

In her chapter, 'Speaking what our mothers want us to say', Heather Goodall outlines the struggle of women in western New South Wales whose ancestors faced the initial challenges of invasion and colonialism. Children of later generations were removed from their mothers. Having formed the Western Women's Council, they organised bush camps to enable them to express their claim to land in natural settings rather than in town buildings. Goodall describes meetings held at Mount Grenfell in October 1984 and at Winbar in April 1985. The movement suffered setbacks after this because of deaths and sickness. However, leaders look back to the camps as having strengthened relationships across the regions and having enabled the teaching of children. The reader is left wondering about the reaction of the children to this initiative by their grandmothers and mothers.

Pat Baines in her chapter, 'Seeking justice', takes us to another group of women, the Nyungar of the south west of Western Australia, who had lost much of their association with land and knowledge of traditional story and ritual. Her central argument is that 'there is a long tradition of social action by southwest Indigenous women which seems to draw on a continuity of strong, sometimes outspoken, female ancestors'. Tensions have arisen as older women have complained that younger educated women do not always show them the respect they deserve. This reminded me of the claims made by younger men at a workshop at Uluru in 2000 that they were 'junior elders'. Baines finds evidence in historical and anthropological literature of the authority accorded to women and gives examples of women who have played leading roles in contemporary Aboriginal affairs and asserted claims to land.

Deborah Bird Rose, in 'The silence and power of women', draws attention to the double bind created for Aboriginal people, and women in particular, when they are obliged in land claims to publicly declare knowledge which is secret or restricted. She contrasts

modern theory and the Aboriginal view of knowledge. The problems encountered by Aboriginal women are illustrated from the Alice Springs dam, Coronation Hill mining and Hindmarsh Island Bridge controversies. Rose notes that scholars involved in these issues also face a double bind in that their engagement in the debates 'simply serves to sustain a pretence of open debate in a plural society, while we hover at the periphery of the destruction that continues around us'.

In 'The word of a woman', Dianne Bell passionately details aspects of the debate surrounding the Hindmarsh Island Bridge, a sad saga which has divided Aboriginal families, anthropology departments and museum staff. Bell outlines the development of her own feminist ethnography with the allied task of 'decentring the male'. She provides documentary evidence of some continuity between traditional Ngarrindjeri beliefs and the claims made by the women who opposed the construction of the bridge. Some response to the issues raised by Richard Kimber in his review of her book on the Ngarrindjeri would have been relevant.[3]

Hannah McGlade, a Nyungar lawyer, in 'Aboriginal women and the Commonwealth government's response to Mabo', examines steps taken by the government in relation to Native Title to show that the government's response is not sensitive to Aboriginal women. She then provides a useful summary of international covenants which relate to women's rights to self-determination and land.

In the final chapter, 'Gendered landscapes', Sandy Toussaint, Myrna Tonkinson and David Trigger focus on three issues: 'How might women's participation and status in negotiations over country be characterised; how are the Indigenous rights of men and women to land represented in land-related inquiries and native title claims; have

[3] Richard Kimber & Diane Bell (1997). 'The Ngarrindgeri and the Hindmarsh Island affair: value-free ethnography', *Aboriginal History*, 21, pp. 203–32.

women been advantaged or disempowered through such negotiations and claims argued before tribunals and courts?'. Reference is made to case studies in the Northern Territory, Western Australia and Queensland. They suggest that it is more productive to explore ways in which gender relations are entwined rather than emphasising opposition. In contrast to other contributors who see women as disadvantaged by land rights and native title negotiations and legislation, they focus on situations where women's interests have been enhanced. This resonates with observations of the experience of women in the Pitjantjatjara region.

This volume will be a valuable reference book for students enrolled in subjects on Indigenous women or who are researching gender issues in other courses. It raises many of the issues and provides interesting commentary on contemporary case studies. The book illustrates the need for further studies, such as that of Gaynor MacDonald on the Wiradjuri, into the relationship between traditional mythology and authority structures and contemporary beliefs and structures to evaluate the extent of continuity and transformation.[4]

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[4] Gaynor MacDonald (1988). 'Continuities of Wiradjuri tradition', in W.H. Edwards (ed.), *Traditional Aboriginal Society*, South Yarra: MacMillan.

BOOK REVIEW

If the walls could speak. A social history of the mechanics' institutes of Victoria

Pam Baragwanath
Mechanics Institute Inc., PO Box 1080, Windsor, Victoria 3181
356 pages, hard covered
Available from the MI Institutes Inc. of Victoria
$62, incl. postage

At a time when there is an abundance of rhetoric from political leaders about Federation and the 100 Years of the Commonwealth, it is delightfully refreshing to find a significant volume about an institution whose contribution to Federation and the following 100 years has been unfortunately unrecognised, the mechanics' institutes (MIs).

Like cricket and the trade union, MIs came from the Old Country. But in the development towards federation and the following century, the people of the colonies and new nation put their own communities' stamp on MIs. They did not fail the original English purpose: they changed it. Subsequent to Federation, MIs in all sorts of ways were used to achieve all sorts of community goals.

One of the problems with celebrations about Federation is that the action is focused in Sydney (and also perhaps Corowa and Tenterfield). It is hardly a localised celebration. However, the celebration of MIs is one in which large and small communities may equally participate because MIs were everywhere.

The celebration of the contribution of MIs to the social and educational history of the many communities of Australia, as an on-going activity as well as for special events, depends on the recording of the history of MIs in these communities.

Pam Baragwanath has performed this task magnificently for the MIs of Victoria in the volume entitled, *If the walls could speak*. The volume is the result of a long period of research. The research has been carried out by many people in many MIs scattered all over the state. The great contribution of the author has been to bring this information together into one volume with a range of supportive material.

The volume contains 650 photographs and over 400 short histories. The stories are there of the Prahan MI and Circulating Library which still carries on, of the fine buildings in Ballarat and Bendigo, of the MI activities from Beechworth and Benalla to Yacchendandah and Yarrawonga. Each short historical entry on the individual local MI contains the name (or names); address; when established; date of present building; building succession number; and current use.

The volume is not just of value for those who already are informed about MIs. There is a brief introductory section that explains why there is a plethora of terms for the institution and of its origins. Then follow six 'essays' that briefly provide additional background

on special features of Mis – from their role in Federation and their location on crown land reserves to their contribution to Schools of Design and the need to manage and use them effectively for the future.

Following the individual histories of Victoria's MIs, there are a number of important lists: of the first MIs in the UK and Australia, of adult education at MIs, of MIs used for picture theatres (an important twentieth century use), of architects of MIs and the unfortunate but necessary list of MIs of Victoria no longer in existence. Then follow another pictorial record, a general bibliography and index.

This is a very significant resource. It is not only important for those who already have an interest in adult education or local history or community development. It provides an opportunity for those, who now live in community X or Y, or used to, or plan to live in it or have had grandparents live there, to find out about how their MI in that community was part of a much larger movement and how it was different from others and what contribution it made (and perhaps continues to make) to its community. The volume honours the Glenmaggie MI equally with that of Geelong.

The title of this volume, *If the walls could speak*, reflects an important and special feature of MIs. What was originally envisaged was the goal of educating the mechanics (workers) in the wonders of the new industrial revolution. The goal was transformed into a building, and the idea was transported across the seas. Though there is now a revival in Victoria of the sorts of activities that were originally associated with MIs, the heritage of the MIs in most communities is a building. Those buildings have generally been used for many purposes, thus the appropriateness of the title. There is certainly the challenge to preserve the buildings but also seek to discover what were the activities in the buildings and what they show of the life and times of the community at that time.

The work of Pam Baragwanath and MI Victoria is to be commended. However, this volume also presents a challenge to those in the other 'colonies'. MIs never federated, and they seldom cooperated at the regional or colonial level (except in South Australia). They were essentially local. So the challenge is now offered to the other 'colonies' to present in a similar high quality way the social history of the MIs of their area.

The reading of the Victorian story in Pam Baragwanath's *If the walls could speak* is likely to re-ignite local, regional, state, national and even international interest in MIs. As contributors to the Federation movement and national development in the twentieth century, MIs may become a focus for future community developments in the twenty-first century.

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BOOK REVIEW

Cultural theory: an introduction

Philip Smith
Malden, Massachusetts: Blackwell Publishers 2001
ISBN: 0-631-21175-6 (hbk), 0-631-21176-4 (pbk)
267 pages (including index), RRP $47.95 (pbk)

Philip Smith is currently Senior Lecturer in the Department of Sociology and Anthropology at the University of Queensland. He has several previous publications, among them *The new American cultural sociology* (1998), which stand him in good stead for a volume on cultural theory generally. In this book, Smith has targeted a novice audience in terms of cultural theory. His primary audience, he states, is from students of sociology, anthropology and cultural studies, but this book should be of value to students from most humanities and social science fields.

Bearing his audience in mind, Smith has created a very accessible outline of a highly complex topic. Each chapter is clearly laid out under headings of either specific theorists or theoretical ideas or approaches. He introduces major terms by making the text bold so they are easily located on the page. These are all listed in the index, making locating key ideas very simple. He also uses bullet points to clarify and summarise ideas and theories, again simplifying access to specific information. A feature I found particularly useful was Smith's "biography box". In this, he gives a potted biography of the theorist he is writing on at the time, when and where he was born, his educational background and his contemporaries. All of this I found useful to set the theorist and his ideas in context. Also useful is the "suggested further reading" at the end of each chapter, though this is not a comprehensive list. However, Smith sometimes gives outlines, often in bullet points, of critiques of the theory being discussed, which provides ideas for further readings. Each chapter stands alone so that it is possible to dip in and out of the book without feeling disorientated.

Smith begins by discussing the meaning of both 'culture' and 'theory', neither of which is clear-cut. Having given a historical overview of the large variety of meanings attributed to 'culture', he summarises the core themes as they are used today and as he uses them for this volume. For the rest of the book, Smith proceeds more or less chronologically to outline cultural theory through the twentieth century. Marx, Durkheim, Weber and Simmel are linked together in Chapter 1 as the "classic" theorists. Chapter 2 discusses the work of another classic theorist, that of Talcott Parsons, whom Smith obviously sees as deserving his own chapter because of "his specific contribution to cultural theory" (p. 22). Chapter 3 is dedicated to an outline of Western Marxism, covering such names as Gramsci, Lukacs and Habermas amongst others. Symbolic interactionism, phenomenology and ethnomethodology are tackled in Chapter 4 while Chapter 5 outlines the followers of Durkheim throughout the last century. Roland Barthes, Marcel Mauss, Claude Levi-Strauss and Ferdinand Saussure are discussed under structuralism and semiotic analysis in Chapter 6, moving into poststructuralism in Chapter 7. This chapter is dedicated primarily to Michel Foucault and Jacques Derrida, whilst Chapter 8 covers the works of Pierre Bourdieu,

Anthony Giddens and Norbert Elias. The work of 'British cultural studies' is noted as having had a particular impact on the field of cultural theory and this is explored in Chapter 9. The production and consumption of culture takes up Chapter 10, whilst Chapter 11 explores 'culture as text', including the work of Bakhtin, Eco and Geertz. Chapter 12 covers psychoanalytic approaches, including Freud and Lacan, but also exploring feminist psychoanalysis. Finally, Chapters 13 and 14 examine postmodernity and postmodern critical theory, a point we are at today.

As can be seen, this is a very comprehensive overview of Western concepts of cultural theory over the past century. Major thinkers within anthropology and sociology in particular are well covered, along with others of interest from outside those disciplines. My only criticism of this volume is the lack of interest in female theorists and feminist theory. Smith's chapter on psychoanalysis includes mention of feminist writers, such as Kristeva, Mitchell and Irigaray, and elsewhere Mary Douglas is acknowledged alongside Victor Turner. Other than these, however, there is a glaring lack of female names in the text. Feminist writing has made as much of a mark in Western Marxism, for example, as they have in psychoanalysis and deserve some acknowledgement in this section. However, I would have been pleased to find a chapter on feminist writing in its own right in a volume such as this.

Having said that, I would, nonetheless, recommend this book to anyone with an interest in cultural theory with gaps in their knowledge. The easy accessibility of facts through the excellent cross-referencing and bullet points makes this particularly helpful to undergraduates, but I would recommend it as a useful reference for scholars at any level. The language is clear and easily understood, is non-patronising and with an occasional touch of humour, making this volume a pleasure to own.

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BOOK REVIEW

Reflective practice: a guide for nurses and midwives

Beverley J. Taylor
St Leonards, NSW: Allen & Unwin, 2000
ISBN: 1-86448-777-1 (pbk)

Beverley Taylor is Professor of Nursing at Southern Cross University, NSW and her interest in reflective practice developed when she was studying at Deakin University. She was influenced by Stephen Kemmis, John Smyth and Annette Street, all of whom have written powerfully about the potential of reflective practice for improving practice. The influence of these three authors is acknowledged by Taylor and is apparent in her work, particularly that of Smyth.

'Reflective practice' was nominated as one of five domains of practice in the national competencies established for the registration of nurses, Australian Nursing Council Inc. (ANCI) competencies (1993). This domain was replaced by 'critical thinking' in the 2000 revision of the ANCI competencies but continues to be influential in nursing as an approach to analysing and understanding practice. In the UK,

the concept also has strong support, to the extent that it has been institutionalised, with varying success, into the clinical supervision of nurses (Cotton 2001).

Taylor achieves her stated aim, which is to produce a book written "in a reader-friendly style to provide a practical guide (to reflection) for nurses and midwives" (p.x). I agree with her that although there is a rhetoric of valuing reflective practice in nursing, there is little guidance (or perhaps, more importantly, little institutionalised support) for reflecting on practice in a sustained way.

Taylor's book is written in the format of a good study guide for flexible delivery/distance education. The use of first person by the author and reference to the reader as 'you', personalises the text and adds to its readability and engaging style. Each chapter includes an overview of its purpose and a summary of key points. Theory, and examples from the journals of three nurses/midwives, are interspersed with boxed exercises for the reader, who is encouraged to respond in a personal journal. This format breaks up the text, as do the nurses'/midwives' stories which are well told, typical and graphic. Taylor's commentary on the practitioners' attempts at reflection illuminate the theory very well.

The book comprises 11 chapters, with early chapters introducing the nature of reflection, including a differentiation between reflection and critical thinking, the three nurses/midwives whose journals are used as examples throughout the book, and the organisational and work constraints which may be better understood (and therefore acted upon) through reflection.

Chapter 3 introduces the ideas of Schon (1983, 1987), that reflection on practice is a way to uncover the often tacit, wisdom-of-experience of practitioners. A number of strategies for aiding reflection are suggested from journalling to painting and dance. Crucially the role of a critical friend in aiding the reflective process is discussed. The categories of technical, practical and emancipatory reflection, derived from Habermas' knowledge constitutive interests, are introduced in Chapter 6. Each type of reflection is then explored in separate chapters. The format of these chapters is to describe a process for reflection, with guiding questions. An extended example is then offered by way of a journal entry and its analysis by the participating nurse/midwife, with additional analysis and commentary by Taylor, as a 'critical friend'.

These examples are well worked, but do not always discriminate clearly enough between the types of reflection. The analysis of the journal entry for technical reflection on the care of an acutely ill woman moves beyond the technical to practical and emancipatory reflection. This is warranted by the example, and signals the rarity of the applicability of purely technical reflection (where both the means and the ends are agreed upon and are based on empirical evidence) in professional practice such as nursing.

Unlike Kemmis, Smyth and Street, who conceptualise the types of reflection hierarchically, Taylor argues that technical reflection is as important in nursing as practical reflection and practical reflection as emancipatory reflection. I agree with her that in a practice discipline there are occasions in which technical reflection is most appropriate. An example would be when an agreed upon, evidence-based protocol fails to achieve the expected outcome. In such a case, technical reflection is most appropriate as a problem-solving approach to evaluating the use of the protocol in the specific case. Taylor's own example demonstrates that, in this instance and probably in the majority of instances, technical reflection is insufficient to understand the taken-for-granted assumptions, power relationships and political interests in which professional practice is embedded. This important point could be made clearer. The questions that guide the process of interpretive and emancipatory reflection are very helpful. In particular, Taylor has adapted and clarified some of Smyth's (1989) questions to guide emancipatory reflection.

The final chapters of the book provide additional stories and reflections from the journals of the three nurses/midwives and discuss means by which to establish and maintain oneself as a reflective practitioner.

Students with whom I have used the text find it very readable and useful for understanding and applying the underlying ideas of Habermas. The guides to reflection and worked examples are also helpful when they come to analyse their own journals. Students nonetheless need considerable support from me and their peers to confront their taken-for-granted assumptions about practice.

At one level, the book's major strength – its andragogical, engaging style – is its major weakness. My major criticism of the text is that it invites the belief that reflection is something one could engage in alone, with the help of a critical friend. My experience is that novices to reflection require considerable support.

The book is also relatively uncritical in that it tends to place the onus on the individual nurse for reflecting on practice and recognising how dysfunctional organisations are operating and how they could be different. I believe with Street (1992) that it is only through collaborative action which is structured into the nursing culture that nurses will be able to act together to transform practice.

I would, however, strongly recommend this book to nurses and midwives for use as a text in a course or in a group seeking to better understand the sources of constraint on their practice.

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BOOK REVIEW

'The Governance of Australia' (Kit One of *Discovering Democracy*)

Canberra: Adult Learning Australia, 2001
ISBN 0-949145-19-X, $27

This kit was developed as part a national Civics and Citizenship Education project to develop materials on the democratic process for all sectors – schools, higher education, vocational education and training (VET) and adult and community education (ACE) – in the lead-up to the Constitutional Convention in 1998 and the Centenary of Federation in 2001.

The development of the adult and community education materials in the *Discovering Democracy* series is under the auspices of Adult Learning Australia (ALA, formerly AAACE) and with a large advisory committee including representatives of DETYA, the Australian Electoral Commission and a number of adult education organisations. The overall project is being overseen by a Civics Education Group that includes representatives from La Trobe, Melbourne and Notre Dame Universities, the NSW Department of Education and the Catholic Education Office.

The *Discovering Democracy* series is in four parts, with the first kit 'The Governance of Australia' being released in 2001, a second kit 'The Three Spheres of Government' soon to be available for distribution and two more yet to be developed.

The 'Governance of Australia' kit, intended for use by self-managing study circles, provides a useful collection of resources for the enthusiastic adult learner. These include a loose-leaf guide for each of the five study sessions, booklets on the Australian Constitution and the 1996 federal election, and various documents from the 1998 Constitutional Convention. The introductory booklet includes a set of resources for further reference (books, videos, CDs and internet) as well as a glossary of terms.

The introductory booklet in the kit also sets the tone for the *Discovering Democracy* series, with an essay on the Australian "democratic tradition" marked by "an impressive record in democratic and social progress" which includes the first franchise for women, salaries for members of parliament, free public education and the eight-hour day. A self-congratulatory tone is avoided by reference to the dispossession of indigenous people as a "cost" of this democratic progress – while their equality before the law is named as an obligation for future democratic action.

The guide to the first substantive session considers the operation of learning circles and the types of government, while other individual sessions cover a suitable range of topics: the Australian Constitution, Parliament, Executive (day-to-day) Government, The High Court and the Constitutional Convention/Referendum on the 'Republican' issue.

What could be a dry discussion of the principles and operation of national government is enlivened at times by the inclusion of well-chosen material such as:

- the argument about the nature of legitimacy in government from the script of *Monty Python and the Search for the Holy Grail*
- documented references to the Constitution explaining why only the Prime Minister – rather than Parliament – can declare war
- stimulating questions (e.g. "Do you think it would make a difference if half of our parliamentarians were women?")
- interesting activities (e.g. comparing two contradictory newspaper commentaries on the issue of double dissolution).

Because of the wide range of political interests involved in the development and/or management of the project, the author, Neil Gow, was faced with a difficult task. An indication of this is the apparently long gestation of this kit (the introductory cover is dated 1998, while its contents are dated 2001).

However the author seems to have dealt with the contradictory pressures with some success. Thus, despite the project's sponsorship by a conservative government, the kit touches on (although does not develop fully) controversial issues such as the Mabo and Wik indigenous land rights cases. Moreover, the dismissal of the Whitlam government on 11 November 1975 is used as a case study in discussion of the republican issue (although it is not referred to in the section on the powers of the Senate).

In practical terms, the materials are conveniently packaged in a large folding plastic portmanteau. The learning guide for each session consists of a number of separate sheets in a folder, presumably intended for flexible use with a group. Unfortunately these could be too easily mixed up or lost ("Who's got page 6?") – perhaps the guide materials for each topic could be better provided as a separate booklet with the option of photocopying pages as necessary?

Suggested activities and questions are clearly displayed in text boxes and occasional graphics and illustrations add variety.

Overall, the kit incorporates a reasonably comprehensive and lively set of materials suitable for adult learners. However, the print format is, inevitably, a somewhat dry medium (especially in comparison with the on-line and CD learning resources available in other contexts) and is likely to be most successful in those regions (such as Victoria) which have a strong tradition of community education.

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JOURNAL SCAN

Edwards, R., Armstrong, P. & Miller, N. 2001, 'Include me out: a critical reading of social exclusion, social inclusion and lifelong learning', ***International journal of lifelong education***, 20(5), pp. 417–428.

The goal of social inclusion of all citizens is viewed as an 'unconditional good' and key goal of many governments. Convincing arguments have been made in relation to the impact of poverty, inequality, unemployment and lack of access to knowledge and technology on social inclusion, the life chances of citizens and ultimately, the stability of democracy. Efforts to ameliorate the impact of social exclusion have led governments to develop strategies based on partnerships between organisations – both public and private – as a means of developing holistic and integrated responses to what is acknowledged to be a multi-faceted and complex problem.

In the United Kingdom, the new Labour government has established a unit specifically designed to develop projects to overcome social exclusion. Education, training and the promotion of lifelong learning have been given priority as key levers in the attainment of this goal.

Edwards, Armstrong and Miller argue that the goal of social inclusion is, at best, problematic and the promotion of lifelong learning as the key to solving the problem holds the potential to conceal the root causes of social exclusion, such as poverty. Drawing on the work of Berstein and Derrida, the authors critically examine contemporary policy documents in order to deconstruct, critique and problematise the notion of social exclusion and the role that lifelong learning might potentially play in establishing new forms of exclusion through its creation of new modes of inclusion.

Farrell, L. 2001, 'Negotiating knowledge in the knowledge economy: workplace educators and the politics of codification', ***Studies in continuing education***, 23(2), pp. 201–214.

The role of workplace educators and trainers has grown in scope and complexity as they are increasingly being drawn into the mainstream provision of education and training via the implementation of national and state level vocational education and training policies. Much of the literature on workplace educators and trainers has focused on the key components of their role (for example, the recently completed review of the Training Package for Assessment and Workplace Training (NAWT 2001). In this article, the author provides a different perspective on the role of workplace educators by examining the political dimensions of this work.

The article uses the transcript of workplace interactions to examine ways in which educators are engaged in the codification of knowledge. The theoretical frameworks for the analysis of the transcript are provided by Dorothy Smiths' view of working knowledge as 'textually mediated social action' and Fairclough's notion of 'discourse technologists'.

The author argues that workplace educators play a significant role in 'policing' the discursive practice within worksites. They can

potentially be viewed as intruders in an existing system of knowledge production. They can also be implicated in the task of shifting legitimacy, that is, investing authority in organisations external to the workplace with the goal of legitimising their demands for what counts (for example, the implementation of quality frameworks or nationally accredited vocational education and training programs). These actions could ultimately result in a reduction in power and influence for workers at the local level. The article rightly highlights the political nature of workplace education and the critical need for educators to be cognisant of the power they can potentially wield as they carry out their day-to-day work in enterprises.

Harman, G. 2001, 'University-industry research partnerships in Australia: extent, benefits and risks', ***Higher education research and development***, 20(3), pp. 245–264.

Many educational institutions are under increasing pressure to increase their funding base using non-government sources of revenue. One mechanism for this to occur has been through the creation of partnerships with industry. This article examines the issue of university – industry partnerships from an Australian perspective.

The first part of the paper provides a rationale for the rise in university – industry partnerships and examines both Australian and international literature on this issue. The second part reports on the findings of a study undertaken in three Australian Universities (Monash University, University of Adelaide and University of New South Wales) with staff from the science and technology disciplines. The study examined:

- the extent to which academics from the three institutions were involved in partnerships with industry;
- key characteristics of academics who have received industry funding;

- the nature of funding sources and the efforts made by academics to gain and maintain industry funds for research;
- academics' perceptions of the success of the industry partnerships;
- the benefits and risks of industry partnerships; and
- the financial benefits that accrue to academics as a result of their partnerships with industry.

The findings of the study show that nearly 37% of survey respondents received some form of industry research support and that academics receiving support are better qualified, more senior, have more productive relationships with their post-graduate students and devote more time to post-graduate teaching. Respondents also displayed balanced views on the benefits and risks associated in university – research partnerships. A small proportion of respondents did raise some concerns in relation to reduced freedom in choosing research topics and delays in publishing results. The overall conclusion of the author, however, is that most science and technology academics included in the survey believe that research partnerships with industry are working well and there are considerable benefits that accrue to staff members who are willing to be involved in such endeavours.

Hodgson, A & Spours, K. 2001, 'Part-time work and full-time education in the UK: the emergence of a curriculum and policy issue', ***Journal of education and work***, 14(3), pp. 373–388.

The last ten years have seen a number of significant changes to the youth labour market, both in Australia and in other overseas countries such as the United States and the United Kingdom. This article provides an overview and analysis of research relating to the changing role and nature of part-time work for 16–19 year olds who are also engaged in full-time education in the United Kingdom (an example of similar Australian research is Smith and Green 2000).

The authors attribute the growth in importance of part-time work for young people to a range of factors including the deregulation of shopping hours, continued economic growth in sectors employing young people (such as retail and hospitality), increased costs associated with higher education and growth in the youth market, with its concomitant growth in demand for consumer goods directed at young people. Drawing on three studies conducted in the United Kingdom during 1999–2000, the authors point to some of the key emerging trends relating to rates of participation and attitudes to part-time work held by young people. These studies found:

- the incidence of part-time work among 16–19 year olds is significantly higher than previous studies or official labour force records would indicate (the three studies estimate that between 70%–80% of 16–19 year olds in full-time education were also in part-time employment);
- participation in part-time work increases with age;
- engagement in part-time work is significantly confined to predominantly white students of British origin;
- a significant number of students not engaged in part-time work were actively looking for work;
- patterns and intensity of work varied according to the place of employment;
- students felt some pressure from employers to take on extra hours, despite the impact this might have on their studies. This pressure was also attributed to students' increasing reliance on the money they earned to maintain their preferred lifestyle and to the low level of wages they received for their work; and
- teachers and students differed significantly in relation to their opinions on the impact that working might have on students' academic performance.

The authors argue that understanding of the effects of part-time work on study may be enhanced through studies that examine the motivation of students to study and progress. They describe an idealised typology of student motivations and argue that these types of frameworks might be useful tools for examining the relationship between part-time work, curriculum and educational achievement. In addition, they also urge that attention be paid to other policy areas including financial support, targets for higher education and apprenticeships which could be affected by young peoples' increased commitment to combining study and work.

Hodson, P., Connolly, M. & Saunders, D. 2001, 'Can computer-based learning support adult learners?', ***Journal of further and higher education***, 25(3), pp. 325–335.

One of the interesting changes unfolding in some university settings has been the 'discovery' of the changing nature of the student population. Recent articles in the popular press have highlighted the 'concern' of some university staff in relation to the growing numbers of students who elect to study part-time or are juggling work and study commitments. Concerns have been raised in relation to the impact of the apparent reduction in time that students have to devote to reading, studying and participating in on-campus learning opportunities. For those academics involved in adult education programs, these concerns have long been the focus of attention. This article takes up the concern of the growing 'adult' nature of university students and provides some discussion of how well programs using computer-based learning might be addressing the needs of adult learners.

The authors commence by making a useful distinction between computer-based learning and computer-based instruction. The latter term is used to describe software packages that students work through in a structured way with little or no opportunity for interaction with learners or teachers. The term computer-based learning is used to

describe learning opportunities where students use the computer as one of a suite of learning tools that might also include face-to-face interaction, research and so on.

The authors argue that adult learners have particular 'learning styles' that should be addressed in the provision of computer-based learning opportunities. They highlight the background circumstances of adult learners and the significant impact that (re)-entering the education world has on adults' perceptions of themselves, their previous life experiences and their on-going development as adults as warranting particular attention by teachers. The authors offer an analysis of reports in a journal entitled Active learning as evidence of the lack of attention to the needs of adult learners.

Stufflebeam, D. 2001, 'Evaluation checklists: practical tools for guiding and judging evaluations', ***American Journal of Evaluation***, 22(1), pp. 71–79.

This brief, descriptive article provides an overview of the outputs from a project designed to provide evaluators with a suite of checklists to guide their work. The checklists have been designed to provide guidance on all aspects of evaluation practice including planning and contracting evaluations, data collection and analysis, reporting, managing evaluations and the processes involved in making judgements about the merits or worth of an evaluand.

Ten checklists are reviewed in this article. Three were developed by Michael Scriven, six by Daniel Stufflebeam and one by Ernest House and Kenneth Howe. Collectively they represent three different theoretical perspectives of evaluation:

- formative/summative, consumer-orientation (Scriven),
- deliberative-democratic orientation (House and Howe), and
- the perspectives embedded in the standards developed by the Joint Committee on Standards for Educational Evaluation (Stufflebeam).

These checklists are categorised according to six criteria including their origin, area of application, intended users/beneficiaries, purpose, key foci and the degree to which the checklist can be used as a stand-alone item without requiring particular support materials. All checklists described in the article can be accessed from the web site for the project: www.wmich.edu/evalctr/checklists/

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Stufflebeam, D. (2001), 'Evaluation checklists: practical tools for guiding and judging evaluations', *American Journal of Evaluation*, volume 22, number 1, pp. 71–79.