

EDITORIAL

ADULT LEARNING IN A WORLD ON THE MOVE

The papers in this special issue of *Studies in Adult Education and Learning* carry us back to some of the moments of discussion and debate that participants at the 9th ESREA Conference of the Network Between Global and Local: Adult Learning and Communities (BGL-ALC) at the University of Lower Silesia (ULS) in Wrocław, Poland in May 2017 generated around the conference theme *Adult learning & communities in a world on the move: between national tensions and transnational challenges*.

In the course of the months previous to the 2017 conference and since we have witnessed unparalleled waves of migration across Europe, waves of refugees moving through countries and crossing borders on a scale unseen in Europe since 1945. Over a million refugees and displaced people crossed EU borders in 2015 alone. According to UNHCR figures, in 2018 there are 65 million displaced persons worldwide, 22.5 million refugees under UN mandate, and of the three main countries of origin (South Sudan, Afghanistan and Syria) Syria alone counts for 5.5 million refugees...

The BGL-ALC Network decided to turn its attention to adult learning and communities in this world 'on the move' and sought to address in discussion possible responses to the national tensions and transnational challenges we observe and experience in our work. The 'local' emergencies, the destruction of civil societies (Syria, Yemen, Ukraine), the bombing of Syrian cities by the Russian, US and in the meantime the Turkish air forces, become 'global' experiences in the rafts we see sinking off the coast of Lampedusa, the still overfilled 'jungle' camps at Calais, on Lesbos, or in cities all across the Balkans. And these global shocks become again 'local' emergencies, local chances, too, as they begin to involve the civil societies each migration wave and each political shock successively reaches.

Responses in civil society have shown the great creativity and the energy that solidarity and the idea of civil social justice, twinned with education, can engender. Countless initiatives sprang up to provide a welcome where state institutions responded tardily, the energies of thousands of volunteers, teachers, guides, mentors and employers galvanised the response of action groups and local communities to develop new forms of solidarity and apply in practice basic democratic citizenship. This response is timely, as we have witnessed contradictory reactions across Europe and beyond from civil and 'uncivil society',

new forms of political turbulence and global dis-order which are putting in question most of the institutions and practices we have perhaps taken too long for granted.

OUR NETWORK AND A WORLD ON THE MOVE

In the research fields and methodological perspectives of the BGL-ALC Network, the first thing that can be stressed is diversity, which is wholly coherent with the diversity we face when talking about communities. Diverse communities, we argue, include within themselves all the diversity of the people living in them. Community is a place where conflict and confrontation are the usual thing, and conflict and the way conflict is resolved are substantial elements in the definition of community as a symbolic place. Thus, in our discussions we have reflected on the concept of community and the different roles that it can play in people's daily lives, either as a place of shelter or as a place of confrontation and debate.

Community is also a place in which to join people. It is a public place where everyday life is developed. In this sense, it can be affirmed that community is a place to learn; a good place to learn about democracy and participation, and a place that is a source for learning and teaching. Community is a place where people create knowledge about themselves, allowing them to transform the community further and improve the life of the people living in it.

The creation of knowledge is an important step to researching and transforming communities, but this creation of knowledge can be done in an alternative way (as participatory research, for example, does) and can produce an alternative knowledge: a liberating knowledge that allows people to understand and transform the surrounding environment and that helps people to understand the world.

Social movements, as well, are spaces of adult learning and development. Social movements can be creators of solidarity and of shared responsibilities. Communities are based on the solidarity among their members, but also on solidarity with other people outside the community. This important move from 'I' to 'we', in the context of the waves of migration and displacement, chauvinism and xenophobia we are experiencing today, is discussed in our network and is a central element of the papers published here.

In short, we conclude that the most important task is to reflect on social change in a context of migration and flight, the ongoing struggle for social justice, for peace and the right to a decent life in safety, dignity and equality: to reflect on, and to combat, the temptations of demagoguery and chauvinism in a time of increasing disorder, and to reflect on the way adult learning can help people to confront these changes in a participatory and democratic way.

THE PAPERS

The five papers included in this special issue of AP have been chosen for the contributions they make to theories of learning in a world on the move. They all ask how adequate our

notions of lifelong learning, international adult education and adult learning programmes are and what the contribution of our research in this field is, should be and can become. They all in their different ways ask how we can build better dialogue and connectivity between diverse people in situations where opportunities for dialogue are being challenged, when in our cities and regions the 'other' is frequently experienced as a threat rather than a source of solidarity, learning and enrichment. They propose alternative perspectives on adult learning and discourses of power, on difference and 'identity', and new forms of solidarity that further social learning and the creation of democratic forms of citizenship and living together.

Adult learning and the work of social movements, local initiatives, and the responses of state agencies is another important area of debate addressed here. These papers ask how our research responds to current definitions of 'sovereignty' within the nation state, and to the takeover of the notion of 'identity', seen for many today as the fixed attribute of nations/ethnic groups, and formulated as an antithesis to difference and diversity. These and any other themes which address the relationship between adult education and communities, and the role of local actors, whether individual or institutional, and transnational movements confronting the challenges posed by thousands of people on the move are the stuff of this special issue.

Jim Crowther, of the University of Edinburgh, with his paper entitled 'The contradictions of populism: reasserting adult education *for* democracy', opens the discussion by challenging common assumptions among educationalists regarding the democratic legitimation of populist protest. While recognizing that expressions of popular anger at 'the establishment' and the 'political elite' are often problematic, Crowther nevertheless considers it essential to 'recognise the legitimate democratic aspirations of people who have been victims of globalisation and ignored by liberal democracy.' He argues that we must look for ways to conjugate these expressions of anger and frustration that easily lead to the search for a 'strong' Trump or Le Pen-type leader figure with adult education as a resource for deepening democracy rather than simply dismissing and condemning popular reactions as unwarranted and small-minded. Drawing on the work of Gramsci, Laclau and Mouffe, Crowther argues that we can use the creative force of dissent to turn the crises of democracy and adult education to use in generating productive synergies which adult educators need to develop. Reasserting adult education *for* democracy creates an opportunity to reinvigorate adult education and to reinvigorate democracy. Crowther supports his argument by examining developments during the Scottish Brexit debate. The discussions around such notions as sovereignty, 'patriotism' and community identity and the numerous forms of popular action that were created in order to carry forward an open, democratic debate illustrate in his view the impetus for new forms of political learning and education which adult education needs to engage with. Adult education, globally and in the Scottish context Crowther discusses, is in serious danger of remaining isolated from social struggles by being kidnapped by dominant policy agendas which have little to do with democracy, social justice, equality or

freedom. Adult education, Crowther insists, must connect once more to its historical roots of being an ally for enhancing democratic life, and must go beyond the limits of liberal democratic versions of democracy.

Adult education has to be involved in history if it is to save its own soul. Its historic role is in promoting an expansive and inclusive democracy which can contribute in turn to the revitalisation of adult education.

Sylwia Słowińska's paper 'Bottom-up cultural initiatives in local communities – between retreat and social engagement' looks at the ways in which the creators and organisers of bottom-up cultural initiatives in local contexts shape relationships with the local community. She presents five ways of shaping relations with the local community. These can, the author argues, be located on a continuum between two poles: retreat (distance from the community) and engagement in its affairs. The findings of her research suggest three models of bottom-up cultural initiatives: enclave, niche and platform initiatives. The suggestion is that all three types of bottom-up cultural initiatives clearly provide opportunities for learning in local communities, but 'platforms' – activities open to collaboration and community participation – are more likely to create a space for education which is strictly connected with the needs and problems of the local community.

This research on bottom-up cultural initiatives was carried out in 2012, in western Poland employing in-depth interviews and observation. Słowińska's data covers 16 cultural initiatives, carried out respectively in villages, small towns, and in cities. Polish society is understood by Słowińska as 'liminal', as a society in which patterns and social norms coexist that are characteristic of the 'old' and the 'new' orders. As with other societies where the pace of change was or is very fast over a relatively brief period of time, the resulting 'hybrid' character of social and cultural reproduction is of enormous relevance for the development of citizenship and democratic community education. Research into bottom-up cultural initiatives is of special interest in times of increasing social non-commitment, of withdrawal into the private sphere and a weakening of the idea of citizenship. The construction of a democratic civil society in Poland, Słowińska writes, is an arduous affair and she notes the weakness and fragility of civil society, and emphasises the importance of initiatives that can couple community participation with adult learning chances.

Emilio Lucio-Villegas, in 'The river and the people. An approach to memories, craft and adult education', presents work in progress on people and their traditional crafts, their work and lives on the banks of the river Guadalquivir in Spain – simply called the 'River' at the centre of this piece of research – and argues for the recovery of the memory of the community and of the craft memory, both threatened by the forces of globalisation with their accompanying features of labour migration, redefinition/destruction of professions and labour patterns, education for qualification, economic peripherisation, and so on.

In this paper Lucio-Villegas' interest is turned towards the human, symbolic and geographical territory on the banks of the River. Recovering the integrity of the lived traditions and continuing practices of this territory can be a generator of experience and

learning, the author argues. Experience is related to individual and community identity as an element which enables people in the community to understand and communicate the way they establish relationships amongst themselves and with their environment. In these first results of his research on the River, Lucio-Villegas discusses the crafts associated with the River; the use of the River to transport goods and people; the family ties associated with the craft; the increased mobility of the people of the River as an effect of globalisation/cosmopolitanism and the changes derived from it. A notable role in the life of the River, he shows, is played by the women of the River community and by elements of magic and mystery handed down over years of work and life on its banks. Lucio-Villegas indicates the importance of recovering traditional crafts as a source of adult education and for the maintenance of a cultural identity threatened by globalisation processes. By re-discovering, recovering and maintaining these traditional crafts it may, he suggests, be possible to enhance traditional knowledge and the resources of community. This kind of adult learning is clearly opposed to lifelong learning policy-making that is only focused on the individual as a worker or a future worker without memory or history. Lucio-Villegas' paper finishes with a clear challenge: to react against policies that dehumanise people, with Freire, we have to reconstruct local cultural identities that allow people to become protagonists of their life-world and their community life.

Marta Gregorčič, of the University of Ljubljana takes up this argument in a paper that sets out to challenge not only the threats to the life-world and knowledge of people in their communities, but also explicitly takes issue with the bias in 'Western' mainstream social science in general, and in the research of our own networks, in particular. Thus, in 'Silenced epistemologies: the power of testimonies and critical auto/biographies for contemporary education', Gregorčič asks whether the narrators of witness accounts or of critical auto/biographies can also be recognised as (co-)authors of scientific or literary written records. Reflecting in this paper on her own biographical research with revolutionary movements of the Global South as well as oppressed and silenced groups in different continents, the author has identified characteristics of testimonies which she has positioned in relation to Santos' *Epistemologies of the South*. Using prominent examples of literary written records which have empowered social emancipation she shows how the pedagogy of testimonies can be used innovatively for learning and research, and also how testimonies can make a fruitful contribution to a much-needed consideration of what she terms 'silenced epistemologies in the classroom and in society'.

Witnesses of social injustice, of human rights' abuse and war are often not merely sources of information, but are as well the bearers of 'specific' expertise, knowledge, and sometimes even epistemology, the author claims, indicating ways of coming to an alternative scientific understanding of the world. In the same way, following Stanley and feminist research methodology, witness accounts and autobiographies cannot be anything but inter-textual, discourse-responsive, and inter-subjective. The question of a research subject's authorship and co-authorship of new epistemology, or at least a part of an epistemology, has not been theoretically explicitly addressed. However, sociologists, educators,

journalists, and others have already introduced this idea, and had witnesses recorded into or directly sign the scientific and/or literary work.

Gregorčič's argument is trenchant and some may find it one-sided. Many researchers – particularly those coming from the area of auto/biographical research will respond that they have been practising the recovery of silenced epistemologies in the 'ghetto classrooms', institutions, the family, in communities of native populations, at least since the work of hooks, Rockhill, Steedman, Lather, to mention but a few who come to mind. Her trenchancy, however, is both justified and salutary, we feel. The dilemma of language and the 'right to speak' makes itself felt often enough in the most comfortable of research communities, and the epistemologies that clothe themselves exclusively in 'Western' Anglo-Saxon formats – see the citation indexes that rule our academic lives and our work – and prioritise forms of English writing and discourse must be challenged, by us, and Gregorčič makes here a valuable start.

“‘Rewriting sociality’ – sociographicity as a concept for comprehending emancipatory practice and social change’ is the title of the last paper by Angela Pilch-Ortega of the University of Graz. This final contribution challenges, too, notions of learning that are normally focused on the learning individual and learning for profit, for self-interest, for individual self-actualisation. Pilch-Ortega writes that in a world on the move, questions of democratisation, solidarity, dignity, equitable distribution of resources, opportunities for life and learning are becoming increasingly important and evermore urgent. In this context, she writes, social problems in societies due to dramatic changes and grave social disparities are not only seen as individual problems but are also framed as supra-individual challenges which call for the creation of collective modes of coping and learning. Given the generally accepted view that social movements can have an emancipatory and innovative potential for societies and social change processes, she focuses in her paper on ‘civil learning’, emancipatory practices and processes of social change. Pilch-Ortega wishes to theorise learning processes which are layered on a supra-individual level and which are related to communities and societies. To do this, she explores the social world as a relational sphere that arises between social actors and the interplay between individual and collective modes of learning. Her argument is that our research frequently overlooks the relevance of collective modes of learning for social change processes, and that civil spheres and new learning environments offer opportunities for a learning society. Equally, she finds that much theoretical work neglects the relevancy of intersubjectivity and over-emphasises either the structural or the individual perspective in the processes of socialisation.

Pilch-Ortega points out that as members of societies we have to deal with the doxic assumptions and pre-reflexive knowledge with which we navigate through our daily lives, in the process reproducing the status quo of social regimes. There are in this coping nevertheless important opportunities for breaking the circle of reproduction and for creating moments of critical reflection, which may lead to emancipatory practices and social protest. Here the author introduces the term ‘sociographicity’ as a draft concept which tries to map such processes of ‘rewriting sociality’. By interacting with others we create

the social world which arises between us. As, to a large extent, social relationship regimes are reproduced by implicit knowledge structures, by our 're-writing of sociality' we can transform figuration patterns through critical reflections on a shared world. Pilch-Ortega argues that the practice of rewriting sociality should best be conceived as an ongoing process which is relational, interdependent and contextualised. This has consequences, she writes, for the question of how to theorise emancipatory practices and agency in order to (a) prevent the continual reproduction of Eurocentric perspectives on emancipation, (b) counter tendencies to overemphasise agency as an individual phenomenon, and (c) rethink the collective as a figurational structure which is constantly progressing.

With this eloquent paper, grounded in an existing body of research and pushing forward the boundaries of our research thinking and practice, we close this selection of papers. All five in very real ways offer a photograph of the state of our discussions at present. All of them, too, throw up important, imperative challenges to our field of work. The common theme is the search for learning perspectives in a world on the move that are focused on new, open, shared, learning opportunities which are embedded in community and group learning for social change. The challenge to certain global pressures, the challenge, too, to Western-centred perspectives can be clearly heard in these papers. May the discussion be good.

Rob Evans and Ewa Kurantowicz

UVODNIK

IZOBRAŽEVANJE ODRASLIH V SVETU V GIBANJU

Članki v tej tematski številki *Andragoških spoznanj* nas vračajo v trenutke kresanja mnenj med udeleženci 9. konference ESREA Network Between Global and Local: Adult Learning and Communities (BGL-ALC) na Univerzi Spodnje Šlezije (ULS) v Wrocławu na Poljskem maja 2017, ko smo razpravljali o nosilni temi konference *Adult learning & communities in a world on the move: between national tensions and transnational challenges*.

Vse od mesecev pred konferenco leta 2017 smo v Evropi priča migracijskim valovom brez primere, ko se valovi beguncev premikajo iz države v državo in prečkajo meje v številu, kakršnega v Evropi nismo videli vse od leta 1945. Samo v letu 2015 je meje EU prečkalo več kot milijon beguncev in razseljenih oseb. Po podatkih UNHCR je leta 2018 na svetu 65 milijonov razseljenih oseb, 22,5 milijona beguncev v pristojnosti OZN, med glavnimi tremi državami izvora – Južni Sudan, Afganistan in Sirija – pa samo iz Sirije prihaja kar 5,5 milijona beguncev ...

Mreža BGL-ALC se je odločila, da se posveti izobraževanju odraslih in skupnostim v tem »svetu v gibanju« ter skozi razpravo obravnava možne odzive na nacionalne napetosti in nadnacionalne izzive, ki jih opažamo in doživljamo pri svojem delu. »Lokalne« izredne situacije – uničevanje civilne družbe (Sirija, Jemen, Ukrajina) in bombardiranje sirskega mest s strani ruskih, ameriških in zdaj tudi turških zračnih sil – postajajo »globalne« izkušnje na splavih, ki se pred našimi očmi potapljujejo pred obalo Lampeduse, v še vedno prenatrpanih »džungelskih« taboriščih v Calaisu, na Lezbosu in v različnih krajih po celotnem Balkanu. Ti globalni šoki se nato spet spreminjajo v »lokalna« izredna stanja in hkrati tudi lokalne priložnosti, ko več migracijskih valov in političnih šokov, drug za drugim dosegajo in začenjajo vključevati civilno družbo.

Odzivi v civilni družbi kažejo silno ustvarjalnost in energijo, ki ju lahko spodbudita solidarnost in ideja civilne socialne pravičnosti, prepleteni z izobraževanjem. Kjer so državne institucije reagirale z zamudo, so begunce začeli sprejemati v okviru številnih iniciativ, energija na tisoče prostovoljcev, učiteljev, vodnikov, mentorjev in delodajalcev je sprožila odziv civilnih iniciativ in lokalnih skupnosti, ki razvijajo nove oblike solidarnosti in v praksi udejanjajo osnovno demokratično državljanstvo. Ta odziv prihaja ob pravem času, saj smo povsod po Evropi in tudi širše priča medsebojno nasprotujočim si reakcijam civilne in »necivilne« družbe, novim oblikam politične turbulence in globalnega nereda,

ki postavljajo pod vprašaj večino institucij in praks, ki smo jih morda predolgo jemali za samoumevne.

NAŠA MREŽA IN SVET V GIBANJU

Prva stvar, ki jo lahko poudarimo glede raziskovalnih področij in metodoloških perspektiv mreže BGL-ALC, je raznolikost, ta pa je povsem v sozvočju z raznolikostjo, s katero se srečujemo pri razpravljanju o skupnostih. Trdimo, da raznolike skupnosti v sebi vključujejo celotno raznovrstnost ljudi, ki v njih živijo. V skupnosti sta konflikt in konfrontacija nekaj običajnega, konflikt in način, kako se ta razrešuje, pa sta pomembna elementa za definicijo skupnosti kot simboličnega prostora. V razpravah smo tako razmišljali o konceptu skupnosti in različnih vlogah, ki jih skupnost lahko ima v vsakdanjem življenju ljudi kot prostor zatočišča ali kot prostor konfrontacije in debate.

Skupnost je tudi prostor združevanja ljudi in javni prostor, kjer se razvija vsakodnevno življenje. V tem smislu lahko potrdimo, da je skupnost prostor učenja; odličen prostor za učenje o demokraciji in participaciji ter hkrati prostor, ki je vir učenja in poučevanja. Skupnost je prostor, kjer ljudje ustvarjajo znanje o sebi, to pa jim omogoča nadaljnjo transformacijo skupnosti in izboljševanje življenja ljudi, ki v njej živijo.

Ustvarjanje znanja je pomemben korak k raziskovanju in spreminjanju skupnosti, vendar pa je takšno ustvarjanje znanja mogoče izvesti na alternativne načine (kot se to na primer dogaja v participativnem raziskovanju) in s pridobivanjem alternativnega znanja: osvobajajočega znanja, ki omogoča ljudem, da razumejo in preoblikujejo svoje okolje, in ki jim pomaga razumeti svet.

Družbena gibanja so prav tako prostor izobraževanja in razvoja odraslih. Družbena gibanja lahko ustvarjajo solidarnost in delitev odgovornosti. Skupnosti temeljijo na solidarnosti med člani, a tudi na solidarnosti z ljudmi zunaj skupnosti. V današnjem kontekstu valov migracij in razseljevanja, šovinizma in ksenofobije je ta pomembni korak od »jaz« k »mi« predmet razprave v naši mreži in osrednji element tukaj predstavljenih člankov.

Sklenemo lahko, da je najpomembnejša naloga razmišljanje o socialnih spremembah v kontekstu migracij in bega, nadaljevanja boja za socialno pravičnost, za mir in pravico do dostojnega življenja v smislu varnosti, dostojanstva in enakosti: razmišljanje o skušnjavah demagogije in šovinizma v sedanjem času naraščajočega nereda in boj proti tem skušnjavam, skupaj z razmišljanjem o načinu, kako lahko izobraževanje odraslih pomaga ljudem, da se s temi spremembami soočajo participativno in demokratično.

ČLANKI

Izbor petih člankov, ki so del te tematske številke AS, temelji na njihovem prispevku k teorijam učenja za svet v gibanju. Skupno jim je to, da vsi premišljajo koncepte vseživljenjskega učenja, mednarodnega izobraževanja odraslih in programov za učenje v

odrasli dobi ter postavljajo vprašanje, kakšen je prispevek našega raziskovanja k temu področju, kakšen naj bi bil in kakšen lahko postane. Vsak na svoj način se sprašujejo, kako lahko zgradimo boljši dialog in večjo povezanost med raznolikimi ljudmi v situacijah, kjer se priložnosti za dialog znajdejo pred izzivi, kjer so »drugi« v naših mestih in regijah pogosto doživeti kot grožnja in ne kot vir solidarnosti, učenja in obogatitve. Članki prinašajo alternativne poglede na učenje odraslih in diskurze moči, na razlike in »identiteto« ter nove oblike solidarnosti, ki spodbujajo socialno učenje ter ustvarjanje demokratičnih oblik državljanstva in skupnega življenja.

Učenje odraslih in delo, ki ga opravljajo družbena gibanja, lokalne iniciative in vladne agencije v svojih odzivih, so še eno posebno področje razprave, ki ga tu obravnavamo. V pričujočih člankih se avtorji sprašujejo, kako se naše raziskovanje odziva na trenutne definicije »suverenosti« znotraj nacionalnih držav in na prevzemanje koncepta »identitete«, ki ga danes mnogi vidijo kot nespremenljiv atribut narodov/etničnih skupin in formulirajo kot antitezo razlik in raznolikosti. Tokratna tematska številka prinaša te in še vse druge teme, ki se nanašajo na odnos med izobraževanjem odraslih in skupnostmi ter vlogo lokalnih akterjev, najsi gre za posameznike najsi institucije, in nadnacionalnih gibanj, ki odgovarjajo na izzive na tisoče ljudi v gibanju.

Jim Crowther z Univerze v Edinburgu s prispevkom »Protislovje populizma: potrjevanje vloge izobraževanja odraslih za demokracijo« odpira razpravo, tako da izzove običajne predpostavke izobraževalcev o demokratični upravičenosti populističnih protestov. Čeprav prepoznava, da so izrazi ljudske jeze na »esteblišment« in »politično elito« pogosto problematični, Crowther še vseeno meni, da je bistveno »priznati legitimna demokratična prizadevanja ljudi, ki so žrtve globalizacije in ki jih je liberalna demokracija prezrla«. Dokazuje, da moramo poiskati načine, kako te izraze jeze in frustracije, ki zlahka vodijo v iskanje »močnega« voditeljskega lika tipa Trump ali Le Pen, združiti z izobraževanjem odraslih kot virom za poglobljanje demokracije, namesto da jih preprosto zavračamo in obsojamo kot neupravičene in ozkogledne. Crowther se opira na avtorje, kot so Gramsci, Laclau in Mouffe, ter trdi, da lahko ustvarjalno moč tega nasprotovanja uporabimo za to, da krizo demokracije in izobraževanja odraslih koristno izrabimo za generiranje produktivnih sinergij, ki jih morajo razviti izobraževalci odraslih. Ponovno uveljavljanje izobraževanja odraslih za demokracijo ustvarja priložnost za krepitev izobraževanja odraslih in za krepitev demokracije. Crowther svojo argumentacijo podpre s pregledom razvoja dogodkov v času polemike o brexitu na Škotskem. Razprave o konceptih, kot so suverenost, »patriotizem« in skupnostna identiteta, skupaj s številnimi oblikami ljudskih iniciativ, ki so bile ustanovljene z namenom doseči odprto demokratično debato, po njegovem ilustrirajo zagonsko spodbudo za nove oblike političnega učenja in izobraževanja, s katero se mora izobraževanje odraslih aktivno povezati. Izobraževanje odraslih je globalno in tudi v škotskem primeru, ki ga obravnava Crowther, v resni nevarnosti, da bo ostalo izolirano in ločeno od socialnega boja kot ujetnik dominantnih političnih programov, ki imajo le malo skupnega z demokracijo, socialno pravičnostjo, enakostjo ali svobodo. Izobraževanje

odraslih, trdi Crowther, se mora ponovno povezati s svojimi zgodovinskimi koreninami in spet postati zaveznik promocije demokratičnega življenja, ki gre prek meja liberalnodemokratičnih različic demokracije.

Če želi rešiti svojo lastno dušo, mora izobraževanje odraslih aktivno sodelovati v zgodovini. Zgodovinsko je njegova vloga, da spodbuja ekspanzivno in inkluzivno demokracijo, ta pa lahko nato sama prispeva k revitalizaciji izobraževanja odraslih.

Članek Sylwie Słowińskiej »Kulturne pobude od spodaj navzgor v lokalnih skupnostih – med umikom in družbenim vključevanjem« obravnava načine, kako ustvarjalci in organizatorji kulturnih iniciativ od spodaj navzgor v lokalnih kontekstih oblikujejo odnose z lokalno skupnostjo. Avtorica predstavi pet načinov oblikovanja odnosov z lokalno skupnostjo. Trdi, da lahko te umestimo na kontinuum med dvema skrajnostma: umik (odmaknjenost od skupnosti) in aktivno sodelovanje v reševanju skupnostnih problematik. Ugotovitve kažejo na tri modele kulturnih iniciativ od spodaj navzgor: iniciativa kot enklava, niša in platforma. Avtorica meni, da vsi trije tipi kulturnih iniciativ od spodaj navzgor očitno omogočajo priložnosti za učenje v lokalnih skupnostih, vendar pa je za »platforme« – aktivnosti, odprte za sodelovanje in udeležbo skupnosti – bolj verjetno, da bodo ustvarjale prostor za izobraževanje, strogo povezano s potrebami in težavami lokalne skupnosti.

Predstavljena raziskava kulturnih iniciativ od spodaj navzgor je bila izvedena leta 2012 na zahodu Poljske s pomočjo poglobljenih intervjujev in opazovanja. Avtoričini podatki zajemajo 16 kulturnih iniciativ, med katerimi se posamezne izvajajo v vaseh, manjših krajih in mestih. Słowińska razume poljsko družbo kot »liminalno«, kot družbo, v kateri soobstajajo vzorci in družbene norme, ki so značilni tako za »staro« kot za »novo« ureditev. Tako kot v drugih družbah, kjer je prišlo ali prihaja do zelo hitrih sprememb v relativno kratkem času, je posledični »hibridni« značaj družbene in kulturne reprodukcije izjemno pomemben za razvoj državljanstva in demokratičnega skupnostnega izobraževanja. Raziskovanje kulturnih iniciativ od spodaj navzgor je posebno zanimivo v času naraščajoče družbene zadržanosti, umika v zasebno sfero in slabljenja državljanske ideje. Kot piše Słowińska, je gradnja demokratične civilne družbe na Poljskem naporno početje; avtorica ugotavlja, da je civilna družba šibka in krhka, ter poudarja pomen iniciativ, ki lahko povežejo sodelovanje v skupnosti z možnostmi izobraževanja odraslih.

Emilio Lucio-Villegas v članku »Reka in ljudje. Pristop k spominom, obrti in izobraževanju odraslih« predstavlja raziskavo v teku o ljudeh in tradicionalni obrti, njihovem delu in življenju na bregovih reke Guadalquivir v Španiji – v osrednji študiji preprosto poimenoval kot »Reka« – ter zagovarja obujanje spominov skupnosti in obujanje spominov na obrt pod grožnjo sil globalizacije skupaj z delovnimi migracijami, redefiniranjem/uničevanjem poklicev in vzorcev dela, izobraževanjem za kvalifikacije, potiskanjem na ekonomski rob itd.

V prispevku se avtor zanima za človeško, simbolno in geografsko ozemlje na bregovih Reke. Obnavljanje integritete življenjskih tradicij in nadaljevanje praks je na tem

območju lahko generator izkušenj in učenja, trdi avtor. Izkušnje so povezane z identiteto posameznika in skupnosti kot element, ki članom skupnosti omogoča, da razumejo in verbalno posredujejo, kako ustvarjajo vezi med sabo in z okoljem. Prispevek prinaša prve rezultate raziskovanja na Reki. Lucio-Villegas obravnava obrt, povezano z Reko; uporabo Reke za prevoz blaga in ljudi; družinske vezi, povezane z obrtjo; čedalje večjo mobilnost ljudi na Reki, ki izvira iz globalizacije/svetovljanstva, in posledične spremembe. Avtor pokaže, da imajo v življenju Reke pomembno vlogo ženske iz te rečne skupnosti, a tudi prvine magije in skrivnosti, ki se prenašajo skozi leta dela in življenja na bregovih Reke. Lucio-Villegas nakaže pomen obnavljanja tradicionalne obrti kot vira za izobraževanje odraslih in kot sredstva za vzdrževanje kulturne identitete ob grožnji globalizacijskih procesov. Ponovno odkrivanje, obnavljanje in vzdrževanje te tradicionalne obrti bi, pravi, lahko potenciralo tradicionalno znanje in vire skupnosti. Takšno učenje odraslih je postavljeno v jasno nasprotje s politiko vseživljenjskega učenja, ki se osredotoča samo na posameznika kot (bodočega) delavca brez spomina ali zgodovine. Lucio-Villegas članek zaključuje z izzivom brez okolišanja: da bi, kot zagovarja Freire, reagirali proti politikam, ki razčlovečujejo, moramo rekonstruirati lokalne kulturne identitete, ki ljudem omogočajo, da postanejo protagonisti svojega sveta življenja in življenja v svoji skupnosti.

Marta Gregorčič z Univerze v Ljubljani se v svojem prispevku postavi na podobno stališče in kritično obravnava ne samo grožnje svetu življenja in znanju ljudi v skupnostih, temveč izrecno tudi pristranskost tako v »zahodnem« družboslovju na splošno kot tudi v raziskovalnem delu znotraj naših lastnih mrež. V članku »Utišane epistemologije: moč pričevanj in kritičnih (avto)biografij za sodobno izobraževanje« se tako sprašuje, ali lahko pričevalke oziroma pripovedovalke kritičnih (avto)biografij prepoznamo tudi kot (so)avtorice znanstvenega oziroma literarnega pisanja. Avtorica v prispevku razmišlja o lastnem biografskem raziskovanju na področju revolucionarnih gibanj na globalnem jugu in zatiranih in utišanih skupin na različnih celinah ter identificira značilnosti pričevanj, ki jih umešča v odnosu do Santosovih *Epistemologij Juga*. S pomočjo nekaterih najpomembnejših primerov literarnega pisanja, ki je opolnomočilo družbeno emancipacijo, pokaže, kako inovativno se lahko pedagogika pričevanj uporablja pri učenju in raziskovanju ter tudi kako lahko pričevanja tvorno prispevajo k nadvse potrebnemu razmisleku o tem, čemur pravi »utišane epistemologije v predavalnici in v širši družbi«.

Priče socialne nepravilnosti, zlorab človekovih pravic in vojne pogosto niso samo viri informacij, temveč so hkrati tudi nosilci »posebnih« sposobnosti, znanja in včasih celo epistemologije, trdi avtorica in nakazuje načine za privzemanje alternativnega znanstvenega razumevanja sveta. Sledeč L. Stanley in feministični raziskovalni metodologiji, pričevanja in avtobiografije nujno zaznamujejo medbesedilnost, odzivnost na diskurz in medosebnost. Vprašanje, ali so raziskovalni subjekti avtorji oziroma soavtorji nove epistemologije ali vsaj dela epistemologije, doslej ni bilo eksplicitno obravnavano. Kljub temu so nekateri sociologi, izobraževalci, novinarji in drugi že predstavili to idejo, tako da so bile priče zabeležene ali neposredno podpisane v znanstvenem in/ali literarnem delu.

Argumentacija M. Gregorčič je zelo ostra in nekaterim se bo morda zdela enostranska. Mnogi raziskovalci – še posebno tisti, ki prihajajo s področja (avto)biografskega raziskovanja – bodo dejali, da prakticirajo odkrivanje utišanih epistemologij v »getovskih učilnicah«, ustanovah, družini, domorodnih skupnostih že vsaj od del avtorjev, kot so hooks, Rockhill, Steedman in Lather, če naj jih omenimo le nekaj. Menimo, da je avtoričina ostrina, nasprotno, tako upravičena kot koristna. Dilema o jeziku in »pravici do govora« je v najbolj udobnih raziskovalnih skupnostih več kot dovolj pogosta in mi sami moramo zavzeti kritično stališče do epistemologij, ki so zapakirane izključno v »zahodne« anglosaške formate – na primer citatne indekse, ki vladajo akademskemu življenju in delu – in ki dajejo prednost oblikam pisanja in diskurza v angleščini; prav tu M. Gregorčič dela dragocene prve korake.

»Preoblikovanje družbenosti' – sociografičnost kot koncept razumevanja emancipatorne prakse in družbenih sprememb« je naslov zadnjega prispevka, ki ga je pripravila Angela Pilch-Ortega z Univerze v Gradcu. Tudi zadnji članek se kritično loteva konceptov učenja, ki se običajno osredotočajo na učečega se posameznika in učenje zaradi dobička, lastnega interesa, posameznikovega samouresničevanja. A. Pilch-Ortega piše, da postajajo v svetu v gibanju vprašanja demokratizacije, solidarnosti, dostojanstva, pravične porazdelitve virov, priložnosti za življenje in učenje čedalje pomembnejša in čedalje bolj nujna. Kot pravi, so v tem kontekstu družbeni problemi v skupnostih zaradi dramatičnih sprememb in resnih družbenih razlik videni ne samo kot problemi posameznikov, temveč tudi kot nadindividualni izzivi, ki kličejo k ustvarjanju kolektivnih oblik spopadanja z njimi in učenja. Glede na splošno sprejeto stališče, da imajo lahko družbena gibanja emancipacijski in inovativni potencial za družbe in procese družbenih sprememb, se avtorica v članku osredotoča na »civilno učenje«, emancipacijske prakse in procese družbenih sprememb. A. Pilch-Ortega se iz teoretične perspektive loti učnih procesov, ki se nahajajo na nadindividualnem nivoju in so povezani s skupnostmi in družbami. Pri obravnavi tega področja razišče družbeni svet kot odnosno sfero, ki nastaja v interakciji med družbenimi akterji, in vzajemno delovanje individualnih in kolektivnih oblik učenja. Avtoričin argument je, da v raziskovanju pogosto spregledamo pomen kolektivnih oblik učenja za procese družbenih sprememb in da civilne sfere in nova učna okolja ponujajo možnosti za učečo se družbo. Prav tako ugotavlja, da teoretična dela mnogokrat zanemarjajo pomembnost intersubjektivnosti in dajejo preveč poudarka bodisi strukturni bodisi individualni perspektivi v procesih sociacije.

A. Pilch-Ortega poudarja, da se moramo kot člani družb soočati z doksičnimi predpostavkami in predrefleksivnim znanjem, ki nas vodijo skozi vsakdanje življenje, ob tem pa reproduciramo družbeni status quo. Kljub temu se v tej naši dejavnosti skrivajo pomembne priložnosti, da prekinemo krog reprodukcije in ustvarimo trenutke kritične refleksije, ki lahko vodi k emancipacijskim praksam in družbenemu protestu. Tu avtorica uvede pojem »sociografičnosti« kot poskus koncepta, ki naj oriše tovrstne procese »preoblikovanja socialnosti«. V interakciji z drugimi ustvarjamo družbeni svet, ki izvira iz tega skupnega delovanja. Ker se ureditev družbenih razmerij v veliki meri reproducira prek implicitnih

struktur znanja, lahko s »preoblikovanjem socialnosti« transformiramo vzorce figuracije prek kritične refleksije o svetu, ki si ga delimo. Avtorica trdi, da lahko prakso preoblikovanja socialnosti najboljše razumemo kot neprekinjen osebni, medsebojno odvisen in kontekstualiziran proces. Kot piše, to posledično vpliva na vprašanje, kako naj teoretsko obravnavamo emancipacijske prakse in delovanje, da a) preprečimo nenehno reprodukcijo evrocentričnih pogledov na emancipacijo, b) se borujemo proti težnjam po prevelikem poudarku na delovanju kot individualnem pojavu, c) ponovno premislimo kolektivno kot nenehno napredujočo figurativno strukturo.

S tem zgovornim prispevkom, ki temelji na obstoječi znanstveni literaturi in pomika meje raziskovalnega razmišljanja in prakse, zaključujemo tokratni izbor člankov. Vseh pet kaže zelo realno sliko trenutnega stanja naših razprav. Vsi članki prav tako osvetljujejo pomembne in nujne izzive za naše delovno področje. Skupna rdeča nit je iskanje učnih perspektiv v svetu v gibanju, ki se osredotočajo na nove, odprte, skupne učne priložnosti, ukoreninjene v skupnosti in skupinskem učenju za družbene spremembe. V teh prispevkih lahko jasno zaznamo, da se postavljajo po robu globalnim pritiskom in tudi na Zahod osredotočenim pogledom. Naj bo razprava zanimiva in bogata.

Rob Evans in Ewa Kurantowicz