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Reaching the Marginalized - Good Practices in Adult Learning and Education in the Middle East, Southeast and South Asia

Johann Heilmann and Nazaret Nazaretyan (Editors)



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DVV International: Reaching the Marginalized - Good Practices in Adult Learning and Education in the Middle East, Southeast and South Asia

This publication aims to further the development of theory and practice in adult education. We hope that by providing access to information and a channel for communication and exchange, it will serve to increase knowledge, deepen insights and improve cooperation in adult education at international level.

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Expert Working group in this project: Reaching the Marginalized – Good Practices in ALE

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April 2020, Jawad Al-Gousous, Ola Issa, Johann Heilmann, Nazaret Nazaretyan, Vanna Peou



General Introduction

It is abundantly clear that in many countries around the globe the gap between the privileged and the marginalized has increased enormously in recent years. In many so-called emerging countries and economies, growing middle classes enjoy privileges that previously only the very wealthiest in society enjoyed. Meanwhile there are large numbers of people, both urban poor and people in rural and remote areas, who are completely outside any development. They do not benefit from any new technologies, from digitalization, or from any leap towards what we term modernity, or simply a decent life.

It is also clear that no simple solutions are available to address this predicament. An ever more complex world needs an ever wide range of stakeholders to join together and find sustainable solutions that will lead the most vulnerable and poor out of marginalisation. We strive for cooperation with partners from governments, civil society and the private sector. But it remains our core belief as adult educators that Adult Learning and Education (ALE) can play a key role in empowering the marginalised and reducing the gap between the rich and the poor. World-wide there remain millions of illiterates, early school drop-outs, people without the knowledge and skills to make a living, and those completely disconnected from any developments in their different countries. These are the primary 'target groups' of ALE.

The 'target' is very local yet truly global.

Not all readers will have the same perception of what we mean when we talk about ALE. Notions of ALE differ from region to region, from country to country and often within countries. When we stress the impact of ALE in this publication, our understanding is based on the UNESCO Recommendation for Adult Learning and Education: ALE "comprises all forms of education and learning that aim to ensure that all adults participate in their societies and the world of work". Our focus is on: literacy and

basic skills; continuing training and professional development; and training for active citizenship, through what is variously known as community, popular or liberal education.

In Agenda 2030, the fourth Sustainable Development Goal (SDG4) talks about ensuring "inclusive and equitable quality education and promot[ing] lifelong learning opportunities for all". It thereby recognises that in order to achieve the goals of the Agenda, learning should not be limited to children and youth. It is all the more important to think of those who have not had sufficient access to learning and education in the early stages of their lives. Acknowledging that adult life is by far the longest life span of people, high investment in ALE is logical and much needed.

This publication was developed in the framework of a DVV International (DVVI) project carried out in the Middle East and Southeast and South Asia between 2018 and 2020. In both regions, DVVI has been strengthening ALE in close cooperation with local partners for around ten years, particularly addressing the education needs of the most marginalised, and therefore establishing sustainable adult education structures, particularly in Jordan, the Palestinian Territories, Laos and Cambodia, where DVVI has Country or Regional Offices. In two workshops in 2019, DVVI colleagues and their partners discussed good practice examples of how ALE contributes to the reduction of poverty in the respective countries. In Amman, Jordan and Siem Reap, Cambodia, workshop participants visited successful adult education sites and discussed the role of ALE against the background of poverty studies, analysing the different dimensions of poverty in Jordan and Cambodia.

During the two workshops, participants came up with a variety of examples of using ALE as a distinctive method to address inequalities in their countries – projects that acknowledge

the diversity of country contexts and settings, and that were able to have significant impact at local and sometimes regional or national levels, thereby helping people to find their way out of extreme poverty.

This present publication not only documents these good practice examples and their impact. It also further demonstrates the role that ALE can play - in the two regions and worldwide - for the most marginalized and disadvantaged. It aims to make the effects of ALE more visible and thereby illustrate the different paths that ALE as an enabling and empowering tool can take in different country settings to achieve results that really benefit the poor and vulnerable, and that can be long-lasting as well.

The illustration of good practice examples range from refugee contexts in Jordan and the fight against gender-based violence in India to the generation of increased income in Laos. These form the core part of the publication. Yet the resolution of complex problems requires a wide set of interventions well-coordinated among stakeholders as well as critical reflection on all development initiatives and of the current development paradigm in general. The examples are presented in the context of critical reflection on the poverty situation in Jordan and Cambodia, as well as of the mainstream discourse on international development cooperation, and the role that ALE can play. This should encourage readers to look critically into the subject of development cooperation; not always to accept simple answers; and to challenge general wisdom and traditional perceptions. Yet we still believe

that ALE is part of finding sustainable solutions to the exacerbating marginalisation of people both worldwide and in these two regions.

As adult educators we appreciate diverse and flexible ALE approaches in the development context; and the visible impact it has on people's life. We want particularly to highlight the potential of ALE also to address the different dimensions of poverty. In other words, we believe that all actors engaging in development cooperation and the fight against poverty should continuously question their initiatives and approaches, and be prepared to adjust wherever necessary. It is an explicit and inherent strength of ALE that it also asks for and strengthens critical thinking in development contexts. We do believe that ALE can benefit the marginalised, which is why these examples are shared. We deliberately call them good practice examples, rather than the commonly used term best practice. While being confident of being on the right track, we acknowledge room for improvement. We therefore conclude by sharing our synthesis of thoughts about the role of ALE in the development context and in the fight against poverty, and make recommendations for improvement.

The potential of ALE to reach the marginalized and improve livelihoods is comprehensive. In emphasising this, let us critically reflect on the problems we identify, and not be tempted always to look for quick and possibly non-sustainable solutions. Let us join our individual strengths for the common good – from a strong foundation of confidence in adult learning and education.

Studies of Poverty - An introduction

The poverty situation in Jordan and Cambodia

Despite the wide geographical distance between Jordan and Cambodia and their two regions, and differences between the ways of life and the common means of living, it is possible to hear many similarities in the voices of the poor.

A low level of education, or lack of access to education, is one of the most important determinants of poverty, it also prevents people from achieving a better quality of life for the poor and to increase their ability to escape at least extreme poverty. These two studies suggest that the poor may have the skills to adapt and manage their poverty, but not the skills that overcome the cycle of poverty.

Listening to the poor - and also to the non-poor - is the foundation on which the approaches here are based. They were conducted using a participatory approach that allowed the poor to express their own reality, and others better to understand poverty issues from the perspective of the poor themselves: the poor are the best experts in poverty.

The studies show the importance of understanding the dimensions and complexities of poverty. This means getting to know more about coping strategies in order adequately to understanding the dynamics of the poor in dealing with poverty. This should contribute to developing better interventions, and facilitate the collaboration of decision-makers, civil society and development partners, ultimately to ensure that adult education approaches are more efficient in strengthening marginalized peoples.



Adult Learning and Education in Jordan



Cambodia: literacy in factories

Images of Poverty and Marginalization from different Perspectives, the Case of Jordan



Majdi Al Qorom

Introduction

Jordan is a middle-income country, with a population estimated at 10.3 million at the end of 2018. The economy faces several challenges; ongoing deficit in the public budget, high inflation and a low economic participation rate, in addition to the scarcity and shortage of natural resources. As a result, the progress of economic growth is sometimes delayed, and the social welfare of people hardly maintained.

From the time of their arrival to Amman, visitors think at first glance that Jordan is a rich country. The luxurious airport, the outfit of the security, and the organized setting of the airport, do not reflect the standard of living in the country. The image of richness has been built for years, especially in the days of generous Gulf support during the boom in oil prices in the 70s, and the fact that Jordan is the country of first confrontation with Israel. All the necessary facilities, markets and entertainment are available and abundant in West Amman. Amman is carefully and deliberately painted in a way to separate the rich and the poor geographically. What is worse, many Jordanians, the lucky ones, have never crossed any of Amman's poor areas, and never need to. A large percentage of Jordanians therefore believe that no poverty exists in their country.

Study Background and Methodology

The Study was conducted as a response to the Terms of Reference (ToR) announced by DVVI "Images of Poverty and Inequality in Jordan". The study aimed at providing evidence-based information about the status of the marginalized and their image in society taking the perspective of the poor and marginalized themselves, and the perspective of comparably "wealthy" people in communities'. The study incorporates two integrated methodologies to provide a qualitative description of the "Images of Poverty and Marginalization in Jordan" from different perspectives, using a combination of field and desk top study.

The desk-top methodology includes studying books, articles, papers, newspapers, and statistics about poverty and inequality in Jordan in the past 10 years. The field case study methodology was based on participatory approach field research, Involving local community members in the planning. The research uses such tools and methods as focus group discussions, direct observation, and semi structured interviews, that focus on engaging community members and using their local knowledge and skills. The target group selected was from a poor neighborhood in Zarqa area named Janaeh, where a mixture of urban and rural aspect is found.

Poverty and Inequality in the Middle East

The World Inequality Report 2018 indicates that income inequality has increased in all world regions without exception. The highest level of inequality was observed in the Middle East, where 10% of the population got 61% of the national income during 1980-2017. Furthermore, the report pointed out that Middle East countries are characterized by a lack of interest in monitoring the gap between the rich and the poor, leading to further economic and political failure and instability. This includes privatization, investment, the tax system and public expenditure. Thus, the United Nations (UN) and Member States' major development goal to reduce inequality until 2030 is among the 17 SDG key goals.

Poverty in Jordan

The poverty rate reached 14.2% in 2002, then decreased slightly in 2006 to 13%. It rose slightly to 13.3% in 2008 and again in 2010 to 14.4%, indicating that official poverty statistics have ranged between 13% and above 14% over the last 10 years. In the last survey of 2010 the poverty line of 14.4% used the income threshold of Jordanian dinars (JD) 813.7 per person per year (JD 67.8 per month (\$ 96) or about JD 2.2 per day (\$ 3.1). Official studies measured poverty in terms of a money-metric caloric intake based on a poverty line. Non-monetary poverty indicators did not receive as much attention.

From an international perspective, the World Bank reports indicate the unrealistic estimate of the Jordan poverty line, which goes back to 2010. The World Bank estimated that at least 33% of Jordanian population are below poverty line in at least one quarter of any given year, calling this phenomenon a transient poverty. A recent World Bank report used a poverty line of \$ 5.50 per person per day (JD 3.9), or monthly of \$ 165 (JD 117), higher than the estimated official poverty line (2010 survey) of JD 67.8 per month. The World Bank advised Jordan in 2012 to increase this poverty threshold and re-estimate poverty changes.

From a local perspective, the poverty line is quite different. For the poor, poverty is directly related above all to the number of family members, and they draw the poverty line away from the official definition. When questioned, the poor conduct a simple calculation of the most basic requirements for living at current prices and minimum food and non-food needs, reaching numbers far more than official figures. The figures reach 200 dinars per person (\$ 300) at least, without taking into account housing rent. The poor estimate that the minimum subsidy for bread set at 1000 dinars (1,400 dollars) per family (200 dinars per person per month as defined by the poor) is a clear indication that poverty in Jordan is at this point and not below it. The opinions of the rich did not differ from those of the poor in the definition of poverty, and in the minimum required to meet the requirements for living. They agreed that the bread subsidy was a better indicator for the poverty line in Jordan. In addition, the poor indicate that the government does not take into account individual differences of the family, especially the number of family members and the health situation, as main determinants of the definition of poverty and its causes. Poverty and the poverty gap tend to be higher in rural areas, while at the same time two-thirds of the poor live in urban areas. This highlights the importance of the spatial dimension in different measurements of poverty, naming such areas as poverty pockets where the poverty rate is above 25%. 20 areas in Jordan were thus identified. The characteristics of the poor and their location was not taken into any consideration when forming national strategies

that seek poverty reduction. It looks as if Jordan politics targets the poor on an individual basis.

Inequality in Jordan

Jordan's inequality measures are rather low in compared with other countries with similar per capita GDP. Inequality in Jordan as measured by per capita expenditure had a 33.7 percent Gini coefficient of in 2010. This is similar in level to that of the developed Organization for Economic Cooperation and Development (OECD) members. It is significantly lower than income inequality in the United States and the UK (which are around 40), and likewise lower than inequality in most countries that are close to Jordan in terms of gross domestic product (GDP) per capita – upper-middle income (UMI) countries. Income inequality is higher when measured by income than with consumption. Education and income display the typical relationship: poorer quintiles have less educated heads of households. Larger households are over-represented in the bottom income quintile: over two thirds of households in the bottom income quintile have three children or more.

The local point of view on income inequality related to two reasons: first and above all corruption at State level, which people see as giving opportunities to a certain class to earn income at the expense of just equal opportunity. This includes inequality of access to quality education, health and employment. The elite as seen by many people take advantage of scholarships, health workers and the best jobs, including high official jobs. The less fortunate take only subsistence level, and then stay in the same trap continually. The second reason relates to Government policy in dealing with inequality: most people blame the government for a weak policy and contradictory strategies in dealing with poverty and inequality.

Causes of Poverty and Inequality in Jordan

The characteristics above also indicate the causes of poverty in Jordan, showing clearly that poverty in Jordan is due to three main issues: low wage rates that only meet the necessary cost of living, unemployment, and the health status of poor families. Jordan also has a low

rate of economic participation among its citizens, accelerating the problem of poverty. Economic development in Jordan is poor, leading to low wages and underwhelming career opportunities that discourage citizen participation in economic activity.

Another problem in Jordan is the lack of a social welfare program that delivers meaningful benefits to unfortunate citizens. The growing national debt and economic stress have led to high inflation rates in Jordan, which the country is unequipped to address properly. The recent 2011 Syrian refugee crisis created by the civil war in neighboring Syria has left Jordan suffering: thousands of civilians have poured into the country in search of relief from the conflict. Studies in Jordan have found that the majority of citizens living in poverty are either slightly below or above the poverty line. This indicates the fluctuations that surround poverty in Jordan, with many citizens constantly falling back beneath the poverty line after rising just above for a short time.

The field case study showed that the general causes of poverty according to the sample are high cost of living, lack of job opportunities for the head of household, low household income level, low wages of workers, lack of stable source of income, and high numbers of family members. Discussing social causes away from income, there was consensus about:

- Women consider men's mismanagement of family resources to be one of the main causes of poverty.
- Weak education and poor access to high quality education.
- Men consider women competing in the labor market to have led to unemployment and poverty.
- The presence of a special case in the family as a sickness or the death of the breadwinner or divorce.
- Corruption and inequality in access to educational and employment opportunities.

With regard to responsibility for poverty, the poor and the rich had different views. The study showed that there was consensus among the poor that responsibility for poverty in Jordan

was primarily the fault of governments, because of policies relating to cost of living and lack of jobs. The rich on the other hand agree on the role of the government and its lack of support for the poor; but they also blame poor people for mismanagement of their financial affairs and because for not accepting available jobs, as a culture of defeat (not accepting certain jobs and considering them shameful).

Poor Coping mechanisms

The study showed the diversity of methods used by poor families to get out of the cycle of poverty, between the planning of expenditure and rationing and shortening of necessities: giving priority to price rather than quality. The cheapest goods are the most attractive and most desirable to buy. Finding cheap shopping is a priority: hence using the Military Consumer Establishment and the Civil Service Consumer Cooperation; asking for help from relatives and charities; buying on credit when money is not available. People try to obtain decent work opportunities try to obtain free education; eat stored homemade dry foods; frequently use and repair clothing; work in income-generating activities within the home; use self-treatment (herbal medicine).

From the poors' point of view, some contradictions showed in the importance of education. Most families showed that education is the main factor that can lead the family out of poverty

Revolving associations provide emergency needs. Females marry at an early age. People fast sometimes to reduce the eating of meals. Priority of education goes to males at the expense of females.

Adult Education

These studies of inequality link education directly to income inequality. The poorest of the poor were found in households with a less educated parent (below the secondary level), while the chances of poverty decrease with a university degree. In addition, previous studies show that educated parents are keen to provide education for their children. From the poor's point of view, some contradictions showed in the importance of education. Most families showed that education is the main factor that can lead the family out of poverty; but some families considered education not a priority for the poor. Work comes first, and there is no need to educate females. The rich on the other hand consider education as the major strategy to alleviate poverty, and consider lack of education as a major cause of poverty for many people. Most families, however, mentioned that access to high quality education is not available

to poor families. Where poor people live, schools are not good compared to schools and education in Amman and major cities. This in turn prevents the poor from competing for jobs available later and increase inequality.

Discussion

There is clear evidence that poverty and inequality perspectives not only differ between poor and rich, but also there is a growing gap between what the poor believe and government policy. It seems that the government wants to show three contradictory goals. First, to show poverty, need and inequality in order to continue getting international aid. Secondly, to show people's ability to pay more revenue by raising prices and taxes. Thirdly, presenting Jordan as a stable country with social and economic security to bring in more international investment. Poverty statistics have to consider these three objectives. We accept these results and statistics, but also we also need to listen to poor themselves, and what they say about poverty

Recommendations.

In view of these findings, it is recommended that:

- Poverty statistics and definitions need to be disseminated without political intervention.
- Clear Government strategy for reducing poverty should take into account the real causes of poverty, and individual characteristics.
- Coping mechanisms used by the poor should be supported positively, in particular economic mechanisms that enable the poor to acquire sufficient income.
- Educational and awareness programs are needed on managing family resources and choosing appropriate alternatives.
- There should be support for high quality educational programs for the poor, especially in rural areas.

Images of Poverty and Marginalization, the Cambodia Case



Khet Long and Socheth Ean

Introduction

This study looked at two communities representing rural and urban areas to understand the status and image of the marginalized and poor in society by taking different perspectives into analysis, particularly from the poor and marginalized themselves and the comparably "wealthy" groups in other communities'. This research is significant as it could reflect the image of poverty in order to have a better understanding of the complex roots and manifestation of poverty and inequality. The findings of this research will serve to produce a manual that demonstrates how collaboration of decision makers, civil society and development partners can contribute to make adult education approaches work to strengthen marginalized peoples. The study aims at providing evidence based about the status and image of the marginalized and poor in the society by taking different perspectives into analysis, particularly from the poor and marginalized themselves and the comparably "wealthy" group in communities'.

Cambodian Context

Cambodia's economic structure was developed and changed toward a free market economy after the end of violent conflict through the Paris Peace Agreement in 1991 signed by all warring parties. Since then, both politics and economy became more stable and could attract and increase foreign aid and foreign direct investment significantly. Over a decade, Cambodia has unusually experienced developments as a post conflict country. It achieved an economic growth's performance, ranking in 6th, and it was one of only 46 countries that increased 7 percent per capita per annum on the average for 14 consecutive years (World Bank, 2010).

However, Cambodia still stays in poverty status according to the reports released by UNDP and the Oxford Poverty and Human Development Initiative (OPHI) estimated in 2018 that 35% of Cambodians are still living in poverty. 79% of total population living in rural areas, a poor living standard, is vulnerable to the poverty. In this situation, the need to address certain critical constrains like economic instability, climate

change shocks and other external shocks such as sickness, or unemployment to effectively eradicate the poverty if it cannot respond properly, then it will endanger many near-poor households (70% of Cambodians who make their living of less than \$3 a day). They will be at risk and fall back quickly into poverty.

The rural to urban migration has been making up rapidly of the urban population over the last two decades 15.7% in 1998 to 21.4% in 2013. The main reason that they move to the urban because they need to earn money to support their families and want and there is a lack of job opportunities in their villages or surrounding areas. Majority of them are being employed as unskilled or low-skilled workers. Obviously they have been seeking for job opportunities in the urban despite they realize that migration does not always make themselves and their families better but it often faces many problems.

In fact, there are unplanned, unregulated and lack of inclusive process of urbanization by the government. Therefore, most of them are being cheated to buy house or land in the informal settlement areas. Living in such a poor condition area has resulted in several major problems for those migrated people such as lack of infrastructure, disaster risk, security of tenure, urban services and pro-poor. For that reason, 55% of the urban population in Cambodia continue to live in slum conditions. Although their income in urban have been increasing if compare in rural, they still cannot afford with high living cost in the urban. Without a better option, they still have to continue their livelihood in insufficient condition, and majority of them never plan to go back to their rural areas.

Methodology

This study is based on data and information collected by a selected research team during fieldwork and literature review. It is qualitative research that made use of guided questions which were developed to collect data. The two sites of case study were chosen based on the criteria stated in the research's ToR which required representation of rural and urban areas and where the poor and comparably wealthy were able to identify for execution of the study.

The methodology includes literature review, data generation, reflection and analysis, ethical considerations, limitation and challenges, and presentation of preliminary findings.

Limitation and Challenges

It is difficult to find comparable wealthy households and youth to participate in the process in both areas due to conflicting with their working and school schedule. They could participate in the interview rather than discussion. We could not schedule to meet with adults who are actively leading economic households, aged from 18 to 45 years. In general, the study was as smooth process, even though only met dependent family members who are staying at home like older aged people, disabled and sick people, and children. For wealthy households in urban area were not been reached for engagement. However, we were able to have focus group discussions (FGD) and key informant interviews (KII) with comparably wealthy in the remote area.

Results of the Study

Self-perception of the Poor

Most of the poor respondents perceived themselves unfortunate, inferior, weak, discriminated, and vulnerable. Some respondents from the poor families could even not identify the meaning of the poor and their root causes of poverty properly. This proves that they are not only poor in property but also poor in general knowledge and logic thoughts. In the context of poverty, mindsets of the poor have affected on their ways of working and lifestyles. However, they expressed that they wanted to move themselves out of poverty but they could not due to the facts that they have no specific skills and they are getting old, ill, and low educated. Even worse, some of them could not find jobs to do and some others live alone without family members. Others could not go to work because their children or grandchildren are still very young which give more burdens to those poor mothers or grandparents.

Perceptions towards the Poor

The FGD among comparable wealthy people, found that the poor normally have no critical thinking and no commitment to supporting their

children to schools. Their lifestyles are carefree and less saving. They usually do not work hard to survive their families while the wealthy people try in different ways to cope issues in their lives for instance, when the poor go back from work, they just relax and eat. The poor family often have domestic violence and have many children. Some consume drug, and some addict to gambling and alcohol. They have no capital to initiate their businesses, no money to support their children's education, and no specific skills to make a living. Dependent family members, who do not go to work to earn incomes, still cannot assist much on housework and reduce household's expense through racing animals or growing vegetable. They usually buy foods and vegetables from market rather than cooking and growing at home. More importantly, the poor is easily connected to materialism and debt. They often show-off with their assets like buying new branches of TVs, motor bikes, cellphones while they borrow money from the banks or micro finances. Sometimes, they sold their lands or farms just to have those properties.

Poverty Patterns – Root Causes and Effects of Poverty

Most of poor family have depended only low skill jobs at garment factory, entertainment, construction sites or small farming as these jobs do not require high education or professional working experience. They are being employed as entertainment worker, waiter/waitress, cleaner, security guard, garment factory worker or construction worker.

The study found that at least one member of the poor family worked at the garment factory or construction sites. Besides, they created their own jobs or work that have irregular incomes and based on season calendar and surrounding environment of their villages. These works include selling street foods, collecting recycle disposals, catching fish, or finding vegetables surrounding the village.

The study found there was lack of participation from the family members in livelihood improvement. They relied only one source of income. Most of the poor in FGD were elder groups stay at home who cannot even do small

vegetable garden or animal raising as they have health problem or take care their grandchildren. So, they cannot earn income to support their families.

Based on their difficult circumstance, all poor in rural and urban have poor health problem such as high risk of disease transmission and malnutrition while they are less attention on prevention and lack of nutrition food. The main causes of poverty at the grassroots was that the poor always have many children, commit domestic violence, abuse drug and addict to gambling and alcohol. Due to emerging cross cutting issues, the low skill job attraction and mindset of being poor, it has strongly influenced among the poor and continued to push their children out of school at the early age. Most of the poor are not willing to invest on the education for themselves and their children as they have set their mindset of being poor, which will not be able to get higher education or good job. Only a few poor have strong commitment to work and support their children to finish at least high school level. They realized that their difficulties in finding employment and they do not want their children to follow their steps. Nevertheless, they cannot secure their finance to achieve their goals since their jobs are not secure and their health become weak.

Low skill jobs are easily to find, but it will not be longer secured. The low skill jobs also narrowed the mindset of young generation for i.e. many young generations in KII and FGD, at grade 7-9, responded that if their parents stopped them from schooling, then they will go to work at the garment factories or construction sites like their parents. Although low skill jobs are easily to find, most of the poor groups in KII and FGD, aged over 35, have had difficult experience to get these jobs especially at garment factories, entertainment or construction sites.

Coping Mechanisms for Survivals

The majority of the poor still see the values of education in the hope they can get away from poverty trap and have a better future. They expressed that they would send their children to school to at least finish lower secondary level. In worse situation, however, they quitted their

children's study at early age and turned to work for their living. Eventually, those children were forced to work mostly at garment factories and entertainment or construction sites in urban or abroad.

One of another option for them is moving from rural areas to the city to explore a better opportunity. At least 3-5 poor families in each village migrated to the city every year when they could not solve their problems. In urban area, they survive their families by choosing irregular works, which they can only earn small income. These works include collecting recycle materials from rubbish, selling street foods or snacks, catching fishes and finding some vegetable surrounding their villages.

Some poor respondents continued to stay in the rural areas although they worked hard to survive their families. For those who have small rice land, they still do this kind of labor work (animal keeper and labor worker for housing construction or rice/vegetable growing and harvesting) in exchange for small amount of money (paid as daily or monthly) so that they could by rice, food, and paying for their children's study. All in all, they survived through catching fish or digging for crabs around the communities, selling homemade products of palm or coconut (palm juice, palm sugar or broom) and searching some vegetable (i.e. morning glory, water lily, water mimosa or bamboo shoot).

Inequality and Social Exclusion

The study remarked on the inequality between the rich and the poor in social, political, and economic participation and development within their communities. It also noticed that the poor and wealthy groups is different in terms of knowledge, mindset, living condition, and opportunity. The causes of these inequalities are not only from themselves but also arising from society system or governance in term of access to education, health, information, social protection, financial support (capital) and skills development etc.

The poor governance divided the poor and wealthy situation in the community. Most of the time, the wealthy groups could access easily by comparing the rich and poor. They are different in

terms of knowledge, mindset, living condition, and opportunity. Some of the poor from both FGD and KII in urban community complained that they were ignored and abandoned outside hospital for a night while they went to hospital for treatment.

Accessibility of ALE Services and Challenges

Even though, ALE's programs of CSOs and government sectors are designed and implemented by less participation and ownership from the grassroots, particularly poor, commune councils and relevant stakeholders. Still the poor are not able to participate in those ALE's program activities due to their attendance in the extra classes from morning until evening with their teachers to complement their knowledge at the public classes. Many poor school youths during KII and FGD in rural and urban areas expressed that they lacked of knowledge and skills to improve their family livelihoods as well as fundamental assets to create or find decent jobs for their future.

Most of vocational skills they get are not yet diversified and responded to local market needs for e.g. sewing, beauty salons, motor repairs. They have no choice to attend these kinds of training and some of them are not able to join the training to increase their skills as they are required to study and internship for a few months or more than that without any stipend. Besides, the corruption in the participant's selection always happen and become a barrier for the poor that cannot be chosen.

Some NGOs stopped their vocational training programs at the communities after the donors phased out while some new NGOs are introducing their programs to the existing target communities. The community, particularly youth still need such important programs. Despite many programs are being taken place in these communities, the concerns from community, NGOs, local authorities and relevant stakeholders are on effectiveness, efficiencies and sustainability of programs.

Recommendations

- Empowering the poor by giving space for them to have a skilled work with new apprenticeship (training and practice) and creating more incomes in their families by providing small grants for household members in livelihood improvement activities such as small vegetable garden, animal raising, small business and handicraft etc.
- Promoting understanding and practicing home vegetable gardens, animal raisings, agri-business creation (food processing) and new farming techniques adopting to climate change. Advocate for improvement of local good governance, which improve capacity of community members and local authority work on irrigation system.
- Developing and integrating awareness-raising programs to promote understanding about reproductive health, birth spacing, primary health care, gender equality, domestic violence, children protection, effects of alcohol addiction, and gambling and drug prevention.
- Improving capacity of CLC's managers in operational management, budget management, resource mobilization and program implementation through development of role model and checklist mechanism of CLCs to monitor and assess standard, impact change, and sustainability.
- CLCs should develop their own mechanisms and tools to conduct regular research and update various lists of vocational skills matching with the long-term demand of market jobs and individuals. The information on trainings must be circulated broadly around the communities so that it reaches the poor and marginalized.
- CLCs should be places where everyone can access and use its space for their program activities. It should play coordinating role among all NGOs, local government and relevant stakeholders' programs intervention based in community to meet, share and cooperate their programs in order to ensure effectiveness, efficiency and collaboration on resource mobilizing and program quality.

“Invisibilisation of the poor” - when the fight against poverty is a lost one’: a critical reflection on development cooperation and ALE

This publication aims to make the case for the significant role of ALE not only in assisting individuals and communities to find ways out of poverty, but also in transforming their perceptions and understandings: of poverty and wealth, oppression and empowerment, marginalisation and power. Regardless of years and years of investing in international development cooperation including the provision of various forms of ALE, the world, and certainly the two regions addressed in this publication, still witness major setbacks in terms of efforts to reduce poverty, empower communities and reduce the gap between the rich and the poor. This present chapter presents two reflective contributions that attempt to critically address the complex context and disputable approaches within which efforts are taking place.

In “Sustainable liberation is for sustainable development... a basic condition” Zahi Azar reflects from experience of the Middle East region on ALE in the context of an ideology of oppression and its relation to the economy. While ALE succeeds in many cases in assisting the poor to find an alternative way of living and adapting to their situation, it still fails to support them in transforming their lives. It lures them into ‘going around’ the fundamental causes of their marginalisation; to accept and be happy with a minimal way of merely surviving; and contributing, therefore, to prolonging their marginalization and oppression.

Azar proceeds to question this mischievous link between economic issues and sustainable development on the one hand, and the spirit of ALE intended to emancipate people and communities on the other. In order to achieve the desired transformation, he proposes that ALE must be liberated from seeing adults as resources whose technical skills must be built to enhance things economic. Instead they must see themselves as humans beings – whole entities whose needs, aspirations and interactions with their realities must be understood and fulfilled. Furthermore, Azar criticizes the naive - maybe purposeful - assumption that one universal approach to ALE based on sustainable development and maintaining a ‘grey economy’ will solve the question of poverty. For this he uses the evident failure of such an approach in the Arab world, not only by governments but also by civil society.

Archana Dwivedi, in “Poverty – Gender – Adult Education”, and based on Indian experience, shows why it is imperative, given the history of development and the current condition of humankind, to use a feminist lens to comprehend poverty, marginalisation and power relations. Whereas Azar discusses how the grey economy is used in trapping the poor into adapting to their marginalisation, Dwivedi discusses how grey spaces in every aspect of life, including the economy, are used in “invisibilising” and furthering marginalising the already most vulnerable gender.

She describes the double burden of poverty and gender embedded in the extremely arduous reality of the poor, especially women and girls: there are societies that adhere to traditional norms disregarding the worth of women – along with such discriminatory practices as deprivation of inheritance and non-participation in decision-making in families etc. Then there is the context of economies that most disadvantage some groups from any control over their own economic potential, decisions, benefits and futures. And in a third sense, there is the lack of conviction that investing in good quality education especially for women, and more especially in non-formal ALE, can transform not only women's reality, but also the whole way societies function and evolve. Thus, Dwivedi criticises the global governmental tendency to focus on narrow aspects of women's health education, rather than taking a more holistic approach that empowers women to enrich their lives and participate in challenging and transforming social structures.

These two reflective articles provide social, economic and gender perspectives: not only to interpret how and why ALE functions in certain directions, but also to inform development of better ways to respond to inequalities in the provision of ALE, and variations in its impact on the different components of societies. It is in light of and in response to these reflective insights that the following sections of this publication showcase and highlight examples of good practice in ALE, and move us towards recommendations to advance ALE approaches that will reach the marginalised and address the underlying causes of this gross inequality.

Poverty - Gender - Adult Education

Archana Dwivedi

[Reflections: Reaching the Marginalized – Good Practices in ALE](#)

The research done to map the perceptions of poverty across classes has reaffirmed many closely held myths and belief systems that society suffers from even today. But it has also heightened the role that a robust literacy program can play in addressing the root causes of poverty and also myths and misplaced perceptions around the poor.

[The invisible: spaces and poverty](#)

Perceptions are confused primarily because of the invisibilisation of the poor in public spaces, and places of importance like government systems. This is done deliberately, through the architectural design of cities and workplaces. The poor live in ghettos, away from central locations that are well connected and well integrated. Thus we interact with poor people only in the limited space of services, and transact with them in highly skewed power contexts. The hierarchy and powerlessness increase manifold if the poor person in question is a woman, because of gendered perceptions of her worth, abilities, and the value ascribed to her work. It is thus no surprise that not only is women's work invisibilised, but that they are also mostly employed in the invisible workforce of the unorganized sector. Henceforth, they are also invisible in data, and thus in policy matters. As the UN reports in 2015, women do three out of every four hours of unpaid labour, while men do two-thirds of the work that is paid. By and large, women are more likely to be employed in more vulnerable and tenuous occupations than men, working in informal jobs where they can be

taken advantage of, or dismissed without legal protection. Even when women do get paid for their labour, they earn less than men. Globally, women's wages are, on average, 24% lower than men's. Thus, in the way poverty cycles work, gender plays an imperative part in both cause and effect. While women are less likely to be part of a paid and decent job market, they are also paid less and discriminated against in performing higher paid, higher valued jobs if they are within it.

When I am using the word 'gender' I do not limit understanding of the term to the biological binary of man and woman, but include all who identify as women, regardless of their biological identity. All women, biological and self-identified, are disadvantaged. Society subscribes to gendered social-cultural norms, and marginalised genders face discrimination in accessing health, education, resources and livelihoods opportunities. As per the UN report 2010, the earnings gap between women and men tends to be wider in Asian countries compared with Latin American and developed countries. In four out of the six countries in Asia-Pacific that have data available, women's average wage in the manufacturing sector is less than 70 per cent that of men's. While more women than men are below the poverty line, women also experience poverty and lack of resources differently. For example women are also more vulnerable to food insecurity in nearly two-thirds of all countries than men. When a crisis hits, that report finds, women are more likely than men to go hungry. Poverty not only deprives people of their human rights to a dignified life. It also leads to a deep sense of insecurity and stress. It leads to all kinds of irrational financial decisions and mental

“Girls and women of reproductive age are more likely to live in poor households (below the international poverty line) than boys and men as 122 women between the ages of 25 and 34 live in poor households for every 100 men of the same age group.”

Turning Promises Into Action: Gender Equality in the 2030 Agenda for Sustainable Development, 2018



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health problems. These are experienced more severely by women, already marginalized as economic beings with a lack of control over financial resources and decisions within families and communities. Many women are excluded from economic decision-making within their own households where one in three women has no say about major household purchases. In 28% of the countries of the world, the law does not guarantee the same inheritance rights; in 52% of countries the law guarantees the same rights, but discriminatory practices against women exist. Only 20% of countries guarantee the same rights for women and men for property inheritance. Thus women have much less access and control over resources than their counterparts. While poor men are marginalized in the larger societal context, women are marginalized even within the poor communities, and face the double burden of poverty and gender. It is essential to include the gender lens to understand poverty in totality and with nuance.

Within this paradigm, education can play a decisive role in addressing poverty linked vulnerabilities and exploitation. We can see that women and non-binary persons have been historically denied access to high quality education, especially adult learning opportunities. Now, when the woman is poor, besides lack of access to quality learning opportunities, there is also a lack of social acceptance for her learning needs.

Education is the first casualty of poverty, especially for girls and later for women, as it is not life-threatening, unlike hunger, ill health et cetera. While it is true that education is dispensable in the context of basic survival, it is not true if we consider the right to a dignified life as a basic criterion for every living and being. Right to high quality education is an essential precondition to address poverty at its root cause. By not investing in good quality and creating enabling conditions through education, particularly ALE, we allow the vicious cycle of poverty to continue and expand. Education is the single most powerful strategy that has the potential to transform the society and its caste, class and gender relations.

Nirantar, a Resource Centre for Gender and Education, works with women from the most marginalized communities like Dalits and Tribals, in remote rural areas of India. In 25 years' experience we have seen women engaging with literacy in many ways: from claiming their rightful share in state subsidies, to protesting poor quality of construction at a school site. They use literacy to negotiate mobility at home, and wages at the workplace. They find the courage to challenge a violent husband, and they use the newly acquired respect of being a literate woman to claim political participation.

[Adult education, poverty and the neo-liberal economy](#)

The link between adult education and poverty reduction is often missed. ALE as a mandate is

of little importance to most governments around the world. On the other hand, there is no demand for adult learning programmes, since people who have a voice do not see adult women's learning as an important area of intervention for poverty reduction. Instead, we see a strong movement for women's health, especially maternal and reproductive health (to fulfil the patriarchal agenda of reproduction), strong focus on livelihoods, micro-credit and work-force participation (to fulfil the economic agenda of globalization); but no movement for adult women's education; education to enrich women's lives and their capacity to engage with social processes, challenge the structures of power, hierarchy and gender. An empowered woman, as three decades of our work has shown, manages to find ways out of the poverty cycle.

Our experience working with women from the most marginalized communities has shown that when empowered to assert their rights, they negotiate with government and its structures in favour of their communities. Paan Bai, Hari Bai and Mamta were part of the women's collective who went through the adult literacy program of Nirantar. They decided to monitor the quality of primary schools in their village. On one such visit, they noticed the construction of an extra classroom in the school. These women were daily wage construction labourers, and knew what the proportion of cement and sand for a good quality construction should be. They noticed that the school classroom was being built with very low quality materials, with low proportions of cement. They objected to it and said that it is a question of their children's life. What if the classroom collapses?

The contractor was in no mood to listen and sent them off saying 'you women don't know anything'. But these women knew what they were doing. They returned the next day with more women from the literacy centre, to protest against the contractor. But he did not stop the construction, or improve the quality. Then they complained to the higher authorities that took a long time to respond. Till then, women did not let anybody work on the site. The contractor started threatening them: 'you all will disappear in a day, even your bodies will not be available

for cremation,' he said, routinely. Women braved all the threats and continued to sit in protest till authorities paid heed, visited the site, and terminated the contractor. The women then chose a contractor from their village who did a high quality construction of classrooms for their children. The confidence they had gained came from an empowered literacy, which enabled them to demand their rights and push systems to respond to their needs.

Literacy through a feminist lens not only gives women abilities to work their way in the system. It also helps them negotiate mobility within their homes, and assert their right to work outside homes. 20 years ago, Kavita ran away from home at the age of 14, to join a residential literacy program run by Nirantar. She continued her studies to complete graduation; trained to be a journalist, and now heads the only marginalized rural women's media channel in India 'Khabar Lahariya'. Her journey was not easy; she faced domestic violence and then separation from her husband to pursue her dream. With the ability to read, write, and use these to her advantage, she took charge of her life including financial decisions. With education on her side, she could ascertain the changed role that she aspired to play, breaking the gender stereotypes within her community and family. All the women who have been part of the literacy program have not come out of poverty completely, but they have made a substantial difference to their lives and communities by setting examples of alternatives.

Adult literacy with gender perspectives using feminist principles of learning and teaching has the potential to transform the way poverty is addressed in a neoliberal context, where just creating assets or an ability to earn and spend are seen as key forms of poverty reduction. Adult learning programming done with gender perspectives can actually address the social, political and cultural aspects of poverty, in addition to the economic aspects, resulting in an all-encompassing outcome of poverty reduction through women's empowerment.

Sustainable Liberation is for sustainable Development ... a basic Condition

Zahi Azar

I much prefer the use of alternative expressions such as 'adult education and reaching out to the poor', to replace the like 'adult education and interacting with the poor'. I would restrain all expressions like 'the fight against poverty' and 'sustainable development': they echo an 'economic victory' leading us further from the 'poverty' that we wish to 'address' through 'adult education, and push towards 'change', the very same change that today has more of an economic and financial resonance.

I present the Arab region and its people as an example which we strive to examine thoroughly and objectively. We need to start by drawing conclusions on the 'limitations' of the outcomes of all initiatives implemented globally, with regard to 'education', 'sustainable development', or 'poverty reduction'." It is worth noting that we say limitations here so as not to use the word failure.

Informal (grey) economy and its ideologies

It is becoming clearer nowadays that informal or grey economies are on the rise in the Arab

region. They now constitute close to fifty percent or more in a number of Arab societies. Apart from all the negative aspects of this phenomenon, what matters to us now is to study how active it is in societies where we apply ALE. People in such societies tend to find new ways to live and find delight even within the minimum standards of living, prolonging their marginalization and oppression. What we are most concerned with is feeling our way to identifying the social ideology from which emerge all the tendencies that marginalized groups active in their work have. Even when hidden within what is called the grey economy that the marginalized themselves continuously build, interact with and make a living from, they praise its ideologies in order to cope with isolation, oppression, poverty and marginalization. We as bearers of the ALE in practice must stop and reflect on the amount of pressure we go through in order to achieve much needed sustainable development at this historic stage.

Today, and in every serious ALE endeavor in the Arab region, we must raise deeper questions that focus on the following:



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and coordinators do not possess even a minimum of such skills?

Liberation...ALE

1. The continuing rise and growing complexities of ideologies of parallel (informal or grey) economies in most Arab states, accompanied by increasing illiteracy and various forms of poverty and oppression. Most countries have not been able to reduce all of this despite all the theories, attempts and investments - why?
2. How do we get past the fact that ALE as a programme and an approach is suitable for all social and economic contexts in their diverse, specific and economic natures? How do we get past the fact that ALE is generally an alternative to, or works in parallel with, public school programmes that have proven to be unsuccessful?
3. What are the methods to positively handle grey economies, taking into account the firm ideologies supporting them?
4. Can the practice of ALE and its employees go past the concept of learning through fixed programmes, and achieve a more human and practical flexibility that facilitates interaction with the marginalized groups of the grey economy's and tackles their misconceptions?
5. How can we liberate ALE from the mentality of 'alternative school programs' for it to be capable of interacting with the ideology prevalent amongst the poor and marginalized? Many of these are now based in specific geographical areas where their beliefs are kept unchanged, forming semi-integrated bodies that most initiatives have failed to penetrate.
6. In order for economic skills to become one of the main gateways for ALE, how do we address the fact that most supervisors and coordinators do not possess even a minimum of such skills?
7. In order to reach all learners, how is it possible for ALE to undergo a liberation process from traditional mindset deterrents to growth in consciousness and to initiatives on an economic and curricular level? Plus that level which concerns the capacity-building of those taking part in this educational process?
8. How can we use ALE to raise awareness of the importance of bypassing the monopolization of economic knowledge guarded by an elite group seeking only to preserve major interests derived from economic activities? There is no doubt that the possession of such knowledge by the people marks the beginning of the elimination of such monopolies, as well as the first step towards genuine change.
9. The innovative approach offered by ALE assumes theoretical and life interactions between learners as well as their being equipped with economic skills to overcome false knowledge introduced by previous traditional programmes. Acquiring such knowledge in economics is essential. It must be included as a module and a method in the entire learning process. However, those who design ALE curricula must adopt a unified discipline in their practices; human beings are whole entities having similar needs. How can ALE approaches be put forward if there is no belief in the importance of a unified discipline, and no attempt to apply its components in accordance with the learners needs?
10. There is one aspect of the ideology of grey economies and their consequences that has made the marginalized very practical, and therefore sustainable. ALE must rely on experience in the learning process, especially on the level of gaining skills in economics through dialogue groups,

Thus, in what way can all components of the educational process be presented while stressing the notion that 'through experience...learning grows'?

Proficiency in economics

11. There is no doubt that the two-thirds increase in women participation in learning is a phenomenon caused by grey economies. There are for sure many reasons behind this increase. So how can productive development experiences be implemented in response to the needs of female learners, so as to begin innovative learning experiences that cause drastic changes in the prevalent ideology, and draw the attention of men in opposition?
12. The ideology of grey economies makes it mentally and physically very hard to enter marginalized communities. We must be conscious that for protection in their harsh societies, inhabitants instinctively know how to disregard what they see as intruders to their environment. Thus ALE faces huge challenges in designing curricula, developing and keeping pace with local initiatives, and becoming the axis round which the entire learning process turns. This gives rise to the following question for which an answer is needed: how can we build and support active local leaderships in our communities to act as pillars supporting all dimensions of the learning process, down to the development initiative itself?

Judging by all the questions just formulated, it seems that the concepts of liberation of ALE from traditional mindsets and their consequences and dimensions, up to the integration of economic development into programmes and keeping up with learners in all stages of their initiatives, are all basic conditions for achieving a true interaction with marginalized communities in Arab states and around the world.

With the idea that a solution is possible, many international organizations are striving to promote an unacceptable simplification that moves our societies from one failure to another in different shapes and forms. Initiatives with an objective

to reach 'gradual and cumulative growth' (to avoid using the word development in its common meaning) in communities living under the burden of grey economies, are facing so many obstacles at all levels. These begin by the challenge of forming an accurate understanding of the social, economic, political and ideological facts, down to the difficulty in analyzing the reasons behind the failure of ALE, which is still presented as a mere literacy programme, kept away from real forms of education and marginalized.

There is no doubt that at this time, when the presence of wars and direct and indirect violence have created an increasingly difficult reality, and in the absence of concepts of criticism and self-criticism in most State bodies, and unfortunately also among members of civil societies, the same societies in most Arab states hardly achieve any development. Yet by reflecting on the Arab uprisings preceded and followed by popular protests, and apart from the results here and there, our faith in the modest potential of marginalized groups in most communities has actually increased. The fight against poverty is a lost one for those who believe that investment and so-called sustainable development is the solution; not counting the fine-sounding but empty slogans that collapse before the strong ideological fortifications in which the poor and marginalized take shelter.

Without a doubt, honest activists in the practice of ALE must work hard to achieve a comprehensive understanding of reality, and to shape a fresh vision to their approaches. Through this they will become aware that the solution starts with them to be able to keep up with the marginalized, and engage with them in supporting economic and non-economic initiatives. They can also modestly provide them with the knowledge they need in order to help them realize their full potential, so that a truly comprehensive change takes place in their lives and the lives of those who are close to them. After all this ALE can live up to its name, and we in our turn become slowly more conscious of the fact that sustainable liberation is a basic condition for sustainable development.

Humanisation of ALE – when the fight against poverty is a winning one: Empowerment and social solidarity side by side with literacy and technical skills

As adult educators who have for many years been actively engaged in efforts of developing ALE in the Middle East, South and Southeast Asia and Germany, contributors to this publication have a strong conviction of the greater benefit and much needed continuation of ALE. This strong conviction is deeply rooted in the theory and research of andragogy, as well as in the accumulated evidence emerging from professional practice over the years and in many diverse contexts. While the previous chapter called attention to some fundamental challenges that ALE encounters in addressing poverty and marginalisation, the following examples from ALE practices serve as evidence for various success elements and innovative approaches responding to those challenges.

As described in the introduction to this publication, two workshops were conducted with participation of representatives of DVVI offices and their national ALE partners, networks and circles. In light of the critical reflections and the findings of the two case studies in Jordan and Cambodia, the workshop group presented and discussed several ALE practices from their respective fields. In the following months, those examples were documented and discussed thoroughly, and critically again in a second workshop. Thirteen examples of good practice from the above mentioned regions are presented corresponding to the diverse and broad nature of ALE. The following examples show the important role ALE takes not only in traditional fields such as enhancing vocational and technical skills, employment and literacy; but also in advancing dialogue and social solidarity, empowerment of individuals and communities and transforming and humanising non-formal ALE and advancing social structures that support such transformation.

While the following good practice examples shares main elements of success, effectiveness, responsiveness and / or innovativeness of the selected projects and programmes, there remain some important issues, approaches and challenging realities that need to be considered in good practices of ALE. Those are addressed in the concluding remarks of this publication.



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1 Women on Wheels - India

The pedagogic model of the Indian Azad Foundation is based on the principle of imparting transformative skills. The model uses a rights-based approach focussed on self-learning and critical thinking along with technical skills. The pedagogic model is also learner-focused, participatory and based on adult learning principles. We recognise that women often have few spaces for sharing in their homes; many of them have received limited formal education in school. Therefore our modules are designed in an interactive manner, recognising that women may have limited formal education, but that their life experiences are an important source of learning. It also recognises that women have to negotiate with families, care work and domestic work to be able to participate in training. Sometimes they may have to take breaks from the learning process and they may need to continue it later. Hence the modules are flexible, so that learners can move between batches, taking up modules according to their ability to participate.

As part of the learning process, Azad also creates spaces for solidarity, friendship and sharing for women through its interactive modules and spaces for exchange, like sessions on 'Badlav Ka Safarnama', or 'sharing stories of change'. In these sessions women learners share how they have incorporated the information on rights, gender, empowerment into their own lives, and brought about changes in their daily lives. Such sharing builds networks of solidarity, as women realise that they are all struggling against inequality and injustice in their own spaces and

can learn from one another's experiences. The content of the training incorporates skills that are essential for giving women the voice, confidence and tools to become empowered professionals. The technical training includes theoretical knowledge about traffic rules, road signs, road networks, the use of interactive tools like google maps of their respective cities, technical knowledge of car parts, along with road driving sessions to enable them to become safe and efficient drivers. Along with the technical training there is an ongoing curriculum on rights awareness and self-development, which is delivered through different modules. This includes training on gender and legal rights, sexuality and reproductive health and self-development training in communications, self-defence, first aid etc., with different components that enable women to exercise their agency not only at home but by becoming confident in workplaces and public spaces.

Azad calls this approach to training, Gender-Just Skill Education Framework (GJSE). A GJSE Framework considers women's rights to gender-transformative training and education; that is rights-based and giving them the agency to engage as learners along with advocacy and to ensure that sustainable support systems exist to facilitate women's engagement with the markets. Azad advocates GJSE from its own decade-long experience, as an essential tool to initiate and sustain women in remunerative livelihoods with dignity.



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Activating Livelihoods Referral Pathways through Flexible Coaching as Alternatives to Cash - Jordan

The project Activating Livelihoods Referral Pathways Through Flexible Coaching as Alternatives to Cash was funded by the United Nations High Commissioner for Refugees (UNHCR). The project aimed at improving the livelihoods of urban refugees and vulnerable Jordanians through coaching, guidance, and referrals to ongoing services; and by implementing activities that address skills shortages, and promote employment and self-employment in Amman, Aqaba, Irbid, Karak and Zarqa. Furthermore, the project aimed at improving the self-reliance of urban refugees and vulnerable Jordanians by strengthening their skill-sets and their ability to become employed or self-employed. By improving livelihoods, the participants in this project and their families will gradually become less dependent on cash and other assistance.

The project was designed by and addressed local community members in five governorates in Jordan, aiming to enhance their financial status, either by offering an opportunity to start up their own business or by enrolling qualified individuals in the labour market.

The project consists of multiple activities starting with project orientation sessions addressing local community members. The next step to take place is registration of interested community members to be involved in the capacity-building programme. To assure the relevance of the training programme to the needs of local labour and micro-business development in governorates, a market assessment study is implemented. The training & consultancy division (TCD) of the Jordan River Foundation, a pool of expert trainers in areas related to financial literacy, managing micro-business and mentoring, was responsible for implementation of a capacity-building programme. This covered in-depth topics of Small and Micro-Enterprise (SME) management, enriching participants' knowledge with concepts, mechanisms and tools of managing their businesses, understanding a project's life cycle, being able to analyze community needs, and utilizing a specifically designed template.

In addition to the capacity-building programme, mentoring training had been conducted. This

aims to prepare the specialized mentors and raise their competences and skills in providing guidance, support, and follow-up of small and small business owners, so as to enhance the chances of success and sustainability of their projects. The capacity-building programme was based on Training Needs Assessment (TNA), training material developed by professional instructional designers. It followed ADDIE (Analysis, Design, Development, Implementation, Evaluation) methodology in designing and tailoring interactive capacity-building programmes reflecting and addressing the needs of the targeted groups, based on the results of the training needs assessment. In addition, specific assessment tools (Pre- and Post-) and satisfaction surveys have been used to assure the competences and suitability of trainer, content and training environment.

The project supported:

- 49 beneficiaries to start or expand their existing SME. "Magnificent Training; pointed all our needs in perfect harmony and enriched our knowledge in life skills and labour related topics" – Mariam.
- 50 beneficiaries to get employed. "I used to have a phobia from job interviews, now, that I understand more and also practiced the skill of interviews in a friendly atmosphere my fear started to demolish" – Izdehar.
- 52 beneficiaries to get self-employed in the agricultural and construction domains.
- 91 female beneficiaries to be self-employed in sewing and embroidery handcrafts.



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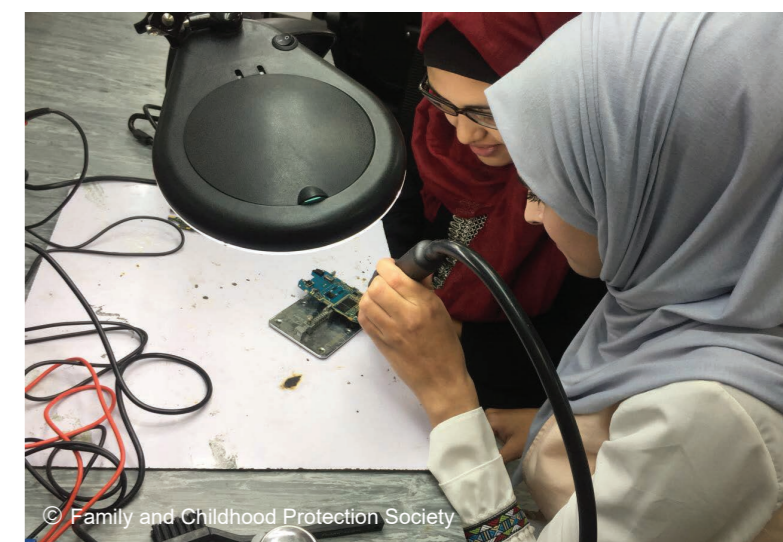
QUDRA Project "Comprehensive Skills Development (Career counselling, technical Skills, Transition to Labour Market and Income generation) in the Context of the Syrian Refugee Crisis"

Like the project 'Promoting social and economic integration through learning' this project also addressed Syrian refugees and vulnerable Jordanians. As a pilot project it was funded within the Program 'QUDRA - Resilience for Syrian Refugees, IDPs and Host Communities in Response to the Syrian and Iraqi Crises'.

The project targeted 45 young adults, Syrian refugees and vulnerable Jordanians. It piloted cooperation between local NGO and the Vocational Training Institute (VTI), an institution specializing in vocational education and training. It also piloted the practical training component, which took place at local SMEs.

Orientation Sessions: The project was based on the REFLECT (Regenerated Freirean Literacy through Empowering Community Techniques) approach. This approach allows participants to share their previous experiences, to analyse their current situation and learn from it. In the orientation session beneficiaries of the project were able to identify their personal challenges up beside opportunities. They developed critical thinking skills through this and learned how to address their knowledge and skill needs required the labour market. Immediately after recruiting, participants were enrolled in dialogic sessions facilitated by qualified facilitators. Dialogues' aim was to analyse the living situation, using tools that combine Paolo Freire's educational philosophy with participatory rapid appraisal tools for social learning. Through these guiding sessions, certain topics were discussed collectively, such as problems and obstacles in accessing and engaging in the labour market. The situation analysis and diagnosis process widened participants' understanding of issues of marginalization, which were partly due to missing required knowledge and skills to compete. Therefore, through the orientation sessions participants developed their own training pathways that contribute to increasing their competitiveness in the labour market.

Education - Skills Training: Based on the outcomes of the guiding sessions (orientation), knowledge pathways and courses for participants were determined in appropriate groups within the training programs and tailored for this specific purpose. The VTI, provider of vocational training component, modified and adapted existing courses based on the needs of the group. All sessions were designed to develop employability skills and increase work readiness. During this phase



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participants were referred to register at VTI in three specialties - pastries and dessert-making, cellular maintenance, sales and marketing. The training was conducted over 36 days, during which time the participants got professional technical training according to the adapted curriculum and courses of the VTI. After this trainees were involved in a practical work-based training programme in cooperation with employers, over 7 days.

Post orientation - Individual vocational counselling and referrals: After participants completed the orientation sessions and skills training that promoted work opportunities, they got vocational guidance through individual counselling sessions. The counselling sessions provided them with insight on available opportunities, employment service providers, micro-credit services, and employment offices, etc. It also helped them to develop plans for their private businesses, and at the same time to organize referrals to relevant institutions. Participants were engaged in entrepreneurship skills training for 10 days, in addition to conducting evaluation, networking and profession practice examinations.

Forty-four out of 45 participants passed examinations and received recognized certificates; 26 passed the profession practice examination and obtained a certificate of practising a specific skill level. Twenty-three participants were employed, and three self-employed, within months of finishing the course. The effective cooperation between local NGO and VTI in provision of quality adult education services was piloted.

4

Mobile Skills Trainings for the Marginalized - Laos

In the context of a fast-changing world of work, appropriate TVET (Technical and Vocational Education and Training) systems represent key elements of the education sector. In this regard, Laos is no exception. Both government and developing partners give vocational training a high priority. However, besides preparing specialists for the formal labour market, it remains a challenge to provide skill training for the majority of the population, which is engaged in the informal economy and located mostly in remote rural settings.

This project wants to break the walls of the traditional TVET by offering demand-oriented skills trainings to villagers, using teaching staff, experiences and materials from the formal schools. The project was implemented in close cooperation of the Department of Technical and Vocational Education of the Ministry of Education and Sports, GIZ and DVVI between 2010 and 2018.

The project addresses the needs for vocational skills of villagers in poor regions of Laos. Two-thirds of the population still live in rural areas; nearly 40% of them belong to ethnic minorities with high drop-out rates after primary education, and no possibility to attend vocational training. The overwhelming majority are engaged in agriculture and the informal economy. Wage-based employment opportunities are rare.

The project design consisted of the following steps. First, the TVET-school asked the Provincial Administration for a list of poor villages located not too far from the school, and selected target villages. Then, representatives of the school visited the villages and discussed with village authorities the needs for skills training, based on the portfolio of the school. Both sides then agreed on the subject of the training. Further, the village authorities

selected the participants and provided available space for the training. Lastly, two TVET-teachers developed the curriculum, purchased some training material, and implemented the training of a one or two week duration in the village.

A Tracer Study conducted in 2017 provided evidence that the main reasons for the participants to join the training were to improve or start their family business, and to upgrade their skills in activities they were already doing. In other words, to be more competitive in the informal economy. Annually between 300 and 400 people benefitted through a total of 15 training courses. More than one third reported that their income improved some two years after the training. Many participants reported improved nutrition for themselves and their families as well.

Asking about recommendations for improving the training, participants and village authorities suggested adding micro-finance schemes as well as financial literacy training to the project.



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5

Factory Literacy Programme - Cambodia



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As female literacy rates in Cambodia are much lower than those of men, the Ministry of Education, Youth and Sports (MoEYS) encouraged relevant stakeholders, UNESCO and development partners to commit to joint efforts to increase the literacy rate for women.

To benefit from employment and better economic opportunities in garment and manufacturing industries, a lot of females migrate from rural Cambodian regions to urban areas. The 2013 report by the Ministry of Planning on Women and Migration showed that 85% of the 605,000 workers in garment and footwear factories were women, of whom 14% were illiterate and 29% demonstrated low levels of literacy. This is where the project Factory Literacy Programme (FLP) takes effect. The project (2016-2018) was initiated and subsequently funded through UNESCO.

The FLP aims to enable young women and girls working in factories aged between 15 to 45 years old to acquire basic functional literacy, numeracy and life skills and to empower them to better understand their own fundamental rights. At the same time, it supports the government and the factories to promote Public Private Partnerships (PPP) and Corporate Social Responsibility (CSR) in Cambodia. As part of the project, which is in line with the Non-Formal Education Policy, there was strong cooperation and coordination between the government (MoEYS), factories, NGOs and UNESCO. Each partner had specific roles related to their areas of expertise. Important stakeholders which contributed to the provision of materials and other resources were: the French NGO Sipar, the International Labour Organization (ILO), the Garment Manufacturers Association of Cambodia (GMAC), the Cambodian

Women for Peace and Development (CWPD), and the District and Provincial Structures of MoEYS.

The programme offers literacy and numeracy skills along with life skills. The FLP conducts classes, flexible in time and length, in 25 participating factories, which integrate interactive teaching methods like group work, pair work and presentations. The life skills topics were selected after interviewing potential participants about what they would like to learn, and what is important in their lives. Most factories have the literacy programme at lunchtime for workers, as this does not impact production, and does not cause the workers to lose time at work, or cause others to have to make up time lost. The learners, teachers and factory managers all see obvious progress in improved literacy and numeracy, but also in confidence, knowledge and changed behaviors.

Learning to read is a profound experience that changes how a person sees themselves. As one learner put it best: "now I am like a new person... before, I had to ask for help. I felt like a blind person... now I feel happy and less stressed." In addition to learners' personal lives, their working lives have improved as well, with many reporting that they receive more responsibilities and are more respected. Managers said that they are also better at their jobs and are able to work faster, as they do not need to ask others' help with reading. There were 1,353 (1,285 female) enrollees. In addition, the programme trained 47 teachers. Finally, 926 learners (880 females) from 25 factories, passed a MoEYS test which assessed basic literacy and numeracy skills. There was an overall completion rate of 68%, which is significant given to the challenges of time constraints.

6 Words, Numbers and Milk in Egypt

This project was done in Egypt, in one of the poor neighborhoods of the suburbs of Cairo, where people work in collecting and sorting the garbage. The group consisted of unemployed Egyptian women who desire to learn how to read and write, and at the same time to make a living through a small development project.

This project was practically directed to the inhabitants of that area, who are neighbors to educated and ordinary people from the civil society, people who don't belong to any specific group. Most of the workers were women who wanted to learn, and were married.

At the initial meetings for learning how to read and write, these women were discussing priorities in order to find a title for the process. During this discussion they came up with the idea of doing a project while they met to learn how to read, write and calculate. So, they spoke to the coordinator, and started to design the project. They wrote a primary text where everyone gave her opinion about the project. The project was a simple one. At the beginning they wanted to bring along a cow, then they decided to buy powdered milk and make yogurt, lebnah, and cheese from it, and also to make sandwiches from the products later on.

So, they started to meet three times a week, during which times they read about their project, evaluated and wrote about it, calculated its

expenses and the profits, and discussed ways to develop it, simultaneously developing their learning process. At the beginning they faced the challenge of packaging in order to deliver fresh products to people. In two months they were able to make a real success. Consequently, they started to meet more often - 8 instead of 3 times a week. Initially, they used to divide the profits equally among them (their number was eight). Then they decided that women who have children take also 1/3 of the profit from the single women. In the short time of nine months they were able to achieve a lot, learning how to read, write and make calculations through this small development project. The project reached its objective, as the women learned how to read, write, and make calculations. Some continued with the project of dairy production even after the project ended.

This project had an important impact, but unfortunately, many viewed it as a productivity project more than an educational one. People were receptive, but their discussion was about the capability of people to produce through such a little project. The women learned how to read and write, and they succeeded in the governmental examinations. But this is not enough, because apart from the involved women who were convinced of what they were doing, the surrounding mentality about the impact of such a project was that it didn't have enough impact on the will of the participants to learn as much as it had on the will to produce.



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7 Youth-led Action Research (YAR) - Asia

This project set out to address knowledge gaps in what and how young people from marginalised communities want to learn. That is, demands for learning, factors preventing them from making use of existing provisions – i.e. barriers to learning, and how existing education and training programmes could change and improve to respond to their needs. The Asia South Pacific Association for Basic and Adult Education (ASPBAE) built the capacities of young people from marginalised communities in India, Indonesia and the Philippines, employing an innovative action research approach, with the aim of improving evidence-based policy-making and programming for inclusive and gender-responsive literacy and basic skills education, at Asia-Pacific regional, national and sub-national levels.

In these three countries, ASPBAE member organizations (NGOs and CSOs) provided capacity- building and mentoring support to a group of selected youth leaders from marginalized communities, to lead action research in their respective communities for a period of 18 months through 2016-2017. The research findings and recommendations were shared with multiple stakeholders in these countries, including community groups, village councils, schools and government education departments. at the local and national levels.

The strategic intent of YAR was to give visibility and voice to marginalised young people in the processes of determining and responding to their learning needs. YAR involved a series of adult learning and education (ALE) sessions on the concept, process and tools of action research. This enabled the youth researchers to clarify their intentions and solidify their commitment in conducting the youth action research.

Equally important, the ALE focused on skills training for developing appropriate tools for collection, collation and analysis of data and generating community reports with findings and recommendations. Many of the young people had dropped out of school or had limited years of formal education. However, the training and practice of research bolstered the confidence of the youth researchers to undertake robust research and analysis of the issues and

recommendations on education from the perspective of marginalised youth.

Part of the ALE strategy was continuous mentoring support that enabled the young community researchers to plan advocacy around their recommendations at district as well as national level, with support from the national education coalitions in their respective countries.



© Asia South Pacific Association for Basic and Adult Education (ASPBAE)

Support was also extended by the partner NGOs and CSOs (all members of ASPBAE) as the young researchers initiated concrete actions in their communities. ASPBAE also identified and provided opportunities as well as mentoring for the participation of community researchers in various policy forums at the regional level – SEAMEO (South East Asian Ministers Organisation), APMED (Asia Pacific Meeting on Education), UNESCO, among others. ASPBAE also initiated peer-to-peer exchanges between Indonesia, India and the Philippines where young researchers shared their experiences on YAR, and insights on education.

The process and outcomes of YAR in all three countries primarily impacted on the identity of



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the marginalised youth. They grew in confidence as well as in their cognitive abilities to critically analyse their lived reality; to articulate their aspirations; and to propose ways to achieve them. Equally important, the YAR bolstered the participating NGO and CSOs' youth constituency-building efforts as they appreciated the power of YAR's approach to engage and empower young people from marginalised communities. The young researchers in all three countries were able to dialogue effectively with local governments on their education agenda.

In India, the girls and young women focused their research agenda on: eliminating gender barriers to education; the importance of safe spaces for learning for girls; and challenging early marriage which prevents girls from finishing or accessing education. In the Philippines, the young women from the coastal community focused their research on: education strategies to address school drop-outs; social protection measures to ensure marginalised youth's access to education up to tertiary level; and education (alternative learning programs) and other social support for young single parents who did not finish education. In Indonesia, the research focus was on: access to education for youth in remote areas; education strategies to support out-of-school youth; education linked to livelihoods for young mothers; addressing sexual harassment in schools and community; and support for safe spaces.

The ALE for youth researchers also engaged in building their capacities to do advocacy and disseminate their research findings and recommendations. The young researchers were invited to present their work to people from academia, and were able to conduct discussion in a meaningful way there. These dialogues between the young researchers

from marginalised communities, and those with social capital could only be realised due to the capacities and confidence that the young researchers gained through their engagement in the YAR.

Further, representatives of these young researchers from all three countries had an opportunity to present their work at the 15th International Conference on Inclusive Education at APMED 4 (Asia Pacific Meeting on Education), where they interacted with high-level government officials from ASEAN (Association of Southeast Asian Nations), officials from the Ministry of Education, university students, CSO representatives and NGO practitioners. This was an inconceivable feat. It was made possible only through their enhanced capacities from participating in the YAR process. Now they could hold a dialogue with 'those who were rich in terms of social privileges and political power' of which they themselves, because of their family background and patriarchy, were deprived.

The experiences in YAR demonstrated the potential of youth from marginalized sectors to engage the SDGs processes in their respective countries, calling attention specifically to SDG 4 targets 4.1 (access to quality primary and secondary education) 4.4 (skills for decent work), 4.5 (eliminating gender disparities and ensuring equal access to education at all levels), and 4.6 (youth and adult literacy).

The community actions initiated by these young people for education programmes and services are exemplary in terms of reducing barriers for young people from vulnerable backgrounds to acquire functional literacy and formal education, and to pursue lifelong learning.

8

Education of Hope from Gaza: Lifelong Learning (LLL) as an approach to a better Quality of Life

How can ALE be effective and beneficial for local communities in contexts of extreme difficulties? This question has been at the centre of a thorough discussion among the team members of DVVI in Palestine for many years. Local communities in Palestine, and especially in Gaza, live under repetitive and prolonged disappointments. These are usually worsened by what seems to be ineffectiveness in the traditional institutional and developmental interventions. Increasing unemployment, and lack of almost any indicators of advances in the quality of life and living conditions, are only some examples of this ineffectiveness.

In the winter of 2017-2018, when a new round of escalation and increasing security threats were looming over the people of Gaza Strip, it was imperative for us to think: what kind of ALE can address those disappointments? It was necessary to think of a different path to learning that introduces an open experience within a popular education approach and that respects learners' own identities, experience and voices. The result was a pilot project implemented in 2018 in Gaza under the title Neighborhoods of Hope. The aim of this project was to provide usually unexpected but safe and effective spaces for open and appreciative learning, exploring and reflection among the participants in terms of how to hold on to hope and be lifelong learners.

The project focused on individual young participants. A total of 260 young men and women from different locations of the Gaza Strip participated in 15 neighborhoods. The target group was split into diverse groups for the different activities; that is, in each group there was a fresh

graduate, a student, a professional, an unemployed individual, a farmer, a person from academia, a community activist and an artist or a person with other exceptional talents. The diversity in each group was planned to increase the potential of exchange and learning for each individual from the rest of their vast backgrounds, experiences and perspectives.

Each group of participants went through 5 stations in a full-day of outdoor learning. Within each station, they shared stories of painful and hopeful experiences, reflected on their own experiences and on those of their 'neighbours', embraced a new experience, collectively constructed meaningful perspectives about topics of their interest, and exchanged ideas for further learning.

The project had a significant influence on restoring hope and positive thinking about and new perspectives on the importance of learning and active participation among participants. Besides enhanced self-care and awareness among them, one of the main changes that resulted from this project was effective networking and joint brainstorming among youth. Some participants, especially farmers, were able to gain for the first time new financial support for their small projects after they were introduced through this project to professionals who saw their determination and success. Several small groups of participants initiated after the project a number of community initiatives aimed at improving the quality of life in their communities and finding new income-generating opportunities for them and for their families.



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9

Kadam Badhate Chalo - Ending Violence against Women in India

Kadam Badhate Chalo is a unique collaboration between youth (both boys and girls) and the community for taking collective action on ending violence against women and girls in each of their communities. It develops and supports youth leadership among both boys and girls, while providing them with skills and tools to lead this change. It has been designed on the assumption that the key to ending violence against women and girls lies in changing attitudes, gender relations and equations between men and women, boys and girls; and that this cannot be done without the active participation of youth and young men, in particular, in the community. The objective is to build the capacities of young girls and boys enabling them to work together and recognize gender-based discrimination; to nurture youth leadership to address gender-based challenges and violence against women and girls (VAWG) in their families, schools and communities; and to empower the young to ensure accountability of institutions and make them responsive to and active in preventing VAWG.

The program engages with various other institutions and officers who play an important role in achieving its objectives. These are stakeholders such as: Colleges and Schools, Municipal Corporations, Panchayats (village level governance) Media, Residential Welfare Association, Youth Groups, Ministry of Women and Child Development, Gymkhanas (social and sporting clubs), Rotary Club, Airport Authority Trust, other NGOs, Cultural Groups, Block

Development Office, Self-Help Groups (SHGs), Integrated Child Development Service (ICDS) Centre, and the Drivers' union.

At the initial stage of the programme, the capacity of youth is built on understanding gender, gender-based discrimination, violence against women and girls, and also the attitudes of the society which affects the overall development of the community. Creative activities such as sports, indoor activities, art, music, and theatre are widely used so that young people are able to learn through different methods. These tools are also used to engage with the communities. The young have collectivised and taken initiatives on their own to raise awareness about reducing female feticide, child marriage, teasing and humiliating women and girls in public spaces, VAWG, raising-awareness.

As a result of engagement and collaboration with these stakeholders, many changes have been made possible in both attitudes and infrastructure. The Participatory Safety Assessment (PSA) has proved to be useful to map unsafe spaces and also to identify the attitudes of men and boys that perpetuate violence in the lives of women and girls in private and public spaces. Through the youth-led discussions, stakeholders and community have been brought closer, and more able to work together and provide support to the stakeholders. Youth have become the change agents to protect the rights of women and girls in their communities.



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10

Promoting social and economic Integration through Learning in Jordan

Jordan is one of the countries mostly affected by the Syrian crisis. According to UNHCR, Jordan hosts almost 655,000 Syrian refugees, most of them in local communities in Amman, Mafraq, Irbid and Zarqa governorates. The illiteracy rate among the total population is 9.1% those whose ages range from 13 and above. The active economic participation of males is 71% and the participation of females is 21%. Approximately 44.8% of Syrian refugees are aged between 18-59, which is the target age group for adult education programs. About 81% of refugees live in urban areas (host communities), while the remaining 19% live in refugee camps.

Jordan already had different waves of refugees fleeing to the country from neighboring crisis regions. For the country with limited resources it is a big challenge to deal with this number of people in need. It is a challenge for the government structures, for local authorities and NGOs as well as for local population and refugees themselves. The project has targeted to address these groups having in focus local NGOs, Syrian refugees and vulnerable Jordanians.

Starting from 2013 DVVI started to work with Syrian refugees and hosting communities. A community learning project, as a model of socio-economic integration was developed and implemented under the umbrella of the Ministry of Social Development in three Jordanian governorates mostly affected by the Syrian refugee crisis. The project was implemented in cooperation with three local NGOs. The aim of the project was to promote social and economic integration through participation and self-management of community institutions, providing educational services through three axes: (promotion of literacy, family culture, vocational training and handicrafts) combined with pre-orientation sessions, post-training orientation sessions, and then engagement in community-based initiatives.

From 2013-2018, the project was able to develop capacity and structures for local NGOs, qualify 45 volunteers as facilitators; enhance knowledge, skills and raise awareness of 2594 beneficiaries including Syrian refugees and vulnerable Jordanians from host communities directly, launching and implementation of approximately 50 community-based initiatives, and referral of approximately 20% of beneficiaries to

other service providers.

The implementation of the project was based on the REFLECT method. The project showed, that giving participants, Syrians and Jordanians, the opportunity to speak and listen to each other, contributed to the transformation of the living situation from conflict and competition to a new state of understanding, and then through developing of the dialogue they moved to common collaboration stage.

Social and economic integration level: The project contributed to improvement in the skills of communication and dialogue and building social relations among projects beneficiaries. Also positive change in the psychological situation, and break of isolation and shyness, discharge of negative energies, and new perspectives to the future were observed. In addition, acquiring life skills and handicrafts helped in better managing of family including economic affairs, and in enhancing sources of income.

Performance level: For local institutions the project helped to gain of expertise and skills in dealing professionally with learning challenges in crisis and emergency situations, accumulating experiences in concluding contracts and agreements with partners, and being able to interact with laws and regulations including those related to asylum issues. It also helped interaction with cultures and priorities of the affected communities, experiences in dealing with the challenges of age, education, cultural and economic differences of users, confidence building and confidentiality in dealing with issues of beneficiaries, the ability to exercise orientation skills at the reception of beneficiaries, and upon completion of project participation to assist beneficiaries in planning for the personal future.



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11

From Adult Education Projects to Adult Education Centres in Jordan

DVVI has worked in Jordan since 2010 with a diversity of projects supported by DVVI and implemented in cooperation with different partner institutions. Since this time DVVI has supported more than 30 community-based public or civil society organisations with the intention of strengthening the provision of adult learning and education (ALE) in different parts of the country. As also in many other countries also in Jordan, local organisations are often donor-driven, and implementing projects donors are ready to provide financial support. Organisations are jumping from one topic to another, losing focus on the needs of the community. After several years of cooperation by DVVI with six community-based organisations (CBOs) and community development centres (CDCs), the need for the process of transformation to move from a project to an institutional approach to the work of those partners became obvious. With the institutional approach DVVI intended to promote the establishment of ALE infrastructures providing ALE services based on the needs of community members and each community itself.

In this current stage, DVVI supports and directly addresses four CBOs and three CDCs which act partly as Adult Education Centres (AECs). Also different organisations are involved as stakeholders. Among them are different local CBOs, VTIs, municipalities, small businesses, educational institutions, other international organisations, and Ministries of Social Development and of Planning and International Cooperation. Partner AECs target in their work mainly vulnerable groups such as unemployed youth and adults, adult women and men without

any professional education, and Syrian refugees.

Within the project, capacities of the targeted AECs have been developed on: using appropriate training methods for adults; networking and educational and development needs assessment; using participatory education approaches, providing vocational training, implementing community development initiatives, etc. Also, DVVI is supporting the institutions in developing management tools, their own educational products, training materials and curricula. Parallel to capacity-building, DVVI supports the implementation of income-generation and employability-raising activities for unemployed youth and adults, and adult women and men without any professional education, and Syrian refugees.

Any impact regarding poverty is limited if we talk about just AECs. But poverty is a more complex issue. The poverty is also defined through limited or no accessibility to high quality educational services. As a result, poor people don't have access to decent jobs, and are not able to initiate any economic activity which could help them to improve their quality of life. Through sustainable provision ALE service however, institutions are taking responsibility to provide educational opportunities for disadvantaged people. Through diversification of funding sources, AECs attract help for a variety of educational activities for poor people. On the other side, as sustainable providers of ALE in their communities AECs can be places for inclusiveness and dialogue, bringing representatives of different social and age groups together under one roof.



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12

Engaging in the Marketing of Small Businesses in Thailand

One of the outstanding programmes of the Office of Non-Formal and Informal Education (ONIE) in Thailand is its Education for Vocational Skills Development. Learners are prepared to learn anything in order to increase their income. Vocational courses provide one of the answers. Members from local communities gather in groups of six to ten people and request their Community Learning Centre (CLC) teachers to organise short vocational courses on various subjects in which they are interested. The duration of the courses is between three and thirty hours depending on the respective subjects, which range from food preservation, cooking, weaving, making local products, repairing mobile phones, and painting. The course cannot take a long time since the learners mostly have their main career to attend to.

The challenge for course participants after the end of the course is about marketing. The products are sold only within a small group in the village. ONIE expects that the learners can earn more money by producing and selling their products across the country and not only in their village. The project therefore intends to help the learners to be able to use digital technology (smart phone and internet) as tools for selling their products.

The key ONIE implementation policy is to put the emphasis on encouraging all sectors in the society at all levels to take part in providing NFE education and activities across the country, such as policy development, curriculum and course development. Free Wifi and internet can then be available in the selected CLCs in Thailand. Under the big umbrella of Thailand's 4.0 Policy, the Ministry of Education partners both government and private sector. The Ministry of Digital Economy Society (MDES) provides some budget for logistics, a cable wire and some computers. The Total Access Communication Public Company Limited (or DTAC) supports the technical staff for training while ONIE runs the training in the CLCs. Target groups are people in the community who want to learn how to use a smart phone and set up a fan-page in Facebook or a line application for advertising and selling their products. They can apply for training in groups or individually, without any restrictions on as gender, age, education, etc.

ONIE arranges two core courses, Digital Literacy and E-Commerce, to train both trainers and villagers.

First, ONIE trains the trainers, one trainer per province at provincial level in the 77 provinces. Secondly, the provincial trainers train further teachers: one teacher per district at district level. The number of districts ranges from 4 to 32 districts per province. There are 928 districts all over the country. Thirdly, both provincial trainers and district teachers train teachers at sub-district level (7,424 sub-districts all over Thailand). Finally, training the villagers (30 learners per sub-district) in at least 2 courses is carried out by sub-district teachers, with support from the provincial and district levels. ONIE splits the training into many layers to make it easier, and the trainers can provide the trainees more easily with an example that matches their real life situation. When the training is arranged for a large number of trainees, another challenge is the reduced speed of the Internet.

The learners thereby learn how to use a smart phone, how to set up a fan-page on Facebook, how to take pictures to advertise their products, and about regulations for online commerce, including how to search information or check the prices of similar products. In this way, the villagers can sell their local products via internet all over the country. CLCs are used to be a learning place. They also provide some space as a showroom for the learners' products. We call them ONIE Online Commerce Centres or OCCC. People can come there for consultation and to advertise online commerce.

Trainees can thus earn more money by selling their products through Facebook and online applications. They can also learn about all relevant laws and regulations for online commerce. Now they can sell products and services at least 10 times per month, or get an additional income of at least 2,000 Baht (around 64 USD) per month per person. Business thereby gradually grows bigger.



© Office of the Non-Formal and Informal Education (ONIE), Ministry of Education, Thailand

13 Global Citizenship – global Responsibility – global Action: Germany

Globalisation, migration, climate change: Global learning addresses global social, ecological, political and economic challenges and developments impacting on our everyday lives. With the project entitled Global Learning in the AEC, DVV International supports AECs in developing and implementing events related to global learning since 1977. The project aims at enabling people to find orientation in the globalised world, to become aware of their responsibility as global citizens, and to identify ways in which they can contribute to global peace, justice, equality, wellbeing and eventually the reduction of poverty.

The target groups are just as varied as the particular topics and didactic methods. Participants are schoolchildren, multipliers and adults of all ages. Global Learning events are being conceptualized and organized by each vhs, the German AEC. DVV International offers financial support to the adult education centres as well as advice on topics, methods and possible cooperation partners, and provides study materials and publications. The programme is funded by ENGAGEMENT GLOBAL, with financial support from the Federal Ministry for Economic Cooperation and Development (BMZ).

Since 2014 almost 17.000 people took part in in over 600 global learning events within this programme. Formats range from lectures through workshops to excursions, study visits and project work. To give just a few relatively recent examples:

A vhs in the Northeast of Germany (Vorpommern-Rügen) organised a writing workshop for senior citizens, enabling attendees to focus on the topic

of 'Women's Rights Worldwide' for six months. The senior citizens then took their work on a regional reading tour. The vhs Cologne offered a museum education course for teachers. The course members developed their own didactic methods on the basis of a concrete museum exhibition on working conditions in the textile industry in order to visit this exhibition with their students. Topics such as human rights, cocoa production and climate change were the focus of a series of project days for students at another vhs in eastern Germany (Görlitz). At a vhs in Southwest Germany (Inzigkofen) on the other hand, 46 participants aged between 31 and 82 spent two days intensively working on the UN SDGs.

All of these events have served each in its own way to sharpen participants' understanding of the effects that their own actions have elsewhere in the world; and to show how each individual can contribute with his or her actions to a fairer world and to sustainable development.

Proving impact in this kind of educational work is a challenge: A young woman who attended a simulated climate summit confirms in an evaluation that she learned about interdependencies in national and international climate protection and was then able to better understand how her own consume behaviour impacted on the global climate. However, it is virtually impossible to ascertain whether, when and how this individual then acts and/or becomes committed accordingly - be it as a consumer, as a political citizen or in communication with colleagues and friends.

In Germany, as in other parts of the world, awareness of global affairs is on the rise. More and more people question the origin and production of food, clothes, furniture and other products, and are ready to pay higher prices for products that are environmentally friendly, that bear the fair trade or other labels that indicate social standards. Global Learning certainly contributed to this trend, but there is an unbridgeable attribution gap; many other factors play a role in this development. Other indicators for the success of global learning events can of course be seen in the number of participants, and the repetition of successful events.



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Conclusion

Poverty Reduction, Adult Education and Development Cooperation

As we have seen, there are different dimension of poverty. It exists in developed and developing countries, it has different perceptions, and there are different ways that countries deal with this global challenge. However, poverty in developing countries has more dramatic implications and is much more widespread. Most developing countries have very limited infrastructure and resources to deal with it. As a result, development cooperation has long addressed poverty reduction in different ways.

Current approaches are widely questioned: there are legitimate questions about how much development efforts worldwide are achieving real change. Countries have engaged in development processes for decades. The recipients are still far away from developed countries on key indicators: from the perspectives of quality of medical and other services, availability of jobs requiring high productivity and good salary levels, and investment in education and highly qualified personnel. In all such areas poverty continues to be one of the main challenges in most of the 'global South'.

ALE plays an important role in development cooperation. Farmers are getting training in agricultural projects introducing modern agriculture methods. In projects for SME development beneficiaries undergo training programmes to be able to establish and manage a business. Even projects devoted to build infrastructure in developing countries include components for qualifying local staff and experts. Then there are programmes which deal directly with building and developing the capacities of marginalised groups - refugees, unemployed, the illiterate, etc. Especially in this last case, ALE is often seen as alternative track to formal education systems.

This perception is however incomplete: ALE has many more tasks. One dimension of ALE is the provision of opportunities to restore lost chances for an educational path. But it is also much more. It serves also for continuous training and further qualifying working people. It contributes to developing civic discourse about current issues in societies. It provides opportunities for cultural education and enrichment. ALE can bring different society representatives together to increase interaction between them and reduce socio-economic-cultural gaps thereby contributing to reducing poverty and building social cohesion. Considerable resources are invested in the educational components of local development programmes, literacy programmes, gender programmes, employability-raising programmes, etc. worldwide, through development cooperation and humanitarian projects. These are all examples of ALE programmes; however they are implemented as projects rather than seen as holistic educational concepts. There is seldom clear understanding of ALE as an inseparable part of an educational and learning system, rather they are short-term measures. The programs are often seen by participants as opportunities for benefits such as money, transportations costs, costs for meal, or in material form as some food, tools which can be sold, etc. Project implementation is often not conceptualized as something educational and sustainable, but as something w available now and an opportunity only for short-term.

The variety of ALE programmes does however provide real support to people developing vocational skills, literacy skills, women's empowerment and emancipation. Participation in ALE offers opportunities for people increased in inclusion in the local economy. There are concrete examples of ALE changing the lives of people. Evidence is present in this report as elsewhere: personal stories of thousands of

“The narrative we use in dealing with issues of poverty is not always describing the challenges we face and not always contributing to solutions”

Zahi Azar

people involved and succeeding through different projects. However, it is also easy to find examples of failed stories, where when the project and its financing disappear the successes disappear as well.

Actors and Approaches

In the provision of ALE for disadvantaged groups, CSOs together with public institutions play a main role. ALE within development cooperation takes place in CSOs: in their premises, based on their training programs, by their trainers and facilitators. Public institutions are also involved. Many actors, however, are not sufficiently familiar with broader concepts of ALE, mainly dealing just with its parts, e.g. literacy courses or vocational training. Recently we observe the increased role of the private sector, especially in providing vocational training. However, this participation also is not systematic, taking different form from project to project, from institution to institution, from donor to donor.

What is missing is a common understanding of ALE. In some countries, ALE means mainly literacy Programs, and comes under ministries, dealing only with literacy classes. In some countries, the classes take place in schools and are implemented by school teachers, who usually

lack qualifications for training adults. Recent statistics regarding SDG 4 Indicator 4.3.1 show participation rate of youth and adults in formal and non-formal education and training in the previous 12 months, by sex. There are however no data on ALE on participation in most countries. Data exist mainly in EU member countries and some other OECD member countries.

A variety of approaches practised in ALE projects are presented in previous examples. They are often based on the individual needs and previous experiences of participants of what helped them not just to get professional skills but to develop abilities to practise those skills. Examples of ALE projects developed based on the needs of Women in India, the Mujawarat - Neighbourhood Project in Gaza, the Mobile VET project in Lao PDR, literacy projects in Egypt and in Cambodia, and Projects for Syrian refugees and vulnerable Jordanians, all show the potential of ALE. Participatory approaches based on dialogue are strong instruments to empower and emancipate marginalized people. There are thousands of other ALE projects implemented in many countries, by organisations big and small, local and international, which display similar or even more convincing results. However, ALE is not implemented systematically.



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Recommendations:

1. ALE is already one of the biggest components of development cooperation. However, it is not recognised as such. It is rather seen as an additional measure rather than a sustainable educational component. This decreases its positive impact in development projects. The ALE must be recognised as separate component of development and of development cooperation. This will allow us to have better measurement mechanisms for its impact, and also allow its more effective use in development cooperation.
2. ALE is an educational sector having very strong connections to the labour market, social development, the development of modern and civil society and other spheres of societal life. Despite the important role that ALE can play in the life and development of citizens and society, not enough attention is paid to it. In many developing countries there are no national frameworks, it is not clear who are the actors of ALE, and there are no clear quality standards and requirements toward implementing ALE.
3. SDG Goal 4 is to: "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all". LLL is not a fancy modern description of the formal educational system. It means educational opportunities all through life. The international community need to pay more attention to measurement and attainment of its own targets within SDG 4.
4. In implementing ALE programmes it is important to include representatives from different groups especially those in poverty, by gender, age, ethnic and religious minorities etc. and to strive for access for everyone. ALE implementing institutions must not be seen just as institutions for the poor. ALE is an integral part of LLL for all, and inclusion is an important component to assure social cohesion.
5. More attention is needed to ALE offerings, including economic and digital skills development. The emancipation component of ALE is crucial to real change in people's life. Only through educational and economic emancipation is real inclusion possible.
6. Civil society plays a crucial role in the provision of ALE for poor people. It is also important to attract representatives of other stakeholders, in particular the private sector, especially in implementing employability-raising ALE. Public responsibility for ALE as a key education sector player must also be recognised.
7. It is important to make ALE accessible. There are examples of doing this through different types of adult education institutions - AECs, CLCs, Learning Centres, etc. There are also promising examples of creating Mobile Training Centres, which visit remote communities and make learning opportunities available there.
8. In cases of crises like the Syrian refugee crisis, which Jordan among other neighbour countries is facing, ALE is one of the instruments to help affected people find a way to adopt to their new life situation. Professionalised ALE institutions provide a vital educational service for refugees; with them many mistakes in the integration of refugees could be avoided.
9. A data base is needed for innovative ALE projects and programmes, available to many organisations. Worldwide there are many examples like those presented in this paper, which could inspire adult educators in and between different countries.
10. It is important to have strong investment in ALE itself. To ensure sustainability it is also essential to invest in strong ALE structures. These structures may differ from region to region and from country to country. Solid foundations and structures supported by the respective governments, civil society and if possible the private sector are needed for the strong and visible impact of ALE in all cases.

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