Arab Academy for Adult Education

A Documentary Report

Welcoming Words - Inspiring Selections:

- Supporting the Arab efforts and highlighting them are the most important things we have to do.

- The coordination between sharing experiences and learning from them is an enrichment to everyone at all levels.

- What happens in the field is unique and important experiences, and it is important that we work together on in order to highlight and frame them to become role model experiences.

- It is important to believe in the importance of adult education and the developmental role it can play, and also to develop a common vision and the academy is considered as an important place to work on that.

- Every day, we live in "scared" communities and that significantly limits the creativity or even thinking. And when communities reach to a state of frustration, words become meaningless without any value.

- Our Arabic societies do not read and this has a great and profound impact on our orientations and ability to change.

- One of the Academy's goals is to focus on the urgent need for a "new education" and that with all the political changes taking place, there must be a renewal in education and a change at the "mental" level.

- The current field of education is characterized by three characteristics: imitation, neglect and violence.

- The number of uneducated adults in increasing, and obviously the quality of education it is falling.

- What adults are missing, especially the "undervalued" ones, is " qualitative" learning initiatives. We are facing two social cases: the inability to change against the resistance to change.

- Academics and educators should be very close to the field, otherwise they take illiteracy to new spaces.

- There should be a project, and this is what we have to work on, because project creates hope.

Siham Najm has made a speech in which she shared an overview of literacy and adult education in the Arab world and internationally. The highlight of what she said in her word was:

- There are no fixed statistics and figures on the illiteracy levels in the Arab countries
- The role of civil society organizations is almost non-existent despite their great ability to put pressure in order to provide large allocations for adult education
- We, as Arab activists and representatives of Arab organizations and countries, should have a bigger role in the international and regional processes and stops related to creating policies so as to create a conception and draw clearer policies that support adult education in the Arab world
- The currently brought up concept at the international level is to build learning communities, and these communities have of a role in raising awareness and developing effective methodologies for adult education
- CONFINTEA 7 is about to convene, however there are no Arab efforts pressing to participate in drawing the road map even with the completion of the vision of the global map for the global goals of sustainable development.
- It is important for us to continue and intensify our efforts through sharing inspiring stories from reality and from the real human and field experience.
- Egypt has established an Arab award (at the level of 10 countries), under the title of the emancipated from illiteracy in the beginning of 2016. This is considered a positive step to build Arab relationships and partnerships to put pressure in the areas of adult education and literacy

Second Day	Schedule

October 9, 2015
The day starts at 9:30
	- Towards the rehabilitation of "experience" in adult education: The dialectic of experience and knowledge
	   ▪ stories from our reality
	Zahi Azar
	- The challenges of adult education in the Arab world:
	   ▪ What does prevent us from renewal and how do we renew?
	Zahi Azar
	- Learning and economic empowerment of the marginalized groups
	Siham Najm
	Sessions' Facilitator: Zahi Azar, Secretary General of the Arab Network for Popular Education
	Siham Najm, Vice President of the World Council for Adult Education

Rehabilitation of Experience in Adult Education - Zahi Azar

- The Arab world focuses on teaching and education by its own set fundamentals that everyone is forced to follow forgetting to take into consideration the proportion of people who are not so lucky to receive education so they were put under "illiterate" category.

- Statistics point out that the percentage of illiterate people in Jordan, Palestine and Lebanon is the least compared to Egypt:% 73.9, Iraq: 80%, North Sudan: 40%, South Sudan: 96%, Yemen: 76% and finally Morocco:% 67.8 which are hidden from the participants because of their denotations that reflect the reality of the worker in this field.

- No one can criticize and oppose these exported statistics from UNESCO mainly because they are reliable and adopted by all countries. And also it was mentioned that the current situation in the Arab world is at its worst educationally and academically and that there is no clear and specific measure of the illiterates' criteria.

- The deterioration of "school" in our societies led the society to become a reservoir of ignorance and illiterates ... We are part of this deterioration

- Facts and figures may not be actually true and accurate, therefore we should first admit our current our situation for what it is of weakness and we should think thoroughly how to put our definitions and that there should be an effective critical method.

- Adult Education is a circle expanding to external negative effects that put the Arab region in a large disaster. The most important price is the transition from the traditional literacy to modern educational literacy. And despite of the difficulty and complexity of the process, even if our attempts ended in failure, we have to repeat the experience, openness and reconsider the vision and established mechanisms

- By renewing concepts, education and expertise.

- Concepts are considered as "life", they are dynamic and therefore they may evolve or disappear. Old concepts may not be used, as we want to create new concepts as individuals and groups and to seek to use them among us.

- The facilitator has stressed that there is a difference between "pre-concept" and "concept", Pre-concept is the beginning of concept i.e. the abstract meaning that is able to become practical, while the concept starts with the pre-concept and this a democratic movement. For example: it is necessary to replace the concepts of " being educated" and "raising awareness" by "education" and "awareness" all of which were "pre-concepts" that have been tested and practiced until they became "concepts."

- Several new concepts were brought up to the participants by the facilitator such as:

  - "Educational Text" which means the collective attempt for a successful, interactive and creative education.

  - " By Dialogue" the learning process is facilitated.

  - "The educational process" is "a change consequence".

  - Literacy is a "mummy" word

- Everybody agreed that there is a need to create space to exploit what is currently available so that everyone is able to participate in creating new concepts

Inquiries:

- "Is not there in our culture, civilization and originality concepts that mean more to us than those imported?"

- "It is not easy to accept new concepts, so how can I participate with decision-makers and governments to find a balance among all of us?".

- What are the renewal bases? Do they need to be built on people's experience and culture?

- What is the role of coordinator in the creation of learning spaces and renewal?

- What is the relation between experience and renewal?

- To what extent can we work to make change to something that is variable and non-constant such as old concepts? Can we really make a difference to a concept?

- Some participants mentioned their points of view and ideas:
  - Adult education should be in accordance with an educational employment.

  - At least half of the society is "culturally marginalized".

  - We, as a civil society, should develop partnerships towards renewal with the private sector and governments.

  At the end of the session, Zahi divided the participants into five groups and asked them to answer the following question:

What are the difficulties facing the educational renewal in the Arab world? And how to overcome them?

First group:

- ➢ Difficulties and challenges:
  1. Social and cultural aspect: and what they constitute of customs, traditions, tribes, Male domination, weakness or lack of social justice and women's vulnerability...
  2. Political aspect: The lack of political will and conflicts of interests in making decisions for renewal and development as well as the legislation of some countries that have not been updated and the prevailing dictatorship and partisanship other than the wars and armed conflicts in other countries, which led to neglecting the education condition and putting it in its proper place among the priorities and importance.
  3. Economic aspect: and what it include of poverty, unemployment and even inadequate and necessary allocation of financial resources for the educational process.
- ➢ Suggested Solutions:
  1. Seeking to make the educational process a participatory process of the state's responsibility so that individuals, market and government together are involved in the process to ensure the success and continuity of education in accordance with the different needs.

2. The private sector should support education financially and morally and it should be free in special cases in order to continue education renewal in line with all the developments and needs.
3. The need to link change with the reality we live in.
4. Seeking seriously to continuously focus on cooperation, networking and exchange of expertise.

Second group:

➢ Difficulties and challenges:
1. The bad economic situation of poverty, unemployment and lack of employment opportunities.
2. The difference in the cultural structure and the emergence of cultural gaps of the Arab societies (lack of awareness).
3. The blur and conflict of practical visions and concepts of the educational renewal process and renewal priorities.
4. Considering renewal as unilateral process without accompanying all the concerned parties.
5. Renewal mechanisms and methods and how to make it real.
6. The program or innovative idea and keeping up with the educational needs and social acceptance of it.
7. Legislations and policies (the narrow vision of the decision-makers).
8. Environmental and geographical challenges.
9. Marginalization of remote rural areas.
10. Weakness or lack of strong motivation for renewal in the society.
11. The role of voluntary work entities and their penetration into the depth of society.
12. The change in population demography.
13. The weakness of scientific research and monitoring.
14. The weakness of networking among civil society entities and the lack of coordination among them.
15. The weakness and conflict of statistics and data, and the lack of adoption by one side.

➢ Proposed solutions:
1. The economic empowerment of the marginalized groups in society through economical and developmental projects (small-financing projects associations...).
2. Networking between the institutions that are working in the same field (organizations - government - private sector).
3. Training and openness to different experiences and expertise.
4. The participatory construction among categories starting from the beginning of presentation and through steps in the life of the project.
5. The participatory approach between academics and field workers in order to get the actual renewal.

Third Group:

➢ Difficulties and challenges:
1. The political factor: The absence of security and stability.
2. Human Resources (educationally and administratively)
   - Lack of administrative capacities.
   - The inability of renewal because of the lack of incentives.
   - Not investing in the available qualified and capable minds.
   - The unavailability of educational supervision methods and their reliance on the traditional methods rather than practical and applied ones.
   - The unavailability of curriculum to help students to be responsible for their education, and the lack of effective participation.
   - The weakness of applications and lack of clarity of objectives and strategies.
   - Not making assessment.
➢ Proposed solutions:
1. Building an intellectual structure that is able to change and has empowered skills.
2. Establishing an academic and cultural content in accordance with the needs of the society and not just a foreign quotation.
3. The depending of the evaluation process on comprehension, fairness and transparency and not on molding.
4. Improving incentives and increasing expenditures on foundations and methods of education.

Fourth and Fifth Groups:

Both groups has shared identifying the most highlighted difficulties and challenges, and developing the appropriate solutions for them as follows:

▪ Difficulties and challenges:
1. lack of political will for change and renewal.
2. The resistance to change by those working in the field of education.
3. The weakness of expertise of the programme's coordinators in sharing and transfer of modern educational information.
4. The weakness of human and non-human resources and not investing in them optimally.
5. The weakness of research regarding the renewal process in the Arab world.
6. The interpretation of renewal by education experts from their own perspective and not the national perspective.
7. The difficulty of exchanging expertise between the Arab countries.
8. The weakness of sharing renewal with the targeted groups.
9. The no valuation of education compared to other educational research.
10. Vibration in educational self interpretation.
▪ Proposed solutions:
1. Activating the role of the civil society in order to put pressure towards change.
2. The initiation of dialogue and discussion principles with educators and all wokers.

3. Developing the competencies and knowledge of coordinators and facilitators (volunteers - teachers - workers in the field of education).
4. Hiring and investing the available resources, and the coordination and integration between them.
5. Establishing partnerships and networking with the private sector and all other sectors.
6. Putting pressure towards changing policies for the benefit of society.
7. Paying from the allocated resources for scientific research and educational development.

"Intellectual Dispute"

- At the current, the word "change resistance" is frequently used and this is a common mistake, it is the "inability to change" that is occurring in the Arab world.

- That academics work with the field workers hand in hand so as not to reach the fiasco and therefore people's academy should be used to serve all needy people. For example, the civil sector should take the initiative and force the formal sector to complete the achievement as the case is between the governments and civil society, as governments look like as if they are in another world and their concerns are far from education, so the civil society should take the initiative and perhaps drag or not drag the governments, but keep dialogue with them.

Learning and economic empowerment of the marginalized groups - Siham Najm

- Teaching and learning process is an integrated and continuous process that derives its strength from the impact and effect of humans in their society.

- Adult education is a set of programmes and activities of whatever level or content, or the way they are presented in whether regular or irregular and regardless of their duration, which shall provided according to adult needs and the requirements of their society, so as to enrich their knowledge and experiences and to help them to have new skills and improve their qualifications and provide them with new perspectives in order to enable them to adapt with themselves and the society they live in.

- The Human Development Report 2013 and the Global Monitoring Report on Education for All 2012 indicate that the number of population in the Arab countries is 353.8 millions and the number of literates in the age group of 15 years and over is 265 942 000, meaning that the number of Arab illiterates reaches up to 96.836 million illiterate 63.57865 of them are females, and so female percentage represents 65.65% of the total of illiterates in the Arab world, and these numbers and percentages do not include illiterates in three Arab countries that are (Comoros Islands, Djibouti and Somalia).

- The Global Monitoring Report on Education for All 2011 indicated that there are almost 6.188 million boys and girls that are not enrolled in education in the Arab countries of those who are in school enrollment age, and this number represents a continuous tributary to the

Arab illiterates. In addition to that, the phenomenon of dropping out of education in its first phase that is considered one of the highest percentages in the world.

- After displaying the literacy percentage list in the countries of the Arab league (according to type), the following has been concluded:
1. The top countries achieving women education are (97% : 90.2%) in order Kuwait, Qatar, Bahrain, Palestine West Bank, Jordan.
2. The less countries achieving women education are (57.6% : 25%) Morocco, Mauritania, Yemen, Somalia.
3. 78% of the size of illiteracy includes 5 Arab countries that represent the largest population are in order (Egypt - Morocco - Yemen - Sudan - Algeria).

Third Day	Schedule
October 10, 2015 The day starts at 9:30	- In the criticism of adult education programmes: Exploring marginalization - Building the education of criticism: The dynamics of renewal in the educational concepts Sessions' Facilitator: Zahi Azar, Secretary General of the Arab Network for Popular Education

The dynamics of renewal in the educational concepts - Zahi Lazarus:

Initiatives despite everything are very positive, and therefore it is necessary to initiate educational renewal. We live in societies of "unilateral decision" that no longer has a place now because the decision shall pass by a lot of people to come out in its final form which requires Building " the education of criticism".

The society and education are in constant development, so the relationship between the two of them should be "dialectic" so that education affects the society, and so to have a "democratic education", we are overwhelmed with globalization. Today, the marginal economy in our societies reaches more than 50% and therefore the communities have to understand the mentality of marginalized ones so that people are given a little respect and dignity through involving them in the real educational process.

Curriculum and reproduction of marginalization:

The most important thing to have in the process of education renewal is a curriculum with a different modern vision depends on the track of human rights and the track of emancipation of women and other tracks that keep up with changes in addition to the value of education: participation, pluralism, tolerance, pluralism of thought against unilateralism, collective work, equality, justice and owning economic mechanisms and creativity. .. etc.

Failure in the renewal process is the result of a public educational vision that is bad and not real.

Curricula should adopt the culture of achievement rather than throwing responsibilities. Our society should be democratic so that education becomes democratic, where everyone is involved in the educational process rather than "throwing responsibilities"

The basic elements that lie in "educational renewal" :

1. The transition from literacy to education.
2. The necessity to form bases / principles (reference principles) for educational renewal.
3. The educational factor is the "key".
4. The formulation of programmes and a participatory curriculum (participation in establishment of the curriculum).
5. Give priority to the privacy of women.
6. Possessing knowledge in the basic qualitative education.
7. Building "necessary" partnerships with the West (where are we from globalization ?).
8. Starting quickly to build new expertise in the educational renewal.

Finally, the facilitator Zahi has ended his session by dividing the participants into 4 groups to answer the following two questions:

The first question: Formulate the bases of educational renewal in the field of literacy and adult education

The answers were as follows:

- **First Group:**
  1. The consistent, clear and common vision of the role and goals of adult education.
  2. Knowing and controlling the adopted concepts in the field of adult education in order to be applied in the field work in a way to reflect a sound comprehension for their purposes.
  3. Actual conviction and believe in human right and importance of and need for educational renewal by all workers in this field.
  4. Consecration of freedom and participation in establishing programmes and curricula and opening the door of diligence and creativity.
  5. Development of interventional research within organizations and institutions working in the field of adult education.
  6. Development of the basic establishment and continuous training (rehabilitation of educational staff).
- **Second Group:**
  1. Development / production of a knowledge that meets the reality needs.
  2. Agreement on the standardization of concepts involved in adult education and literacy terms.
  3. The use of documents / local and international treaties.
  4. Originality and the use of what serves and suits us
  5. Promoting critical thinking and participation.
  6. Developing renewed and adopted evaluation mechanisms.

- **Third Group:**
  1. Daring to imagination, creation alternatives, excellence and diversity.
  2. Honoring the learner and not humiliating him/her by being a partner in the formation of meanings and to have a value and importance
  3. The mediator (coordinator / facilitator) is characterized by his/her love and desire to work, and he/she is passionate and has a participatory view based on mutual giving.
  4. A framework regulating this honoring, creating an appropriate atmosphere for all of this, promoting diversity and respecting it, difference and that education should be inspiring and fulfilling the needs (to be in a natural not artificial context).
  5. The association of our work with word and practice (people learn by watching).
- **Forth Group:**
  1. Constructive criticism and monitoring and analyzing the educational reality.
  2. The employment and design of the positive Arab model and developing it.
  3. Stimulating educational experts (financially and morally) to take a pioneering role in the educational renewal process.
  4. The employment and investment of available resources in society that can be utilized.
  5. Considering literacy a gateway to the development and comprehensive enabling of illiterates and community.
  6. Starting from the orientations and principles of human rights and focusing on the role of women in the educational process.

The second question: How do you see the role of the Arab Academy for Adult Education in the development of educational renewal?

The answers were as follows:

- **First Group:**
  1. Finding an open space for the exchange of expertise, and sharing of successful experiences, and valuation of educational work.
- **Second Group:**
  1. The continuity of participation and search for mechanisms to repeat what is happening.
  2. Developing and evaluating training methods and trainers based on renewal elements and components.
  3. Networking and activation with other participating and non-participating networks and establishing institutions that form these networks.
  4. Building a training cadre / facilitators capable of training (creating facilitators within the framework we speak about so that there are database, statistics and experts).
  5. Documentation of all that is happening of efforts, research and stories.
- **Third Group:**

We need an inspiring, profound and active atmosphere in which we recall the inspiring experiences and expertise, currently we are not ready yet to give any opinions regarding the presence of the Academy.

- **Forth Group:**
    1. Activating the roles of our Arab institutions, and that the Arab Academy becomes the first to activate the role.
    2. To have a vision and message of the Academy upon its establishment and so it publishes a report from all countries and their research in order to form it and get common recommendations from it that develop and renew the educational system.
    3. Promoting and establishing research centers and using experts in the Academy that work in the field.
    4. Connecting our projects on the foundations of stimulating innovations, networking equality and promoting transparency.

At the end of the discussions, the participants agreed with the facilitator that the renewal process is a difficult process and needs time, also the facilitator Zahi confirmed that these sessions that have been conducted are very useful for each participant in order to reconsider things and pursue renewal.

Fifth Day	Schedule
October 12, 2015 The day starts at 9:30	- Recovering from the negative and unreal results of urbanization and reviving positive values: our words and roles. Sessions' Facilitator: Munir Fashah, a thinker specialized in education

Recovery - Munir Fashah:

"**The value of every person is how much he/she is charitable to others**": the concept of equality is associated with this argument very much .. as Munir called to reconsider some of the words such as "charity" and "value" and the diligence to find other word, and be partners together and to be recipients obeying what is available such as the curricula that prevent students from thinking and to be recipients.

From Munir's point of view, the institution in his view is the mediator / tool / social frame for learning and community work, and it constitutes the main structure in modern societies that deals with learning as an acquired ability, where learning happens through it by a person giving another person something ready within a hierarchical relationship where the assessment is conducted by persons comparing each other on a vertical line so that each person is either higher or lower than others.

The institution believes in the existence of an objective, world, neutral and single path of progress, learning, words and their meanings that are issued by professionals, academics, researchers and experts making the past look backward, which usually leads to tearing the inner world of the person and the community structure.

The adoption of reading and writing as the base of everything, is a permanent quest to catch up with the West from the facilitator's point of view, as they talk about the improvement and development

without considering the consequences. Experts and academics in the institution are the source of meanings and knowledge, things look gray because the Academy is a major reference and technical knowledge is a standard.

He added that the main interest of institutions is the output, as the mind can be easily deceived especially through words that do not have their meanings from life, place and civilization rather from browsing Google and Facebook as technology is a marvel and knowledge begins with words, information and concepts that do not stem from context and history and are considered finer than action and application. . we inevitably believe what we cannot see and cannot achieve. From this perspective, we must reconsider and reconfigure words in a way that is not fake, we are partners in the formation of meanings and we are not masters.

- **We have to collect the words by " causality " that means a lot to us in our societies and prepare a local dictionary that promotes reflecting the meanings and their aspects of development..**

<u>Interventions:</u>

- It is not necessary that we all agree on the same thing, and the diversity that we talked about does not exist in our current societies, rather we are surrounded by repression, persecution and not accepting criticism...

- The idea of choices does not exist as science, even if it is ruined, also benefited a lot. We have to often resort to science and move together

- Facilitation and simplification are the best ways of teaching and not dictation

- Receiving a huge amount of rebel information from the facilitator in addition to mentioning data about many of the problems facing us without putting any solutions or alternatives has form an intellectual earthquake and vibration !

Sixth Day	Schedule
October 13, 2015 The day starts at 9:30	- Recovery ... Continue - Arab and international networks and networking (networks' map of adult education in the Arab world) - A summary: How do you reflect these concepts on our reality Sessions' Facilitators: 1. Munir Fasheh, A thinker specialized in education 2. Iqbal Al Samalouti, Secretary General of the Arab Network for Adult Education and Literacy

| | 3. Rif'at Sabah, Secretary General of the Arab Campaign of Education for Everyone |
| | 4. Jawad Al Qasus, Director of Jordan's office - DVV International |

Neighboring:

- It is the daily coexistence, and that dialogue is done by neighboring otherwise, all words shall be understood incorrectly and separately.

- It is not only a way of learning, but also of community work. It is a mediator / tool / mechanism / social frame for learning, community work and dealing with learning as a biological ability as it formed the infrastructure in societies throughout time.

- Through neighboring, learning is achieved as self refinement. Neighboring seeks coherence, compatibility and harmony between thoughts, words and deeds. And it operates according to principles and convictions determined by "the neighbors" where learning is a personal freedom and mistakes are an important in learning. "The neighbors" believe that there are many paths, meanings, media and sources for progressing and learning, and they take their words from life, meditation, reflection, chatting, experience and diligence in the formation of the meaning expertise.

- Neighboring fights tradition, and the expert is the one that respects his/her expertise and context and from which he/she is diligent to form a meaning and controls himself/herself by his/her own.

- Neighboring works according to biological and physical abilities where humans and nature are the standard. Automatism , spontaneity and improvisation form an essential part of the neighborhoods.

The human is looked at through his/her "neighboring" as a "mix" of real relationships and other components that are constantly changeable. Neighboring works to free thought and expression and relies on verbal face-to-face interaction and constantly seeks to heal from the modern negative civilization.

- The **wisdom** in neighboring is that it is the main reference and through which words and blurred meanings are restored.

- "Failure" is a word refers to something temporary and contextual by which the person and group learn, and the main interest is wondering about the consequences.

- In neighboring we ask: "Where are we?" As learning may not be separated in neighboring from the place.

Reactions:

- There must be some re-reviving of some concepts and putting them into sentences that fit the content and reality

- To try to find new things, and being able to "go home" is never an easy thing to do.

- Accepting "radical" and new rebel ideas is a very big challenge in particular to those who work in this field for long periods.

- The existence of difference in accepting ideas, and "accepting" them is the beginning of the road..

- Every person has an ideological right in participation and encouragement with assuring that there is no "universal meaning" for any word on earth

- **Iqbal Al Samalouti and social development:**

In her session on the role of community in the social development, Iqbal Al Samalouti has focused on the most prominent developmental starting points that contribute to change:

1. Enabling people to rely on themselves.
2. The most important capital is people without discrimination.
3. The right of choice.
4. Respecting the individual differences.
5. Organizing the society
6. The coordination, integration and national and local partnerships.
7. The will for change and ability to change.
8. Transferring expertise and sharing it with the owners of expertise and experience
9. The formation of local committees

Our expertise:

First group:

Participants: (Rana and Rahmeh from Jordan, Abdullah from Palestine, Hanaa from Egypt, Mohammed from Morocco, Reem from Sudan)

Through studies, seminars, training and home visits, the initiative was signed with the Egyptian Supreme Council of Universities to train students on the methodology of educational text.

After having workshops to enable parents of school students in Jordan and social initiatives and the intervention of Media, an entire floor was built in the school to solve the problem of class density.

In Morocco, Al Amal Association for Education and Development has reduced the illiteracy percentage in Al Mohammedia region from 38% to 32% and that is by the joint exerted efforts through community participations and workshops.

Second Group:

Participants: (Shorouq from Jordan, Omar from Egypt, Wafaa from Palestine, Maha from Lebanon, Naima from Morocco)

In cooperation with the German Association for Adult Education, the Family and Children Protection Association in Jordan have conducted a project aimed at improving the literacy for the female participants that one of them is a lady who did not have the skill of reading and writing well.

The Teacher Creativity Center in Palestine has trained and rehabilitated a group of teachers on the methodology of friendly environment in teaching away from violence.

The project of enabling marginalized women was implemented through the Lebanese Democratic Rally, where one of the women completed middle school and now she is outside of her village completing her high school.

Third Group:

Participants: (Abdullah and Intisar from Jordan, Iyad from Iraq, Hani from Egypt, Naji from Sudan, Hakima from Morocco)

The group had a unified vision that is education and empowerment of all society members especially women.

The most important services provided by the participants in their respective countries are literacy and awareness in several areas of health, economics and human rights as well as training on life skills.

The strategies reached by the group are networking with the community, governments and non-governmental institutions and investing the learners' expertise and integrating them in programmes and following up the achievements and success stories and sharing them with everybody.

Forth Group:

Participants: (Omar from Jordan, Hanaa from Iraq, Latifa from Morocco, Awni and Fatima from Egypt, Abdul Salam from Palestine, Ghada from Lebanon)

Through exercises and workshops, some programmes in both Jordan and Egypt targeted children of the age groups (12-18 years) to support them psychologically and socially and to change their behaviors as some of them enrolled in schools and others in working.

A training workshop was held for 12 days in Lebanon and it targeted the coordinators and trainers in non-governmental organizations on the subject of adult education and literacy until the "coordinator and learner" curricula was established in the educational process.

In Palestine, special education classes were established for mothers and housewives for 3 hours and 3 days a week to teach them the basics of Arabic, English and mathematics in addition to conversational discussions on educational guidance for children.

Seventh Day	Schedule
October 14, 2015 The day starts at 9:30	- Adult education and societal change ▪ Brainstorming session: What does societal change mean to you? (1.5 hours) ▪ Societal change and institutions: How do we define the relationship between our institutions and the need for societal change? (1.5 hours) ▪ Societal change at the individual level. (1.5 hours) ▪ Fact analysis / the matrix of social relations and influence (1.5 hours) Sessions' Facilitator: Fattouh Younis, Executive Director of the Arabic Network for Civic Education

Societal Change - Fattouh Younis

What is societal change:

- Change may occur to the knowledge and skills possessed by individuals and extends to included the different situations that the person my face in his/her life and the life trends driven by human behavior and trends to affect his/her mind, body, spirit and mind

- By societal / community change, the person becomes active, responsible, decision-maker and able to make change which enables him/her to contributes in building a positive productive society that has justice, equality. Democracy and applies all rights.

- Change is a " talking with the self " to reach the nature and importance of change before actually initiating its establishment, life is a journey that a lot of people believe it is a search for self, but "she personally concluded that it is a trip to self-building / self-making".

- Coexistence and neighboring are very important means to make change

Societal Change in Institutions

Fattouh has divided the participants into four groups to discuss among themselves the work of their institutions in light of societal change through sharing their views and experiences, and the answers were as follows:

1. Determining the nature of the relationship between the work of their institutions and societal change.
2. Is there a harmony between their vision for change and the work of their institutions?

3. What are the challenges?
4. How can we address and change within our institutions?

Answers:

1. **The relationship:**

There is a reciprocal and complementary relationship between the work of their institutions and societal change, and each institution has a vision and experience that may have different effects on its relationship with the society, and the conviction by the workers in programmes to work in order to that the desired goal of change is achieved by understanding the abilities of participants in the society.

2. **Harmony:**

Harmony is relative between personal vision and institutional vision, but sometimes there may be a conflict, clash and disagreement in the application.

3. **Challenges:**

Financing, political challenges, social challenges: as the culture of shame, people's different convictions, the traditional ideas, not accepting renewal, achieving knowledge in a short time, and the rigidity of some laws and regulations, competition, boredom of waiting for change, the difficulty of networking and joint action on common issues.

4. **Change / Treatment:**

By discussions and measuring the impact of projects, applied practices, sharing stories and successes and achievements, developing a strategy plan for the institution and a participatory and permanent evaluation with all employees. By permanent training and exploitation of expertise and choosing the methods and tools representing the acceptance of elements. Continuous dialogue and discussion between management and individuals, agreeing on the need for constant renewal, the continuity of capacity building of the institutional cadre, the collective pressure on the need for change and opening up new opportunities for financing.

"My Role in Societal Change:"

Important questions to reflect as workers in the field of societal change:

- What did I do to support change? (There should be a conception)

- Why did I want to do this work that leads to change, what did motivate me?

- What is my feeling regarding what has been done?

- What was the change that took place, and what was my contribution to it?

- What is the change that I was aspiring to? (An indication of the results as they may be positive or negative)

Societal Change and the Structure of Powers:

How do we define power sources in our societies?

Through the following exercise we shed the light on the importance of raising awareness for an appropriate analysis of the structure of powers in our societies and our work.

The facilitator has divided the participants into 4 groups and asked them to identify the power sources, and the results were as follows:
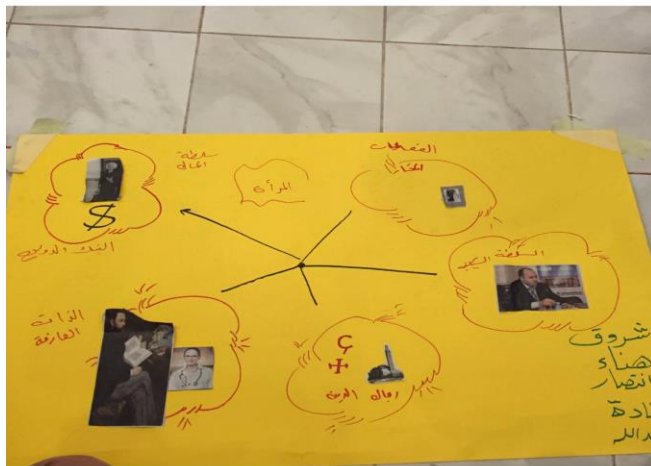
Through the results in the above pictures, it can be seen that there are sources of negative, compulsive and super power such as: women, money, power, position, muscles, habits, fame and religion ... and there are other positive sources such as: love, giving, knowledge, originality, helping others, adopting society issues, culture, personality, sharing, tolerance, hope and team spirit .... classified as follows:

1. **Super or High Power:**

Such as authority, money, religion, customs, clan, age, position and muscles. For example, the negative use to express power is what we, as workers in the field of advocacy and social justice, want to change. That way by which we can change this negative form of super power is to help people to find other types of positive power alternative to super power or brute power.

2. The Power of Knowledge:

It is the possibilities, skills and talents of individuals and groups that help them to succeed, and this power is traditional craft or special skills that individuals learn in schools, specialized education or even just the unique life experiences of individuals and groups

3. The Power of Group (Participation):

It is the collective voice and multiplied power of individual talents and knowledge.

4. Inner Power:

It is the force that reflects the extent of inner faith and love.

Through learning we can create inner powers, collective powers and knowledge powers in those who do not have power to be able to overcome the super powers.

Eighth Day	Schedule
October 15, 2015 The day starts at 9:30	- Paulo Freire -The importance of concepts and connecting them with reality Sessions' Facilitators: 1. Rabab Tamish, An educational consultant and lecturer at the Faculty of Education, University of Bethlehem 2. Jawad Al Qasus, Director of Jordan's office - DVV International

Paulo Freire (1921-1997) - Rabab Tamish:

A brief about the life of Paulo Freire:

- Paulo Freire was born in Brazil in a rural town to a family of the middle class.
- His reading of the historical, social and economical context of the Brazilian society and being influenced by the ideas of Marxism and Christianity made him develop a special approach in

the analysis and understanding of the prevailing "culture of silence" in the marginalized societies in his country and the region.

- He has developed an adult education program to read and write through linking education with awareness and action.
- His works are considered one of the most important references for adult education in the world, especially in literacy programmes.

An Introduction to the Freirian Thought:

Freire saw in learning a way for the revolution on oppression, all the way to freedom and empowering the oppressed ones of their powers. And his approach in achieving this is based on "dialogue" in which the teacher and the learner exchange roles. Freire has called for the need to reflect on the following:

- What makes us accept knowledge, values and practices and adapt with them?
- How to distinguish between the practices that we are used to and the practices that we do as a result of the awareness path?
- What is the reference for our decisions?
- How do we know if our practices and orientations achieve social justice for us (and others)?
- What do we do when practices or values that we do not want it or agree with are imposed on us?
- Where are we from our ability to create atmospheres that pave the way to those around us to re-consider their practices and relationship with themselves and the world around them?

Forms of Awareness:

That attentive person is the one that understands what is around him/her such as analyzing reality and knowing it and therefore the interpretation process of reality has different forms to different people:

- **Magical Awareness: Living or existence?**

Through which the tyrant seeks to programming the oppressed to become one of his/her property so the oppressed becomes "a thing", and the lived reality is interpreted based on the principle of Fatalism "The perceptive of history and human life predetermined something by God, faith, law and custom" that is the result of supernatural powers and the dialectical relationship with what is around us. In which there is adapting and not integration and it is characterized by a narrow horizon, isolationism and alienation (i.e. in the world and not with the world) in a way makes the person unable to change the reality so he/she does not develop or change, but stays in his/her place because his/her will is stolen by the controlling outer super powers and the result is "I exist in the world and I waiting for someone to change me" .

- **Naive Awareness: Fake Or Generous Charity?**

There is self-duplication (repressor and repressed) as it carries deposits does not believe in the ability of people to think, desire and know, and who is characterized by this kind of awareness has false generosity that is talking to people but does not believing in their abilities. Through it, the learner' thought is deprived from the ability to analyze so he/she is constrained in the interpretation of his/her reality based on "techniques" and superficial things in which the person is afraid of freedom and links it with keeping what exists i.e. replacing the thing instead of seeing anything new and sticking to one existing thing with ornament (wearing the hat of suppressor).

- **Critical Awareness: Curiosity and the Spirit of Creativity**

In which the reality is seen as a transformation process and not a static entity and also there is dialogue, thinking, doing and continuous hoping in addition to hope and work, and through which learning is done based on recognizing social, political and economical contradictions and taking action against the existing elements of repression.

- **Intolernat Awareness: Integration**

It is summed by having resistance for dialogue and continuous questioning, and the one having it sticks to specific forms of working with people.

The most important foundations and principles invited to by Paulo Freire for the enrichment of Education are:

- Working with people and not on their behalf
- Respecting minds and attitudes
- Encouraging dialogue, analysis and reflection
- Respecting the prior knowledge and using it as an input for planning
- Development as it is a constant awakening process
- Recognizing the inadequacy of knowledge and promoting curiosity
- Every person learns better through the gradation in knowledge

The most highlighted things urged by him regarding the application of principles through working with adults are:

- Not having ready recipes and specific curricula because the contexts, needs and knowledge are different between groups and communities.
- Planning expertise that start from the learners' needs and reality (the study of context and collection of issues of concern to people).
- The use of methods (positions, drawings, role playing) that raise critical thinking and create dialogue atmospheres.
- Critical dialogue in order to understand the phenomenon in all its aspects.
- Thinking with the learner about the causes of the problem and ways of solving them (facilitating and not speculation).
- Develop action plans aimed at moving from the culture of silence into liberation.

Concepts and Current Reality - Jawad Al Qasus

Jawad has divided the participants into three groups and asked them to put the raised concepts in previous sessions together to form what is called "educational renewal" in a typical frame, and the results were as follows:

First group:

The first group came to that the educational renewal is:

- By neighboring through dialogue
- By understanding and teaching through raising awareness
- By participation through fighting against marginalization, and building or forming meanings
- By teaching and learning through a curriculum and methodology
- The coordinator and learner should be characterized by interactivity in order to reach a renewed educational approach that contributes in whole to the societal change.

Second Group:

At first, there should be a strong faith and total conviction of "change" …

The group came to that the educational renewal process is a dynamic, renewed and continuous path, there should be solid basics for it such as interactive education and providing biological capabilities, participation, networking, expertise, experience and neighboring through the integrative collaboration between individuals, civil society, governments and supporting policies, in addition to setting priorities that contribute collectively to achieving awareness, real participation, development, empowerment and freedom...

Third Group:

The third group agreed that educational renewal is an educational contract in accordance with the specific needs, and it is the interactive education that takes place through interaction and exchange of experiences and expertise.

Educational renewal does not take place except through neighboring through which people can discuss and put pressure for change, sharing and use of alternative globalization.

Ninth Day	Schedule
October 16, 2015 The day starts at 9:30	- Networking -Summarization: principles, concepts and renewal -What is next after the academy -Assessment and expectations

	-Distribution of certificates
	Sessions' Facilitators:
	1. Fattouh Younis, Executive Director of the Arabic Network for Civic Education
	2. Zahi Azar, Secretary General of the Arab Network for Popular Education
	3. Jawad al Qasus, Director of Jordan's office - DVV International
	4. Alaa Abu Karki, Director of Public Relations - DVV International

Networking - Fattouh Yunus:

There is no typical form for networking and networks, rather each person is able to engage and develop networks to suit his/her needs, objectives and works, but regardless of the network type there are **challenges that may face networks** generally such as:

Domination and control in decision making, the presence of destructive networks, poor coordination, conflicts among members, poor continuity and communication, poor and lack of financial and human resources and the difficulty of understanding teamwork...

Interventions:

- Governments currently consider networks as "mercenaries" which leads to continuous shocks with the government and the spread of administrative corruption and the absence of transparency and accountability.

- It is important to unify the vision and develop joint plans for the members of any network to ensure continuity

- Each of us is a member in a particular network / networks showing a plurality of resources, opportunities, choices and experiences, and the importance of depending on and utilize them.

A Thought - Zahi Azar:

We have to start from our offices and places of work, and we have to start from the field...

All that Paulo Freire cared about was to read the reality of the marginalization in the educational process.. We have to discuss new initiatives aimed at creating new "dialogues" in the Arab educational process..

Freire is not only thoughts, but also a great experience that did not occur until today at all, because in his attempt to break the marginalization in the subject of illiterates, he succeeded in conducting

nearly 80,000 dialogue sessions in Brazil at that time ! Unlike our current reality, the expertise is very big but people have a tendency to take things for granted ... So the marginalization of the learner must be broken by developing large dynamics in knowledge based on experiences and practices that are the masters of thought and freedom.

Assessment - Overview:

Positives Aspects:

- An opportunity for shaking, vibrating and displacing ideas to rethink and reconsider their history and who they are now.

- The existence and transmission of a huge amount of information and expertise, and utilizing them by everyone.

- Rearranging ideas, business and concepts that were absent and not part of their practical lives, and adopting and defending them.

- The meeting provided an opportunity for the possibility of networking and creating new partnerships in the future.

- The meeting formed them a strong incentive and motivation for the putting pressure and change in the administrations and businesses institutions in their countries.

- The appropriate place for Academy for exploration and reflecting on ideas and subjects.

Recommendations:

- The importance of the involvement of government officers (the largest number) in the works of the workshop and the academy.

- Documenting the outputs of the workshop.

- Creating a page on one of the social media sites (Facebook) to display and share ideas, experiences and success stories.

- Constructing a building for the Arab Academy for Adult Education for real on the ground.

- The percentage of illiterates should be carefully and seriously taken from each country, and thus the participants are selected within specific standards.

- Conducting training courses by the German Association for Adult Education in cooperation with the participating networks.

- Having periodic meetings for the participating networks and that the participants meetings should be coordinated every six months - a year.

- Expanding the umbrella in order to involve other Arab countries.

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