

Feb 2018

Kevin,

I read your draft and it is very good.

You have articulated key ideas for your future research. I notice a special ability to make very good transitions and to connect ideas. You have read a lot and it shows in the depth of knowledge demonstrated in this draft.

This is a very good beginning and I am really looking forward to read your final lit review.

A few comments:

1. You called the first section learning in adulthood but it focuses only on informal learning. I assume you will discuss learning in adulthood in an initial introduction so you may want to call this section Informal Learning....
2. Gender: I found the section discussing gender too little and confusing. I made comments below in track-changes. I think the sub-section Gender, Age, and Access to Time needs a different title.
3. On informal learning: David Livingstone at OISE was the authority on this for a while. He had large research grant (million \$\$\$) to look at this in Canada.
4. On citizenship: have you read anything by Daniel Schugurensky? He is at Arizona State University in the School of Social Transformation (the only one of its kind) <https://sst.asu.edu/> He writes on public engagement, citizenship, public pedagogy.
5. On reflection: in case you have not come across his name, Schön is an important author on reflection
6. One aspect I was interested to hear more about was leadership. You mention it in terms of formal leadership positions (elected) and informal positions (community leadership) although you do not use those terms. However, you don't explore what type(s) of leadership may be required to lead to the kinds of community development you are looking at. You may want to consider this as it may be an important element in your project.
7. The section on place is good but will need a bit more analysis.

Overall, I think you have done a very good job of pulling together from various authors and setting the context of your work in adult education by situating it in informal learning.

As you continue to work on it, keep in mind these general comments about the final lit review, which I am sending to everyone:

- **Secondary sources:** they are acceptable as long as you use them *very sparingly*. Secondary sources are instances when you found a quote by an author in the book of another author, for example a book by Cranton that mentions Mezirow so you use the quote Cranton used of Mezirow... Secondary sources weaken your work as you are relying on a third party who is referring to what another author said. Sometimes they are appropriate---you cannot read everything. But if an author is important in your work,

refer directly to their work and not to what someone else reported they said. I'd say in a 25-page text, use no more than 5 secondary sources.

- **Grey literature:** the lit review is about published scholarly literature. Grey literature should not be used at this stage (if so only minimally). Grey literature refers to *research* that is unpublished or published in non-commercial form, for example government documents, government reports, policy statements, working papers, white papers, conference proceedings, committee reports, newsletters, business documents, technical reports etc. However, grey literature can be use as background in your research project report.
- **Paragraphs:** formulate paragraphs that are about  $\frac{3}{4}$  page (no less than  $\frac{1}{2}$  page, no more than  $1\frac{1}{2}$  page). It will avoid short paragraph, which tends to make the text choppy.
- Use **active** voice
- Try to use **names of authors** in the text rather than only in parentheses (for example, Mezirow (2012) stated that... It is also fine to have in parentheses (Mezirow, 2012) but try and use the names in the text from time to time.
- Aim for clarity and be careful with **sentence construction** with start with the object rather the subject of the sentence as it sometimes leads to unnecessary confusion or odd phrasing.
- Do not use **contractions** in an academic text (didn't—use did not; can't = use cannot etc)
- **Verb tense:** I will accept both, what APA suggests and what the Checklist in the Program Manual (pp. 326-329) lists. Choose the one you feel comfortable using.
  - **APA** suggests using **past tense** when referring to an occurrence at a specific, definite time in the past [for example, Smith and Renquist (2005) **noted** ...] [Collins (2001) made several recommendations], and using **present perfect tense** to refer to an occurrence that did not occur at a specific time or for an action beginning in the past and continuing to the present [Since the early 1990s, some researchers (Cranton, 2008; Brookfield, 2005) **have drawn** parallels between ...]
  - **Checklist (Program Manual, pp. 326-329)** allows use of: **present tense** when presenting the literature (e.g., Smith and Renquist (2005) note ... Collins (2001) recommended regarding ...) and in presenting results (e.g., in three interviews, participants mention the ...); **present perfect tense** to refer to an occurrence that did not occur at a specific time or for an action beginning in the past and continuing to the present (e.g., Since the early 1990s, some researchers (Brookfield, 2005; Cranton, 2001) have drawn parallels between ...); **past tense** when discussing; and **present tense** when discussing results and presenting conclusions
- **References:** Make sure all authors referred to in the text are in the reference list. The reference list should contain only authors referred to in the text

You have a great beginning here and did very well in pulling this together in a few weeks!

I will send you a grade sheet for the Moodle, which will include the grade for this draft.

St. Francis Xavier University

Literature Review:  
Draft of Body Sections

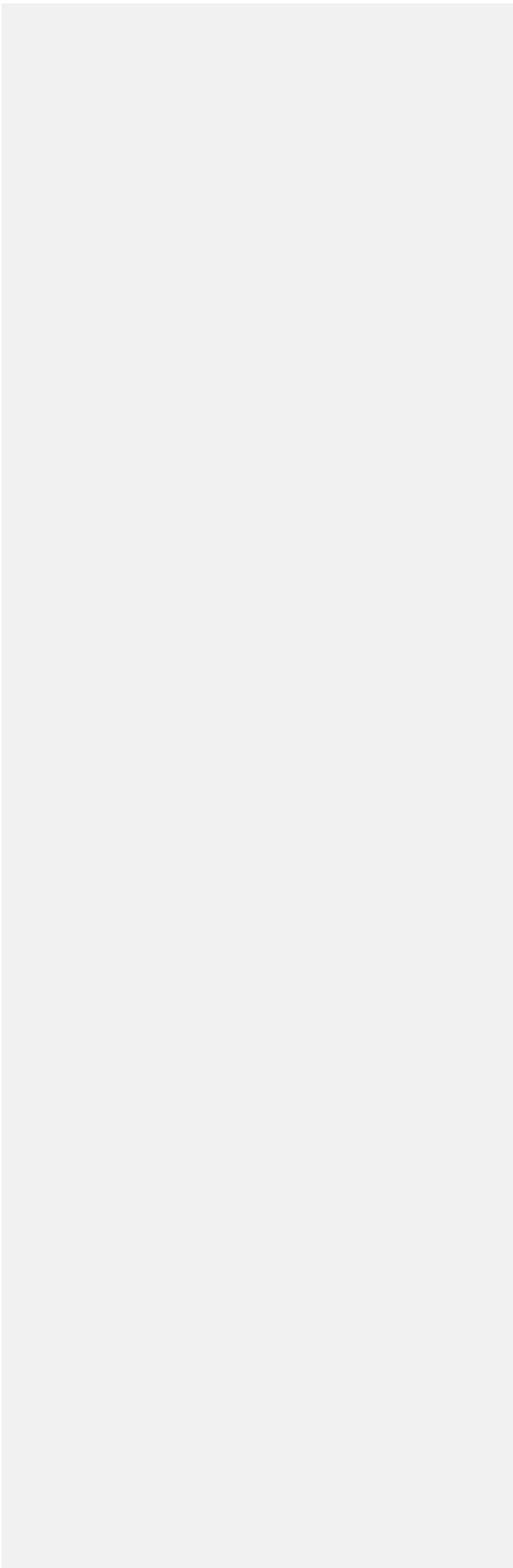
By

Kevin Van Lierop  
201703750

AE510  
Literature Review

Dr. Carole Roy  
Advisor

London, Ontario  
December 20, 2018



## Table of Contents

Learning in Adulthood .....	2
Informal Learning.....	2
Gender, Age and Access to Time.....	3
The Importance of Reflection .....	4
The Role of Educators .....	6
Developing Communities.....	7
Defining Community.....	7
Democracy, Active Citizenship, and Civil Society.....	9
Fostering Leadership .....	11
Understanding Place.....	13
Place & Space .....	13
Perspectives on Place.....	15
Sites of Learning .....	17
References .....	19

## Learning in Adulthood

Where one type of learning ends and another begins within adult education can often be unclear. Because of this, it is important to recognize the relationships between the three types of learning—formal, nonformal, and informal, and the contexts where each is found (Boeren, 2011; Chang, 2014). To aid in understanding these relationships, in particular where informal learning begins, academics have provided charts (Boeren, 2011), diagrams (Boeren, 2011), context-specific definitions (Peeters, 2014), and frameworks (REF).

**Commented [WU1]:** While this is the title, the focus is only on informal learning. I think you should introduce adult learning in introduction where you can discuss formal, non-formal and informal and then in this section focus on informal learning, as you do here, but title it like that as well.

**Commented [VLK2R1]:** Does she mean in the introduction of this section, or in the introduction of the entire paper?

\*NOTED

## Informal Learning

Beginning with a model comprising of three distinct forms of informal learning—self-directed, incidental, and tactic (Peeters, 2014, pp.), a fourth if Bennett's (2012) integrative learning is included, it is generally understood that informal learning takes place across the three domains of life—professional, educational, and personal (Boeren, 2011; Peeters, 2014; Mackean, 2011; Chang, 2014; Delaney, 2010; Gouthro, 2010; Mundel, 2008; Szabados, 2012). However, ubiquitous as it may be informal learning is often neglected in study due to the difficulty in pinpointing it as it happens (Mackean, 2011; Peeters, 2014). Peeters is forthright in his assessment of informal learning as a field of study, noting that a lack of available insights makes it challenging to speak of leading to feelings of illegitimacy when compared to the other types of learning (pp.).

**Commented [WU3]:** You have a pretty good introduction to informal learning

**Commented [WU4]:** I know it is a draft but I noticed that you often start sentences with a complement rather than the subject of that sentence. Sometimes this may work but it also may lead to lack of clarity.

**Commented [KVL5]:** via Merriam pg19

**Commented [WU6R5]:** Kevin—this looks like a secondary source, which you should use very sparingly. I saw other mention of references "via" another author.

**Commented [WU7]:** watch for passive voice

To better understand and facilitate informal learning educators should recognize the value of lived experiences. Promoting individual and community empowerment (Delaney, 2010) and consciousness raising from the bottom-up (Freire, 1970), "the resource of highest value in adult education is the learner's experience" (Lindeman, 1926/1982, p. 121; Mundel, 2008). Ira Shor

(1992) builds upon Paulo Freire’s work, *The Pedagogy of the Oppressed* (1970) in addressing experiences in the form of participation. Shor notes that education acts as “a door to empowerment” (pp.) and is a “complex experience” (pp.) based in the context at any given point in an individual’s life. Coady (1939) shares this belief, noting that experiences shape an individual’s attitude, environment, and the world around them.

Even for all the value it may provide informal learning is not perfect. Informal learning “may not be recognized even by individuals themselves as contributing to their knowledge and skills” (Longworth, 2003, p. 45). It may be only with reflection—after the fact—that such learning can take place (Mundel, 2008; Peeters, 2014). Peeters (2014) cautions that informal learning can have negative outcomes, while Gore (199), Knowles (2005), and Prins et al (2010) agree that educators have a responsibility to foster these learning experiences carefully.

While present in almost any situation, informal learning happens most often in workplace environments, social settings, and during periods of transition within life. Present within these sites of learning are factors such as gender, age, and a surplus of time, which contribute to an individual’s capacity to fully realize and appreciate their learning experiences.

### **Gender, Age and Access to Time**

Family, work, and community commitments, can significantly shape learners’ informal learning experiences (Gouthro, 2010; McKee, 2013; Peeters, 2014). However, both gender and age can impact an individual’s access to such experience and their capacity to meaningfully contribute to the communities they are a part of.

It is noted that there is a general lack of time for most people to contribute in their communities (Gouthro, 2010). This absence of available time limits the ability for individuals to volunteer and access the informal learning experiences which exist within them (Mundel, 2008).

Commented [WU8]: you will need to name some of those here.

Commented [VLK9R8]: \*NOTED

Commented [WU10]: This is a bit odd....

Commented [VLK11]: Collapsed to remove

Commented [WU12]: So is about occupation perhaps more than gender per se....?  
'Access to time' is also an odd term here as it does not fit easily with gender and age....

Commented [WU13]: Yet there are tons of volunteer hours in this country....I think you need a bit more here to explain.

Plus some volunteers already work full time....so I am not convinced it is all about time although lack of time is certainly a factor. I wonder if there are stats on volunteer hours per capita according to provinces? Would some provinces have more “volunteer” participation than others? I don’t know, I am just asking.

Small picky point: in your sub-title it is the last term but here it is immediately at the beginning.

Commented [WU14]: Mundel worked with Schugurensky for his PhD...Schugurensky was sat OISE for many years before he moved to ASU

As males tend to work more often than their female counterparts in the traditional workplace they primarily experience informal learning there (Boeren, 2011). For females, learning opportunities are found more often within volunteer roles and social settings (Mackean, 2011). A reduction in formal working hours can provide females—and seniors—with an opportunity to contribute more often to the volunteer labour pool and be exposed to informal learning opportunities as a result (Gouthro, 2010).

In retirement, an increased amount of disposable time can enable an individual to contribute more to community development and have their wealth of knowledge leveraged (Kretzman & McKnight, 1993). But, additional time can also impact an individual's reception to and need for learning experiences (Meshram, 2013). Informal learning can help to ease such transitions in life as the capacity to learn remains in old age while formal learning opportunities decrease (Mackean, 2011). With reduced connections to professional and established communities, disengagement can be a concern. Social interactions and their paired learning experiences are important for both females and seniors as they can provide a sense of empowerment, create a sense of belonging, and help to increase of self-esteem (Meshram, 2013; Prins, 2010; Peeters, 2014).

Learning can take place in most any setting, although an individual's access to these experiences may be limited by their gender, age, or access to time. Therefore, finding value in learning experiences becomes more important, regardless of access. However, deriving meaning from informal learning experiences may not always be possible in the absence of reflection.

### The Importance of Reflection

Reflection is important to any learning experience regardless of community, culture, or demographic. Reflection acts as a tool to develop consciousness (Mundel, 2008) while enabling

Commented [WU15]: In terms of a gender analysis, what about recognition of the informal learning that happens in the domestic sphere (still often associated with women) including childcare, cooking, financial management, renovations etc etc...? While statistically women tend to do more work in that sphere, I think men are increasingly doing more (not sure what stats show on that).

Commented [WU16]: Do you mean paid employment?

Commented [WU17]: Wouldn't a reduction of formal employment also provide men with more time to volunteer and be exposed to informal learning?

What is this gender question here: time may be a factor. Is it also about socialization, that men should provide for their family and women should look after people? Have you read anything about that in terms of different rate of volunteer work?

Are unemployed men more likely to volunteer than employed men? If so then maybe time is the issue But if not it may point to other factors. What about immigrants? Etc Anyway interesting for you to bring this up.

Commented [WU18]: Again watch passive voice. I won't note this any further but pay attention to this.

Commented [WU19]: Seniors also include males.... Do you mean unemployed females?

Commented [KVL20]: This doesn't fit here.

Commented [WU21]: Schön is a seminal author on reflection Kolb's learning cycle may also be of interest as reflection is key to his model

Commented [VLK22R21]: \*NOTED

conscientização (critical consciousness), the ability to “perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality” (Freire, 1970, pp. 35). Missing from a banking model of education, reflection is a necessary component to the critical pedagogy problem posing approach to education (Freire, 1970; Shor, 1992).

Given that leaning happens primarily through doing and reflecting after the fact, developing a praxis is critical for building upon experiences, helping to explain actions and beliefs (Freire, 1970; Mundel, 2008; Peeters, 2014). With informal learning reflection becomes increasingly important. Although learning can happen through both formal and informal reflection (Mundel, 2008), intentional and deliberate reflection after the fact is essential (Peeters, 2014). Both educators and learners who recognize that space and time must be created for deliberate reflection (Mundel, 2008) help to differentiate between learners as Objects versus Subjects (Freire, 1970)—the former the result of a banking model approach to education, the latter a critical component in a problem posing approach.

Intentional and collective critical reflection can help to bring together perspectives for the common good (Mundel, 2008; Shor, 1992), this includes the changing of complex social structures (Freire, 1970; hooks, 1994; Prins, 2010). Mundel (2008) notes the need to proceed with caution as negative outcomes can occur depending on the educator, organization, or their mandate for reflective practice. Educators should aim to be cautious when facilitating activities of reflection. Even for the purposes of fostering “empowered students [to] make meaning and act from reflection” (Shor, 1992, pp.) educators should avoid imposing any personal biases (Gore 1990; Prins, 2010) or hierarchical power structures (Gaventa, 2006) upon learners.

It has been noted that educators are not absolved from participating in reflection themselves. “The teacher who refuses to criticize conditions as they exist invites suspicion”

Commented [WU23]: Learning?

Commented [VLK24R23]: \*NOTED

Commented [WU25]: Very good connection to Freire’s work

Commented [WU26]: Like what? You need to be a bit more specific

Commented [VLK27R26]: \*NOTED

Commented [WU28]: ✓

(Coady, 1939, pp.). [If “not concerned with [their] inner well-being” (hooks, 1994, pp. 17) educators may be threatened by the environments they serve students in]. Often constrained in their work, educators should question their own [thoughts] to improve their actions through the act of reflection (Freire, 1970; Gore, 1990).

### The Role of Educators

As a tool to develop a more active citizenry, education can "enable the intellectual being to use his intellect in such a way as to determine which things are possible and which things are not" (Coady, 1939, pp.; Mathie, 2015). For others, the purpose of education is human and class liberation within oppressive societies (Freire, 1970; hooks, 1994). Building upon the notion of critical consciousness (Freire, 1970; McKee, 2013; Shor, 1992), education is seen as a tool, resource, and as a "practice of freedom" (hooks, 1994). If this is so, what then is the role of an educator?

[In] considering the co-operative power of individuals to be "masters of their own destiny," Coady (1939) understands that educators can empower [man] to “appreciate heritage [experiences] and express [reflect] upon himself” (pp. ). Toomey (2011) identifies traditional and alternative roles that practitioners play, while Westoby (2016) situates educators along a spectrum—from instructor to reformist. Knowles (2005) encourages educators to "enable each individual to achieve his or her full and unique potential" (pp.), because as practitioners their role is "to build on students’ strengths to increase their capacity" (McKee, 2013, pp.). Agreeing that educators should function as leaders who can release the power in others (hooks, 1994; Knowles, 2005; McKee, 2013) some scholars take this idea further. Noting educators as "healers" (hooks, 1994, pp., referencing Thich Nhat Hanh) or as comrades and not as masters (Freire, 1970, pp.), the idea

Commented [WU29]: Interesting point ---but use of active voice will help to bring greater clarity to this insightful point

Commented [VLK30R29]: \*NOTED

Commented [WU31]: Maybe “practice” instead of thoughts?

Commented [VLK32R31]: \*NOTED

Commented [WU33]: Kevin—I know that you have not had time to deal with APA---however here it I highly unusual that a direct quote would be attributed to 2 authors at the same time unless it is a question of secondary source...

Commented [VLK34R33]: \*NOTED

Commented [WU35]: Great connection.....

Commented [WU36]: You make some excellent points in this paragraph

Commented [WU37]: APA: use more inclusive terms like human etc.

Commented [VLK38R37]: \*NOTED

of the educator as a leader can be found within economic (Coady, 1939) and more traditional contexts of learning (McKee, 2013; Peeters, 2014).

The relationship between teacher and student is **mutually beneficial** one. In the process of co-creating learning experiences (Freire, 1970; Shor, 1992) teachers can grow and be empowered but only if they allow themselves to be vulnerable while working with students (hooks, 1994). However, educators should be aware of the hierarchical relationships (Freire, 1970; Gore, 1990; Shor, 1992) and the power structures they function within (Gaventa, 2006; hooks, 1994; Prins, 2010; Mathie, ????) as to not influence learner's experiences based on their own biases.

Scholars agree that informal learning can take place almost anywhere (Chang, 2014; Delaney, 2010; Mackean, 2011) with volunteer and community development roles providing valuable experiences (Gouthro, 2010; Mundel, 2008). With a shared history, adult education and community development are closely linked (Coady 1939; Freire, 1970; Mathie, 2008; English, 2012; Shaw, 2013) and any review of relevant literature should contain perspectives on **both**.

### **Developing Communities**

**How** communities develop depends on both internal and external factors. For decades, scholars have studied the way community is defined, the role citizens play in a participatory democracy, and how practitioners can foster leadership as key elements which shape the way communities evolve. These elements collectively also provide opportunities for volunteerism and informal learning to be more tightly integrated into community.

### **Defining Community**

Traditionally, scholars have categorized community into two distinct groups; spatial or geographic, **and** functional or symbolic (references from Delaney, 2010). In more recent years, a

Commented [WU39]: Is is always so? Be careful to such general claim.

Commented [VLK40R39]: \*NOTED

Commented [WU41]: Your make good transitions between sections.

Commented [WU42]: Good introduction

Commented [WU43]: I found such typos etc but am not pointing them out as I understand this is a working draft

more balanced understanding of community has been investigated (REF). Now, how our embedded cultures shape where we gather are included in definitions of community.

In the latter half of the 20<sup>th</sup> century, scholars have considered community beyond a defining element of place. [Webber (1964) and Bhattacharyya (2004)] argue that place should be disconnected from the idea of community and focus instead on, “the social relations that bond people (p. #)”, while Bridger (2008) recognizes that ambiguity exists in these understandings, “Places are not necessarily communities” (REF, emphasis added). Offering an alternative, Bradshaw suggests that “sense of identity” (REF) might be a more useful way to define community as it considers the changing movements and habits of citizens (REF). Supporting a change in perspective, Johnson (2010) offers thoughts on localness as a commonality between differing knowledge systems (pp.) an understanding which goes “beyond the confines of place” (Mathie, 2008, pp.).

Still, the idea of community may relate [more] to social, economic, or cultural characteristics. [Bridger (2006) offers that economic changes “alter the relationships between people and the relationships between people and places” (pp.) while Coady maintains a belief that economic cooperation is the bedrock of all communities.] Johnson (2010) is more concerned there is a [missing connection to “the significant culture histories and moralities that are stored in our landscapes”] (pp.) as we consider and engage with place. Connecting this concern to community development, both Mathie (2017) and Adekola (2015) look to the traditional African ethic Ubuntu which states, “I am because we are” (ref). Defining community not only by location but by [culture and histories] has the potential to highlight [cultural and religious associations as sites where community can be found (Chang, 2014; Kretzman & McKnight, 1993).]

Commented [KVL44]: via Bradshaw, 2008

Commented [WU45]: this is a bit confusing....

Commented [VLK46R45]: \*NOTED

Commented [KVL47]: (pp.).

Commented [WU48]: Again I am not pointing them out because you wrote that you have not dealt with APA yet but just to flag that when using a direct quote you must provide a page #

Commented [WU49]: This is a bit too opaque—you need more clarity as what you mean here.

Commented [VLK50R49]: \*NOTED

Commented [WU51]: More than what?

Commented [VLK52R51]: \*NOTED

Commented [WU53]: You may want to identify the common ground here....are you saying they support each other or are they opposite? Not clear...

Commented [VLK54R53]: \*NOTED

Commented [WU55]: May be a good idea to give an example of what this means concretely

Commented [VLK56R55]: \*NOTED

Commented [KVL57]: , from portfolio

Commented [WU58]: And interests?

Commented [VLK59R58]: \*NOTED

Commented [KVL60]: language

Commented [MS(61): There may be something in indigenous culture and community about this too.

Commented [KVL62R61]: Perhaps Johnson touches on this?, or the Ubuntu references?

As individuals become connected to community they often develop an identity and sense of belonging, and as a result participate more in their community. Some scholars indicate that as individuals show greater interest in shaping their communities they shift from being clients of the existing structures and organizations, to becoming active citizens who shape society around them (Mathie & Cunningham.??).

### Democracy, Active Citizenship, and Civil Society

Scholars have identified a shift in thinking regarding active citizenship along two dimensions: vertical—how citizens interact with, shape, and claim rights when dealing with government, and horizontal—how they interact with each other out of a sense of civic duty (Mathie, 2015, OTHERS?). The power of an engaged populous has the potential to “humanize capitalism”—nurturing assets in even the poorest of communities, while holding governments accountable for their actions (Edwards, 1999 via Mathie, 2005). As a group of “noble, independent, energetic” (Coady, 1939, pp.) individuals who are willing to work to improve their conditions, active citizens may be the “only hope of democracy” (pp).

Building upon the work of Haus and Sweeting (2006), Delaney (2010) identifies the strength in a participatory democracy approach for building communities. When citizens interact with one another to improve the common good they contribute to a “collective knowledge that informs community action” (Delaney, 2010). The result of such an approach is that all of society, including the capitalist and economic drivers, benefits as a result (Coady, 1939). However, it is only when individuals come together in a collective and take control of their own place in society can they create the change they wish to see (Coady, 1939; Freire, 1979). While their actions may serve a broader purpose and the larger community (Peeters, 2014), citizens who are more active

Commented [WU63]: Is there a difference between group and community? This to me seems like individuals join a group and may become part of a community....i am not sure the two are synonyms....we may be part of a group but not necessarily feel part of a community...

Here you seem to say that people select a community and develop a sense of belonging....what helps them develop that sense of belonging? I hope I am not muddling the waters too much...

Commented [VLK64R63]: \*NOTED

Commented [WU65]: This is from Mathie & Cunningham...From clients to citizens...

Commented [VLK66R65]: \*NOTED

Commented [WU67]: Schugurensky?

Commented [VLK68R67]: \*NOTED

Commented [WU69]: Whose expression?

Commented [VLK70R69]: \*NOTED

in their community may do so [with self-serving motivations rather than the act of participation being the primary motivator] (Gouthro, 2010).

Concerned with increased citizen participation, Delaney (2010) questions whether [citizens elected to represent their communities actually complete work in the best interest of the broader collective they aim to serve] (pp.). Additionally, why citizens participate needs to be kept top of mind. Rather than focusing on the needs of communities (Kretzman & McKnight, 1996; Mathie, YYYY), [if citizen participation is increased through government programs alone citizens may become preoccupied with the business of the state rather than improving their own conditions]. (Gouthro, INCLUDE HERE?; Shaw, 2013).

Understanding the roles citizens ~~hold-play~~ within their community is as important as knowing why individuals choose to ~~play-take~~ an active role. Mathie et al (2008) sees a transition of communities and their members, as noted by the title of their collection—*From Clients to Citizens*. As citizens take greater ownership over their wellbeing, working with—and often against—governments and established organizations, communities can create a collective identity and become further empowered to create change (Coady, 1939; English, 2012). In other terms, citizens become ““makers and shapers” of their own future, not just “users and choosers” of services and options defined by others” (Mathie, 2015).

While citizens may assume greater responsibility there remains a role for government and corporations in the development process (English, 2012). Citizens should be [present] as new laws and policies are shaped (Mathie, 2015), consulting and collaborating with community-based organizations and government to foster active citizenship (Gouthro, 2010; Shaw, 2013). As they engage with commercial or governmental entities citizens should remain aware of competing or [ulterior motives]. State or corporate interests may have a level of influence over local democracy

Commented [WU71]: Needs more clarity

Commented [VLK72R71]: \*NOTED

Commented [WU73]: So different types of leaderships? Formal? Informal? or electoral? Or community-based?...

Commented [VLK74R73]: \*NOTED

Commented [WU75]: Interesting point.

Commented [WU76]: Actively engaged?

Commented [WU77]: Whose ulterior motives?

Commented [VLK78R77]: \*NOTED

and may “prevail at the expense of community interests” (Shaw, 2013, pp.). Citizens should keep this ~~top of~~ in mind while working to develop authentic communities for the betterment of all and ensure vested interests do as to not negate any progress they may make (Kretzman, Mathie, Gaventa).

As citizens become more active in shaping their communities they can transform from constituents, to members, and ultimately to leaders (Wilson, 2994). Given that the characteristics of leadership for community development efforts can often be under-appreciated (Kahane, 2008) it is critical for practitioners to identify and foster effective leadership for citizen-led change.

### Fostering Leadership

As with developing communities, fostering new leadership should to begin within the community itself. Acting as leaders themselves within the process of community development, practitioners play an important role in identifying likely leaders across communities (Freire, 1970; Knowles, 2005; Shor, 1992). While the process may not be easy, it is important that practitioners work with community leaders to support the transition from clients to citizens.

Within community settings, effective leaders are likely to be “of the place” rather than an outsider (Mathie, 2015, pp.). This is an important distinction as leaders “must avoid organizing themselves apart from the people“ (Freire, 1970, pp.). Locals motivated by personal experience often self-identify as leaders which displays a sense of mastery (Mckee or Delaney?). In doing so, leaders exemplify self-empowerment which often directly relates to the collective ability of the community in which they reside (Delaney, 2010).

The process of identifying leaders can prove challenging for practitioners. Given their underrepresentation in governance structures across North America, leadership development opportunities should be provided to groups that may have limited access due to societal

Commented [KVL79]: via [Delaney, 2010](#)

Commented [WU80]: efforts? Not sure characteristics is the right term....

Commented [KVL81]: via [Mathie, 2015](#)

Commented [WU82]: not clear...explain or expand

Commented [VLK83R82]: \*NOTED

Commented [WU84]: again needs clarity

hierarchies or discriminatory practices (Skerratt, 2013; Foroughi, 2013). Providing leadership opportunities for disadvantaged groups can have an empowering effect (Boeren, 2011; Prins, 2010; Peeters, 2014). Both practitioners and members should remain aware of this when fostering new and established community leaders.

Individuals who “think critically about community issues and have the desire to create community change” (Delaney, 2010) are likely to be the individuals that no longer see themselves as Objects but rather as Subjects in society (Freire, 1970, pp.). This is an important distinction. Action taken by someone who simply imagines they have power is neither sustainable or fulfilling in the process of self and community liberation (Freire, 1970, pp.). However, leaders may not always want to be identified or may choose to lead through less visible efforts. Skerratt (2013) notes that while citizens may take public leadership roles, others may choose non-participation as a legitimate way to lead. Such a choice is made from a position of power and should not be ignored or negated as a sign of weakness. Additionally, “the engagement of key individuals or community leaders might not only be insufficient but destructive. It is likely that certain structures of power or ‘partial empowerment’ disempowers communities as a whole” (Skerratt, 2013, pp.). Educators, practitioners and established leaders must be aware of potential consequences when grooming new leaders within their community.

While leaders do have a role in coordinating and directing others, they need to be cautious, which echoes the leadership roles which educators assume in learning environments (see Role of Educators). Established community leaders need to be careful as to not impose their thoughts, words or opinions on others as this would “invalidate” their own praxis (Freire, 1970 pp.). The role of the “revolutionary leader” (Freire, 1970, pp. or this) should be to support learners and citizens to build the capacity that exists within them (Coady, 1939, McKee, 2013).

Commented [VLK85R84]: \*NOTED

Commented [KVL86]: Better word

Commented [WU87]: On who or on what?

Commented [VLK88R87]: \*NOTED

Commented [WU89]: You show leadership as key to community development. I think you need to expand a bit more on leadership...for example, what types of leadership are you considering? There seems to be an assumption that leadership is a clear notion, however there are different types of leaderships (autocratic, synergistic, authentic, distributive or shared leadership etc).

Commented [VLK90R89]: \*NOTED

Commented [WU91]: This is a very confusing notion...please explain what non-participation leadership is ....

Commented [VLK92R91]: \*NOTED

Commented [WU93]: I know it is a usual term but I find it is a bit too much like grooming a poodle.....there is a sense that these new leaders are “passive” rather than agents....

Commented [VLK94R93]:

How a community is defined directly impacts an individual's feeling of and the likelihood that they will play an active role in its development. As citizens exhibit greater interest in community, practitioners may find it easier to foster new leaders amongst a group. As communities are inherently place dependent, awareness of the differing perspectives on place can inform a knowing of why citizens feel connections to place and assume leadership roles.

### Understanding Place

In *The Production of Space* (1992) Lefebvre argued that “the world is organized by not only what takes place, but also where it takes place” (pp.). Since this seminal work, scholars have formed theories both in favour (REF) and against (REF) the role place has in shaping learning and community. Whether defined by spatial boundaries which draw people together (Meshram), or the absence of place in understanding the term community (Bradshaw, 2008), the concept of place appears to be ill-defined at best (Agnew, 2005). Regardless, both the public and academic community are paying attention to place (Bridger, 2006). Place connects on a personal level, prescribes meaning, offers sites of learning and community, and helps individuals to form a sense of belonging with the local community? where they are.

### Place & Space

Terminology such as place and space can be confusing. Interchangeable language—place, space, social space, community etc.—creates inconsistencies in understanding (Kudryavtsev, 2012) which can lead to question being asked such as, “What Is Place?” (Nesbit, 2010, pp.). For many “the production of space”, as Lefebvre (1992) succinctly phrased it, provides a beginning point for understanding this complicated spatial concept.

Commented [WU95]: Is this true? Do you have a source for this claim? It seems like a big claim...or else explain what it means.

Commented [VLK96R95]: \*NOTED

Commented [WU97]: Hum...you said the opposite earlier p. 8: “scholars have considered community beyond a defining element of place. Webber (1964) and Bhattacharyya (2004) argue that place should be disconnected from the idea of community and focus instead on “the social relations that bond people (p.#)”, while Bridger (2008) recognizes that ambiguity exists in these understandings, “Places are not necessarily communities”

Commented [VLK98R97]: \*NOTED

Commented [KVL99]: via Johnson, 2010

Commented [WU100]: ✓

Grunewald (2003) offers that, “Space is the medium through which culture is reproduced” (pp.). Evaluating this notion against a place-conscious approach to education, Grunewald identifies that it is place which is associated with cultural space, [compared to space which can be more arithmetically defined] (pp.). This perspective, that place is more than just a mathematical equation, is a concept that other scholars agree on. Other academics identify place as a “social space” (Nesbit, 2010; Foroughi, 2013; Lefebvre, 1992; Bridger, 2006), a “verb of action” (Buell, 2001), site of power relations (Geventa, 2006), and as “space to which meaning is ascribed” (Byrnes 2001). While scholars agree that place differs from space, [what creates this difference is up for debate.]

The idea that “anyone can be a place-maker” (Johnson, 2010, pp.) becomes less of a conversation about city building roles (Bridger, 2006) and more about how individuals feel connected to space. Personal connections in various levels of community supports the notion that spaces are shaped by those within them (Bradshaw, 2008; Foroughi, 2013; Johnson, 2010;). Recognizing experiences as a site of learning leads way to appreciating that our relationships with space may be a form of learning in of itself (Freire, 1970; hooks, 1994; Grunewald, 2003). While, the discussion of whether meaning is prescribed or ascribed is as contentious of an issue as the divide between place and space itself. From within the individual (Bradshaw, 2008; Bridger, 2006; Foroughi, 2013; Geventa, 2006; Kudyravtsev, 2012) or the places themselves (Grunewald, 2003; Johnson, 2010), how meaning is created is up also for debate.

Regardless, place matters, even in [post-place communities] (Bradshaw, 2008, pp.). However, “Western understandings of place and space, which stipulate them as Cartesian or Euclidean constructs, are too restrictive for understanding their role in educational settings.”

Commented [WU101]: Yet when people speak of needing “space” or “personal space” they don’t mean arithmetic space.....

Or the Project for Public Space <https://www.pps.org/> is also not about arithmetic space but about a sense of community...

Commented [VLK102R101]: \*NOTED

Commented [KVL103]: via Johnson, 2010, pp.),

Commented [KVL104]: , via Johnson, 2010, pp.),

Commented [WU105]: Good point

Commented [WU106]: Explain this –is this related to virtual space from use of technology?

Commented [VLK107R106]: \*NOTED

(Nesbit, 2010, [pp.](#)). As such, scholars are focusing their attention on identifying differing perspectives of place grounded in cultural, ecological, and social traditions.

### Perspectives on Place

It is important to pay attention to the larger cultural contexts of place. Where citizens—or place-makers—are educated directly relates to social context and the production of space (Grunewald, 2003). However, as Nesbit et al (2010) points out, Western understandings of place and space can be restrictive and perspectives situated in other traditions can inform a more balanced appreciation of place.

As social dynamics change it has become increasingly more important to appreciate cultural representations of place (Foroughi, 2013; Grunewald, 2003). This is important as learning is inseparable from the cultural and social contexts [in which](#) it takes place within (Nesbit et al, 2010). Attention should be paid to the “significant cultural histories” (Johnson, 2010, [pp.](#)) that may be missing from understandings of place. Without such perspectives, inaccessible interpretations of place can exclude populations from participating in spaces (Foroughi, 2013). Identifying cultural perspectives can help to build a more informed approach to place-based education (Grunewald, 2003) and understandings of how groups identify and find belonging [in relation to?](#) place (REF).

Grunewald (2003) calls for Native American and indigenous traditions to be considered when analyzing the [power of place](#). Johnson (2010) begins to address this lack of knowledge by connecting indigenous understandings of place to a sense of “[placelessness](#)” ([pp.](#)) within Western society. Place is complex and is linked—if only conceptually—to our being (Ortiz, 2007). [Only when place is examined critically from all-different](#) perspectives may a more balanced understanding can be established.

Commented [WU108]: Personal space is also a very cultural concept...fro example, young canadians seemed to need more "space" (privacy?) than young Indians I worked with in Canada World Youth.

Commented [WU109]: Related to transiency. In “the real works,” the poet Gary Snyder wrote about the cost of transiency on the environment as no one is willing to stay and fight to protect it—we just move on.....

Commented [KVL110]: via [Johnson, 2010](#)

Through a multidisciplinary framework, Gruenewald (2003) considers indigenous perspectives on place as well as those rooted in bioregional thinking (pp.), ecofeminist understandings (pp.), and natural histories (pp.). Connecting these perspectives to place-based education, Kudryavtsev (2012) emphasises the role ~~of-a~~ sense of place plays in environmental education. Motivated to protect the places which are meaningful to them, “it is possible that some cultural, social, and other place meanings do impact the ways people influence their places and more broadly their environment.” (pp.) This perspective provides balance against more stringent outlooks on place rooted in traditional spatial concepts such as mathematics.

For many scholars, a social perspective on place is often at the forefront of their contributions. Meshram (2013) notes the power of place for the purposes of empowerment and reducing isolation, Bridger (2006) emphasizes ~~for~~ the creation and dissemination of social capital, and English (2014) and Foroughi (2013) state ~~for~~ the purposes of community development. With that said, Bradshaw (2008) seems to be conflicted on a social perspective of place. Citing Bhattacharyya (2004) and Webber (1964) Bradshaw notes that, “place ... needs to be decoupled from the essential characteristics of community—the social relations that bond people.” (pp.) further supporting his argument for communities that aren’t tied to place. Bradshaw then notes that, “something is lost in places that are not also communities, especially collective action and bonding social capital” (pp.). This complex understanding of place, even from a Western perspective, illustrates why cultural, indigenous, and ecological perspectives are important for the development of an more informed concept of place.

As diverse perspectives are considered, their role in shaping the places where individuals learning? can influence how citizens are engaged and new leaders fostered. “What we know is, in large part, shaped by the kinds of places we experience and the attention we give them”

Commented [WU111]: I am not sure that mathematic concept of space is relevant....

Commented [VLK112R111]: \*NOTED

(Gruenewald, 2003, pp.). Understanding how this relationship manifests itself across sites of learning within community has the potential to change how learning is perceived.

### Sites of Learning

The sites of adult learning within community are increasingly being studied, though there is still a need to broaden their understanding (Chang, 2014). As scholars share their perceptions of the traditional, social, and experiential learning found “deliberatively and consciously integrated into [locations of] community development” (English, 2012, pp.) the notion that “places are profoundly pedagogical” (Gruenewald, 2003, pp.) becomes more apparent.

Context shapes both the type and value of learning experiences. Noting that there may be limitations within some environments to fully empower students (Gore, 1990), and that some sites of learning can be disempowering (Shor, 1992), it is important to frame a learning expectations within a specific location. Given that some sites are more accessible than others, due to gender, social groups, or cultural background (Boeren, 2011; Mackean, 2011; Prins, 2010; Peeters, 2014) it is important to provide learning environments for diverse populations.

Social spaces created by adult education programs are important for building community, relationships of trust, and for providing citizens with an opportunity ies to be for empowered. Pioneering examples of such spaces include the Highlander Research and Education Centre—an organization that uses popular education, participatory research, and cultural work to develop community leaders (Horton & Freire, 1990), and the Extension Department at St. Francis Xavier University—which mobilizes people based on their interests and abilities to create change (Coady, 1939). Building upon the work of these institutions, almost every social unit in a community can be seen as a site for adult learning (Chang, 2014). Spaces which foster a “dialogical process” (Delaney, 2010), including cultural and religious institutions

Commented [KVL113]: via [Prins](#)

Commented [WU114]: yes also project for public Space may be a more recent example....although very different

(Chang, 2014; Kretzman, 1993), create places where people can unite around common ideas (Gouthro, 2010), come together to learn from each other's wisdom (Meshram, YYYY), and make accessible to the broader public popular education techniques (English, 2012).

Approaching learning through a situated model (McKee, 2013; Shor, 1992) beginning with the experiences of learners themselves, has the potential to transform every site—space or place—into a site of learning (Chang, 2014; Lindeman, 1926/1982). The school is no longer the only place where one's self can be reinvented (hooks, 1994). As learning is tailored to the needs and circumstance of the students it becomes accessible and more effective in the process (McKee, 2013). As participation increases so does ownership over the process, while the conditions that foster alienation decrease (Shor, 1992). Furthermore, when students focus on developing a praxis the act of reflecting or theorizing in of itself has the potential to become of a site of learning (Freire, 1970; hooks, 1994). Conceptualizing sites of learning in this way, beyond physical characteristics, has the potential to transform where, when and how individuals learn.

Where we learn may be as important as is what we learn. As such, we need to be careful as to not lose connection with our places, in learning and in community. “Educational disregard for places, therefore, limits the possibilities for democracy (and for places) because it diverts the attention of citizens, educators, and students from the social, cultural, and political patterns involved in place making.” (Gruenewald, 2003, pp.). Developing a more thorough appreciation for the connections between place, community, and adult learning can be liberating.

Understanding such connections may help to better understand the power structures embedded within society, the relationships of trust critical to individual livelihood, and the importance of building bonds with one's community.

## References

- Adekola, G., & Nwogu, G. A. (2015). Challenges of community development in an emerging democracy: Implications for adult and non-formal education. *International Journal of Education and Research*, 3(6), 455–466. Retrieved from <http://tinyurl.com/y9h2envf>
- Boeren, E. (2011). Gender differences in formal, non-formal and informal adult learning. *Studies in Continuing Education*, 33(3), 333–346.  
<https://doi.org/10.1080/0158037X.2011.610301>
- Bradshaw, T. K. (2008). The post-place community: Contributions to the debate about the definition of community. *Community Development*, 39(1), 5–16.  
<https://doi.org/10.1080/15575330809489738>
- Bridger, J. C., & Alter, T. R. (2006). Place, community development, and social capital. *Community Development*, 37(1), 5–18. <https://doi.org/10.1080/15575330609490151>
- Chang, B. (2014). *Community as an open site of adult education. Adult Education Research Conference*. Harrisburg, PA. Retrieved from <http://tinyurl.com/ycmr3c8>
- Coady, M. M. (1939). *Masters of their own destiny: The story of the Antigonish movement of adult education through economic cooperation*. New York, NY: Harper & Row.

Commented [KVL115]: This is a working reference list.

Items may be removed upon writing the literature review and one or two additional items may be added, although I don't anticipate the later happening.

Also, the APA styling of this list hasn't been edited and isn't correct/complete as currently presented.

Commented [WU116]: Kevin—you have excellent APSSA! You make very few errors...I glanced at it and found a few things....which I know you would catch but since I saw them I am flagging them.

Delaney, M. (2010). *Understanding empowerment, informal education, and access to decision-making in a community organization*. DePaul University, [United States]. Retrieved from <http://tinyurl.com/yam884wr>

Commented [WU117]: The initial for the state

English, L. M., & Mayo, P. (2012). Adult education and community development. In *Learning with adults: A critical pedagogical introduction* (pp. 131–141). Boston, MA: Sense Publishers.

Foroughi, B., & Durant, C. (2013). Spaces of community development and adult learning within diverse urban settings. In T. Nesbit, S. M. Brigham, N. Taber, & T. Gibb (Eds.), *Building on critical traditions: Adult education and learning in Canada* (pp. 215–224). Toronto, Canada: Thompson Educational Publishing.

Freire, P. (1970). *Pedagogy of the oppressed*. New York, NY: Herder and Herder.

Gaventa, J. (2006). Finding the spaces for change: A power analysis. *IDS Bulletin*, 37(6), 23–33. <https://doi.org/10.1111/j.1759-5436.2006.tb00320.x>

Gore, J. M. (1990). What can we do for you! What can 'we' do for 'you'? Struggling over empowerment in critical and feminist pedagogy. *The Journal of Educational Foundations*, 4(3), 5–26.

Gouthro, P. A. (2010). *Grassroots and governance: Exploring informal learning opportunities to support active citizenship and community-based organizations within Canada*. Halifax, Canada.

Gruenewald, D. A. (2003). Foundations of place: A multidisciplinary framework for place-conscious education. *American Educational Research Journal*, 40(3), 619–654. Retrieved from <http://www.jstor.org/stable/3699447>

hooks, bell. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.

Johnson, J. T. (2012). Place-based learning and knowing: Critical pedagogies grounded in Indigeneity. *GeoJournal*, 77(6), 829–836. <https://doi.org/10.1007/s10708-010-9379-1>

Knowles, M. S., Horton III, E. F., & Swanson, R. A. (2005). Making things happen by releasing the energy of others. In *The adult learner: The definitive classic in adult education and human resource development* (6th ed., pp. 255–264). New York, NY: Elsevier Inc.

Kretzman, J. P., & McKnight, J. (1993). *Building communities from the inside out: A path toward finding and mobilizing a community's assets*. Chicago, IL: ACTA Publications.

Formatted: Font: Italic

Kretzman, J., & Mcknight, J. L. ? (1996). Assets-based community development. *National Civic Review*, 85(4), 23–29. <https://doi.org/10.1002/ncr.4100850405>

- Kudryavtsev, A., Stedman, R. C., & Krasny, M. E. (2012). Sense of place in environmental education. *Environmental Education Research, 18*(2), 229–250.  
<https://doi.org/10.1080/13504622.2011.609615>
- Lefebvre, H., & Nicholson-Smith, D. (1991). *The production of space*. Oxford, United Kingdom; Cambridge, MA: Blackwell. <https://doi.org/10.1080/00420989220081001>
- Mackean, R., & Abbott-Chapman, J. (2011). Leisure activities as a source of informal learning for older people: The role of community-based organisations. *Australian Journal of Adult Learning, 51*(2), 226–246. Retrieved from <http://tinyurl.com/y83n6e2n>
- Mathie, A., Cameron, J., & Gibson, K. (2017). Asset-based and citizen-led development: Using a diffracted power lens to analyze the possibilities and challenges. *Progress in Development Studies, 17*(1), 54–66. <https://doi.org/10.1177/1464993416674302>
- Mathie, A., & Cunningham, G. (2005). Who is driving development? Reflections on the transformative potential of asset-based community development. *Canadian Journal of Development Studies/Revue Canadienne D'études Du Développement, 26*(1), 175–186.  
<https://doi.org/10.1080/02255189.2005.9669031>
- Mathie, A., & Cunningham, G. (2008). Introduction. In A. Mathie & G. Cunningham (Eds.), *From ~~C~~lients to ~~C~~itizens ~~C~~ommunities ~~C~~hanging the ~~C~~ourse of their ~~O~~wn ~~D~~evelopment* (pp. 1–10). Warkickshire, United Kingdom: Practical Action Publishing.

- Mathie, A., & Gaventa, J. (2015). Planting the Sseeds of a Nnew Eeconomy: Learning from Ccitizen-Lled Hinnovation. In A. Mathie & J. Gaventa (Eds.), *Citizen-Lled Hinnovation for a Nnew Eeconomy* (pp. 1–27). Black Point, Nova Scotia: Fernwood Publishing.
- McKee, J. K. (2014). *Community development and adult education: A symbiotic relationship*. University of Manitoba, Manitoba, Canada. Retrieved from <http://tinyurl.com/y9fuslzm>
- Meshram, K., & O’Cass, A. (2013). Empowering senior citizens via third places: Research driven model development of seniors’ empowerment and social engagement in social places. *Journal of Services Marketing*, 27(2), 141–154.  
<https://doi.org/10.1108/08876041311309261>
- Mündel, K., & Schugurensky, D. (2008). Community based learning and civic engagement: Informal learning among adult volunteers in community organizations. *New Directions for Adult and Continuing Education*, 2008(118), 49–60. <https://doi.org/10.1002/ace.295>
- Nesbit, T., & Wilson, A. L. (2010). Class and place in adult and continuing education. In C. E. Kasworm, A. D. Rose, & J. M. Ross-Gordon (Eds.), *Handbook of adult and continuing education* (pp. 389–397). Thousand Oaks, CA: SAGE Publications Inc.
- Peeters, J., De Backer, F., Buffel, T., Kindekens, A., Struyven, K., Zhu, C., & Lombaerts, K. (2014). Adult learners’ informal learning experiences in formal education setting. *Journal of Adult Development*, 21(3), 181–192. <https://doi.org/10.1007/s10804-014-9190-1>

Prins, E., & Drayton, B. (2010). Adult education for the empowerment of individuals and communities. *Handbook of ~~A~~adult and ~~C~~continuing ~~E~~education*, (814), 209–219.  
<https://doi.org/10.1037/0022-3514.90.4.644>

Commented [WU118]: Reference to volume and page numbers as for a journal but the title is a book...

Shaw, M., & Crowther, J. (2014). Adult education, community development and democracy: Renegotiating the terms of engagement. *Community Development Journal*, 49(3), 390–406. <https://doi.org/10.1093/cdj/bst057>

Shor, I. (1992). *Empowering education: Critical teaching for social change*. Chicago, IL: University of Chicago Press.

Skerratt, S., & Steiner, A. (2013). Working with communities-of-place: Complexities of empowerment. *Local Economy*, 28(3), 320–338.  
<https://doi.org/10.1177/0269094212474241>

Szabados, G., Wiwczarowski, T., & Mór , M. (2012). Informal possibilities in adult education: civic organizations and conferences. *Acta Scientiarum Socialium*, 15(37), 233–241.

Toomey, A. H. (2011). Empowerment and disempowerment in community development practice: Eight roles practitioners play. *Community Development Journal*, 46(2), 181–195. <https://doi.org/10.1093/cdj/bsp060>

Westoby, P., & Shevellar, L. (Eds.). (2016). A perspective on community-based education and training. In *Learning and mobilising for community development: A radical tradition of community-based education and training* (pp. 13–24). New York, NY: Routledge.