



**Ministry of the
Economy**

ADULT EDUCATION FOUNDATIONS

October 2012

Preface

There have been major developments in adult basic education in Canada and in Saskatchewan since the Adult 10 curriculum development in Saskatchewan began in 2004. Much work has been done and continues to be done in raising awareness, understanding, and addressing needs of adult learners within their contextual learning environments. To maintain the trend of increased success rates in adult education programs, continued work is required.

This document is a starting point as a general reference for adult basic education instructors. It provides practitioners with the background to Adult Basic Education (ABE) in Saskatchewan, the influences both past and current that shaped Saskatchewan ABE and the foundational Adult learning principles and adult education approaches that shape the Adult 10 curricula. A general overview of addressing diversity, transformational and transactional approaches to adult learning and an emphasis on First Nations and Métis content, perspectives and ways of knowing are provided. It also aims to provide best practices for instruction and assessment when meeting adult learner needs.

Thank you to the many people who provided input and suggestions into this document. Your contributions are appreciated and acknowledged.

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INTRODUCTION

Background

In 1999, Saskatchewan Post-Secondary Education and Skills Training conducted an evaluation of Adult Basic Education (ABE) in Saskatchewan. The evaluation identified strengths and suggested areas for improvement. Specifically, the Evaluation Working Group proposed seventeen key recommendations, including:

- *Review and redesign ABE 10* programs including academic courses – integrate employability skills and the development of minimum exit standards which facilitate credit transfer and Prior Learning Assessment and Recognition (PLAR).
- Ensure ABE program policies and implementation strategies *reflect the needs of First Nations, Métis and Inuit learners and communities.*
- Develop and implement strategies to *strengthen labour force attachment or progress to further training by First Nations, Métis and Inuit learners* (e.g., work placement, partnerships, support and follow-up).
- Support the *continued involvement of First Nations, Métis and Inuit training institutions* in the delivery of ABE programs targeted to First Nations, Métis and Inuit people.

An ABE Redesign Task Team was created in March 2001, to oversee the implementation of the recommendations. Their work was organized in four phases;

Phase 1: Planning and Foundations

- the vision, scope, guiding principles, goals and objective for ABE;
- a framework for credit programs;
- a curriculum development philosophy; and,
- the recommendations for the remaining phases.

Outcomes:

In the late 1990s and early 2000s, a task team made up of educators, counsellors and administrators conducted research to discover trends and issues in adult education, both nationally and internationally. The results from the research led to surveys and discussion with provincial stakeholders. All of the information was gathered and the Task Team used it to guide the development and content of the Level Three curricula.

Phase 2: Curriculum Development 2002

- a process for developing benchmarks for Levels 1 and 2 (Literacy); and,
- a process for developing and piloting curriculum guides for Level Three credit courses (Communications, Life/Work, Mathematics, Science and Social Science).

Outcomes:

The team formed an advisory group which developed benchmarks (Level 1 and 2) through consultations, field tests, revisions and implementation workshops. Advisory committees comprised of six members (Saskatchewan Institute of Applied Science and Technology, Dumont Technical Institute, Saskatchewan Indian Institute of Technologies, Regional Colleges, and an Elder) developed drafts and curriculum writers were hired. In addition, an annotated bibliography of resource materials was developed, revised and updated prior to working drafts of the curriculum being printed. After pilot instructors attended orientation workshops, the curriculum was introduced to classrooms, draft revisions were made and the bibliography of resources was completed. The five curricula are now available in print and electronic format.

Phase 3: Implementation: 2004-2007

- a process for provincial implementation of new curricula including professional development activities and development of a Best Practices document.

Outcomes:

Implementation workshops were held for instructors throughout the province. This was a time for administrators and instructors to meet and gather information regarding what was working and what needed more fine tuning. The Task Team listened to the ideas that were presented during the workshops and a Best Practices document (regarding intake, assessment, progress reports, retention strategies, etc.) was developed.

Phase 4: Sustainability: 2001 - 2012

- the processes to ensure ongoing curriculum renewal, to support delivery of programs and to evaluate the effectiveness of programs and services.

Outcomes:

Phase 4 is currently being implemented as curricula are administered; sustainability and long term commitment to the success of adult learners is still one of the main priorities of the five Level 3 curricula.

Influences on the redesign and renewal of Adult Basic Education (ABE):

Several factors influenced the redesign of ABE in Saskatchewan. The curricula documents reflect these factors. The factors include research-based practices, demographics, learner surveys, national and international trends, literacies research, and provincial curriculum development.

1. Current research in adult education:

- a. Nationally and internationally, ABE programs are placing more emphasis on inclusive, holistic, and participatory approaches, and on reducing the alienation that some learners feel between what happens in the classroom and “real life.”
- b. Approaches reflect ways of knowing from First Nations, Métis and Inuit, transactional, and transformative perspectives.
- c. Areas such as cultural awareness, cognitive strategies, and anti-racist education are frequently integrated in academic credit programs.
- d. *Successful learning strategies are an integral part of the curriculum renewal.*
 - community-based; learners attend school in their own community (p.36);
 - holistic; learning considers the individual’s spiritual, physical, mental and emotional ways of knowing and understanding information (p. 40);
 - strength-based; learners are motivated to use learning styles where they can excel (p. 41);
 - transformative; barriers are acknowledged and the focus remains on a holistic approach to learning allowing the learner to move forward and make progress (p. 42, 48) and;
 - anti-colonization; create a more accepting and tolerant perspective to all topics (p. 45, 47). (Canadian Council on Learning: *Reclaiming the Learning Spirit: Learning from Our Experience roundtable*, 2008).
 - Professional development strategies that include reflective practice, action research and transformative learning.

2. Demographics of First Nations, Métis, and Inuit Peoples:

According to a Statistics Canada survey published in 2006;

- 64% of Saskatchewan’s First Nations, Métis and Inuit people live off-reserve;

- the same population is on the rise, growing by 17% between 1996 and 2001 (page 55);
- First Nations, Métis and Inuit adults living in Saskatchewan are returning to school as adults, with a focus on obtaining either employment or furthering their education after completing high school (basic education) (page 58);
- Individuals between the ages of 25-64 (2001 Statistics Canada survey) account for the 24.7% (4 million) of Canadians working without a high school diploma.

These survey responses indicate the need to support First Nations and Métis peoples with their focus for obtaining employment and/or completing high school (basic education).

3. Saskatchewan Context:

In 2011, an ABE Learner Survey was conducted which addressed the following areas:

- Demographics;
- Program delivery and learning environment and staff;
- Barriers to learning;
- Reasons for adults returning to school;
 - Personal satisfaction;
 - Opportunity to improve employability;
 - Obtain academic certification; and,
 - Seek further training in skills and post-secondary education.

4. National and international trends:

a. IALS (International Adult Literacy Survey) 1994/ 2003.

The surveys assess these three literacies: prose literacy, document literacy, and quantitative literacy.

Results from the IALS (2003) reinforced adult education needs to:

- allow for appropriate assessment of skills during the intake process.
- support the understanding that adults' skill levels are not "homogeneous"; an individual may have strength in one area and need extensive development in another.
- implement programs that are designed to determine the individual's strengths and areas that need to be strengthened. Flexibility will ensure learners have time to build confidence in areas which require more attention while maintaining and developing the learning skills they already possess.

b. Employability Skills 2000+

The critical skills required of Canadian workers provide the framework for the ABE programs. The ABE programs also focus on Essential Skills for the Workplace.

Research clearly shows a direct relationship between overall economic well-being and workforce skills. Good workforce skills directly affect the health and well-being of our communities, families and individuals. To develop effective workforce skills people need continuous education and training, building on their initial, basic education.

In terms of current and projected employment and labour supply, Saskatchewan faces the same challenges that confront the rest of Canada and other industrialized countries—a declining birth rate, a looming wave of retirements and a labour pool lacking the skills necessary for full integration into the workforce. Increasing skills requirements among sectors and occupations, the need for more certification, rapid technological changes, and the pressures of globalization and growing competition create a skills gap that needs to be filled. (Salomon, M. 2010, p.39).

Training employees not only boosts their confidence, but helps build the skills necessary to their success; thus improving the bottom line of business everywhere. For every 1% increase in literacy skills, productivity has been known to increase by 2.5%, which means that employees are better equipped to help businesses succeed. (Public Investment in Skills: Are Canadian Governments Doing Enough? C.D.Howe institute, 2005).

Given this background information, the ADULT 10 Basic Education curricula will embed essential skills into each subject offering.

- The three key areas of Employability Skills: Academic Skills, Personal Management Skills, and Teamwork Skills are addressed in the curriculum and provide the philosophical underpinning of the curricula. The ability to work with others, problem solve, access, process and manage information and other knowledge is all consistent with the demands of even the most basic employment.

It is no longer feasible to teach “just the basic skills” when current training programs, participation in volunteering and a competitive job market require adults to have complex skills. These can be accessed at <http://www.conferenceboard.ca/education/learningtools/employability-skills.htm>.

c. Alternative academic certification

These certification programs also reflect increased demands on adults. Tests of GED® revised in 2002, put greater emphasis on problem-solving and higher order thinking skills – comprehension, analysis, synthesis, application, and evaluation. Workplace, practical and “how to” documents were included in the test items (GED® Canadian Administrators Meeting, April, 2001).

d. Literacy – Foundation Skills for 21st Century Education

Literacies are the life skills that an individual requires in order to fully participate in society and these skills are constantly evolving (CMEC, p.2, 2010).

Provinces and territories are responding to the demand for literacy skills training and are ensuring that adults in Canada are able to obtain the skills essential for success in today’s workplace. (CMEC, p.3,2010). There is a need to provide support for building a skilled and adaptable workforce. The cross-sector collaboration and partnerships enable the development of innovative programming and tools that support new models of learning to meet the foundational skills needs of Canada’s labour market. (CMEC, p.5, 2010).)

e. Digital Literacy/Fluency and Social Media Skills

Digital fluency is vital for both education and life. It is more than basic computer skills. A digitally fluent person uses the technology, social networking, and information access to communicate and participate in today’s global environment. Digital fluency is fast becoming an essential skill. The increase in the need for digital literacy skills and in social media will be reflected in the curriculum renewal plans.

The increase in the need for digital fluency skills and in social media will be reflected in the renewed curricula.

5. Provincial curriculum development work in the K-12 system:

- The provincial K-12 curricula in all subject areas have been re-written as outcomes-based curricula.
 - Cross-curricular Competencies are found in all K-12 subject areas:
 1. Developing Thinking
 2. Developing Identity and Interdependence
 3. Developing Literacies
 4. Developing Social Responsibility
 - Career development is addressed in all curricula K-12.
 - First Nations, Métis and Inuit content, perspectives and ways of knowing is found in all K-12 curricula.
 - Treaty Education is mandatory in all Saskatchewan K-12 curricula.
- a. Options for ABE Level 4 completion include 30-level courses from

the K-12 system. Therefore, ABE Level 3 curricula needs to provide a level of education that will help learners to develop skills that enable them to make an easier transition to further studies or employment.

Adult Basic Education in Saskatchewan

Quality adult curricula will meet the needs of students returning to school. ABE and non-credit programs continue to be designed to address the reasons adults return to school.

There are four levels that make up ABE in Saskatchewan:

- Literacy Benchmarks Level One : focus is on developing literacy skills – the knowledge, technical skills and strategies necessary to engage in activities related to areas such as reading, writing, numeracy, computers and problem – solving in their everyday lives.
- Literacy Benchmarks Level Two: keep building on the general skills, abilities and attitudes needed for adults to successfully function with confidence in their everyday life. The benchmarks for Levels 1 and 2 are outlined in the resource *The Circle of Learning*.
- ABE Level Three: curricula has been designed in five subject areas (Communications, Life/Work Studies, Mathematics, Science and Social Science) to allow learners to find success in different contexts and transition to further training, education and/or employment opportunities. Certification is granted after successful completion of all 5 Level Three subjects.
- ABE Level Four: Under Adult 12 Policy, an adult may attain a Grade 12 standing by successfully completing 7 credit classes. Prerequisite requirements are waived for adults. Credits may be attained by taking the course from a Saskatchewan secondary school, by correspondence, or a Saskatchewan post-secondary institution approved to offer secondary level courses. Adults also have the option of challenging a departmental examination.

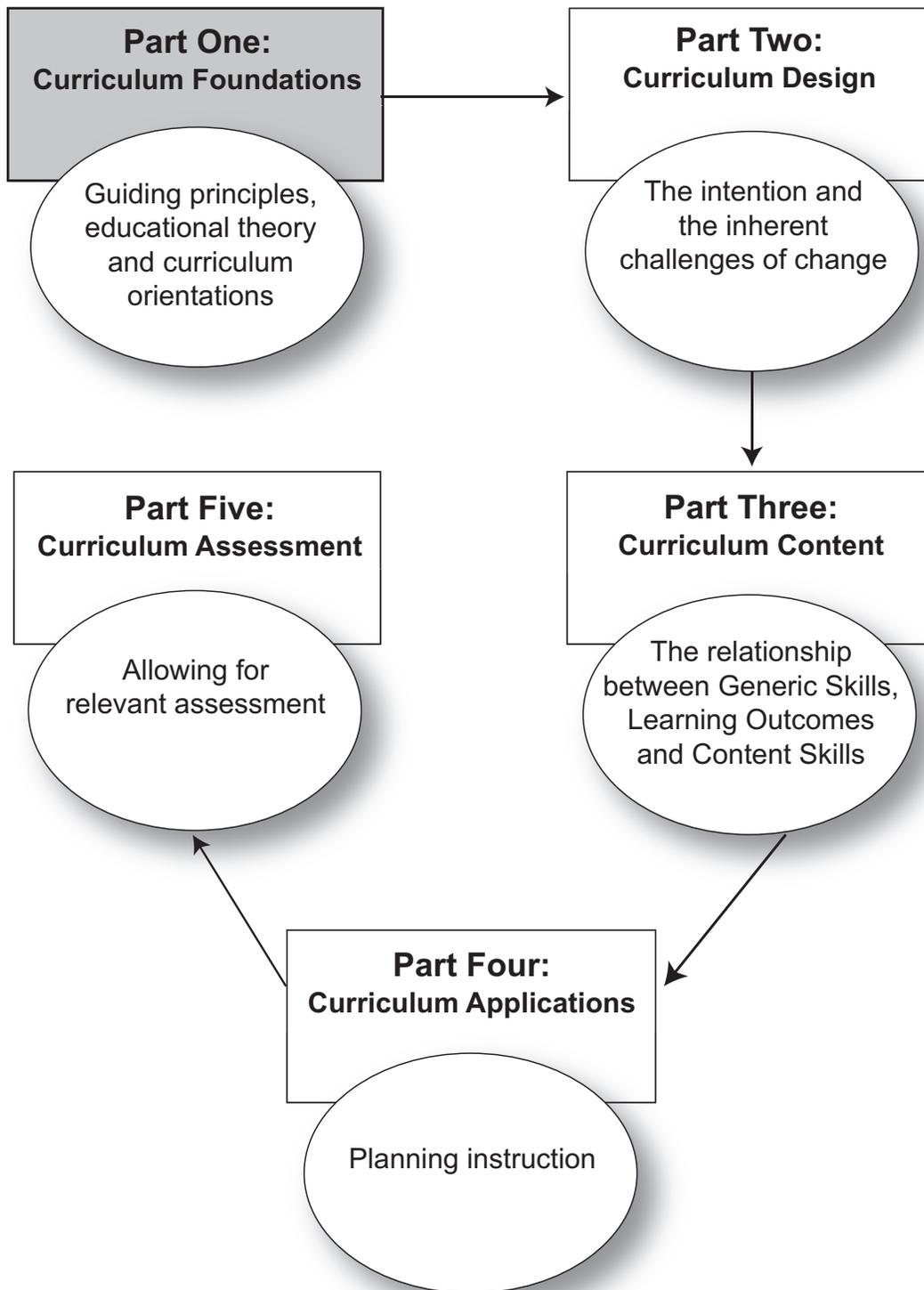
Structure of Document

Level Three curriculum guides are organized into five parts:

- Part One presents the philosophical spirit and related educational theories that form the curriculum foundations;
- Part Two outlines the components of the curriculum design and provides an image of the parts that make up the planning and delivery of instruction;
- Part Three builds a relationship between the curriculum elements and outlines the curriculum content;
- Part Four suggests ways to implement the curriculum guide; and,
- Part Five discusses assessment techniques consistent with the curriculum foundations.

CURRICULUM FOUNDATIONS

The Curriculum Roadmap:



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Chapter 1

CURRICULUM FOUNDATIONS

- The Curriculum Road Map
- Chapter One: Introduction
- First Nations, Métis and Inuit Perspectives
- Barriers To Learning
- Engaging Learners
- Diversity In Our Classrooms
– Ever Changing Mosaic
- Adult Education Principles

INTRODUCTION

This chapter provides the foundations upon which the Adult Basic Education program is developed.

Why We Do What We Do...

There is a human aspect to our work and there is a data gathering aspect to our work. The numbers tell the statistical story of growth and the stories of the learners provide the motivation and purpose for our work.

Early in the process of developing this curriculum, the developers met with the Curriculum Advisory committee members and asked them to share their understanding about our roles as ABE instructors.

We asked them to reflect on what they understood about their learners. The participants' stories were rich with intimate insights into the lives of individuals with whom they work. Years later, similar stories to the ones related at that early Advisory meeting are still being told.

Megan is a young mother of two. She is apprehensive about meeting with you today, but states, "I want to be more than a welfare mother to my children. I want them to see me as a role model." She explains that she had her first child while still in high school and that she never really returned to school since then. Megan has tried Adult Basic Education before but issues associated with childcare, money, and pressure from her partner led to her decision to quit. She has registered this year because she says, "I'm ready to learn this time. I want to find out what I can do now that I'm on my own."

You cannot hope to build a better world without improving the individuals. To that end each of us must work for his own improvement and at the same time share a general responsibility for all humanity, our particular duty being to aid those to whom we think we can be most useful.

Marie Curie (1867 - 1934)

The following data represents the statistical side of the Adult Basic Education story in Saskatchewan. There is an educational gap that needs to be bridged and this can be accomplished through ABE programs.

Adult Basic Education addresses the needs of those learners who seek and have opportunity to attend programs and/or classes that meet their personal learning goals.

Why do adults enroll in Adult Basic Education programs?

According to the On-reserve Adult Basic Education: Hope for the Future survey conducted by Saskatchewan Education Leadership Unit (SELU) in 2012, the following responses were given:

ABE will help me to:	
Get a job	22%
Further education	61%
Keep Income Support	7%
Keep current job	0%
Get skills for a new job	17%
Finish high school	53%
Improve English	3%
Prepare for GED*	10%
<i>Source: Saskatchewan On-reserve ABE: Hope for the Future, 2011, p.25</i>	

These are the reported reasons that adults enroll in ABE. These reasons need to be kept in mind as the courses are planned for these learners.

Who are the learners?

The most recent demographic data indicates that the learners in 2010-2011 were: Female: 60.7%; Male: 33.7%; Aboriginal 53.3%; ESL 19.5%. Given the diversity of ABE learners, instructors need to develop an awareness of the best practices in diversity and culturally sensitive approaches for ABE learners. It is also strongly encouraged that at least an awareness level of the diversity of the learners be recognized.

Given the data that approximately 54% of the adult learners have self-declared as Aboriginal, an awareness level of aboriginal ways of knowing and world views is encouraged. The following pages of the document provide a general overview of First Nations and Métis perspectives.

First Nations, Métis and Inuit Perspectives

According to Elder Danny Musqua, the foundation for Anishenabe teachings on learning is built on the notion of life as learning. As he aptly notes, learning is the purpose of the life journey that begins at birth and continues throughout one's lifetime. In that lifetime, before and beyond, spirits join in the learning journey, providing inspiration, guidance and nourishment to fulfill the purpose of the life journey (Battiste, 2007). Lifelong learning unlike formal education experienced through a structured educational setting, does not have a time span attached to it.

There are many reasons why a disproportionate number of Aboriginal adults are attending Adult Basic Education. For thousands of years before the Europeans arrived in North America, First Nations people had social and educational systems that equipped young people with the skills and values they needed to be productive, contributing members of society. However, when Europeans arrived they imposed their social systems, educational systems and values on First Nations people, usually with disastrous results.

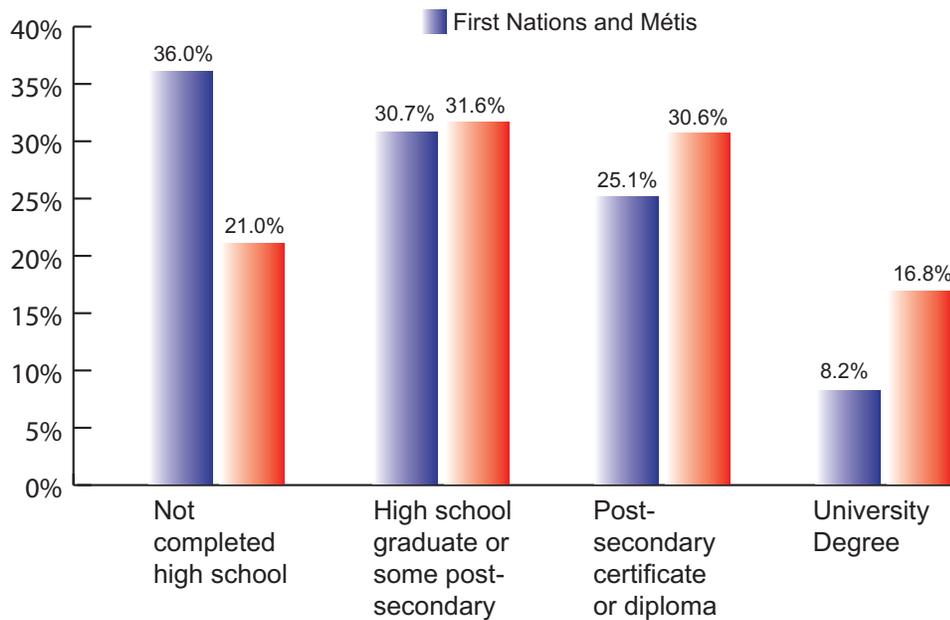
First Nations, Métis and Inuit (FNMI), in all colonized territories, share common experiences that are often very different from other student populations struggling in educational systems. The legacy of Aboriginal historical experience is least understood in Canada, yet this history is a critically important foundation for all Canadians to accept and value Aboriginal principles of lifelong learning. The history shares how First Nations and Canada's first settlers entered into treaties from which Canada was imagined into reality. It also offers the colonial history that disenfranchised Aboriginal peoples and created conditions, hierarchies, and powers that served some, while leaving First Nations, Inuit and Métis with little. Today it is critical to understand this to fully realize what barriers that hinder opportunities for FNMI learning. The denial of Aboriginal distinctiveness, the removal of children from families, the severed links between culture and spirituality, the erosion of languages, the undermining of traditional leadership, the denial of political rights and the right to self-determination are all factors that contribute to low educational achievement (Cappon, 2008). (Kovacs, p. 6,2009).

How can First Nations, Métis and Inuit learners be supported?

Education is considered one of the leading ways to diffuse barriers with the intent of removing them altogether. As more visible minorities receive education, training and engage in employment opportunities, the barriers continue to be broken down. Integrating First Nations and Métis perspectives begins by understanding how culture directly affects ways in which people learn. (Kovacs, p. 6, 2009).

There needs to be recognition of the reasons adult learners return to formal and informal schooling. Further education and finishing high school were reported by the learners as the two strongest reasons for enrolling in Adult Basic Education programs. There has been a noticeable gap in the educational attainment of First Nations and Métis people and non-Aboriginal people. This gap needs to be addressed when working with the adult learners. The following chart indicates the gap:

Educational Attainment of First Nations and Métis and Non-First Nations and Métis populations, 15 years and over, 2011



Source: Statistics Canada, Labour Force Survey accessed May 30, 2012.

About First Nations, Métis Perspectives

The traditional lifestyles of Métis and First Nations people support life-long learning and learning that is timely and relevant.

The teachings of the Elders benefit people through their lifetime simply because they are applicable at any age. It is not uncommon to find Métis, Inuit and First Nations learners to reference the sun, moon, earth, animals, water, air, fire, stars, spirit beings and similar concepts as “teachers”. The learner will constantly seek and draw insight or deeper understanding from these sources. Métis, Inuit and First Nations people seek guidance from the natural and spiritual world; from the physical and the metaphysical perspectives. When s/he is ready to learn with deeper understanding, information is revealed to the individual by their “teachers”.

Knowledge does not come because the learner seeks it; knowledge (therefore understanding) comes when the learner needs it. There is no time-line for this type of knowledge and there is no way to force a learner to understand until the whole individual is ready to learn and accept understanding. This type of learning is sometimes referred to as a “way of knowing”.

Ways of knowing include oral traditions, dramatization/re-enactment, life experience, role-modelling, mentoring, hands-on-learning methods, peer/self teaching and using languages other than English as learning takes place. As instructors, learning the protocol and traditions of the individual learner is essential in gaining insight into how the learner understands the information presented in each lesson. (Kovacs, p. 6, 2009).

To move past the negative to a positive process of education for learners and instructors, Aboriginal perspectives are integrated across curricula. This integration will help all participants to develop an understanding of and respect for the history, cultures, contemporary issues, contributions, and accomplishments of Aboriginal peoples. By developing informed opinions on matters related to Aboriginal peoples, non-Aboriginal learners are better prepared to participate fully in an inclusive and accepting society.

The goal in integrating Aboriginal perspectives into curricula is to ensure all learners have opportunities to understand and respect themselves, their cultural heritage, and the cultural heritage of others. These inclusive practices and perspectives will better equip learners with the knowledge and skills needed to fully participate in the civic and cultural realities of their communities and the workforce.

The following chart outlines research-based best practices from an aboriginal perspective. It is worth noting that these best practices would be valuable for all learners:

Core Activities That Acknowledge First Nations and Métis Perspectives

<p>Allow different voices to be heard in learning activities and units of study.</p>	<ul style="list-style-type: none"> • Exposure to a diversity of voices, rather than a consistent focus on the dominant culture’s voice, brings about an awareness of the impacts and limitations imposed by racism, sexism, and other forms of oppression. • Choose a variety of resources, both print and non-print and on-line resources that reflects diversity.
<p>Demonstrate an attitude of acceptance.</p>	<ul style="list-style-type: none"> • A wide range of theories support the idea that true progress can occur when we move past simple tolerance to acceptance. Acceptance does not limit. Since childhood, we have all developed well-established biases and assumptions that unconsciously infiltrate our thinking about others. Confronting our biases and assumptions is the first step in developing an attitude of acceptance, which is then revealed through our language and actions. To demonstrate a true spirit of acceptance is to cultivate an open mind about different cultures and peoples through willingness to explore and cooperate in learning about others.
<p>Apply the four Rs</p>	<ul style="list-style-type: none"> • <i>Respect</i> the cultural knowledge, traditions, values and activities that individuals bring with them. • <i>Relevance</i> occurs when respect is embedded in the curricula, instruction, and policies. • <i>Reciprocity</i> refers to the revising of relationships between student and instructor from a hierarchy to that of a relationship focused on mentorship. In this way, both individuals are viewed as learners. • <i>Responsibility</i> demands that the instructor shares responsibility for change even if not personally disadvantaged by the barriers of the learner.
<p>Recognize the diversity of nations</p>	<ul style="list-style-type: none"> • Understand that there is no “universal Indian.” Know that while Métis people and First Nations peoples may have some common issues and goals, they are diverse. • Avoid making stereotypical statements. • To recognize diversity means getting to know your learners. • Honour learners by learning something about their community or their language and provide opportunities for learners to share their experiences and knowledge.
<p>Commit to understand and practice inclusion.</p>	<ul style="list-style-type: none"> • Inclusive practices will benefit all: Aboriginal learners, their families and communities, and learners who do not identify as Aboriginal. Being inclusive will demand careful critical reflection about current practices and a willing desire to make change. Instructors may also transform as a result of this decision-making.
<p>Understand that First Nations pedagogy exists</p>	<ul style="list-style-type: none"> • Seek to understand and use instructional approaches that have been proven to best suit Aboriginal learners’ unique cultural needs. • Know that different ways of knowing exist and nations transmit knowledge in diverse ways. • Aboriginal pedagogy is more than an instructional approach. There exists a philosophy of living in these approaches. For example, within Plains cultures the Medicine Wheel is commonly used to transmit knowledge and to organize learning. As a philosophical framework, the Medicine Wheel

	<p>helps us understand the interrelatedness of all life. It also guides us to strive for balance in the mind, body, spirit, and emotional realms. However, we also need to remember the diversity of nations. We may have to seek out local interpretations and understandings so that our courses are more responsive to the needs of the people in each community.</p>
<p>Understand and accept that the process of healing is ongoing and an essential component to learning.</p>	<p>Know that for most Aboriginal learners in Adult Basic Education, learning cannot be separated from healing. Some learners will, for the first time, learn the language to express their experiences, using words like racism, cultural genocide, and sexism. We can often feel attacked by these words. Learners' development and use of this language is part of the healing process. In time, as broken people transform, they may learn to use new language to describe their experiences. By providing people with access to cultural teachings, physical activity, healing circles, and other supportive programming, we can facilitate healing.</p>
<p>Apply decolonising strategies to bring about personal, social, and systematic change.</p>	<p>These strategies may include, but are not limited to the following:</p> <ol style="list-style-type: none"> 1. Seek local sources of knowledge. Learn about proper protocols when approaching Elders. Seek out and invite a wide range of community-based resource people to share their knowledge. 2. Critique your course materials (texts, videos, newspapers, etc.). Integrate authentic materials and resources representing diverse voices. 3. Use a variety of instructional methods including: <ul style="list-style-type: none"> • Storytelling, • Personal narrative and testimony, • Spirit writing, • Talking/sharing circles, • Cooperative group work, and, • Experiential learning. 4. Consider different ways to view or organize learning. For example, The Medicine Wheel is an acceptable way of addressing the interrelatedness of all life (Graveline, 1998). 5. Consider self-directed, critically reflective assessment. <p>Source: Adult Basic Education Level Three: (Adult 10) Communications Curriculum Guide (2004) pp. 6-8</p>

Aboriginal perspectives apply to learning experiences for all learners. Many recommended instructional approaches for Aboriginal learners, such as holistic, learner-centred approaches, are recognized as “best practices” for all learners¹. However, there may be unique and particular learning experiences that apply only to Aboriginal learners.

Meeting the learners' needs:

The next section of the document outlines the elements that Adult Basic Educators address in order to enhance adult learner motivation and to accommodate andragogy. These include barriers to learning, motivation to learn, and acknowledging diversity, cultural awareness, creating a learning environment, and practicing inclusive education.

Adult learners come to ABE with a range of life experience and feelings toward formal schooling. There are a variety of reasons for which they return to a formal education setting and the instructor needs to acknowledge this range of experiences. With this in mind, it is crucial to engage the learners within the first 3 weeks. Motivation and retention are the keys to helping learners achieve their goals.

As educators, we often seek to reproduce the experiences that worked for us. Most of us basically liked school and succeeded at the schooling process. Educators have a common experience that separates us from our students. The culture of school that we so enjoyed is not necessarily a culture into which our students fit. We must keep that in mind when we design programs and instruction.

Our learners are not a “different species,” as some would have us believe (Quigley, 1997), yet the common characteristics within our learner population, the one that distinguishes it from other populations in the educational spectrum, is that most of our students dropped out of school. Furthermore, most did so under unhappy circumstances. While our learners have many characteristics in common with mainstream adult students, they also have some radical differences.

(Quigley, A. & Uhland, R. (2000). Retaining adult learners in the first three critical weeks: A quasi-experimental model for use in ABLE programs. *Adult Basic Education*, 10 (2), 55-68.)

Barriers To Learning

A barrier is anything that limits or deters adult learners from enrolling in higher education programs. Barriers exist in many forms amongst learners. Once barriers are identified, the bigger challenge becomes how to overcome these barriers. The barriers to learning identified by Saskatchewan ABE are situational, dispositional, institutional, and systemic.

Barriers to learning can present themselves in a number of ways including:

Barrier	Explanation
<p>Situational barriers (life situation): Situational barriers are conditions that limit participation</p>	<ul style="list-style-type: none"> • Lack of access to child care, transportation, health support, income training, training allowances, etc. • Barriers such as poverty, family issues, unemployment, homelessness, drug abuse, health issues • conditions such as time, money, location, convenience, transportation, and mobility
<p>Dispositional barriers (life history) Dispositional barriers relate to personal attributes and abilities that prevent participation.</p>	<ul style="list-style-type: none"> • Learner’s previous school experiences and attitudes towards learning fear, pride, or lack of self-confidence.
<p>Institutional barriers (institution-created)</p>	<ul style="list-style-type: none"> • Red-tape ,difficult course scheduling, inaccessibility by bus lines, rigid time limits for completion, administrative procedures that benefit the institutions more than the learner • such as lack of school policy or curriculum support, out-dated learning materials, inadequate facilities at the school, over-crowding, lack of diversity and insufficient support assistance to help learners succeed
<p>Systemic barriers (society-created)</p>	<ul style="list-style-type: none"> • Systemic barriers, such as gender, age, geographic location, and politics of educational cost, prevent participation
<p>Source: Sloane-Seale, A. and B.Kops. (2008). Canadian Journal of University Continuing Education Vol. 34, No. 1, Spring 2008 Older adults in lifelong learning:Participation and successful aging Pp37-62</p>	

Some barriers are isolated and independent and a letter or phone call can sometimes solve the problem whereas other barriers are more complicated in that one barrier impacts on a second or third barrier all at the same time. It is not uncommon to have a variety of barriers affect learners at any given point in the academic year so it is helpful to be prepared for possible barriers which may arise. An up-to-date list of community resources would include day cares/child minders, housing and accommodation, transportation options, lists of public, Catholic and bi-lingual K-12 schools, employment opportunities, women’s shelters, addiction centres, legal aid, family counselling, and funding agencies. These lists would be available to all learners on a school or community information bulletin board. Recent studies suggest that fostering transformative learning (see Chapter 2) in the face of complex and inter-connected barriers to learning is dependent, not so much on removing the barriers or in selecting only students who do not face barriers, but in providing a profoundly safe space in which students can thrive.(Russell and Groen, 2008).

Engaging Learners

The first three weeks are critical

B.A. Quigley (1998) provides research based practices that link the barriers of learning, motivation, and retention that contribute to adult learners increased success in formal schooling.

Adult Basic Education (ABE) provides learners with the education and skills required to further their education, gain experience with life skills and pursue more advanced employment. As instructors, the academic, social, emotional, and physical needs of the learner must be met. If learners require further assistance, they should be referred to trained individuals who can provide appropriate assistance to the individual. The learning environment needs to be safe. Learning strategies need to be taught.

We want to keep the learners engaged and active in their own learning and in reaching their learning goals.

To this end, there are some factors that contribute to engaged learners. These factors include: recognizing diversity, being culturally responsive, creating a supportive learning environment, and providing mentorship and transition supports.

The Diversity in Our Classrooms – an Ever Changing Mosaic

Instructors easily recognize visible diversities within our classrooms, but must also be mindful of the invisible barriers and diversity that exist. Learners enter our classrooms with varied life experiences including:

- those who are new to our country (diversity of culture, customs, language);
- those who have raised families and have a wide variety of life experiences;
- those who have relocated to an urban area from a remote area or a rural area or vice versa;
- those who have graduated from high school and now find skills training is required before entering the work force for the first time, or maybe;
- those who have simplified their life so they are in a position to take advantage of the opportunity to complete their formal education and/or;

*“If we can’t keep them,
we can’t teach them”*

Quigley, B.A. 2010

“When it (instruction) is motivating, when there is a flow of learning and communication between instructor and learner, it is more than all have written or said it was. It is a dimension. Not something one practices or performs, but something one enters and lives.”

– Raymond Wlodkowski
Quigley, A (2006).
*Building Professional
Pride in Literacy*,
Krieger Publishing
Company, Florida

People seeking quality education attend programs in a variety of locations:

- in northern and southern regions,
- on reserves and in rural and urban communities

Best Practices for Addressing Diversity

- **Cultural Responsiveness:**

Our culture shapes our values, attitudes, beliefs and behaviour. It is an intrinsic part of who we are and how we identify ourselves. Our culture also moulds our experiences and how we interpret those defining moments in our lives. Classroom teachers, school administrators, and policymakers carry their cultural experiences and perspectives into their everyday decisions and actions – educational and personal – and so do students from various ethnic and cultural backgrounds (Gay, 2000). See Appendix A.

To better meet the needs of the increasing multicultural population in Saskatchewan, ABE benefits from practicing and understanding inclusive education has been progressive and is established in our province. For over thirty years, a unique intellectual discourse founded on expertise from a variety of disciplines, organizations and partnerships has resulted in positive rewards and solid partnerships amongst those involved.

There are several recommended instructional approaches for integrating alternative perspectives in the classroom which may prove to be a helpful guide to instructors who are planning inclusive lessons for their classroom. One such resource can be found in “Appendix D: Teaching Strategies and Practices” in *Basic Education Redesign Phase 1: planning and Foundations (March 2002)*.

- **Learning Environment**

The ABE classroom is an environment that encourages all learners to share and appreciate the unique individual perspectives that make our province such a wonderful place to live. As we learn about one another, we shape our national identity which serves to form a foundation for learning and sharing our experiences with each other. At the same time, the individual feels he/she is learning in a safe environment that encourages the learner to be authentic to him/herself and those around him/her. This positive environment will benefit everyone.

- **Mentorship and Transition Supports**

Not long ago, meeting the needs of our culturally diverse community meant focussing attention on the needs of our First Nations, Inuit and Métis learners. Although the history of these groups is well documented in the history of Canada, a 3,500 page document of recommendations made by *The Royal Commission of Aboriginal Peoples (RCAP) 1996* brought the cycles of abuse into the mainstream Canadian consciousness and this awareness has brought change.

“Providing mentorship programs and transition supports within educational systems support families, communities, and students. Mentorship programs and transition supports help to narrow the gap between the level of skills, abilities, or knowledge an individual brings to a learning context and the level of skills, abilities, or knowledge that is needed to find success within the educational system” (Sk. Min. Ed., p 9. 2009).

The challenge is to keep this positive momentum moving forward by addressing the needs of all minorities who contribute to the diversity of Saskatchewan.

It is not uncommon for learning centres to form partnerships with First Nations, Inuit and Métis communities to ensure that a holistic and inclusive learning environment authentic to the learners has been established and met. Elders, knowledge-keepers, and other community leaders are often included as resource people. They can provide guidance and ensure cultural traditions and customs are safeguarded.

Elder Protocol

Many communities and programs recognize and value having Elders come in to their classes, attend community events, or to ask for assistance and guidance on projects or planned events. There needs to be respectful treatment of our Elders and the indigenous knowledge they carry.

Please consult your institution about the protocol that is used. You also need to check with your local community for details regarding the invitation of Elders.

Adult Education Principles

Critical to the planning and delivery of ABE Level Three curricula is the understanding and implementation of adult education principles.

The adult education principles (Imel, 1998) that demonstrate the treatment of learners as adults include:

- Involving learners in planning and implementing learning activities;
- Drawing upon learners' experiences as a resource;
- Cultivating self-direction in learners;
- Creating a climate that encourages and supports learning;
- Fostering a spirit of collaboration in the learning setting; and,
- Using small groups See Appendix B

“It is the ‘context and structure’ of the lives of our adult learners that are critical. How they live in the world and how they relate to it should define this field of ours and should inform how we view our learners. How we think of our learners and what we should reasonably expect from them need to be based on adult criteria.”

(Quigley, 2006, p.109)

Principles of Adult Learning

Involving learners in planning and implementing learning activities	Adults' past experiences, their current learning goals, and their sense of self will influence what they want to learn and how they learn it. Instructors must actively engage adult participants in the learning process. They must also serve as facilitators; guiding learners to their own knowledge and helping them expand it rather than supplying them with facts to memorize.
Drawing upon learners' experiences as a resource	Instruction that is personally and culturally relevant is vital for adult learners who bring with them a wealth of life experience and knowledge. By focussing on the strengths learners bring to the classroom, rather than their gaps in knowledge, learners are able to connect new learning with prior knowledge.
Cultivating self-direction in learners	In a supportive, caring, and safe learning environment, instructors become mentors to adult learners. They help learners to develop skills that lead to self-direction, independent learning, and empowerment (rather than assuming that all learners are self-directed when they enter programs). Empowered adults are those who see themselves as decision-making citizens, as well as proactive community members who are responsible and accountable to themselves, their families, employers, and society.
Creating a climate that encourages and supports learning	An atmosphere where learners can safely admit confusion, mistakes, fears, biases, and different opinions is one that enhances learner self-esteem and reduces fear. Instruction must demonstrate respect and promote acceptance for diverse cultures, beliefs, values, religions, and lifestyles.
Fostering a spirit of collaboration in the learning setting	Collaborative learning stresses the interdependence of each member. Learners collaborate with instructors and with each other. Collaboration is founded on the notion that the roles of instructor and learner can be interchangeable.
Using small groups	This can help "achieve a learning environment that is more learner-centred and collaborative than either large group or one-on-one, individualized approaches to instruction" (Imel, p. 4). Learning from peers and being accountable to a team also helps to develop social responsibility. Adult education principles also have implications for the instructor/learner relationship.

2

Chapter 2

CURRICULUM ORIENTATIONS

- **Transactional & Transformational Orientations**
- **Best Practices**
- **Reflective Questions**

Glossary

Appendix A: Principles of Culturally Responsive Teaching

Appendix B: Theories of Adult Learning

Appendix C: Main Working Philosophies of Adult Education

References

“Adults are performance-centred. They seek learning that they can apply now and in the immediate future.”

One person can affect change in the world just as the world can change one

This chapter provides an overview of how the foundations of Adult Basic Education are woven into the delivery of the programs used in Saskatchewan.

Transactional & Transformational Orientations

Two curriculum orientations reflect adult learning principles: transactional and transformative orientations. While these orientations are explained separately, they are interconnected and inter-related. In both these orientations the focus is on collaborating with the learner to determine what is learned and how it will be learned.

The Transactional Curriculum Orientation is:

- a constructivist approach where the focus is on the adult learner and collaborating with the learner to determine what needs to be learned.
- Learners construct meaning by linking new information to prior knowledge and by making inferences and interpretations. Learning has to be contextual; that is, learning has to be relevant to the learner’s life.
- Knowledge acquisition is viewed as a process that involves life-long learning.
- Instructors and learners collaboratively learn together to establish a community of learners where each person take responsibility for his/her own learning.

The **transformational curriculum orientation** focuses on personal and social change where learners use reflection and knowledge they already possess as a life-long learner to allow their views, beliefs and perceptions regarding their own world view to be changed based on interaction with new information they’ve received, experienced or have witnessed.

Transformational learning is especially useful to learners who are very adept at self-directed learning, particularly those whose goal is to pursue postsecondary education or learners who have the ability to ‘sift’ through information and retain only that which is essential to their whole self, thereby decolonizing themselves in a holistic way.

- Learning takes on a more critical, multidimensional view of society.
- Each adult has an established value system, a set of beliefs, basic assumptions, and certain biases which they’ve learned from infancy. Instructors and learners engage in a collective process to become aware of basic assumptions. They critically reflect by looking at things from unfamiliar perspectives, and, then, challenge those initial assumptions to transform their way of thinking.

- Expectations exist about how the world operates. Together, instructors and learners use critical reflection to look at unfamiliar perspectives by challenging and questioning assumptions, values, beliefs, and expectations. Mezirow (1990) calls this a “disorienting dilemma”.
- People, events, or crises can stimulate transformative learning. Dramatic events in our life often trigger transformation: change of job, loss of a loved one, birth of a child, divorce, bankruptcy, or education. When people learn to look at firmly held ideas from a different view, they can raise their consciousness. The learner can transform when given the opportunity (the power) to see with new eyes.
- A holistic perspective emphasizes the interrelations of our world and gives us a better understanding of the world we live in and how we, as one person, connect to the world as a whole.
- The desired outcome is to change and transform to transfer learning into action outside of the classroom setting. At the same time, as the learner transforms outside the classroom, the individual alters the dynamics inside the classroom and in the learning environment as well.
- From a First Nations, Inuit and Métis perspective, transformation can come by renewing ties to traditional ways of living, language, customs, and ways of knowing. These all contribute to re-establishing ties with a world view that has been lost and may be reclaimed by the transformative actions of the individual learner. For non-Aboriginal learners, this perspective can be examined as a way of transforming their own belief systems regarding the world view of people outside of their own race.



Transactional Approaches	Transformational Approaches
Teaching Strategies	Teaching Strategies
Focus on problem-solving and analysis (project-based and problem-based learning) <ul style="list-style-type: none"> • Contextualize learning • Independent learning • Case study approaches • Metacognition – learning how you learn 	Focus on re-evaluating past beliefs and experiences <ul style="list-style-type: none"> • Divergent thinking and multiple perspectives • Creative thinking strategies • Involve learners in social awareness and change • Integration rather than isolation of subjects
Assessment strategies	Assessment Strategies
Qualitative assessment <ul style="list-style-type: none"> • Checklists • Observation • Rating scales • Questionnaires • Interviews • Portfolios • Journals 	<ul style="list-style-type: none"> • Interviews • Portfolios • Journal entries • Observation and rating scales • Self and peer evaluations

Diversity of learning was discussed in Chapter 1. It emphasized there is a range of learning styles and ways of knowing. In Adult Basic Education, it is also recognized that there is a range of instructional styles. The goal is to have connected and engaged learners and to recognize that “one size does not fit all.”

Approaches to Adult Learning

“We can – and usually do – refrain from asking philosophical questions, but we cannot avoid acting according to philosophical assumptions.”

Blakely, R. (1957). The path and the goal. *Adult Education*, 7(2),p.93

As Blakely so aptly points out in the above quotation, the philosophic underpinnings of individual beliefs toward learning, and to guide the instructional delivery used in the learning environment. Each philosophy of learning encourages a specific role for an instructor. The chart below indicates the role of the instructor through the transformational and transactional approaches. Appendix C provides a general overview of the main working philosophies that are found in the mainstream adult education.

Whatever philosophy of learning is followed, there are best practices associated with instruction. In adult education, an instructor has many roles. While the roles are listed as separate, the roles are interrelated.

Best Practices of Instructors:

<p>Instructor as facilitator</p>	<ul style="list-style-type: none"> • helps and guides learners; • focuses on group dynamics and the learning process rather than being the • “expert” who provides content knowledge; • frees learners to make choices; • remains non-judgmental; • encourages learners to be responsible for their own learning; • supports collaborative and cooperative methods of learning; • is sensitive to the social, psychological and cultural issues that learners bring to the group; and, • takes a gentle leadership role.
<p>Instructor as mentor</p>	<ul style="list-style-type: none"> • supports, challenges and provides vision within a context of support; • establishes a climate of trust in the learning environment; • accepts learners where they are now and confirms their self-worth; • listens to learners’ stories; • gives guidance and constructive feedback; • advocates for learners; • expresses positive and realistic expectations; • encourages learners to see new possibilities, directions, purposes and meanings; • helps learners to see and to name the changes they can make; and, • celebrates learner success.
<p>Instructor who creates meaningful context...</p>	<ul style="list-style-type: none"> • centres instruction around learners’ social, cultural and psychosocial contexts; • seeks to teach knowledge and skills that are transferable to real-life contexts; • structures lessons around learners’ experiences and includes learners in determining such experiences; • uses materials, situations and examples relevant to the learners’ cultural worlds and includes learners in finding such materials; • designs learning in a context that are personally meaningful, significant and relevant; • structures lessons based on the concrete (e.g. unemployment) and moves to the abstract (writing clearly and effectively); and, • supports experimentation with personal application of new knowledge to make positive change: transformational changes.
<p>Instructor who models and promotes critical reflection</p>	<ul style="list-style-type: none"> • sees critical reflection as an ongoing cognitive process; • knows that critical reflection requires examination of one’s underlying beliefs, assumptions and values; • is open to defining problems, exploring different ways of problem solving, and is able to see self within the context of the issues; • acknowledges the inner discomfort, the self-doubt, uncertainty, ambiguity and the feelings of isolation critical reflection can bring; • supports learners as they too see the “dark side” of critical reflection; and, • provides activities that challenge “norms,” encourages the development of alternative perspectives and supports learners in integrating these new ways of thinking into living.

Reflective Questions

Q *What does a transactional approach look like in the classroom?
Are these present in my teaching?
Are there changes I need to make?*

Q *Do I acknowledge First Nations and Métis and multi-cultural perspectives in my teaching?
Are these present in my teaching?
Are there changes I need to make?*

Q *Do I use transactional and transformational approaches affect my assessment and evaluation practices?
Are there changes I need to make?*

Q *How do I challenge the learners?
Are there changes in delivery I need to make?*

Q *How do I challenge the learners to experiment with different learning styles?*

Q *How will I know learning has taken place?*

Glossary

(Note: These terms may have different meanings in other contexts.)

Aboriginal Section 35 of the Canadian Constitution (1982) defines the term “Aboriginal” as referring to the original occupants of Canada. In Saskatchewan Aboriginal refers to Indian/First Nations or Métis peoples.

Adaptive Dimension: The adaptive dimension refers to the concept of making adjustments in approved educational programs to accommodate diversity in student learning needs. These adjustments are made purposely to three variables: curriculum content, instructional practices, and the learning environment.

Andragogy: Andragogy is the art and science of helping adults learn. Malcolm Knowles is the father of andragogy as he proposed five factors involved in adult learning.

The five assumptions underlying andragogy describe the adult learner as someone who:

- Has an independent self-concept and who can direct his or her own learning
- Has accumulated a reservoir of life experiences that is a rich resource for learning
- Has learning needs closely related to changing social roles
- Is problem-centered and interested in immediate application of knowledge
- Is motivated to learn by internal rather than external factors (Merriam, 2001, p.5)

Colonialism An unequal distribution of power and resources. Colonialism is caused by cultural and structural oppression that is enforced through the imposition of power, influence, and authority. We are all affected by the relationships established under long standing colonial practices. These relationships are characterized by economic and political ideas and practices based on each Nation’s (First Nations, Métis, Inuit, and non-Aboriginal) beliefs about the process and its outcomes. In our province, processes of *decolonisation* are presently underway. See Decolonization.

Constructivism A theory of learning, that we all create knowledge. Learners construct new knowledge from their own previous knowledge. Rather than simply absorbing ideas transmitted to them by instructors through endless rote practice and low level cognitive practices, learners instead create knowledge by connecting new information to their own pre-existing notions and later modifying understandings in light of new data.

Contextualized learning Is an approach to learning where material is taught in the context that would be most useful in “real life.” The idea is that the context provides meaning to abstract information, making it more concrete and easier to learn and understand by the student. This may include: theme-based learning, authentic learning or experiential learning.

Criterion-Referenced Assessment is an assessment where an individual’s performance is compared to a specific learning outcome or performance standard and not to the performance of other students. Criterion-referenced assessment tells the instructor how well a student is performing on specific outcomes or standards, rather than just telling how their performance compares to a set “norm” of students within a specified geographical area. In criterion-referenced assessments, it is possible that none, or all, of the examinees will reach a particular outcome or performance standard.

Critical reflection is the process of analysing, reconsidering and questioning experiences within a broad context of issues; such as: social justice, curriculum development, learning theories, politics, culture, or use of technology, and reflecting on how this information can help the individual’s personal, family, and societal needs.

Critical thinking refers to a deep level of engagement in thinking
Related terms/concepts include: deep level processing, andragogy, facilitated learning.

Differentiated Instruction: Differentiated instruction is an approach to teaching and learning for students with different abilities in the same classroom. The theory behind differentiated instruction is that teachers should vary and adapt their approaches to fit the vast diversity of students in the classroom. (Tomlinson, 1995, 1999a; Hall, 2002). Teachers who differentiate instruction recognize that students differ in many ways, including prior knowledge and experiences, readiness, language, culture, learning preferences, and interests. They realize they must change the way they teach in order to reach all students. Through differentiated instruction, students will get to the same place, but take different paths.

Diversity

- **Ageism** Robert Butler coined the word “ageism” in 1968. Ageism is a social attitude. It is a way of looking at older people that stereotypes them, just as people of particular races may be stereotyped. Many people note that as they grow older and as they reach certain age milestones, (age 65 being one of them); others who are younger than them begin to treat them differently. Retrieved from

<http://www.cnpea.ca/ageism.pdf> on June 18, 2012. Society has based itself on the assumption that everyone is young, thereby failing to respond appropriately to the real needs of older persons (employment, housing accommodation, better pension funds, medical, etc.). Age discrimination involves treating persons in an unequal fashion due to age in a way that is contrary to human rights law of Canada.

- **Homophobia** is a range of negative attitudes and feelings towards lesbian, gay, bisexual, and in some cases transgender and intersex people and behaviour. Homophobia manifests itself in different forms, for example homophobic jokes, physical attacks, discrimination in the workplace and media representation.
- **Sexism** is a form of discrimination based on gender. While many people use the term specifically to describe discrimination against women, sexism can also affect men, inter-sexual, and transsexuals, along with individuals who eschew traditional gender roles and identities, such as people who identify as gender-queer. Sexism includes attitudes which support that discrimination, such as stereotyping sex roles and generalizing an entire gender. Sexism can be rooted in cultural traditions, fear, hatred, or superiority, with many sexists believing that their gender is superior, for a variety of reasons.
- **Decolonisation** involves an active process of exposing the realities of Eurocentric dominant culture practices and policies that have systemically dominated and denied First Nations, Métis and Inuit participation in mainstream activities. By deconstructing the disastrous impact in maintaining unjust power relations, decolonisation involves all people unlearning the strategies that have deliberately silenced First Nations, Métis and Inuit peoples' full participation in social, political, economic, and emotional growth.

Dominant culture is a distinction that is often made between First Nations, Métis and Inuit people, and a dominant culture that may be described as “Anglo”, “white”, “middle class”, “patriarchal”, “Eurocentric” and “Judeo Christian”. There are varying degrees and contexts of culture dominance depending where one lives.

Metacognition is an awareness and understanding of one's own thought processes. It is the awareness individuals have of their own mental processes and the subsequent ability to monitor, regulate, and direct themselves to a desired end. Students demonstrate metacognition if they can articulate what strategies they used to read and understand a text. Metacognition helps readers monitor and control their comprehension on an ongoing basis and adjust their reading strategies to maximize comprehension.

Performance-Based Assessment refers to the systematic observation and rating of a student's performance of an educational outcome. A performance-based assessment is employed to measure students' academic achievement by evaluating their performance in a hands-on task. Retrieved from <http://www.education.com/definition/performancebased-assessment/> on June 18, 2012. Assessment of the performance can be done using a scoring guide or rubric.

Racism is the use of race to establish and justify a social hierarchy and system of power that privileges, preferences or advances certain individuals or groups of people usually at the expense of others. Racism is perpetuated through both interpersonal and institutional practices.

Standardized Assessment is administration and scoring procedures that are the same for all examinees. Tests are scored in the same way, using detailed examination guides and trained examiners. An individual's score is often compared to the scores of a representative group of those taking the test (a norm group). Results may be expressed as grade equivalencies, percentile ranks, or stanines.

Transformation is one of the orientations of curriculum – transformation focuses on personal and social change where learning takes on a more critical, multi-dimensional view of society. Transformational learning allows the learner to take the knowledge they already have and transform it into something more deeply involved. It is a more holistic way of knowing as it includes the individual mentally, emotionally, spiritually and physically.

Transaction is one of the orientations of curriculum – transaction reflects the practical aspects of teaching. Miller & Sellar (1990) describe a transaction philosophy as one where learners make connections between their own prior knowledge to that of new instruction being presented. Intellectual growth is encouraged through problem solving activities and group-work collaboration. A transaction orientation of curriculum is achieved when the power is shifted to the learner, and the instructor assumes the role of facilitator.

Voice is a people's authentic self-expression that is shaped by cultural, gender, racial and class/status identities. A person's voice can also be a stated opinion, thought, preference, a way of making changes within society, a way of allowing a generation to be heard. A person's voice can be literal and figuratively used in society for various changes or to get a point across to the world.

Worldviews are general understandings about the universe and our philosophic relationship to it – some broad assumptions about the meaning of life, the way things work and what is important. A world-view is often associated with a group or society, recognizing that there are variations between individuals within the group.

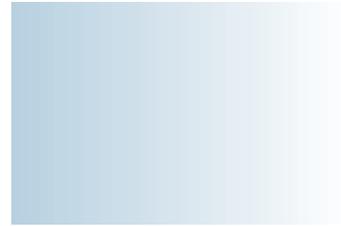


Chart of Educational Terms:

This chart represents terms that are used in education to represent the same topics, ideas, theories and approaches.

Term used	Similar to	Term used
Transformational	Similar to	Constructivism
Transactional	Similar to	Inquiry Learning
Diversity	Similar to	Differentiated Instruction
Inclusion	Similar to	Differentiated Instruction
Adaptations	Similar to	Differentiated Instruction
Assessment for Learning	Similar to	Formative assessment
Assessment of Learning	Similar to	Summative assessment
Digital Fluency	Similar to	Digital Literacy
Essential Skills	Similar to	Workplace skills
Generic skills	Similar to	Cross-discipline skills
English as a Subsequent Language	Similar to	English as an Additional Language English as an Acquired Language

APPENDIX A: PRINCIPLES OF CULTURALLY RESPONSIVE TEACHING

Cultural Responsiveness means:

- Accepting all people and honouring a variety of world views;
- Being open to other ways of perceiving and doing things;
- Looking superficially at differences without asking and explaining why;
- Recognizing bias, prejudice, racism and discrimination in resources, processes, etc.
- A problem to address;
- Treating language or culture inclusively in an integrated manner and not as something tacked on, something extra.

<http://www.education.gov.sk.ca/multicultural-education>

Culturally Responsive Teaching is Validating

Gay (2000) defines culturally responsive teaching as using the cultural knowledge, prior experiences, and performance styles of diverse students to make learning more appropriate and effective for them; it teaches to and through the strengths of these students. Gay (2000) also describes culturally responsive teaching as having these characteristics:

It acknowledges the legitimacy of the cultural heritages of different ethnic groups, both as legacies that affect students' dispositions, attitudes, and approaches to learning and as worthy content to be taught in the formal curriculum.

- It builds bridges of meaningfulness between home and school experiences as well as between academic abstractions and lived socio-cultural realities.
- It uses a wide variety of instructional strategies that are connected to different learning styles.
- It teaches students to know and praise their own and each others' cultural heritages.
- It incorporates multicultural information, resources, and materials in all the subjects and skills routinely taught in schools (p. 29).

<http://www.intime.uni.edu/multiculture/curriculum/culture/teaching.htm#5>

APPENDIX B: THEORIES OF ADULT LEARNING

	Theory Summary	Pros of the Theory	Cons of the Theory	Theory in Practice
Problem-based Critical thinking	Participants work in small groups on a real project/ problem and learn how to learn from that activity.	<p>Small groups learn by solving real world problems.</p> <p>Diverse group dynamics includes members with expert knowledge which allows each member to significantly contribute.</p> <p>Group members benefit from learning coaches who act as organizers, facilitators, and overall motivators</p>	<p>Challenges imposed by group dynamics.</p> <p>Difficulty ensuring consistency across groups and maintaining groups across sessions in a learning program.</p> <p>Difficulty balancing accomplishing the work with learning from the work.</p>	<p>Researchers for an information services company undergo training to help them increase their data acquisition numbers. Small groups are formed and an outside consultant/ learning coach assists them in brainstorming and developing new techniques for gathering data from industry sources.</p> <p>As the techniques are developed the groups test them on their sources and refine them. Every four weeks the groups convene to discuss their progress and what they have learned. The end result is a new set of improved data gathering techniques and an overall group understanding of how to use them.</p>
Experiential Learning	A holistic learning approach in which the learner utilizes his/her experiences and learning strengths in the process of constructing knowledge. More commonly referred to as “learning by doing”.	<p>Learning takes place through direct involvement and reflection.</p> <p>Learners bring their own life experience to the learning situation.</p> <p>“Hands-on” aspect increases motivation and material retention.</p>	<p>Time and resource intensive for student and instructor.</p> <p>Learners may bring differing cultural experiences or perspectives to the learning experience.</p> <p>Theory does not aid in understanding or explaining change and new experiences.</p>	<p>An audio/visual equipment company recently hired several sales representatives, all of whom have sales experience in other industries. As part of their training, each new sales representative is paired with a mentor who is a veteran with the A/V company.</p> <p>The A/V mentors take the new sales reps to assist on sales calls. This allows the new</p>

				sales reps to learn the industry by interacting with customers during the sales process. It also assists the new sales reps in determining how they can use their previous sales experience to advance themselves in their new positions.
Project Based Learning	Participants work in small groups to solve a challenging, interdisciplinary problem using group chosen strategies and activities.	Allows for participants to participate in cooperative learning activities which help to build teamwork and collaboration skills. Participants are able to participate in learning scenarios directly applicable to the real-world.	Problem solving skills may differ among cultures, causing problems among group members during PBL activities. PBL activities may prove to be time consuming in terms of both planning and applying.	A city has recently been awarded a government grant to build a park. The city has charged a class at a local community college with the job of creating a plan that efficiently uses available space and funds. In groups the students search out possible plans for the park through surveys, studies, etc. Each group then presents their plan to the council for a vote to decide upon a plan for the park.
Self-Directed Learning	An informal learning process in which an individual takes on the responsibility for his/her learning process by identifying their learning needs, setting goals, finding resources, implementing strategies, and evaluating their results.	Can be easily implemented in daily activities. Students are motivated by internal/ external motivation. Self-Directed Learning is a reflective and action-oriented process. Learning can be linked with other students.	Some situations lend themselves to self-directed learning better than others. Self-Directed Learning needs to be combined with other learning methods for content to be fully learned. Since Self-Directed Learning is unstructured and independent, it is easy for students to become unproductive.	Bob would like to buy a new car. He wants to ensure that he gets the best car for his budget, so he begins to conduct research on cars, their gas mileage, size, and financing plans. By searching for information online, visiting numerous dealerships and obtaining brochures, Bob is able to expand his knowledge and make an educated decision as to which car he will purchase

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APPENDIX C: MAIN WORKING PHILOSOPHIES OF ADULT EDUCATION

The following chart provides a description of the main working philosophies that are found in mainstream adult education:

Philosophy	Characteristics	In the classroom
Liberal Adult Education (page 79)	<ul style="list-style-type: none"> • Education should be based on literature, history, philosophy, political ideas, critical thinking and self-knowledge • It is the “cultivation of the intellect” • The criteria for North American levels of adult literacy are effectively determined on criteria for what it means to be educated 	<ul style="list-style-type: none"> • Classic and other literature being taught • Grammar being taught • Critical thinking activities and questions
Progressive Adult Education (page 83)	<ul style="list-style-type: none"> • Not teaching content alone but how to think in pragmatic useful ways within content areas that can serve the learner in and outside the classroom • Based on inductive thinking 	<ul style="list-style-type: none"> • Problem-posing • Problem-solving • Learner-instructor planning
Vocational Adult Education (page 87)	<ul style="list-style-type: none"> • Assisting learners to perform well in the work world • It is vocational in purpose and behaviourist in nature • Curriculum content is determined externally (e.g., what the job market deems necessary) 	<ul style="list-style-type: none"> • Essential skills for work-place taught • Work placements
Humanist Adult Education (p.92)	<ul style="list-style-type: none"> • Most practitioners intuitively follow this • Malcolm Knowles emphasizes attitude toward learning not knowledge or skills • Knowles popularized the term andragogy • Participatory learning in which content, methods, and evaluation are negotiated with the learners 	<ul style="list-style-type: none"> • Student-centred teaching (p.92) • Use of learner contracts
Liberatory Adult Education (p.96)	<ul style="list-style-type: none"> • Learners are given opportunity to gain a critical consciousness of the political, economic, and social oppression they are living under • Addresses issues from societal perspective as it relates to system and institutional organization • Also known as Radical Adult Education 	<ul style="list-style-type: none"> • Problem-posing and problem-solving approach with dialogue and discussion

Adapted with permission (Quigley, 2006, pp. 79-100)

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