

## **Social Learning Capital – interlinking social capital, lifelong learning and quality learning conversations**

**Deirdre Baker**

[deirdreb@optushome.com.au](mailto:deirdreb@optushome.com.au)

Paper delivered at the Adult and Community Education Aotearoa Conference, Dunedin, New Zealand, 26 – 28 May 2006 for Adult Learning Australia

### **Abstract**

This practitioner’s workshop builds on research by Falk, Balatti and Golding (2000) whose ‘principle of interconnectivity’ enables community networks of learners to “connect information, other people and their communities in meaningful ways”; and Field (2005) who looks at the “way people’s networks affect their access to learning”. It further explores the links between social capital and lifelong learning, with particular attention on learning conversations.

Social capital becomes the *modus operandi* for sustaining lifelong learning, taking groups and individuals forward in their knowledge and practice. Linking these together creates **Social Learning Capital** © where *certain* social connections, networks and relationships act as a resource to help people to access knowledge and advance their learning through co-operation with others, over time.

The learning that happens within these social connections and networks is only as good as the ontological quality of the communication and conversations that may lead to meaningful learning and knowledge acquisition. The degree of enthusiasm, comprehension, reflection, action, genuineness of engagement, respect and even affection for others in the conversations we have, impacts on the learning. There is a way of being in conversation that increases the likelihood of creative learning within “conversational spaces”. Our conversations can be catalysts or impediments to learning (Baker, Jensen and Kolb, 2002).

Two case studies are illustrated, each sustaining itself over 3 – 5 years.

A whole-of-government **Leadership Lounge**, initiated by a team of dedicated volunteers from various Queensland Public Service Departments for the benefit of those wishing to participate in a community of practice to further leadership development.

A community sector **Learning Conversation** that brings together diverse community groups and individuals who keep coming back for more learning, with the focus of creating a collective voice for adult community learning.

### **Introduction**

This paper commences my journey to know more about the way people’s networks and involvement with others affect their learning. Links are made between three disciplines of thought: social capital, lifelong learning and learning conversations. I will explore a potential increase in the likelihood of creative learning owing to the way people engage in a learning conversation. The two case studies illustrated show the impact of interlinking social capital, lifelong learning and learning conversations to create a catalyst for learning that advances people’s interests.

## **Social Capital**

A way of looking at social capital is to view a whole range of social connections and networks as a resource that people use to help them to advance their interests by co-operating with others. Creating and exchanging skills, knowledge and attitudes that potentially enable people to tap into other benefits, is helped along by social networks (Field, 2005).

Drawing on the many definitions for social capital, I have discerned the following to support the interconnection I propose between social capital, lifelong learning and learning conversations.

Social Capital is a resource based on, and embedded in, relationships among people. Being a member of a network and following the norms that guide actions, can be strengthened by knowledge and trust within the network. This facilitates reciprocity and co-operation that could result in networks and norms being used for mutual or collective benefit (World Bank, 1998; Putnam, 1993, 2000; McClenaghan, 2000; Hibbitt, Jones and Meegan, 2001).

People can best advance their interests through their networks when the networks are diverse, inclusive, flexible and comprised of others with both similar status as well as different status (Flora, 1998 in Kilpatrick, Field and Falk, 2001). The external influences on a network can foster the exchange of skills, information and innovation, minimizing the negative consequences of cohesive groups that can be too narrow and exclusive (Putnam, 2000). The networks that accept diversity, and that show a willingness to entertain new ideas and accept change, become a fertile bed for nurturing learning (Flora, Flora and Wade, 1996).

## **Lifelong Learning**

Lifelong learning is also diverse, holding different meanings for different groups. There are different learning modes associated with lifelong learning, as highlighted in the Ministerial Council on Education, Employment, Training and Youth Affairs (August 2002).

Formal training is driven by workplace skills;

Non-formal learning is where learners choose what they want to learn, either inside or outside a formal organisational setting, may be one-off, voluntary and not credentialed;

Informal learning enhances community capacity building through community ownership, is learning for the love of learning, and happens through social and community organisations to meet the needs of individual learners with individual life circumstances.

This paper focuses on the latter two lifelong learning modes. Learning through non-formal and informal means can enable members of communities to achieve outcomes of their choice and to promote community well-being, energy, resilience and stability (Kenyon & Black, 2001). When an informal learner approaches someone who has more expertise and experience than themselves, they are inclined to exchange knowledge and information through discussion, bouncing ideas around, advising and showing in collaborative, interactive and inclusive ways (Harrison, 2003).

I would like to pay attention to these social and cultural aspects of learning where peoples' opportunities to engage in ongoing learning throughout their lifetimes, are improved.

## **The Role of Language for the Lifelong Learner**

Adult learners engage through language that becomes a key to how meanings about the world are built up, shared and negotiated. Language enables social relationships between people to be developed through conversation. This is known as sociolinguistics, when language is related to

social structures, social activities and social relations. The notion of learning being a social process of meaning making: making sense of the world, ourselves, our relationships with one another (Scheeres, 1999), leads to the idea that people can engage in learning to achieve a form of social action. They do so to exercise more influence on their world, using sociolinguistics to interpret the social world in which they live.

### **Social Capital Interlinked with Lifelong Learning**

So, too, is social capital related to social structures, social activities and social relations surrounding learning. Putnam's (1993) social capital comes in the form of networks, norms and trust that facilitate cooperation for mutual benefit. It is self-reinforcing and is a stock that accumulates through use and expands as networks extend, strengthening communities. It is feasible that social capital becomes the *modus operandi* for sustaining lifelong learning, taking groups and individuals forward in their knowledge and practice.

It is to the group that social capital belongs, not to any one individual. "Social capital is accumulated through interactions: interactions between individuals, between individuals and groups, and between groups". (Kilpatrick, Bell & Falk, 1999:131). Knowing that learning occurs when individuals and groups interact (Scheeres, 1999), Falk (1997) connects social capital and learning by stating that "learning occurs through interactions between individuals, between individuals and groups and between groups of groups... The process of learning occurs in the context of the social capital of the community in which the individual, group or organisation learns" (131).

However, what is of utmost interest to me is the interconnection between social capital, lifelong learning and the quality of the sociolinguistic interactions (learning conversations) that must come together to generate quality learning experiences.

### **Being in Conversation**

The capacity building role of social capital (Topolsky, 1997) influences the lifelong learning process by enabling people to realise more of their individual potential, and by promoting ability and willingness of people to take action and make successful changes. The learning of individuals in groups is assisted by social capital because it becomes self-generating through the learning interactions it facilitates (Kilpatrick et al, 1999). However, there is also a need for 'a way of being in conversation' that ensures the likelihood of creative, experiential learning.

Social connections, networks and relationships nurtured through certain conversational spaces act as a resource to help people to access knowledge and advance their learning through co-operation with others, over time. These conversational spaces must be safe and broad enough to invite engagement while being robust enough to accommodate differences - keeping in mind they can be either a catalyst or an impediment to learning conversations (Baker, Jensen, Kolb, 2002).

### **Social Learning Capital**

The learning that happens within certain conversational spaces, with their social connections and networks, is only as good as the ontological quality of the communication that may lead to meaningful learning and knowledge acquisition. It is the degree of enthusiasm, comprehension, reflection, action, genuineness of engagement, respect and even affection for others in the conversations, that impacts on the quality of the learning to bring about Social Learning Capital.

The concept of Social Learning Capital is created through Interlinking social capital, informal lifelong learning and the idea of quality learning conversations. Social Learning Capital is the meshing of social capital and lifelong learning that reaches its potential through quality learning conversations.

## Quality Learning Conversations

Not all conversations necessarily lead to, or promote learning. Conversational learning that focuses on human understanding (Gadamer, 1989) is enhanced through engagement that uses an integrative perspective (Baker, et.al,2002). Gadamer's ontological orientation is when "interpersonal communication or conversation reveals, constitutes, or embodies the world between people". To transform this into action, Baker, et. al. suggest there are five dialectics or ways of talking, that can be integrated within learning conversations. The creative interaction across these dialectics is what informs the learning.

### Five Dialects of Learning Conversations (Baker, et. al., 2002)

Baker, et. al. suggest that learning is enhanced by five dialectical dimensions of conversation engaging at the same time. Through these dialectical dimensions, *certain* social connections are formed. A snapshot of the five dialectics are as follows:

**Apprehension and Comprehension** – experience and knowing

**Reflection and Action** – intention and extension

**Epistemological and Ontological discourse** – doing and being

**Individuality and Relationality** – conversation as inside-out and outside-in interpersonal experiences

**Status and Solidarity** – power (ranking) and intimacy (linking)

### **Apprehension and Comprehension**

*Apprehension* is knowing through concrete experience and perception. An immediate, feeling-oriented, tacit, subjective process that is based in older regions of the human brain, ensuring human survival for millions of years.

*Comprehension* is knowing through abstract concepts. A linguistic, conceptual, interpretative process based in the "new" left cerebral cortex that is only thousands of years old.

How learning occurs in conversation is based on the complex interrelationship of the two knowing processes of apprehension/perception and comprehension/conception: of the affective and cognitive. The co-equal relationship of these two is important. There are gains and losses when percepts are translated into concepts. Perception is solely of the here and now; conception is of the like and unlike, of the future, and of the past, and of the far away (James, 1977).

Conversation is thought of as speaking and listening but James extends it to perceiving and conceiving. Conversation involves all the senses, emotions, feelings and cognition. Most of the meaning in conversation is non-verbal. It is as much about showing as about telling. For the listener, conversation is as much about perceiving as it is about hearing.

### **Reflection and Action**

When reflection and action come together in a kind of praxis, there is integrity. By this is meant that reflection offers vision that gives rise to action that in turn instills even newer vision that can lead to profound action. A transformation of life experience takes place (Baker et.al., 2002).

Real learning can be thought of as applying concepts widely and inventing new ones (Elbow, 1986). These two travel both ways across the border between verbal and non-verbal experience. 'Applying concepts widely' is about constructing new experience from words and 'inventing new concepts' is about constructing new words from experience. It entails searching for new relationships between experiences in order to generate new implied concepts.

In conversation, the praxis, or dialectic between reflection and action, leads to reflection being informed by action and action being informed by reflection. This is a powerful dynamic in conversation and if one is sacrificed the other immediately suffers. Words in conversation should have an action dimension otherwise they become 'idle chatter'. If action is not in the company of reflection, the result is activism which makes dialogue impossible (Freire, 1992). In good conversation an interplay exists between the active and the reflective, with accrued meanings given to intentional action. Experiential learning approaches seek to develop a conversational space where the praxis between reflection and action can occur (Baker, et.al, 1997: 8).

### **Doing and Being**

A creative approach to knowing is when our *doing* (epistemological, discursive processes) and our *being* (ontological, recursive processes) weave themselves together in a spiral that continuously informs itself. There is a rhythm of *doing* and *being* that occurs in conversational learning played out in the experiential learning cycle. This cycle of experience, reflection, conceptualization and action returning again to experience, depicts learning as a *being* (recursive) process that has contextual conversations or discourses embedded within it. A discourse is a linear process of naming and describing experience in order to transcend the now and extend into the future (Baker et.al., 2002).

*Being* relationships exist between experience and the way in which we make sense of experience. In other words, what learners 'know' influences what they 'experience' and likewise, what they 'experience' influences what they 'know' (Sheckley et.al., 1994).

The end of a conversational discourse leads to *post-course* which is sorting out what to keep from the conversation and what to throw away. This then becomes recourse for future conversations, taking the discourse into other contexts and the future. There is value in learning conversations that occur over time because of the complex networks of previous and future conversations that influence a person's sense of being. Multiple levels of meaning are expressed that can deepen our understanding, or reaffirm what we believe, or perhaps bring others into agreement with a line of thinking. We may even challenge assumptions or take the opportunity to throw another angle on something (Baker, 1995).

When the two complementary ways of *being* and *doing* inform each other by spiraling together, new possibilities for learning emerge and may even generate action.

### **Individuality and Relationality**

*Individuality* is where a person takes in life experience as an individual process.

*Relationality* is where life is an experience of connection and integration with others.

When these two mesh, the individual maintains a sense of self while at the same time being aware, influenced by and expressive of the importance of the connectedness to others. Baker (2002) calls this *intersubjectivity* or the *self-in-relation* model. Aspects of the self, like creativity, autonomy and assertion, develop and emerge in the context of relationships. There is no need to disconnect or to de-value a relationship when engaging in self-development. Where there are highly interactive exchanges in relationships, people allow themselves to be open to the possibility of being influenced by others (Jordan, 1991).

Each person in the conversation can value the reason, intuition and expertise of the self and of others to come to a socially constructed way of knowing (Baker, et. al., 2002:14).

### **Status and Solidarity**

*Status* and *solidarity* become the frame in which people relate to one another socially.

*Status* (ranking) is a person's positioning or ranking in a group.

*Solidarity* (linking) refers to the extent to which one is linked interpersonally with others in a network or community of relationships.

The combinations and forms of ranking and linking connections can change rapidly throughout a conversation. Conversations are partially shaped by the relative influence of ranking versus linking, and by the flexibility for shifting positions and alliances. It is not only leaders that assume status and attention in a conversation. It can flow among people according to the variations in the conversation's content, energy and participant's expertise.

Both ranking and status and linking and solidarity are usually necessary to sustain conversations. Without status and someone taking the lead, conversation can lose direction. Without solidarity, where participants build upon and link to each other, conversation can lose connection and relevance and not benefit from the multiple perspectives and diverse expertise of each person. When one dominates the other, conversational learning is diminished. Conversational learnings are opened up when each participant in the conversation takes the lead, at times.

Creating a space that is *hospitable* helps those engaged in conversation to come together with respect and fairness for each other. Ensuring a receptive space of hospitality to support status and solidarity, and to enable fluidity and spontaneity, is needed to promote conversational learning (Baker, et. al. 2002).

### **The Conversational Learning Space**

The extreme poles of the five dialectics can define the boundaries of the space within which conversational learning occurs. Should any one dominate, learning may be impeded and even cease to exist. Experiential conversational learning can't exist without a receptive space. Rather than being a boundary that blocks or inhibits conversation, the space created by these five dialectics is safe and hospitable enough for conversational explorations to take shape, grow in complexity and enhance existence (Wyss, 1997: 4).

Some of the greatest learning and discovery comes when safety, mutual respect and trust are present, providing the opportunity to provoke new learning and discovery, without resulting in chaos. Good learning conversations enable people to stay engaged with each other in ways that strengthen their collaborative, experiential learning (Baker, et.al., 2002)

Two case studies follow, elucidating the Conversational Learning Space which is a main focus of this paper. Within these learning spaces, **Social Learning Capital** is created. There is an interlinking of social capital, informal lifelong learning and quality conversation. *Certain* social connections, networks and relationships act as a resource to help people to access knowledge and reach their learning potential through co-operation with others, over time.

### **The Leadership Lounge**

[www.leadership-connexion.org/](http://www.leadership-connexion.org/)

The Leadership Lounge is a learning conversation that has been initiated and sustained by a team of dedicated volunteers from various Queensland Public Service departments. For more than four years it has been actively benefiting all those, at all levels, who wish to participate in leadership development. A Leadership Lounge workshop develops themes proposed by a design

team of volunteers, with each design team being coached in their presentation. On occasion expert speakers, who challenge participants on issues pertaining to the theme, are invited to present a workshop followed by a learning conversation activity.

The Lounges are free, monthly forums that promote further leadership learning and networking opportunities in the Queensland Public Sector. They are currently sponsored by twelve Directors General and aim to:

- Build a leadership network that facilitates learning from other's experiences;
- Advance leadership learning internal and external of the Queensland Public Service.
- Develop linkages between agencies;
- Model leadership behaviours at each forum;
- Share the passion of leadership by empowering people at all levels, to deliver better business outcomes for agencies.

As the Leadership Lounge has evolved, there has become a need to articulate (in the advertising flier) the extent of participant interaction within each lounge. This assists potential attendees to determine the value to them, with respect to their comfort level of interactive engagement. Each Lounge design team is strongly encouraged to mix the experiential with the conceptual processes for knowing so that learning occurs from the conversations. One of the aims is to advance leadership learning in the public service and to build a leadership network that facilitates learning from others' experiences.

Lounge participants are provided with a conversational space in which they can apply the concepts they hold and construct and invent new concepts. They do this through reflection and action in the company of others. Throughout workshops, participants are challenged in relation to the sense they make of their experiences, new learnings that may emerge for them and how these may influence and or generate future action for leadership.

The ongoing networking of the Lounges, over a fairly extensive period of time, has integrated many individuals with a social connectedness to others. The Lounge environment is conducive to participants valuing the expertise and knowledge of others, engaging in highly interactive exchanges, being open to the possibility of being influenced by others and often forming ongoing relationships outside the Lounge activity.

Positional levels are generally not made evident amongst Lounge participants. Participants self-select to attend an activity and have leadership experience or are entering into a leadership role. The Lounge creates an hospitable space for individuals to relate to one another socially and conceptually without the concern of being the CEO or the Manager or the subordinate. One of the impressive observations to be made of the Lounge is the extent to which participants rapidly link interpersonally with others in a network or community and are able to openly discuss and converse about issues in a 'safe' zone. Participants frequently interchange leadership roles in conversation, opening up conversational learnings irrespective of the position or rank they might hold in their agency.

### **The Learning Café – Learning Conversations**     [www.LLCQ.org](http://www.LLCQ.org)

The Learning Café is a learning conversation activity initiated by the Lifelong Learning Council Queensland (LLCQ). LLCQ is an unfunded, not-for-profit, voluntary, non-government organisation with a membership drawn from the broad spectrum of adult and community learning and education in the public, private and community arenas. It is the peak organisation in Queensland and promotes adult and community learning in its diversity of forms and raises the profile of learning in the community.

Five times a year LLCQ sponsors a Learning Café which is a learning conversation activity that supports networking and professional development for members and community practitioners. The activity takes on a range of forms eg. presentation by a contemporary expert followed by a learning conversation, analysis or critique of a significant policy or green paper accompanied by a learning conversation, a stimulus or catalyst activity explored by a learning conversation. From these experiential events LLCQ aims to advance the concept of adult and community education in Queensland through a collective voice and a shared message.

Frequently, new participants to the learning conversations, identify themselves as adult and community educators, often having never previously considered an alignment. By reflecting on their practice within the community sector in education or related services, they have the opportunity to reinforce their commitment to take action and to advocate for community learning.

There is a growing community of like-minded practitioners who form relationships through the networking aspect of the Cafés. Some find a support group that can reinforce the value of their community learning activities. Many participants have been consistently attending Learning Cafés over a period of time. They describe that what they experience influences their understanding of what they are doing, reaffirming the worth of their work. Within the trusting relationships established, they are challenged and new learning often occurs.

A large percentage of participants of the Learning Cafés are individually members of closely associated organisations focusing on literacy, volunteering, seniors, disability and indigenous issues, to name a few. They connect and integrate with others on the issue of adult and community education without disconnecting from their primary focus. Their interactive exchanges are open to the possibility of being influenced by others while at the same time strengthening their social and ideological connections.

The Learning Cafés are advertised to members by email with an expectation they will be more widely distributed throughout networks. To reiterate, they are about proliferating a shared message on adult and community education. Other than individually gained knowledge, none of the participants know of others' status in the community therefore conversations flow according to the energy within the networking group. Expertise sessions might be led by a presenter but participants share the lead during the learning conversations. The networking event is always associated with a meal and the opportunity to informally engage after the structured activity. This creates a very relaxing and inviting space that promotes even further learning conversations over refreshments.

## Conclusion

The Leadership Lounge and the Learning Café are examples of Learning Conversations that create **Social Learning Capital**, sustaining *certain* social connections, networks and relationships that act as a resource to help participants be future leaders and advocates for their area of interest. The hospitality of their receptive spaces accommodates respect and fairness and enables access to diverse knowledge and the opportunity to advance learning through co-operation with others. This prompts and stimulates a socially constructed way of knowing. Social capital and lifelong learning are intermeshed to reach their potential through quality learning conversations, generating social learning capital.



## References

- Baker, A. C (1995) *Bridging differences and learning through conversation*. In Baker, A., Jensen, P., & Kolb, D. (2002) *Conversational Learning, an Experiential Approach to Knowledge Creation*. Quorum Books: USA
- Baker, A., Jensen, P., & Kolb, D. (2002) *Conversational Learning, an Experiential Approach to Knowledge Creation*. Quorum Books: USA
- Elbow, P (1986) *Embracing contraries: explorations in learning and teaching*. In Baker, A., Jensen, P., & Kolb, D. (2002) *Conversational Learning, an Experiential Approach to Knowledge Creation*. Quorum Books: USA
- Falk, I (1997) *Community learning: using critical learning to achieve sustainable community outcomes*. In Kilpatrick, S., Bell, R. & Falk, I (1999) The role of group learning in building social capital. *Journal of Vocational Education and Training* Vol. 51. No. 1 pp129 - 144
- Field, J. (2005) 'Social capital and lifelong learning', *The Encyclopedia of Informal Education*, [www.infed.org/lifelonglearning/social\\_capital\\_and\\_lifelong\\_learning.htm](http://www.infed.org/lifelonglearning/social_capital_and_lifelong_learning.htm)
- Flora, C.B., Flora, J. & Wade, K (1996) *Measuring success and empowerment*. In Kilpatrick, S., Field, J. and Falk, I. (2001) *Social Capital: An analytical tool for exploring lifelong learning and community development*, [www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf](http://www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf)
- Freire, P (1992) *Pedagogy of the Oppressed*. In Baker, A., Jensen, P., & Kolb, D. (2002) *Conversational Learning, an Experiential Approach to Knowledge Creation*. Quorum Books: USA
- Gadamer, H. (1989) *Truth and Method*. In Baker, A., Jensen, P., & Kolb, D. (2002) *Conversational Learning, an Experiential Approach to Knowledge Creation*. Quorum Books: USA
- Harrison, L (2003) A case for the underestimated, informal side of lifelong learning. *Australian Journal of Adult Learning*. Vol. 43, No. 1. April p. 23 – 42
- Hibbitt, K., Jones, P., and Meegan, R (2001) *Tackling Social Exclusion: The Role of Social Capital in Urban Regeneration on Merseyside*. In Kilpatrick, S., Field, J. and Falk, I. (2001) *Social Capital: An analytical tool for exploring lifelong learning and community development*, [www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf](http://www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf)
- James, W (1977) *Percept and concept: the import of concepts*. In Baker, A., Jensen, P., & Kolb, D. (2002) *Conversational Learning, an Experiential Approach to Knowledge Creation*. Quorum Books: USA
- Jordan, J. V. *The Meaning of Mutuality*. In J. Jordan et.al (Eds) (1991) *Women's Growth In Connection*. In Baker, A., Jensen, P., & Kolb, D. (2002) *Conversational Learning, an Experiential Approach to Knowledge Creation*. Quorum Books: USA
- Kenyan, P. & Black, A (2001) *Small town renewal: Overview and case studies. A report for the Rural Industries Research and Development Corporation*. In Harrison, L (2003) A case for the underestimated, informal side of lifelong learning. *Australian Journal of Adult Learning*. Vol. 43, No. 1. April p. 23 – 42
- Kilpatrick, S., Bell, R. & Falk, I (1999) The role of group learning in building social capital. *Journal of Vocational Education and Training* Vol. 51. No. 1 pp129 - 144

Kilpatrick, S., Field, J. and Falk, I. (2001) *Social Capital: An analytical tool for exploring lifelong learning and community development*, [www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf](http://www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf)

McClenaghan, P (2000) *Social capital: exploring the theoretical foundations of community development education*. In Kilpatrick, S., Field, J. and Falk, I. (2001) *Social Capital: An Analytical Tool for Exploring Lifelong Learning and Community Development* [www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf](http://www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf)

Ministerial Council on Education, Employment, Training and Youth Affairs (2002) *Ministerial Declaration on Adult Community Education*. Carlton South, Victoria: MCEETYA

Newman, M. (1999) *Learning as social action*. In Brown, T (ed) (1999) *The Many Faces of Adult Learning* prepared by the Faculty of Education, University of Technology Sydney for Adult Learning Australia

Putnam, R (1993) *Making democracy work*. In Kilpatrick, S., Field, J. and Falk, I. (2001) *Social Capital: An Analytical Tool for Exploring Lifelong Learning and Community Development* [www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf](http://www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf)

Putnam, R (2000) *Bowling alone: The collapse and revival of American community*. In Kilpatrick, S., Field, J. and Falk, I. (2001) *Social Capital: An Analytical Tool for Exploring Lifelong Learning and Community Development*, [www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf](http://www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf)

Sheckley, B., Allen, G. & Keeton, M (1994) *Adult learning as a recursive process*. In Baker, A., Jensen, P., & Kolb, D. (2002) *Conversational Learning, an Experiential Approach to Knowledge Creation*. Quorum Books: USA

Scheeres, H (1999) *Language and learning*. In Brown, T (ed) (1999) *The Many Faces of Adult Learning* prepared by the Faculty of Education, University of Technology Sydney for Adult Learning Australia

World Bank, (1998) *The initiative on defining, monitoring and measuring social capital: Overview and program description*. In Kilpatrick, S., Field, J. and Falk, I. (2001) *Social Capital: An Analytical Tool for Exploring Lifelong Learning and Community Development*, [www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf](http://www.crlra.utas.edu.au/files/discussion/2001/d13-2001.pdf)

Wyss, E (1997) *Exploring boundaries: a personal journal of culture-crossing*. In Baker, A., Jensen, P., & Kolb, D. (2002) *Conversational Learning, an Experiential Approach to Knowledge Creation*. Quorum Books: USA