



BULLETIN No. 22

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‘The crisis in Western democracy’ was an early attempt in PASCAL via the OTB (thinking outside the box) Observatory Website facility, to promote discussion of the way that assaults on democracy (not only ‘western’) might be confronted. What is the response that lifelong learning (LLL) and its encompassing moral and political values might have to offer in reviving active democratic practice? Things have meanwhile moved on, but not in reassuring directions. Many countries now experience disillusion, or worse, with their own and others’ politics and political parties. Globally there is I believe more new repression than illumination of how to think through and live more equably and well.

The PIMA Bulletin periodically reissues a chronic unanswered challenge to educators and social planners over LLL: are we so preoccupied with our own institutional and professional wellbeing, often using arcane language and part-closeted discourse, that we don’t see where learning and education come in? Do we notice the power and damage that public and private sector agencies at all levels, aided by sometimes viciously misused mass and social media, inflict on the identity, self-confidence, inherited morality and wisdom of ordinary people? Is not our mission to support learning – directly by purposeful education for all and indirectly by sustaining suitable cultural, social, healthy, sustainable public and shared space and environment – such that individuals and communities can contribute and flourish?

In this issue, two themes precede a diversity of other news and views also relevant to our international network. Both continue earlier dialogue-for-action. Both will continue during 2019. The first is about crisis of democracy in Europe, specifically in this issue also within France. Both it is hoped will provoke other views and reports from the hearts and heads of readers. The second, with a sequel to follow, will attempt to answer its own question: what should educators be doing about it?

The other theme arose from PASCAL’s Korea Suwon gatherings in the third quarter of 2018. It was introduced by the PIMA President in Bulletin No 20, October 2018. It is about a now often mentioned but little analysed dimension of ‘lifelong’ learning: that is life-deep. This has joined LLL and life-wide in our lexicon. It was long since remarked by Martin Yarnit that elements of ‘LLL’ and ‘Learning City’ were more often practised in cities than the terms were understood or even used. We decided to explore here what life-deep means to different network members rather than simply adopt in un-thought-through practice.

These two themes may appear to be worlds apart. One is locked into macro-politics and political economic and ideology. The other perhaps just probes what individuals experience and believe within themselves. But take note: ‘lifelong’ may not mean long-sighted; one can learn all through life but not manage to take a long view – for example over where neglect of participatory democracy leads. So it is not so simple: it becomes evident in this first anthology that life-deep refers to the group and community as much as to individual learning. Conversely, for many in our network the grander discourse about democracy comes to life

less in national parliament, politics and process than in local ‘communitarian’ face-to-face ways; as this Editor, for example, finds in the local community and small town in rural France. Whether and how far these two strands of theory put to work in practice connect and mutually inform may emerge in subsequent dialogue.

The previous Bulletin No. 21 was turned over mainly to the theme of Later Life Learning. This and our other current ‘special interest’, the Sustainable Development Goals or SDGs, will also reappear through the year’s Bulletins, with some further learning-for-action ripples from the Suwon Conference. Readers may therefore find it profitable to save to their own records sequential PIMA Bulletins, to be able track these and other threads important to our work and living. They can also all now be found in the online Library of the Observatory Website.

Democracy in Crisis?

Europe under siege – a cri de coeur and a challenge to rational educators

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The whole point of modern politics is about power, as always. It isn’t about thinking, reasoning, or researched facts or consequences or critical judgment. It’s about dodgy communication, political agendas, raw manipulation, selection and doctoring of evidence, and the use of power to persuade.

Party leaders are not interested in doing the right thing for their country. They are in it to gain power for their party. Impartial unbiased research gives way to a selective choice of arguments that fit a particular agenda, often of ensuring that the rich stay rich and in power while the poor - the ‘ignorant masses’ - get poorer.

Power-hungry would-be dictators from the East (like Russia) and the West (like USA), and thwarted free-traders, would destroy what Europe has created for their own ends. It is ironic that the people who fall for this manipulation are the ones who suffer most from it, and have no idea what they are letting themselves in for.

I have spent many years dealing with the European Commission (EC): first as the interface between my company and the EC; later as consultant and manager of many European projects. In those capacities I have been to Brussels more times than I care to remember. What I saw there was many very earnest and committed people at all levels helping to create an economic and political system that would overcome the thousand years of destructive war that is the European legacy. They didn’t articulate it in that way of course; but that is the essence of the European project.

In a way it has worked well. Poor countries have become richer through the creation of a 500 million European market-place. The sick man of Europe in the early 1970s, English-speaking Britain, has profited hugely from the resultant inward investment. It isn’t perfect,

nothing is. But it is a massive improvement on what went before. There may have been some corruption elsewhere; I had to account for every cent that was spent in my projects.

However, the EU's very success is the cue for the manipulators, megalomaniacs, billionaire free-traders, petty dictators, and the newspaper owners, who want to enrich themselves to try to wreck it by any means they can. These include lies, deceit and the fabrication of news. They have succeeded in Britain, largely because of an under-educated, easily manipulated and resentful people.

I have now entered my 80s, born in the era of dictators. I've seen demagogues come and go. But never have I seen such sophisticated uses of the communication media to achieve power for the few against the interests of the many. I dread to think where this will lead; I suspect that we are returning to the fascist thirties and all that means for world peace, or the lack of it.

The paradox is that in writing this blog I may be manipulating whoever reads it. Much like being unable to tolerate intolerance. It is a funny old world!

And what about Education?

In today's world nations are ripe for exploitation by extremist politicians and plausible, silver-tongued predators - a function of an overcrowded planet, a rapidly changing social environment, apathy, lack of vision and other reasons that I could name.

But a real main culprit lies in *the homogenisation of education* - turgid subject-based curricula that are easily tested for the memorisation of facts rather than the development of skills and values that would enable people to take their place in a complex world: skills of reasoning, thinking, critical analysis, decision-making, information-handling, communicating, lifelong learning and more. Where are the values of empathy, understanding, self-awareness, integrity, honesty, generosity, open-mindedness, resourcefulness, vision, contribution, noble aspiration etc?

These values need to be supplemented by knowledge: of the world, the environmental crisis, politics, international relations and so on. These are the skills, values and knowledge of a lifelong learning and - now much-favoured - sustainable world, one that we are only now beginning to create, while fighting against a mass communication system that favours populist demagogues. It is a big task not just for schools but for all education systems that purport to open minds. These are at the heart of a true thinking democracy. The world will never be safe from manipulation unless these find their way into the human DNA.

We cannot blame the schools. They haven't been asked to teach these things; and how can the majority of parents who themselves don't have these skills teach them to their offspring? Many politicians appear to have a vested interest in keeping people ignorant. Society in Europe risks moving backwards towards the dark ages of my pre-childhood. There are now vastly superior weapons of mass destruction in the hands of sociopathic lunatic leaders. I lived through the last World War. It was a nightmare. The next one is a potential horror story that could see humanity disappear from the planet.

Letter from France: has hate replaced rationality? *Chris Brooks*

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This letter comes to you from a troubled country - or should I say another troubled country. In July 2017 I wrote in the PIMA Bulletin about the dangers that newly elected President Emmanuel Macron was likely to encounter as he tried to reform France. At the time I feared that my message was overly pessimistic, perhaps even cynical. But today we find France in a deep crisis of anxiety, worried about itself, jealous of others, backward-looking, inflicting a hate campaign on its President more ugly than anything I have seen in my lifetime. The so-called *Gilets Jaunes* (Yellow Jackets) movement is simply one more expression of the society's disintegration.

The collapse of any sense of collective responsibility by the leaders of the opposition parties defies belief: their own political advantage is the only thing that motivates them. The howling liars of social media and the arrogance of professional journalists on radio and television are now so subversive and destructive that the very institutions that safeguard individual freedoms and the rule of law are all under serious attack and risk collapsing.

This may seem a long way away from education; but I invite you to consider what questions this poses for education. Education is critical in tackling the cancer, and in building a more constructive mentality to manage and address the immense and complex challenges that our societies will confront in the 21st Century

Looking back at 2018 in France, as in many other countries, minds and attention were turned to the Centenary Anniversary of the First World War. 1.7 million French people lost their lives; 4.2 million were seriously wounded. 1.2 million members of the British Commonwealth lost their lives; over 2 million were seriously wounded. More than 2 million German people lost their lives; over 4 million were seriously wounded. In all, the First World War left 20 million dead and over 21 million seriously wounded. Our memories of these horrors in a war of unspeakable violence and destruction were vividly stimulated by television and cinema, by national and international commemoration ceremonies of our dead, by school and public events of all kinds. Yet the first symbolic *gilets jaunes* attack in Paris was on the Arc de Triumph, the national memorial to those killed in War.

We must ask ourselves why our memories are so short: are our brains and emotions so indifferent? Surely World War One must rank as one of the most terrible tragedies of the 20th Century. But we have little memory. One protestor during the *Gilets Jaunes* events commented that President Macron was concerned about the end of the planet, whereas he himself was concerned about the end of the month. He could not see the future of the planet as also about the future of his children – just what he claimed to be demonstrating against.

With very few exceptions Charles de Gaulle is considered France's greatest historical figure. Opinion polls regularly rate *le grand Charles* as the last great Frenchman. Official photos of President Macron hang in all public buildings, including the 36,000 town halls, across the country. We see him looking at an open copy of de Gaulle's memories. Five decades after de

Gaulle's departure from power the General's shadow hangs over his 7th successor as Head of State, despite obvious differences in ages and historical background. President Macron's description of the presidency as *Jupiterian* is a natural follow-up to de Gaulle's assertion of his role as the nation's arbitrator.

Both men came to power amid the disintegration of the political establishment. Both embarked on economic and social reform. Each was the prime electoral card for a new political movement set up to further their policies. Macron like de Gaulle has promised to strengthen the State; and like the General he is accused of authoritarianism, concentrating power as the means of making long-term change.

Revered now, we often forget that de Gaulle was an object of condemnation by both left and right, and target of over fifteen assassination attempts. He frequently despaired of the people of the country he so venerated. His ambition for France to 'light up the universe' was beyond the country's capacity. He believed his countrymen ungovernable as his wonderful comment on the impossibility of governing a country with over 300 cheeses cleverly captures. Yet, once he had decided how to act, he was ruthless in pursuing his aims and had no time for dissent.

In a country with so many different political, social, regional and economic divisions it was and is inevitable to have adversaries. But de Gaulle, through propagation of the idea (or myth) of *le grandeur de la France*, and because of his remarkable ability to persuade French people that they had won the Second World War, managed to put his country on the path of modernisation and social and economic progress. In the end however he fell from power: French society refused to pay the price for ensuring a long-term future.

This has worrying similarities to the reaction to President Macron today.

My argument is that the current *gilets jaunes* movement is part of a long French cultural pattern: refusal to change; deeply entrenched corporatism in all sectors of the society; and deep and frightening jealousy of the success of others. This has today taken root in the strategies and words of most of France's political leaders.

What questions does this crisis then pose?

It would seem to me that

- we have failed in providing even a minimum adequate history education to our people;
- many, perhaps the majority, have inadequate or no tools to analyse society's problems;
- there is numerical illiteracy about how government and public services are financed, which, if found in households, would create widespread bankruptcy;
- rationality has disappeared from public debate;
- willingness to cultivate innovation and new ideas is declining;
- our societies are completely unable to cope with the misinformation from the social media;

- and worse, many in the political class use it to undermine the institutions of our society;
- we are unwilling to listen to others' points of view, much less reconsider our own;
- there is a crisis of understanding in society about the future challenges of an interdependent world; and for some it is possible to pull up the drawbridge to resolve the problems and challenges.

The fundamental role of education is to equip people to live together in a harmonious and constructive manner. This involves educating them to cope with adversity, to assume responsibility, and to be actors in shaping their own and our collective futures. My next article will try to respond to these questions. Meanwhile I welcome your comments.

Life-Deep Learning – what does it mean?

Life-Deep Learning: Perspectives from Down-Under *Diana Amundsen*
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Introduction

In the context of the SDGs (UN 2015) notions of lifelong learning in education become of paramount interest to governments charged with enacting the Goals and the accompanying goals and targets of the Education 2030 Framework for Action. In Aotearoa New Zealand¹, with a change of right-wing Government in November 2017 to the left-wing Labour Party led by a young, female Prime Minister, Jacinda Ardern, there is growing recognition that lifelong education must form part of national and international education agendas.



Simultaneously, there are advocates for our vision of lifelong learning to be extended, broadened and deepened (Bélanger, 2016). Serious reflection of *life-long learning* needs to consider this phenomenon in relation to and in the context of co-existing phenomena such as *life-wide learning*, *life-strong learning* and *life-deep learning*. Although *life-deep learning* is not a new term, it appears to contain multiple meanings. Present conversations are concentrating on extending these concepts and creating more awareness and accord about what *life-deep learning* entails.

Our need to better understand *life-deep learning* reflects our shared aim of working together to create theories out of words and meanings to explain and describe a phenomenon. It also reflects our need for self-construction and social transformation across the learning continuum of work, community, family, education and society. Understanding more about *life-deep learning* may support more robust practice and policy-making to address two major

¹ *Aotearoa* is the Indigenous Māori name for New Zealand. *Aotearoa New Zealand* is a bilingual name for New Zealand, symbolizing the country's bicultural foundations.

issues in Aotearoa New Zealand: a) autonomy for individuals in the face of our current risk society, and; b) transformation of social conditions desperately requiring revolution.

A review of each *life learning phenomenon* follows:

Life-long Learning

- Learning that extends from infancy into old age
- Learning language and interaction strategies which orient mind and body in learning
- Acquiring behaviours
- Acquiring real-world information
- Reflects our belief system
- “Picked-up”, unconscious
- Gaining practical skills for daily living
- Learning motivated by interests, curiosity, pleasure
- Taking in information and techniques through observation, practicing and testing
- Learning for empowerment

Life-wide Learning

- Breadth of experiences
- Occurs every day across the life span
- Learning that assists adapting to new situations
- Learning to manage ourselves and others, time, space, events
- Learning to transport knowledge and skills gained from one situation to another
- Learning from a range of sources, experiences, locations

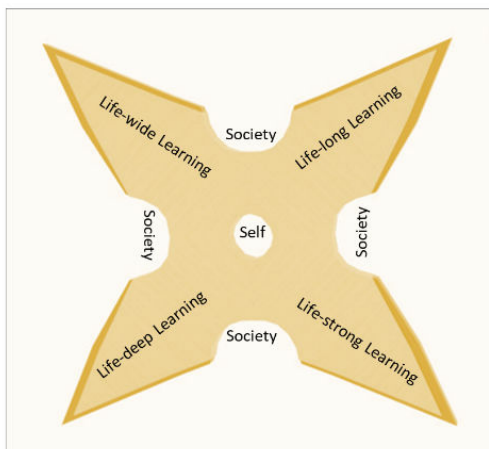
Life-strong Learning

- Situated in broad socio-economic and historical contexts
- Occurs in semiotic domains increasingly linked to interactive, web-compatible, digital technologies (cell phones, video games, recording and playback devices, computers, artificial intelligence machine interactions)
- Learning to understand what is the greatest value in an expanse of learning contexts enabled by multi-modal texts and cultural resources to draw upon
- Involves developing enormous bodies of knowledge, intuitive understanding of ways to communicate in different and multi-cultural situation for multiple identities and purposes, making language learning and use life-deep.
- Facilitated when encouraged to use home and community language as a springboard to expand linguistic and knowledge repertoires

Life-deep Learning

- Learning of religious, spiritual (Maria Wong), cultural (Gumpanat Boriboon), ethical and social values that guide our belief and actions
- Learning that guides how we judge ourselves and others, and enables us to express our feelings and beliefs (Dorothy Lucardie)
- Application and understanding of knowledge at a deeper ('specialised') level (Eunice Areola)
- Learning language/s, symbol-making and processing, and how to use that language in a range of roles (child, parent, family member, tenant, employee, public citizen, student, entrepreneur etc)
- Re-construction of experience to encourage experimental intelligence and extract critical lessons for life (John Dewey; Brian Findsen)
- Learning that scaffolds our ways of approaching challenges and undergoing change and transitions
- Learning that 'sticks with us' throughout life
- Occurs through personalization and ownership
- Deepens desire to connect with fellow humans to do 'good' (see the 6Cs - character, citizenship, collaboration, communication, creativity and critical thinking from Fullan, Quinn, & McEachen).
- Construction of self and transformation of society

The relationship of the above phenomena could be visually depicted in this way:



But as Bélanger proposes, our vision of lifelong learning must be extended, broadened and deepened in response to the situations calling for lifelong learning undergoing transformation. For instance, social roles and occupations are in continuous flux, demanding constant re-working of self, identity and self-construction. Accordingly, a more serious reflection upon these *four life-learning phenomena* reveals that they are by no means exhaustive, by no means exclusive of each other and are possibly interconnected with one another in a messy,

seemingly chaotic fashion. The interplay amongst all aspects of these life-learning phenomena may fluctuate reciprocally and dynamically, evolve fluidly during continuous interactions and flux, and mutually influence self and society throughout transitions between possibilities, realities and illusions. In view of this, one might instead depict the four lifelong learning phenomena visually more like this second image.

Aotearoa New Zealand Context

Should life-deep learning be considered in relation to life-long, life-wide, life-strong learning? If so, then so what? One answer to 'so-what' may be linked to the religious,



spiritual, moral, ethical and social values that guide our beliefs and actions. If we think about the current state of the world and our own values-based network in it, where do we learn these values; and what influences the values we learn? Development of self and society are influenced by historical and present values as well as geographic/virtual place and socio-cultural-political contexts. Such factors may play an enormous role in shaping the values of a particular society. Past and present values underpinning the socio-cultural-political environment of Aotearoa New Zealand reveal the gravity of the impact of neo-liberal values on both education and society.

Insistence on neo-liberal policies since 1984 (Ballard, 2012) has resulted in high levels of income inequality and poverty, and reduced fairness and social cohesion (Krugman, 2009). Aotearoa New Zealand has exceptionally high rates of child poverty, with persistent serious inequity between Māori and Pacific child poverty compared to non-Māori (Duncanson et al., 2017). Most shockingly, Aotearoa New Zealand has the highest youth suicide rate in the developed world (UNICEF, 2017). Such harm and injustice is not inevitable (Giroux and Giroux, 2008); existing social structures underpinned by ingrained and ‘deeply learned’ social values and beliefs contribute to these issues. How well Aotearoa New Zealand is meeting the SDG4 of ‘quality education’ which aims to ensure inclusive and equitable outcomes must concern Ardern’s Government as we move towards the goals and targets of the Education 2030 Framework for Action.

Conclusion

I return to our aim as educators and researchers working together to create theories explaining phenomena that we observe and experience. From these we hope that the practice of self-construction and social transformation crossing sectors of work, community, family and education will be better informed to address social conditions in dire need of transformation. Expanding the notion of *life-long learning* in relation to *life-wide, life-strong and life-deep learning* may help for developing theory, policy and practice that more closely meet the requirements of SDG 4 and the Education 2030 Framework for Action.

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Life-deep and Indigenous in Africa Michael Omolewa

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The concept of Life-Deep Learning, as derived from the Suwon and Anjou meetings in R of Korea, was indeed at the foundation of the indigenous adult education system in Africa. The concern of the society in the pre-technological age was to encourage people to take control of their destinies to ensure sustainability. Every person in the society was thus motivated to invest the innate gifts of time, treasure and talent into the development of the wider community. The process of learning demanded the voluntary commitment of the individual and involved considerable reflection.

The indigenous system also ensured that everyone was assured of the respect that was capable of provoking the creativity in the individual. Thus the learners at the apprenticeship centers and the age grades were not discouraged by the award of grades that could humiliate as failure. Every individual was made to succeed, although those who were not able to demonstrate required skills were allowed more



time without being discouraged. There was also a deliberate effort to make learners spend time communing with forces outside the individual at the realm of spirituality.

The intervention of external learning systems disrupted this harmonious trend in learning and substituted the novel method of scientific measurement of learning. The result has been the considerable wastage of 'early leaving', the 'drop-out' and 'dropped out', with the attendant stresses and frustrations of 'failed learning'.

A return to this traditional system of education could be explored, especially in the Learning Cities, because the neglect of spirituality would only be at one's peril, as the technologically driven world has further pushed the spirituality aspect further away. Yet the consequences are evident, as demonstrated in the phenomenon of increased suicides and suicide bids, and in intemperance, despair and frustrations.

Life-deep learning in times of HIV and AIDS *Shirley Walters*

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Living through the worst of the HIV and AIDS pandemic which touched all of our lives in southern Africa, I have written (e.g. Walters 2010) about the impact of this context for understandings of lifelong learning, including adult learning and education. In particular, I have made the point that the HIV and AIDS pandemic highlights some of the most difficult social, economic, cultural and personal issues that any educators have to confront.

While contexts infused with HIV and AIDS are in some ways particular, they also relate to many other contexts which are impacted by generalized violence, poverty, political instability, economic turbulence, climate crises, social inequalities, and ill health. Discussions on pedagogies amongst people infected and affected by HIV and AIDS therefore can help to sharpen and clarify ways of thinking about lifelong learning, particularly in and for the majority world, in ways which little else can.

In a seminal three-year study in a South African rural village, Steinberg (2008) pursues the question: Why are people dying en masse when they are within a short distance of treatment? He walks alongside a villager called Sizwe, over a three-year period, to understand the fear and the stigma relating to the disease. He describes, for example, how some villagers sit outside clinics and note how long individuals take to get their HIV test results. The longer they take the more likely they are to be HIV positive and word spreads. This instant 'public megaphone' dissuades many from being tested as they are 'silently separated' from society. Steinberg (2008: 326) quotes Posel as saying 'sex itself becomes the vector of death', so the intimacy of home becomes contaminated and the morality of men is most acutely called into question.

AIDS is most closely associated with sexual relations, illness and death. These are the most intimate aspects of people's lives, which in turn reflect cultural and spiritual practices that are

formed by religious sensibilities, histories and contexts. It is impossible to be an effective AIDS educator without taking the whole person into account i.e. 'heads, hearts and hands'. AIDS is about people, not simply about the virus. Therefore an approach to AIDS education must include the economic, social, psychological, spiritual and cultural dimensions of people's lives.

The impact of the pervasive trauma and grief within HIV and AIDS-saturated environments can also be likened to other environments where trauma and grief are caused by other diseases, substance abuse, poverty, discrimination, migration, and violence, which are often exacerbated in times of war, economic, political or climatic turbulence or uncertainty. Given the global uncertainties, it is fair to assume that trauma and grief are widespread and therefore cannot be ignored by educators as we design and facilitate interventions.

Life-long learning in the context of HIV and AIDS, and related situations of trauma, poverty and violence, has to include people across all ages, 'life-long'; must connect with the 'life-wide' social and economic concerns of women, men, boys and girls; and must tap into the intimate which is deeply personal and 'life-deep'. Learning within an HIV and AIDS context cannot ignore any aspect of people's lives individually or collectively.

Jenny Horsman (1999, 2009) highlights the centrality of violence in many societies around the world, its impact on learning, and how essential it is to acknowledge this when designing and facilitating learning. Where violence is endemic for the majority of the population, educators and learners need to understand how to work with trauma (their own or others'), if they are to overcome the enormous barriers to successful learning which violence of all kinds can cause. It means recognizing the role of spirituality which is educationally, ethically or politically invested, and involves self- and social transformation. As Fernandes (2003: 109) sees it, 'spirituality is linked to a continual process of learning and understanding the world as well as the historical and contemporary forms of social justice'. For educators, 'our art is in our hearts', and this has significance for our engagement in a wide range of lifelong learning contexts.

It is difficult to imagine designing and facilitating learning interventions which integrate life-deep learning without us, the educators, engaging with our own tricky, sticky life-deep learning issues.

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Echoes for life-deep learning from Taiwan *Yahui Fang* yahui.fang@gmail.com

With regard to life-deep learning, some people will focus on the individual. Admittedly, life-deep learning refer to capacity-building and a shift of mind-set in individual; therefore we need to learn life-deep to achieve autonomy in today's risk society. However, life-deep learning is more than impact on individuals. We also need to pursue more comprehensive learning changes from group, and from community, that incorporates cultural, psychological and spiritual dimensions as well.

From the perspective of learning organizers, my experiences of adult education in diverse community settings have taught me why and how to nurture a learning environment that could facilitate life-deep learning. This requires elements as follows:



1. **incorporate different generational, cultural, social, and professional domain participants.** For example, develop narrative activities that encourage inter-generational communications, and encourage cultural interchanges through using restorative practices
2. **use an appreciative inquiry approach to invite self-exposure and co-sense different perspectives through dialogue.** For example, invite people from all walks of life to share their village history, their glories and their local wisdom.
3. **facilitate holistic perspectives on social reality.** For example, develop participatory process (World Cafe or Open Space etc.) to inquire and assess cultural, social and political and economic changes from the past to now, among different stakeholders. This is a collaborative sense-making process that might assist people to explore deeper, and analyze the root causes behind phenomena.
4. **co-create further action plans and co-learn through implementation.** For example, invite different stakeholders from the village to propose their actions for the regeneration of community vibrancy. Each action proposal is an opportunity to learn from doing and learn from interaction, and to generate impacts for personal growth as well as community development.
5. **host a ritual of "celebration and despair" in the group.** For example, reflections from lesson learned from action; celebrate what we have learned and harvested; and appreciate failures that make us be humble to the unknown and raise courage and commitment to make change.

To sum up: to facilitate life-deep learning, educators are expected to play roles as boundary-crossers and bridges that create a space to generate transformative social learning: a learning across the lifespan, lifelong, life-wide, life-deep, formal, non-formal and informal, that supports cross-fertilization of local wisdom, academic knowledge and professional expertise. Its learning outcome is personal transformation and community transformation from action learning. But it also has impact in local and regional areas, even in the society at large.

Is There A Model for Life-Deep Learning? *Thomas Kuan*

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In one SMS ('Seniors-Meet-Seniors' – a study group organised by U 3rd Age) talk, the topic was on intergenerational learning. A senior shared his story that, years back, about when his teenage son mentioned that he (the son) wanted to buy a scrambler bike (sport motorbike), even though he did not have a licence then. He told his parents his intention. The mother was worried, and left the father to answer his son. The father knew that if he had said 'yes' at that point in time, then they would have to worry about the high level of motorbike accident deaths on Singapore roads. But if he said 'no' that would lose everything in their parent-child relationship immediately, and future relations would be affected.

The father in a steady voice, answered 'Son, here is a paper and a pencil. Give me a short paragraph on why you desperately wanted to have the bike. Give me your answer in a week's time'. After a week, the son wrote on the paper that he was sorry for causing his parents much worry both mentally and financially. He then decided to postpone his childhood dream until he had got his bike riding licence, and had saved enough to buy his own bike. This episode showed that deep thinking on the part of the father and son had helped to make from the difficult relationship between 'independence' (for the child) and 'love' (by the parents) have a positive outcome. It shows how intergenerational relationships can build trust if open discussions on the 'why' questions of family values, life meanings, and benefits of delayed gratifications are conducted.

In Western ethos, life-deep learning often uses subconsciously the theory of critical thinking - which examines the 5Ws and 1 H (What, Why, When, Where, Who and How) - to understand causes and effects of issues. It is a way to learning based on one's life-world of cultural frameworks. According to the late Peter Jarvis (2010; p. 83) 'Life-world' is:

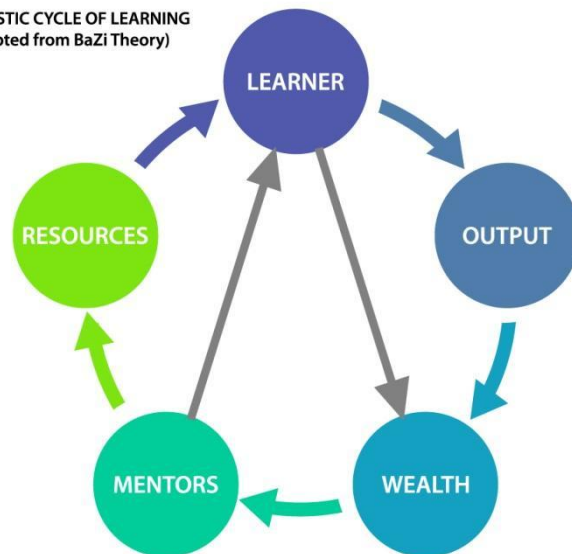
'the subculture of the society into which we are born, so we construct our own life-world. We feel at home in the environment and we can take the world for granted... However, the social world is not like a machine that operates in an unchanging manner. Because it is a world of human beings who can behave unpredictably and one in which social change is very rapid, we are constantly faced with unknown situations upon which we cannot presume, and then we are not sure how we cope with them. It is this that I have called disjuncture.' *Jarvis, 2010.*

So, is life-deep learning a learning disjuncture? Or is it a social construct? Another name for life-deep learning is ‘deep commitment’ (Briggs Sara, 2015), which relies on personal characteristics.

In Asia, life-deep learning involves social networks to provide emotional support and problems-solving for learners; especially for those unable to do so on their own accomplishment. Social interactions are important, based on learners’ personalities and capabilities. The Asian Chinese associate life-deep learning with concepts of ‘feng-shui’ and ‘Eight Characters (BaZi)’. Feng-Shui is the different influences of Qi (circulation of ‘life force energy’) at varying sectors of home and workplace (Yap. Joey 2019) to

understand life issues. *Eight Characters (BaZi)* is the in-born characteristics of learners that result in his/her reflections (of issues/problems), and the desire to know oneself at a deep level in order to seek direct experiences. In *Eight Characters (BaZi)*, there is a holistic view of causes and effects as shown in the diagram.

HOLISTIC CYCLE OF LEARNING
(Adapted from BaZi Theory)



Any life-deep learning involves a learner knowing one’s:

- a) Resources and talents are available for learning;
- b) Outputs that are needed;
- c) Wealth which is the accumulation of Outputs; and
- d) Mentors who are the tutors, coaches, gurus and teachers who assist in learning journeys.

In our SMS sessions, life-deep sharing and listening help individuals to tap into one another’s wisdom and experiences to benefit one’s developmental learning. It is fun to know how such ‘everyday’ conversations can turn up many surprises for one’s life-world.

Deep learning is often related to AI (artificial intelligence) with its many layers of information to sieve before reaching outcomes. It is a structure that relies on machine learning to chart predictive solutions. By comparison, deep learning in communities is self-regulation of behavioural signs of objections, obstacles and approvals. It is the understanding of the community’s values and knowledge of itself and so oneself; and of how social values and holistic insights are relevant to learning. Deep learning has signs of full virtue – learning to be good and do good, instead of learning to be clever and smart. Such behaviours may help to achieve balanced relationships among the different layers of social contacts, and connectivity, which may contribute to a high World Happiness Index ranking.

Socially, life-deep learning is about the values of being humans; it is also a learning experience where IT now has major influence. In the not too distant future, human social values will be data controlling deep learning. As media theorist Douglas Rushkoff says ‘Humans are no longer valued for our creativity. In a world dominated by digital technology, we’re now just valued for our data.’ In a passionate talk, he urges us to stop using technology to optimize people for the market and start using it to build a future centred on our pre-digital values of connection, creativity and respect.

In summary, there are many theories and practices of life-deep learning, from social learning to IT-related hierarchical models with their feedback models of behaviours. Life-deep learning is a social construct that will soon be digitalised to merge East with West perspectives of learning.

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Douglas Rushkoff's new book, Team Human -
<http://books.wwnorton.com/books/detail.aspx?id=4294997566>

Notes: ‘Eight Characters’ or BaZi (八字) – is a Chinese method of discovering one’s personality in terms of characters, capabilities and talents. Using simple data of birth date and time, BaZi can advise on learning skills to plan one’s self-discovery for the future. It is somewhat similar to the commonly used personality tests such as Myerr-Briggs, DISC and others. Just like these tests, BaZi has the capacity to evaluate your character and deduce the perfect jobs that suit you to do.

SDG News

Jean Monnet Network: The EU’s Role in Implementing the SDGs in Asia Pacific
Emma Shortis
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In September 2015, the United Nations unanimously adopted the 2030 Agenda, seventeen Sustainable Development Goals (SDGs) to shape international efforts to promote a sustainable, peaceful and equitable world by 2030. Each Goal is accompanied by a set of more specific targets with indicators to measure progress.

Based at the RMIT University EU Centre, the Jean Monnet Sustainable Development Goals Network brings together researchers, policy think tanks and Non-Government Organisations who share a primary interest in enhancing the effective contribution of the EU to the implementation of SDGs in the Asia Pacific. The Network brings together researchers from the EU Centre at RMIT University, the National Centre for Research on Europe, the University of Canterbury (NZ), The University of Glasgow, the Centre for European Studies, Australian National University (ANU), and the European Union Centre at the National University of Singapore (NUS) and Nanyang Technological University (NTU).

By strengthening collaboration amongst researchers and policy-makers, the Network promotes a more effective evidence-base for EU institutions to engage with nations in the region to implement the SDGs. Its core question is: how can European Union integration be more effective in supporting the implementation of the SDGs in Asia and the Pacific than would be possible for individual Member States? How can this role be developed further?

The Jean Monnet Sustainable Development Goals Network is supported by the Jean Monnet Activities scheme administered by the European Commission.

Jean Monnet Sustainable Development Goals Network Seminar Series

The SDG Network is pleased to announce a seminar series that will address each of the 17 Sustainable Development Goals. Each seminar will focus on one Goal, offering an opportunity to explore the intent of the Goal, its targets, and some of the initiatives being undertaken to deliver on the targets. Each seminar will be accompanied by a Briefing Paper.

Our first seminar, on SDG1: No Poverty, was held on October 23, 2018. The Panel included Dr **Serena Kelly**, National Centre for Research on Europe, University of Canterbury (NZ); Dr **Renzo Mori Junior**, Senior Advisor, Sustainable Development, RMIT University; and Professor **Simon Feeny**, International Development and Trade Research Group, School of Economics, Finance and Marketing, RMIT University. It was chaired by **Emma Shortis**, Research Officer, EU Centre, RMIT University. For a copy of the accompanying Briefing Paper on SDG1, written by Dr Mathew Doidge and Dr Serena Kelly of the National Centre for Research on Europe, University of Canterbury (NZ), please contact emma.shortis@rmit.edu.au.

2019 Seminars

In **2019**, seminars will cover SDGs 2 – 10. They will be held at RMIT University in Melbourne, Australia, on the first Tuesday of the month, from 12.30-2pm. Seminar dates are listed below.

The Network is on the lookout for researchers, policy-makers and practitioners who would like to participate in our series as panellists or briefing paper authors, or both. If you are interested in participating, please contact emma.shortis@rmit.edu.au

SDG 2: Zero Hunger Tuesday, 26 February

SDG 3: Good Health and Well-Being Tuesday, 26 March

SDG 4: Quality Education Tuesday, 30 April

SDG 5: Gender Equality Tuesday, 28 May (this event will be held 5.00pm-6.30pm)

SDG 6: Clean Water and Sanitation Tuesday, 30 July

SDG7: Affordable and clean energy Tuesday, 27 August

SDG 8: Decent Work and Economic Growth Tuesday, 24 September

SDG 9: Industry, Innovation and Infrastructure Tuesday, 29 October

SDG 10: Reduced Inequalities Tuesday, 26 November

For more information on the Network, please visit our website:

<https://rmit.edu.au/sdgnetwork> or contact emma.shortis@rmit.edu.au

Other Member News and Views

Obituary. Professor Peter Jarvis: a personal tribute *Alex Withnall*

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The lifelong learning community worldwide was shocked to hear of the death of Professor Peter Jarvis on November 20th 2018 at the age of 81. There cannot be anyone working in the field who is not aware of his enormous contribution to the literature of adult continuing education and, in particular, his fascination with the processes of learning through social experiences.

Peter was an ordained Methodist Minister and originally a lecturer in Adult Education at the University of Surrey, eventually becoming Head of the Department of Educational Studies for a five-year period. He also founded and, for a long period, was one of the editors of the respected *International Journal of Lifelong Education*. He never really retired, continuing to travel and write almost to the end of his life and receiving a variety of academic honours from institutions world-wide including a D. Litt. at Surrey and the Cyril O. Houle World Award for Adult Education Literature. He was proud to be elected to the International Hall of Fame of Adult and Continuing Education in the USA, the first non-North American to receive this accolade.

I first met Peter at an adult education conference at the University of Nottingham, UK, in 1982 when I was a fairly junior researcher. Later on, he acted as a mentor to me and other tutors on the new Open University course *The Education of Adults* which ran for several years. He was always kind and supportive whenever our paths crossed in subsequent years,

especially when he turned his attention to later life learning, my own main field of research. I particularly recall him warning of the coming commodification of adult education at a conference I helped to organise at Lancaster University in 1994 – how right he was!

I have a host of other memories of Peter: notably, enjoying a wagon ride at a Canadian adult education conference in Canmore, Alberta in 1995; our challenging academic argument at the 1997 CONFINTEA V event in Hamburg; and, some years later, travelling to a meeting at the University of Granada where we both gave presentations, ate a lot of tapas and sang along with our Spanish colleagues at a social event.

In particular, Peter had been one of the external examiners for my PhD when, as a highly experienced research supervisor and examiner, he was firm but scrupulously fair in his comments and questions. He always stayed in touch over the years and wrote to congratulate me when I moved to a new post at Warwick University in 2000. I was pleased to contribute a chapter to one of his later books, *The Routledge International Handbook of Learning* (2012) which he edited with Mary Watts.

Peter seemed invincible. Known and respected all over the world, he was a warm and friendly colleague, a larger than life personality and passionately committed to lifelong learning. He leaves a legacy which will be difficult to surpass and he will certainly never be forgotten by his colleagues and his many friends. It has been an honour to count myself amongst them.

Personal News Update from Canada *Leona English*

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I have returned to Canada, and am back at St. Francis Xavier University in Nova Scotia. I spent another year in the UNESCO Institute for Lifelong Learning (UIL) and am now continuing with a few projects there. After first leaving in 2016 I was invited back to a think tank on lifelong learning and the SDGs held in Hamburg in October 2017, and then to the mid-term review of CONFINTEA in Suwon, Korea also in October, 2017)



At that event, with about 500 participants, I gave the overview of the GRALE III report, the Global Report on Adult Learning and Education, with reports from 144 countries. The GRALE reports come out on a triennial basis, with another expected in 2019. Meanwhile I am working with Arne Carlsen, former director of UIL, to complete a special issue of the *International Review of Education* on Lifelong Learning and the SDGs. We have Mayo, Fejes, Rubenson, Hanneman, among others involved in the final issue.

Back here in Canada, I am continuing with teaching, and am doing a major historical project on women for the Canadian Association for Adult Education (CAAE). It's been a labour of

love to look at the women who edited and wrote most of the material for the CAAE in the 1950s. I've presented on some of these women, including Harriett Rouillard, Clare Clark and Ruth McKenzie, and am now drafting a manuscript. The research involved extensive work in about 6 archives, along with interviews with family members and friends of these women. I have come to know and admire them for being an integral part of the Canadian fabric. They were part of the lobby efforts for a Canadian Commission for UNESCO, among other initiatives, in the 1950s.

So life is good and busy. Adult Education is alive and well here at St. Francis Xavier with colleagues involved with an International Film Festival, the local literacy association, regional health boards, and our professional association, Canadian Association for the study of Adult Education.

Leona's contacts are:

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<i>4545 Alumni Crescent</i>	<i>http://lmenglish.wixsite.com/lenglish</i>
<i>Antigonish, NS, Canada, B2G 2W5</i>	

Remembering the past for the future: Celebrations ahead *Heribert Hinzen* hinzenh@hotmail.com

2019 is an important year. Having my biographical lens on as a German citizen I am aware of the Weimarer Republic as our first democracy which followed on the end of World War 1, the November revolution, the end of our emperor system, the end of German colonialism in Africa and Asia. But the end of something has always the potential of breeding something new and better.

1919 saw in Germany the voting right for women, the eight-hours-working day, the founding of Bauhaus architecture – and this year we also celebrate 100 years of the Volkshochschule as our community-based adult education center. Nowadays you find them everywhere in German villages, towns and cities with the participation of almost 10 million adults in all kinds of education, learning and training activities.

A key success of advocacy or foresight at the time was that a clause was taken into the Weimarer constitution which reads: “Adult education, including the Volkshochschulen, have to be supported by Government on the national, regional, and local level”. Today there is such a governance framework for policy, legislation, financial support for adult education,

including the Volkshochschulen, which is a fundamental building block available for all the centers and their activities.

This being a constitutional matter is what is at the heart of the celebrations of 100 years of Volkshochschulen which we shall have throughout 2019, starting with a central ceremony in February at St. Paul's Cathedral in Frankfurt, where the President of the Federal Constitutional High Court is giving the keynote. Hundreds of celebrations will follow, decentralised to the community level in the respective Volkshochschulen. In the city of Essen they even use the slogan of the time, which in the German language was Aufbruch, a mixture of awakening and joint departure, to remember the past and mark the importance of adults learning for the future.

University seminars

A few years back I started a series of seminars at universities in Germany in the cities of Augsburg, Cologne, Hannover, and Würzburg. They were concerned with being conscious of history and learning from the past by looking at selected examples for students in the field of adult education and lifelong learning.

What are central historical developments having lasting effects for living together today? How can we work on a better understanding of the past which has an impact on our present and future? How can educational institutions contribute? What is the potential of adult education within lifelong learning? These were the questions we tried to find answers to in the seminars, using selected examples of historical dimensions in order to show their local, national, regional and even global impact.

The seminars made use of a diversity of methods and materials, and encouraged presentations and discussions. Important documents were analysed. Local memorials and monuments were explored and visited. Specific themes were suggested and selected at the beginning of the seminars: for instance 1914 – 2014, 100 Years from the First World War; Reconciliation and Acting Together between Turkey and Armenia in adult education; The End of German Colonialism in Africa, more specifically in what today are Namibia and Tanzania.

These seminars were a good foundation for my current follow-up with seminars on 100 years of Volkshochschule, and 50 years of DVV International, where we look at local and global perspectives on adult education and lifelong learning for sustainable development. Here again students are encouraged to select their themes for their oral presentations and written assignments. They can have historical dimensions, or touch the social reality of today: for example what are the roles of Volkshochschulen in the development of skills and competencies for migrants and refugees? They can select adult education in Mexico or in Cambodia, compare work with ethnic groups, or analyse the potential of adult education in prison or in environmental emergencies.

Celebrations as cultural memory

The 50 years of DVV International, the Institute of International Cooperation of the German Adult Education Association, is also worthy to remember. It started in 1969 as a rather small

institution on the one hand embedded in the architecture of education in development aid, and on the other with its backbone in the community-based adult education centers. Today it has a structure with offices and partners all across the world. They will be coming together in May in Weimar, where the DVV will have its General Assembly. Back-to-back with this, DVV International will invite to a conference on ‘The power of adult learning and education – achieving the Sustainable Development Goals’.

2019 will thus see in Germany a double jubilee for adult education – 100 years of Volkshochschule and 50 years of DVV International.

It may be of interest to check out within the PIMA community what the other birthdays are which we will have to celebrate and remember for the future. We are aware of an important centenary in Britain where in November 1919 the Ministry of Reconstruction published the Final Report on Adult Education. We know that 40 years ago adult education was institutionalized in Serbia at the University of Belgrade. But what are the other birthdays in our field of adult learning and education around the globe that we should remember this year? Could you help to identify?

UNESCO Chair Invitation *Rajesh Tandon and Budd Hall*

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Inviting applications for potential partnerships from the global South to consider applying to become a hub in the K4C Global Consortium.

The Chair is inviting academic organisations and civil society practitioner organisations to apply to create a K4C Hub and join the movement to build the next generation of community based researchers. If you are interested in becoming a K4C hub, send in your application, in writing to Walter Lepore (walepore@uvic.ca)



News from the International Council for Adult Education (ICAE)

Virtual Seminar from 25 February 2019: the Role and Impact of Adult Education *Shirley Walters*

Shirley Walters, ICAE Vice President Africa, invites you to take part in this Seminar.

ICAE, which represents civil society at global level and in regions through its regional bodies and representatives, is pleased to invite participation in the first Virtual Seminar of 2019. It will be based on the latest issue of DVV’s Adult Education and Development (AED), which is on the “Role and impact of adult education”.

You can find the articles at:
<https://www.dvv-international.de/adult-education-and-development/editions/aed-85-2018-role-and-impact-of-adult-education/get-involved/icae-virtual-seminar-2019/> (in English, French and Spanish)

Please encourage students or colleagues who may be interested to participate.

The virtual seminar will run for approximately one month from **25 February 2019**, as a series of articles and comments that are sent to the participants via e-mail and are published on the dedicated website <http://virtualseminar.icae.global>.

Additional webinars: In addition to the virtual seminar, ICAE will organize online discussions in the form of webinars during 2019. The topics and dates of these webinars will be announced during the virtual seminar. The events are free. For more information on these events, you can contact Ricarda Motschilnig, policy@icae.global.

At a time when funding for adult education is under severe strain in many parts of the world, we are encouraged to read that the German Government is to quadruple its annual funding to the UNESCO Institute for Lifelong Learning (UIL). May this be a foreshadowing of support for the critical role of adult education in attainment of socio-ecological and economic sustainability!

PIMA Business

The 2019 Annual General Meeting and Elections *Dorothy Lucardie* dorothy.lucardie@bigpond.com.au

In 2019 we will be holding our fourth PIMA Annual General Meeting (AGM) and bi-annual elections for the PIMA Committee and Office bearers. The Annual General Meeting will be held in April by ZOOM. The date and access details will be circulated to all members in February but the meeting is expected to be sometime on 15-17 April.

The notice for the Annual General Meeting will also call for nominations from the membership for the office bearer positions of President, Vice-President, Treasurer and Secretary. There are also additional five-committee positions to be filled. We would like to encourage all members to consider standing for these positions. Please also if unable to stand yourself think who you might encourage to stand to give us a strong, active and balanced Committee.

If there are more than two nominations for an officer position or more than 5 nominations for committee positions an election will be held by electronic means prior to announcement of successful candidates at the AGM.

The term of office is two years and there is a limit of two terms for office bearer positions. If you would like to discuss these positions please contact Dorothy (outgoing President) or Chris (outgoing Secretary-General).

WELCOME TO NEW MEMBERS

On behalf of PIMA, President Dorothy Lucardie has welcomed the following as new members of PIMA.

PATSARAPORN SRIARDNANTACHOT

Patsaraporn Sriardnantachot), [pan dek de@hotmail.com](mailto:pan_dek_de@hotmail.com), Thailand, is a graduate student following the Master Program at the Department of Lifelong Education, Faculty of Education, Chulalongkorn University, Thailand, which is led by PIMA member Dr Archanya Ratana-Ubol.



Her educational background is as a Bachelor of Education in Lifelong Education at Silpakorn University. The topic of her current thesis is “Guidelines for enhancing self-development for better practices of elderly homecare volunteers. As Thailand is now entering the ‘elderly society’, when many more people are older, the health problems of the elderly is the main concern for the society. Patsaraporn, who is also known as Kawpunpn, is therefore interested in studying the development of work among elderly care volunteers. Her personal inspiration comes from her own family who are becoming the elderly in the very near future. Understanding the elderly is therefore very important for her individually. She believes that the closer one works with the elderly, the more important it is to learn about the elderly, so as to be better to able to perform the necessary tasks effectively. Her volunteering work helps her to understand the nature of the elderly and be able to apply home-care for them.

Patsaraporn has joined PIMA in support of its Aims and Principles, Activities and Ways of working. She sees knowledge from the thesis as helping to guide and enhance her self-development for better practices of elderly home-care volunteers in the community. She would like to share ideas with others in the PIMA network and learn more from PIMA to apply knowledge to her future work.

IKSEON CHOI (Ike)

ichoi@uga.edu

Professor Ikseon “Ike” Choi is a Professor in the Learning, Design, and Technology Program at the University of Georgia, USA where he has been teaching graduate courses in learning theories, real-world problem-solving and reasoning, learning environments design and evaluation. He is also the Director of the Research and Innovation in Learning (RAIL)

laboratory, where innovative educational solutions have been incubated and disseminated for local and global communities.

Ike has been leading a series of innovative research and development projects for case-based learning and real-world problem-solving in higher education. Through multi-disciplinary collaboration with leading scholars in the areas of human medicine, veterinary medicine, pharmacy, nano/bio-engineering, agricultural science, food and nutrition science, computer science and cybersecurity, and teacher education, he has explored the uncertain nature of various types of ill-defined, real-world problems; identified individual and environmental factors that influence learning and real-world problem-solving; and investigated innovative ways of promoting and evaluating the development of learners' real-world problem-solving abilities.

Through the 15th PASCAL Conference and the World Forum for Lifelong Learning in 2018 in Korea, Ike learned about PASCAL, was exposed to members of PASCAL community, and concluded that the vision of PASCAL was well aligned with his professional vision achieved through his years of research, teaching, and service.

[It was my great pleasure to meet Ike at the Suwon meetings, and to share a platform with him and other PIMA members, when he spoke at the Distinguished Scholars' LLL Forum on the smart learning society and learning problem-solving. I thereby gained a sense of his ideas, understanding, and dynamic personal energy. Ed.]

MARIUS VENTER

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Dr Marius Venter is Director of the Centre for Local Economic Development at the University of Johannesburg, Johannesburg, South Africa, and PASCAL Board member for Africa.

He has worked in the local government field for more than 23 years at local level (municipal City of Joburg, and Boksburg municipality, as well as at national level (Local Government: Minister of Finance). In his own words:

“I worked in almost all the municipal departments, head of transport department: training; research department: treasury; operational management: transport and fresh produce market: operational and technical departments; pension fund: investment management and privatization; local economic development: business retention and expansion, neighbourhood development, sustainability and the blue economy; with my most senior position being Chief Executive Officer and accounting officer of a municipal entity in Hermanus.

Currently I am the Director of CENLED and work in the fields of local government; entrepreneurship and local economic development. In the past 8 years I have sourced more

than 50 million rand from external sources to undertake research, do capacity-building and undertake mentoring and curriculum development.

I have established working partnerships with the following Universities and external stakeholders: University of the Western Cape (UWC); University of the Free State; University of Kwa-Zulu Natal; Fort Hare University; University of Limpopo; Walter Sisulu University; Northwest University; Central University of Technology; Tshwane University of Technology; the University of Stellenbosch Business School; the South African Local Government Association (SALGA); the Development Bank of Southern Africa (DBSA); the Industrial Development Corporation (IDC); the Department of Co-operative Governance and Traditional Affairs (COGTA) and the Department of Trade and Industry (DTI), the Kagiso Trust, Sol Plaatje Municipality; Theewaterkloof Municipality, Thaba Cheu Municipality, the Institute of Business Advisors; the RPL Hub, University of Glasgow, the Belgium ITiversity.

These stakeholders take part in feedback on the qualifications and activities of the School of Economics (SE) to ensure that students are equipped for the current workplace challenges.”

Marius’ interest lies in life-long learning and cities, and he sees PIMA as complementing PASCAL in terms of inter-disciplinary research and opinion papers. This and the PIMA members will complement the network that he needs to do his job.

MIKE OSBORNE

Professor Mike Osborne, m.osborne@educ.gla.ac.uk, has been a founding Co-Director of the PASCAL Europe office alongside Bruce Wilson in Australia, since the Observatory’s creation early this century.. He remains PASCAL’s European anchor, and a highly successful research leader for the University of Glasgow in the EU big-grants world, as well as a very productive global AE and LLL scholar-author and entrepreneur. Mike sketches his role and work thus:

Michael Osborne is Professor of Adult and Lifelong Learning at the University of Glasgow, and Director of Research in the School of Education there. He is also Director of the *Centre for Research and Development in Adult and Lifelong Learning*, CR&DALL, within the School of Education and Co-director of the PASCAL Observatory on Place Management, Social Capital and Lifelong Learning. He was founding convenor of the research and teaching group on Social Justice, Place and Lifelong Learning within the School.

His main interests in research are: urban big data, the role of education in international development, universities’ engagement with communities, widening participation to higher education, teaching and learning in higher education, the VET/HE interface and the development of learning cities and regions. He holds a BSc in Chemistry with Mathematics, a PhD in Organic Chemistry and a Cert Ed in Further Education.

He is closely linked internationally to specialist groups concerned with lifelong learning within the Universitas 21 network of research intensive universities; and to organisations with strong connections in Africa and Asia. These include UNESCO's Institute for Lifelong Learning (UIL) and the Asia Europe Meeting Forum for Lifelong Learning (ASEM LLL Hub).

He is co-convenor of a collaborative group within Universitas 21 on research universities and their regions. With UIL he has been an adviser in the development of their Global Learning Cities Network. He continues to work closely with UIL in this field through the Learning Cities Network developed within the PASCAL Observatory. This brings cities from all continents together to develop urban learning strategies. With ASEM LLL Hub he is a co-convenor of its research networks on Lifelong Learning policies with Dr Han Min, of the Ministry of Education in China.

He is a Co-Investigator (Co-I) within the ESRC funded *Urban Big Data Centre* within which he has co-ordinated projects on education, place and disadvantage and on learning city metrics; and the Centre's Associate Director. He is also Co-I within the RCUK Global Challenges Research Fund (GCRF) supported *Global Centre for Sustainable, Healthy Learning Cities and Neighbourhood*. Here he leads on capacity strengthening. He is Principal Investigator of another GCRF project funded by the British Academy concerned with *Strengthening Urban Engagement of Universities in Asia and Africa*. Within CR&DALL, as Director he oversees a number of other GCRF projects, funded by the ESRC including: *Building Futures: Aspirations of Syrian Youth Refugees and Host Population Responses in Lebanon, Greece & the UK* and the *CSPE (Communities of Science and Practice Engage) Network: Mitigating the implementation gap in environmental initiatives through community engagement and public pedagogies*.

ANNALISA RAYMER

Dr Annalisa Raymer, alr26@cornell.edu, is an Education Lecturer in the Department of Development Sociology, and Director of the Adult, Lifelong and Leadership Learning program, CLASP, at Cornell University, and a Fellow of the Royal Society of Arts. She met PIMA President Dorothy Lucardie at a New York transformational learning meeting in November 2018, and explains her interest in PIMA thus:

“An accidental academic, my adventuresome background includes community organizing and leadership development in Appalachia and Alaska, teaching seminarians and kindergarteners, librarianship, organizational development, and visual media production. I went back to grad school at midlife and completed a self-designed doctorate in democratic place-making. Now a member of the Development Sociology Department at Cornell University, I teach community-engaged courses in Adult, Lifelong and Leadership Learning.

My students apply their studies in real-world settings by: a) partnering with adult learners for educational mentoring and mutual growth, and, b) planning and offering professional development and community education. I also direct Cornell's adult lifelong learning program, the Community Learning and Service Partnership, CLASP.

My research interests include global education and learning cities; public life and democratic place-making; media and identity; theory articulation in emergent research; and design + evaluation. I'm delighted to have recently received research and development funding for a project entitled, *Global Networks of Learning Localities & the Sustainable Development Goals*. I also consult in organizational culture change, faculty development, teacher continuing education, instructional design, and community capacity-building.

While I was already familiar with PASCAL, I had not known about PIMA before meeting the delightful Dorothy Lucardie last week in NYC. I am very pleased to learn about the Pascal International Member Association, and I look forward to becoming active in the network.”

JENNY MACAFFER

Jenny Macaffer, j.macaffer@ala.asn.au, is CEO of the adult education and LLL national body Adult Learning Australia (ALA). ALA has its national office in the multicultural Inner Melbourne suburb of Footscray, Victoria. Melbourne is also the registered legal base for PIMA. As Jenny explains, Adult Learning Australia is a not-for-profit national peak body for adult and community education (ACE) in Australia.

ALA conducted a major exercise throughout 2018 campaigning for a national policy and support for Australian ACE. This work included collaboration with the RMIT's EU Centre, an anchor of PIMA work in Australia and the Asian-Pacific Centre for PASCAL, notably on the SDGs in Australia, and a special issue of the ALA journal *AJAL* guest-edited by Bruce Wilson and Mike Osborne. In December there was a wrap-up national conference. ALA through Jenny also disseminated the substantial PIMA SIG Report led by Peter Kearns on later life learning for active and healthy later life in an ageing society.

Jenny explains her interest in PIMA as follow:

I advocate for equitable access to lifelong learning, particularly for communities of disadvantage.

My approach to work and life is based on social justice and community development principles; working together with others for social change and healthy communities to create a more just, sustainable, and peaceful world.

I am passionate about lifelong and life-wide learning and the way it can transform lives. My tertiary qualifications cover social sciences, community cultural development, the arts and

adult learning. I aim to support and strengthen individual and community capacity to be more active, creative, informed and connected.

I'm an active member of a community garden, a number of human rights groups and an *ad hoc* musician playing in a community band. She has worked with remote communities in Timor Leste and Papua New Guinea and helped to establish the first Aboriginal Gathering Place in Victoria funded under *Closing the Gap*.

Jenny is keen to explore her own learning journey, share and gain knowledge with others and connect across international boundaries.
