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1. Editorial

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This Bulletin sustains the theme ‘What is happening to democracy’ by means of a challenging paper from South Africa’s Mugabe Ratshikuni who asks, only slightly tongue in cheek, whether we really need it. We return to that subject in the next issue, and invite responses to both Mugabe and Chris Brooks. We will likely also return to the subject ‘What has happened to lifelong learning’ in the next issue, after a five-part discussion in previous issue (No. 17). Comments are welcome there also.

Two quite different categories of people are often and rightly seen as overlooked, badly treated and deprived, in a quest for social justice, access to resources for lifelong learning and good living, and full civic participation. They are indigenous communities, and the rising numbers of elderly people or ‘third agers’. This Bulletin returns again to the Canadian Province of British Columbia, probing deeper into the perception and treatment of the First Peoples of those lands, by political society generally and especially in terms of efforts made by universities. Earlier issues have featured the University of Victoria (UVic), and discussed the terms used to refer to this population. Here we hear more from three other universities, SFU, UBC and VIU, which together straddle a spectrum of university generations and types.

There follow two items on older adults, as a prelude to the Special Interest Group (SIG) theme of Later Life Learning which will receive further coverage in the next issue. Alex Withnall refers to intergenerational war. What is interesting about her contribution is the concern that the third-age or baby boom generation, at least in the UK, are being seen not so much as deprived (which in many senses many still are) as more privileged than those who follow them. For the first time the generations that follow expect to be economically (and perhaps also in other senses?) worse off than their parents, something almost unprecedented in modern times. As so often, she points out, overlooking social class can seriously deceive.

News and views from two new members of PIMA address the problems and needs arising from the new phenomenon of mass tourism, and some aspects of international and intercultural collaboration and learning. They are followed by two by papers on lifelong learning and collaboration globally, in different International Organisation settings, both governmental and non-governmental (IGOs and INGOs), where mutually learning and gain are seen as deriving from sustainable cross-region and cross-cultural collaboration. Both themes will reappear in future Bulletins.

We also introduce and warmly welcome seven new members of PIMA. Note their diverse backgrounds and arenas of practice, their great diversity of cultural and language origin, and a gender mix slightly favouring women.

Finally - and unusually since the Bulletin normally leaves announcements of PASCAL (and others’) events to the PASCAL (and others’) websites – we provide a full introduction to the 15th Annual PASCAL Conference, to be held in the Republic of Korea at the end of August. This will assist readers to gain a sense of what is being planned, and to register promptly in order to take part.

Please continue sending contributions for future issues to me at chris.duke@rmit.edu.au.

2. What is happening to Democracy?

Mugabe Ratshikuni works for the Gauteng provincial government. He is an activist with a passion for social justice and transformation. He writes here in his personal capacity. This paper first appeared in www.Politicsweb.co.za on May 2, 2018. PIMA is very grateful to Mugabe and to Politicsweb Editor and Publisher James Myburgh, for permission to reproduce it here. Ed.

Do we really need democracy?

Mugabe Ratshikuni james@politicsweb.co.za



Mugabe Ratshikuni says China has shown that state-driven development is possible without it.

As we were celebrating Freedom Day over the long weekend in typically South African fashion, over a braai and some decent red wine, I had the opportunity to have a discussion with a gentleman who I had just met, on the crucial link between democracy and development which left me with much food for thought.

We, in the developing world have grown accustomed to the developed world preaching to us the virtues of democracy, political rights and a free market system as the best way to ensure economic growth and a better quality of life for citizens within a modern nation-state. To those in the West it appears that economic success and liberal democracy are seen as interlinked, with the former being seen as a direct result of the latter.

But how true is this? Does the Chinese economic miracle which is a direct result of a state-led economic development programme, led by Deng Xiaoping's reforms not show us that a state need not necessarily be democratic in the liberal sense of the word nor does a society have to be open in order to produce the kind of economic growth that improves quality of life and standards of living within a nation?

What of the example of Paul Kagame's Rwanda, a country that is highly celebrated even by the West when it comes to developmental matters, yet by all accounts it is an autocratic state where individual freedoms are subjected to the greater agenda of nation-building. These two examples seem to show that an autocratic state is capable of channelling and directing resources in a manner that produces the economic growth that is necessary to improve people's lives.

All of these thoughts were inspired by this gentleman that I met at this braai over the long weekend, who was lamenting the fact that our democracy in South Africa makes it more difficult to take critical decisions that can help develop our country. His argument was that because our democracy requires consultation, consensus building and public participation, often public decision-making is a long, drawn out process that causes unnecessary delays which curtails our developmental agenda.

So, it would appear that democracy and development are not as interlinked and interdependent as the developed world would like to have us believe. Instead, what seems to matter more than the

type of political system that a country embraces is: enhanced state capacity and efficiency in providing or delivering public goods, a culture of innovation and entrepreneurship being cultivated and inculcated within a society, improving the ease of doing business within a society and reducing the cost of doing business as they have managed to do so successfully in Rwanda, society being mobilised and galvanised under one developmental agenda, A concerted and targeted focus on human capital development. These are just some of the critical success factors that seem to be more important for development than what political system a country subscribes to.

The question that was asked is as follows: given a choice between political rights and better living conditions as well as a better quality of life, what would the people prefer? Amilcar Cabral seems to answer this question very well in his now clichéd quote, “Always remember that the people are not fighting for ideas, nor for what is in men’s minds. The people fight and accept the sacrifices demanded by the struggle in order to gain material advantages, to live better and in peace, to benefit from progress, and for the better future of their children.”

The people are not interested in political ideologies and systems per se, what they want more than anything is a better life, better lived and material conditions. For that, they are willing to make whatever sacrifices necessary, even if it means reduced individual freedoms.

So of course the issue is not about a choice between democracy and development, as if the two are mutually exclusive, but rather whether the one, democracy, is a necessary condition for the other, development as the developed world has led us to believe.

In fact, it may even be more accurate to state that democracy itself is not a pre-requisite for development, but rather a by-product of development as societies that are developing often experience the phenomenon of a growing middle class, and it is that middle class which as it becomes more affluent begins to push boundaries seeking for greater civil liberties instead of being focussed on trying to meet level one and two needs according to Maslow’s hierarchy of needs, as most countries that fall under the developing world are currently experiencing.

3. Indigenous Identity, Lifelong Learning and Democracy



Introduction: Indigenous Peoples and Canadian Universities

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Canada bears a legacy of shame in its educational treatment of Indigenous people. Federal legislation and policy, designed to eradicate “the Indian problem”, supported the creation of residential schools throughout Canada; first established in 1870, the last residential school was not closed until 1996. During that time, more than 150,000 First Nation, Metis and Inuit children were removed from their homes and forced to abandon their families, their

languages and their cultures. Since the closure of the residential school system, there have been slow improvements in educational attainment rates; however, high school completion rates for Aboriginal learners on and off reserve are still considerably lower than their respective provincial averages. There is a similar gap in the rate of transition to post-secondary education for Aboriginal students.

In recent years, there has been increased momentum towards addressing the challenges for Aboriginal post-secondary education. Canada's faculties and schools of education have taken a leadership role in recognizing the need for concrete actions to redress educational inequities. In 2009, the Association of Canadian Deans of Education (ACDE) released the *Accord on Indigenous Education*, with the vision that, "Indigenous identities, cultures, languages, values, ways of knowing, and knowledge systems will flourish in all Canadian learning settings." (<http://csse-scee.ca/acde/publications-2/#indigenous>). In 2015, after an intensive and far-reaching process, Canada's Truth and Reconciliation Commission (TRC) released its report on the impacts of the residential school system, and provided 94 Calls to Action, many of which were specifically directed at educational institutions, including institutions of higher learning (<http://www.trc.ca/websites/trcinstitution/index.php?p=890>).



Get Serious about Indigenous Elders on Campus

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All over the world university (and post-secondary) authorities are being urged to find ways to bring indigenous elders to campus. Powerful international, national and local forces are impelling this trend. For instance, lifelong learning advocates highlight the notion of learning from cradle to grave and the importance of embracing wise citizens and learning

in a variety of (not just formal) settings. The *UN Declaration on the Rights of Indigenous People* (2007) buttressed the idea of moving indigenous elders from the periphery to the centre of university life, from ceremonies, land acknowledgements and welcomes, to deep and authentic engagement with research, policy formation, governance and other academic work.

The 2015 *Truth and Reconciliation Commission of Canada* made 94 'calls to action' - many pointing at the need to ensure indigenous elders have deep and meaningful (not just decorative) roles in university life. As a result, many Canadian universities have accelerated the "indigenization" of curriculum and pedagogy.

In many places elders are brought to campus to say a prayer or to welcome visitors to 'ancestral' or 'traditional' lands. After the welcome or prayer, the elder goes home. University websites have elaborate (and laborious) procedures – protocol – to be followed when bringing elders to campus. For example, the UBC webpage has 5 pages of "guidelines" pertaining to acknowledgements and welcomes by elders – parking, gift-giving, who says what?

At UBC, the President's Indigenous Advisory Committee wondered how much members of the university knew about the vicious history of white settlement and land theft in Canada. They also noted the fact that people making acknowledgements rarely locate themselves as guests on indigenous land or reveal anything other than complacency concerning colonialism. Progress occurs in small steps and today, the standard UBC acknowledgement of Musqueam contains the word 'unceded' [land]. But who knows what that means? Canadian settlers and First Nations are mostly 'perfect strangers'; neither knows much about the other (Dion, 2007). However, universities are in the education business and, in our view, duty bound to help 'strangers' learn about (and from) one another.

Here is the point. First Nations rituals and ceremonies are important and the university should acknowledge it sits on indigenous land. But indigenous elders have much more to offer than welcomes, acknowledgements and pastoral care. As indicated in Figure. 1, along with being guardians of customary knowledge and protocol, and acting as **pastoral caregivers**, elders should be involved with **critical analysis** (knowledge-creation) and **political action**.

In British Columbia, First Nations are leading protests against pipelines bringing dirty oil (bitumen) into Vancouver harbour. The university is deeply conflicted (on this and other issues) but needs indigenous elders to bring their knowledge to a broad range of university disciplines, interests and functions. In May 2018 there was an uproar at Mt. Saint Vincent University (Canada) when people heard a white-settler Professor was to teach a course on residential schools; First Nations demanded that elders bring their 'lived experience' into critical analysis concerning this painful and shameful subject.

Indigenous people tend to invoke spiral or circular notions of reality – in contrast to the more linear world views of most university disciplines and researchers. Hence, having elders involved in critical analysis or political action will (and should) evoke collisions between First Nations and settler epistemology and world views. Even so, science, engineering, business, health-care and other faculties need to engage with indigenous elders. All would benefit from reading Chief Richard Atleo's (2011) analysis of how Nuu-cha-nulth customary (traditional) knowledge pertains to the destabilizing traumas of climate change and other global issues.

Given the state of First Nations in Canada, it will not suffice to have hugely-talented elders buried in a university office or restricted to the First Nations Centre or House of Learning. Knowledge-creation issues - about pipelines, suicide, identity-confusion, colonialism, climate change - demand sustained and immediate attention and political action. However, when settler academics listen to First Nations scholars it is often from within a climate of "benevolent ... distancing ... liberal multiculturalism and cultural relativism" (Kuokkanen, 2017, p. 137). Yet settlers – young and old – Canadian-born or immigrants - could learn a lot from working with First Nations elders.

Despite difficulties, there is an indigenous dimension to just about every research project or university initiative. Hence, elders should be involved in all forms of critical analysis. As shown in Figure 1 below, **pastoral care** is embedded in and is a prerequisite to and corollary of **critical analysis** and, in the long term, **political action** designed to build a better university and foster respect for and reconciliation with indigenous people.

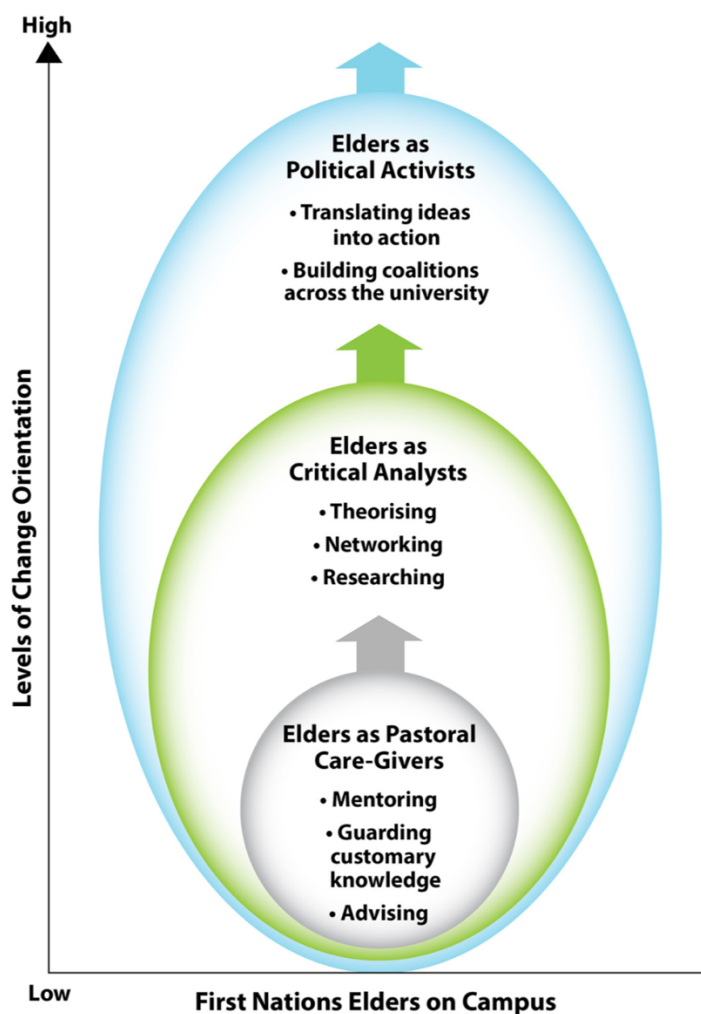
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Figure 1



Beyond Pastoral Care: First Nations Elders at Vancouver Island University (VIU)

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British Columbia is home to 198 distinct First Nations with more than 30 different languages and close to 60 dialects. The 50 First Nations of Vancouver Island are located in three tribal regions – Coast Salish, Nuu chah nulth, and Kwakiutl.

Within this rich culture, Vancouver Island University (VIU) sits on unceded lands of the Snuneymuxw First Nation, Tla'amin First Nation, Snaw-naw-as First Nation and Cowichan Tribes across three campuses. The main campus is in Nanaimo – an old coal mining town along the Salish Sea famous for ferries, eccentric politics, bathtub races and chocolate treats with an unsurprising name – “Nanaimo bars”.

VIU, formerly Malaspina College, was created in 1968 and has a First Nations Advisory Council, Hwulmuxw Mustimuxw Siiem (HMS). It is important that personal integrity and healthy cultural values lead the way to positive community development (Elliott-Nielsen, G & Louie, J, 2015). In 1975, the founding meeting of the World Council of Indigenous Peoples was held in Port Alberni, near Nanaimo. This event - involving First Nations, Maori, Sami and other indigenous peoples - identified local leaders and stimulated VIU's commitment to indigenous peoples.

Elders are engaged by personal invitation or via the VIU Office of Aboriginal Education and Engagement. They are paid, mostly part-time, faculty members. Amongst other things, the University is committed to support the Calls to Action of the Truth and Reconciliation Commission of Canada and the U.N. Declaration for the Rights of Indigenous Peoples (UNDRIP). Achieving these goals requires the effort and energy of First Nations Elders committed to pastoral care, critical analysis and political action (see Boshier's Figure on previous page).

Elder Roles

In 2018 there were nine Elders working at VIU and they have plenty to do.

Pastoral Care

Elders provide pastoral care, primarily by supporting the use of Indigenous knowledge and languages, offering spiritual guidance, assisting students to complete programs, and educating the VIU community about First Nations world-views. Elders are responsible for leading cultural and ceremonial events and have to balance VIU duties with leadership roles in their communities.

Critical Analysts

Elders are (and should be) critical analysts in community and classroom settings. First Nations Studies, lunch-and-learn in Shq'apthut, Gathering Place, collaboration on academic papers and conference presentations and community liaison provide numerous opportunities for theorizing, networking and researching. Many faculty (e.g. Nursing) are required to study and integrate "cultural competency" curriculum. In addition, Elder-directed learning activities such as Kairos blanket exercise ('an interactive learning experience that teaches the Indigenous rights history we're rarely taught') help erode racism, change perspectives and create cross-cultural understanding. Moreover, working on research or policy projects with a knowledgeable Elder provides students and faculty members with unique learning experiences. Doing research with an Elder is a benefit not generally available at large and important urban universities.

VIU Elders unmask the traumatic histories of local First Nations and ways colonization keeps communities oppressed, impoverished, marginalized and stigmatized (see Mandel, 2015). Like other universities, VIU is a colonial institution and thus conflicted. Hence, having Elders engage in critical analysis creates anxiety and poses problems. Tight schedules and lecture theatres preclude lengthy dialogue and erode the chances of deploying other First Nations principles of learning (FNESC, 2018). For example, when First Nations people do analysis it is more focused on process than product and circular rather than linear.

There are few places on campus suitable for learning circles; nor is time allotted for prolonged and intense critical analysis of global (and local) issues. However, Edgar Faure and his UNESCO *Learning To Be* colleagues would be happy to know Elder-inspired curricula often takes students outside classrooms and away from formal settings. Compressed field schools, certificate courses, practicums

and tribal journeys on Vancouver Island foster critical dialogue and lay the foundations for needed political action.

Political Action

Because Elders occupy leadership positions in their communities they are well positioned to inform VIU faculty and students about significant political questions. Universities derive benefit from and need to support Elders wanting to launch even controversial political projects.

VIU Elders are nominated by their tribal communities such as Cowichan and Snuneymuxw. In many Canadian universities, Elders only participate in ceremonies and provide pastoral care. Because of its history and location on Vancouver Island, VIU hopes that, along with pastoral care, highly-respected Elders will increasingly be at the centre of attempts to think, write and speak critically and translate indigenous and 'western' knowledge into political action.

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Walk This Path With Us: One University's Response to Reconciliation in Canada

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Around the same time as the release of the Truth and Reconciliation Commission (TRC) Final report, Simon Fraser University (SFU) created the Aboriginal Strategic Initiative (ASI) and dedicated \$9 million in one-time funding to support Aboriginal education at SFU. The Aboriginal Reconciliation Council (ARC) was created to provide recommendations on

the best use of the ASI funding. Specifically, the ARC was given two broad mandates:

- To develop a proposal and implementation plan for the use of one-time funds to build SFU's capacity to recruit, educate and support Aboriginal students who will be successful in their programs, careers and lives; and
- To develop an SFU response to the Calls to Action of the Truth and Reconciliation Commission (TRC).

Two co-chairs were appointed to provide leadership for the ARC process: Chris Lewis, a member of the Squamish First Nation and SFU's Board of Governors and Kris Magnusson, Dean of the Faculty of Education. Invitations to participate as ARC members were sent to a broad representation of the university, including faculty, administration, management, graduate students and undergraduate students. All meetings of the ARC were considered open, meaning that anyone who wanted to participate could attend.

One of the first tasks of the ARC was to determine what to call itself. The term “Aboriginal” was meant to include people who identify as Indigenous, First Nations, Metis, Inuit or other aboriginal self-identification. The goal was to be inclusive of all Aboriginal peoples, regardless of legal “definitions” or labels. The term ‘Reconciliation’ was chosen to align the SFU process with the Calls to Action of the TRC, and to recognize that the ultimate goal of Reconciliation is the establishment of respectful relationships. Finally, the term ‘Council’ was intended to reflect an aboriginal way of showing respect, that involved seeking of advice from the various aboriginal communities in and around SFU and an acknowledgement that the path to reconciliation included the provision of ample opportunity for respectful dialogue and input.

At its earliest meetings, the ARC clarified its mandate and established a set of guiding principles for how it would go about its work. In addition to the broad mandate of providing recommendations for how best to use the ASI funding, the ARC was determined to create and sustain real change, so that Indigenous ways would become fully infused into every aspect of SFU operations. We were also determined to create an enduring legacy: a change in our university culture, in the way we think, act and interact with each other and with Aboriginal individuals and communities. We wanted to sustain where appropriate and create where needed the conditions by which we might collaboratively work towards a preferred future.

The SFU Aboriginal Reconciliation Council shared a simple yet compelling vision: that SFU be a place where Indigenous Peoples flourish; where Indigenous identities are recognized and celebrated; where Indigenous culture is an essential part of the fabric of the University; where students can learn about and in Indigenous languages; where Indigenous values are respected; where Indigenous ways of knowing and knowledge systems find their place in the research agendas and academic programming of the University; and where we co-create pathways to success for Indigenous students, through close connections to our communities and through effective programs and supports.

Over the next 14 months, the Aboriginal Reconciliation Council held monthly meetings of its membership, and engaged in an extensive process of consultation, sharing of perceptions, and providing draft sets of recommendations. More than 24 formal consultations took place, including public forums, focus meetings, stakeholder meetings, and presentations to local Band Councils as well as online input opportunities.

Through the process of open forums, soliciting and receiving feedback, and synthesizing common issues and concerns, a set of 5 principles was established to guide Aboriginal Strategic Initiative funding:

1. Nothing about us without us. Aboriginal representation and consultation must be present at all levels of university decision-making involving aboriginal people and issues.
2. Priority for funding should be placed on projects or actions that would have a direct benefit for current and future aboriginal students, staff and faculty, and for the indigenization of the whole university.
3. ASI funds should not be used to pay for projects or activities that were at the time being funded from discretionary, carry-forward or “soft” funds.

4. Where possible, ASI funds should be leveraged to maximize funding impact. This may include practices such as matching funding, setting of advancement targets, or reallocation of current resources.
5. ASI funds should have as a primary intention the support of projects or initiatives that would have a 'legacy' effect.

The application of the guiding principles to the massive amount of feedback and input resulted in the development of 33 specific calls to action, which now form the basis for SFU's ASI action plan. There are 8 broad clusters of these calls to action:

1. Indigenizing spaces (e.g., the creation of safe and welcoming student spaces and increasing indigenous cultural visibility);
2. Indigenizing/decolonizing curricula and curricular processes (e.g., indigenizing curriculum, engaging in language revitalization activities, the creation of an Indigenous Curriculum Review Committee and the development of an Indigenous Curriculum Resource Centre);
3. Building community supports (e.g., hosting campus-wide events such as Reconciliation Dialogues, and addressing intended and unintended racism through cultural safety and anti-racism training for all employees);
4. Indigenizing/decolonizing policies and practices (e.g., creating an Indigenous Cultural Resource Centre, to advise on culturally appropriate protocols, practices and policies and attending to issues of student safety);
5. Student paths and programming (e.g., the development of community partnerships to plan pathways to and through the university, and the revitalization of the Aboriginal University Transition Program);
6. Administration (e.g., increase levels of aboriginal participation at all levels of the university);
7. Big Hairy Audacious Goals (e.g., create the SFU Institute for Indigenous Dialogue, Governance and Empowerment and/or the Indigenous Centre for Dialogue); and
8. Providing operational support to ensure follow-through on the Calls to Action (e.g., create an ASI Project Manager position).

The commitment to employ Indigenous ways in the Aboriginal Reconciliation Council (ARC) process also found direct expression in the means by which the final report was submitted. Rather than simply presenting the Final Report (which came to 86 pages) to the senior administration of SFU, the report was presented to President Petter in a Coast Salish Witnessing Ceremony. Convocation mall, a large open-air space at the centre of the Burnaby campus, is where SFU holds its convocation ceremonies. It was transformed into a ceremonial long house, and the 'families' of each of the bands/communities that participated in the ARC process were invited to attend. The ceremony was open to all members of the SFU community. The 250+ seats were full, and the surrounding decks and walkways were packed. Traditional prayers, greetings, dancing and drumming were offered, and then the Final Report was passed from one member of the ARC to another, until the co-chairs formally presented it to President Petter. Honoured guests were invited to witness the hand-over, and to speak to what it meant to them. In this way, it became

more than simply a report of a committee; it became a commitment witnessed by representatives of all the communities that SFU serves.

The Final Report was handed over in October of 2017, and today work is under way on a number of the ARC Calls to Action. The funding was a significant contribution for the University to make, and it will result in structural and programmatic changes at the University. Perhaps the greatest impact however will come from the process itself. By genuinely engaging SFU's communities in a process of reconciliation, we have already taken the next steps on the path towards reconciliation. We have a long and challenging journey ahead of us, but the start is promising.

The full report may be accessed at https://www.sfu.ca/content/dam/sfu/reconciliation/SFU-ARC%20Walk%20This%20Path%20With%20Us_Full%20Report_Sept5.pdf

**Kris Magnusson is Dean of the Faculty of Education and Co-Chair of the SFU Aboriginal Reconciliation Council*

4. Later Life Learning and Older Adults



Adult Learning and Education for Older Persons

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People are living longer, and older persons from age 60 and above (many with no jobs, no income and some with no homes) have demands for sustainable living for addition of about 25 years of life. Should nations be concerned about adult learning and

education (ALE) for older adults in their education and learning policies? In the 2017 GRALE III (Third Global Report on Adult Learning and Education) monitoring survey, only 13 countries (see Figure 2 below) gave priority to their 'senior citizens / retired people (third-age education' as one of their five target groups of potential learners in their national ALE policies.

Countries that give priority to third age / later life learning in their national policies

Algeria, China , Cuba, Lebanon, Lithuania, Malaysia , Morocco, Nepal , Poland, Russian Federation, Sri Lanka , Thailand , Ukraine TOTAL – 13 Countries (5 countries are in Asia)

Countries that did not select this target group of 'third age/senior citizens' and those who did not participate in survey are not recognising that human longevity and older adults' autonomous self-directed learning can provide resource for socioeconomic and political development.



Intergenerational war: a UK perspective

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In the new demography of the 21st century ever-increasing numbers of countries are seeing their so-called 3rd Age ('post-retirement' in modern economies) population numbers rapidly grow and the proportion of working age decline proportionately. This is causing increasing concern in the older economies of Europe and East Asia. Different responses are being tried and compared to reduce both the economic and the social and individual problems that arise.

PIMA takes a keen interest in this and has set up a Special Interest Group (SIG) in Later Life Learning led by Thomas Kuan kuanthomas@gmail.com, Singapore, of which I am a member. From a UK perspective, one of the unforeseen outcomes of the global financial crisis of 2008 has been the way in which the long period of austerity is said to have resulted in a kind of intergenerational war between the 'Baby Boomers' (those born between 1946-64) and the so-called 'Millennials' (born 1981-1996). This 'war' appears to have had its origins partly in a book, *The Pinch: How the Baby Boomers Took Their Children's Future – and Why They Should Give It Back* written by a former British Conservative Government Minister for Education David Willetts, and published in 2011.

Willetts' basic argument - that Baby Boomers have continued to enrich themselves at the expense of their children and future generations - has since been enthusiastically adopted by various other commentators and continues to be promulgated largely by the right-wing press in the UK. Similar debates have emerged in the USA, Australia and New Zealand. However, the 'war' in the UK has doubtless been intensified by the result of the 2016 Referendum in which, by a very small majority, people voted for the UK to leave the European Union (an intention now known as Brexit). Analysis of voting patterns revealed that a majority of those aged 55 plus in every class voted to leave, whilst a majority of younger people (aged 18-34) voted to remain. At this time of confused negotiation and internal UK political conflict we cannot predict how the economy will behave when, as is intended, Brexit comes to fruition in 2019. Some research studies suggest that the results of the Referendum have done nothing to decrease generational tensions and distrust, amplifying the belief that this generation of young adults will never enjoy the prosperity and privileges of their parents.

Accordingly, we have also seen a considerable rise in debates about 'intergenerational fairness' in the UK. An independent think-tank, the Resolution Foundation, recently convened an Intergenerational Commission to further explore issues about intergenerational fairness and to set out policy options. Over the last few years, national newspapers in the UK have hugely increased their coverage of articles about intergenerational fairness coupled with a proliferation of articles about Baby Boomers and Millennials in the same paragraph. Nevertheless, emerging evidence demonstrates conclusively that the intergenerational war is largely a myth, and that it is levels of economic inequality, not age itself, that is at the root of any problems. This might be coupled with evidence of a pervasive and widespread *ageism* that still exists across the UK as shown in a recent

report from the Royal Society for Public Health. It certainly seems that ‘intergenerational war’, as depicted in the media, is largely responsible for deflecting attention from the major policy issues which affect older and younger people alike in the UK today such as health and social care and housing. Policies that set generations against each other will do nothing to help address growing inequalities and what some see as the erosion of social citizenship.

To what extent is this notion of intergenerational warfare restricted to English-speaking countries? Has the media elsewhere tried to paint an exaggerated picture of intergenerational relationships? Or are different cultural traditions, especially those that respect and celebrate ageing, strong enough to withstand this onslaught from a powerful and influential media operating on a global stage? Comment and comparison from other places would be of great interest.

Finally, what if anything can lifelong learning strategies and provision, at all ages, do to address the requirements and challenges of this new demography and secure equitable and well-based life of high quality for all ages?

5. News & Views

Learning Cities: a need for learning to develop mutually beneficial tourist-resident relations

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Tourism is among the fastest-growing industries in all corners of the world. It brings substantial economic benefit but at the same time could become an issue of political and civic concern to many world-famous cities, heritage sites and even to whole nations. In the recent PASCAL seminar “Making Learning Happen,” held at UCL, London on the 4th of May 2018, I raised a discussion topic pertaining to the scope of mutual learning among tourists and residents of cities, which connected for some in the room. I thought I should write a bit more to get the discussion going beyond this PASCAL event.

Before indulging myself on the subject of learning and tourism, I would like to extend my gratitude to the organisers of PASCAL seminar. It was very well organised with some enlightening presentations and thought-provoking discussions. Over the past decade, the technological enabled “smart cities” concept is fashionable and very high on the agenda of many city administrators and researchers. It was an honour to be invited and very refreshing to be in a room with experts and researchers who are concerned with the human dimension of smart and learning cities.

The dynamic of tourists and the residents of cities has attracted some attention. Over past decades, we have witnessed rapid development in tourism and the rise in tourist arrivals across many cities, as well as in smaller town and rural settings. Without counting the domestic tourism sector, the United Nations World Tourist Organisation reported another year of record growth in international tourist arrivals in 2017, at 1,323 million, which is 84 million more than 2016. The year of 2017 is the eighth consecutive year of uninterrupted growth unseen since the 1960s. The growth is a worldwide phenomenon. It needs no further deliberation on the usual benefits tourism bring to a city, i.e. economy and employment (Boley & McGehee, 2014; Ko & Stewart, 2002; Chan et al., 2016). Tourism

has also helped in developing many supporting industries and cultural activities such as in creative sector, tangible and intangible heritage preservation, and local gastronomy.

Even though an individual tourist usually does not stay long in a city, the coming and going of tourists is a transient phenomenon that could give an impression, to long-term residents, of an ever-present group of people, in their neighbourhood or city. This can raise concerns and may disrupt the life of local residents. The resentment of city residents toward tourists has gained more media attention recently, for instance, Coldwell (2017) reported on outcries of residents in Barcelona and Venice, and Barron (2017) wrote about the similar in George Town, a UNESCO World Cultural Heritage town in Malaysia.

For the past half a century, tourism scholars have investigated residents' perception and attitudes towards tourism (Gursoy et al., 2010; Nunkoo & So, 2015), and advocated that residents of all kinds ought to be the main consideration in tourism development planning (Sharpley, 2014). Nonetheless, city planners are also in a dilemma as the residents have the political vote, but the tourists have a financial vote, which is not easy to reconcile. Despite a substantial volume of research in this respect (Vargas-Sánchez & Porras-Bueno, 2011), there is neither a clear consensus on the theoretical foundations nor the variables affecting residents' perceptions and attitudes (Nunkoo & Ramkissoon, 2011).

Learning is another perspective which is not well discussed in the current body of literature. Even though tourist learning is relatively well-researched (Gössling, 2018), residents' learning is largely under-studied (Saxena, 2005). There are some articles investigating organisational levels of learning (Schianetz et al., 2007) and some isolated cases of learning by individuals and indigenous entrepreneurs (Chan et al., 2016) as well as communities (Chen et al., 2018), who aim to improve their knowledge, skills, ideas, networks and socio-economic status in general, a process of self-gentrification. Nonetheless, learning between tourists and residents, at an individual and community or city level, requires further conceptualisation and understanding. I believe that the knowledge and experience of our community in PASCAL could make substantial contributions in this respect.

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Cross-cultural discussions about lifelong education for all (and especially seniors) in Thailand and other ageing societies

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My most recent writing, signaling deep professional and civic interest, is *Addressing the global demoralization of education and society: Towards an informal lifelong education resolution to the experiential learning dilemma*.

I first visited Chulalongkorn University (Chula) in Bangkok where I also met PIMA member Dr. Archanya Ratana-Ubol at a non-formal education conference in about 2003. At this time I started to develop a wider interest in sustainability studies in education and beyond, which is now central to my personal and civic as well as academic life and work. At this conference I also met Neil Anderson. A year later we both returned to present a paper with local relevance at Kon Khaen University in NE

Thailand: *The unfulfilled promise of ICT in education: Teacher education, new learning, and 'classrooms of the future' in the Asia Pacific region.*

Since then I have returned regularly to assist with main areas of expertise and interest – assisting through workshops, talks and mentoring with both postgraduates and also academic staff on strategies and techniques to assist the most effective designs for academic writing and inquiry. As outlined in a recent paper *Getting 'lost' doing academic research and writing?: Negotiating the four key ways and stages*, this involves (a) the importance of a central focus problem and related outcome (especially in educational inquiry, action research and professional development) and (b) tools and methods to overcome what I call four ways and stages that academics often get lost when undertaking research or attempting academic writing.

On one such visit I noticed that Dr. Archanya's unit had changed its name from a focus on 'non-formal education' to 'lifelong education', another long-term interest of mine also. This seemed problematic: some colleagues expressed frustration about dismissive comments about lifelong education often made by others from the Faculty of Education; and their own difficulty in responding to such comments. Specifically, it might be argued that teacher-based education should really be a Department in a Faculty of Lifelong Education and not the other way around. I found myself in discussion about better addressing the challenge of promoting lifelong education, informal learning and non-formal education in relation to formal models and practices of teaching and learning. Around this time I published a paper entitled *Socrates learning Tai Chi: Cross-cultural communication and what China and the West can learn from the other in the 21st Century*.

In 2015 I ran a course for Chula postgraduates in lifelong education and had regular mentoring sessions with other students and also staff. I used a 'short and sweet' concept paper model organized around three exemplary sections: global concept, local example, and critical discussion, to assist with refining PhD designs at every stage of the process and with producing papers. This linked to a related paper that I had been working on since the last visit, *The eight pillars of a lifecycle model of lifelong education: Application to future learning societies*. We decided to try to also connect this with a proposed book. It would use my model to exemplify how all the PhDs and academic staff in the Dept might fit in with and support a powerful collective demonstration for the relevance of lifelong education. This might simultaneously be relevant to ageing but also to young and increasingly modern Thai society in terms of a model which might also have cross-cultural and global relevance. The result was *The eight pillars of lifelong education: Thailand studies*, co-edited with Dr. Suwithida, with 27 by lifelong education postgraduates and also staff. This is also distributed by AsiaBooks in Thailand and beyond with Mary Martin.

I also collaborated on a paper with Dr. Archanya about the particular relevance of a lifelong education perspective to Thailand: as another ageing society in general, but also apropos the growing numbers of Thai seniors often struggling with a fast-changing world. *Third age learning: Adapting the idea to a Thailand context of lifelong education* was published in 2016 in the *International Journal of Lifelong Education*. With 'later life learning' being a pivot of my lifecycle model and also a key section of our book on lifelong education in Thailand, I also collaborated with Thomas Kuan from Singapore, whom I also met at Chula University lifelong education conferences and seminars over the years, on a paper about the critical importance of 'life reviews' in all lifelong

learning, but especially in the later Third Age and Fourth Age stages. We produced a chapter together for the book titled *Seniors lifelong learning, life reviews, and life-cycle completion*.

More recently I joined with Thomas to assist another Thai University, Silpakorn in Nakhon Pathom, an initiative led by Dr. Jittra Makaphol, with a related aim. This is to set up a University of Third Age national networking centre using a locally relevant model to help support an emerging network of U3A centres across nearby provinces - and indeed it is hoped across the country. We discuss this in a chapter [*Seniors lifelong education vs. learning: A U3A formula for the Thailand context?*](#) in the upcoming book edited by Martin Formosa *The University of the Third Age and Active Ageing: European and Asia-Pacific Perspectives*.

These fifteen years of working together across borders, cultures, systems and traditions have proved immensely stimulating and rewarding as 'lifelong learning on the ground'. Long may it continue.

Europe Day 2018 – European learning future as seen from the Antipodes

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As usual, Europe celebrated Europe Day on 9 May 2018. As Director of the **European Union Centre at RMIT University** I made a statement on the following lines. At a time when peace appears so much under threat, it is worth remembering, and looking with hope and ambition for better restored global collaboration.

This is always an important opportunity to acknowledge the enormous progress which has been made towards securing a lasting peace on the European continent, offering a new form of cooperation among nations which strengthens the capacity of each of them, through their collaboration, to make significant global impact.

It is perhaps particularly interesting to note this in 2018, 50 years after the turmoil of 1968 which challenged so much that was taken for granted across much of the world. Students and workers in many countries expressed their frustration at their perceptions of inequality and stunted opportunities.

The journey across the 50 years has been tumultuous. There has been significant growth in the membership of the European community, now known as the European Union; a continuing evolution in European Union institutions; various periods of turmoil in the European neighbourhood, not least the fall of the Berlin Wall and the subsequent inclusion of central and eastern European Member States; and economic ups and downs, not least the Eurozone crisis in 2008-10.

As the EU looks forward to the next 50 years, yet more profound change is ahead. The EU is the global leader in recognising the challenge of climate change, and seeking strategies to sustain the future of the planet. New business models and technologies are likely to transform the ways in which people work and earn their livelihoods. Modes of communication and transport will alter dramatically. Security issues seem likely to continue to cause alarm and require particular responses.

The story of the EU to date has been one of deep learning about the possibility for nation states to build new structures and new economies which strengthen their global positioning. In an increasingly multipolar world, the EU will be a significant voice for European nations and citizens in charting a course through the challenges ahead. One important lesson is that this is not a linear process: there are always ebbs and flows. There seems little doubt, however, that

the EU will continue to evolve and explore new forms of global collaboration. May we all learn from its experience.

In conclusion, let me add that much of the work of the EU is invisible to ordinary citizens both there and in collaborating countries like Australia. The Erasmus scheme is widely known, not only because it has nurtured so many cross-national marriages and made the idea of leaving the EU highly peculiar to many young Britons. But how many Australians know much about the several EU centres and their work of collaboration and promotion? - or the Asia-Europe Meeting which generates many innovative ideas between nations in these two regions, to common purpose? This note will be followed by a 'letter from Australia' in the next PIMA Bulletin to take these ideas a little further.

Community-based adult education: towards a system of lifelong learning

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At the end of April, PIMA member Heribert Hinzen was awarded the degree of Doctor Honoris Causa by Moldova State University. He first went to Moldova as a member of the DVV in 1993. Recently retired after forty years with Deutscher Volkshochschulen Verband (DVV) and especially DVV International, including for decades editing the outstanding Adult Education and Development, he is still very active in Germany and internationally. Here in Chisinau he also spoke to a Lifelong Learning Conference and also, on the same mission, to Professor Laurentiu Soitu's periodic international conference at Iasi in neighbouring Romania, likewise attended by adult educators from all across Central and Eastern Europe. The extent of Heribert's work and influence throughout this wider region, as also across Asia and in Africa, was evidenced by the many people who had worked with and often taught by him over the decades. Ever active and always looking ahead, he is now heavily engaged in preparation including publications for the 100th anniversary of DVV in 2019, coinciding with the 50th anniversary of DVV International. Here we take extracts from the Moldova address of appreciation, and a notice about one of the anniversary publications. If you would like more information either wait for the next Bulletin or contact Heribert directly – Ed.



In the mid-1970s I was doing doctoral research on *Adult Education and Development in Tanzania* in comparative studies of education at the University of Heidelberg. UNESCO organized in 1975 the International Conference on Comparative Structures of Adult Education in Kenya, where I participated and wrote a report for the DVV journal *Adult Education and Development*.

At that time the UIL had a series of studies on educational reforms towards lifelong learning. They in turn got interested and involved us in the coordination of a study on *Education for Liberation and Development*.

The Tanzanian Experience. "Education Never Ends" was the slogan which Julius Nyerere used as President of the Republic of Tanzania in his New Year Speech in 1969. Subsequently I wrote *Some considerations on adult education within a concept of lifelong learning in Tanzania* during my stay at the Research and Planning Department of the Institute of Adult Education in Dar es Salaam.

All of these were stepping stones to join DVV International as a full-time staff member in 1977, becoming Deputy-Director and Editor of the journal *Adult Education and Development* already a year later. Ever since I stayed close with DVV International, and became Honorary Fellow of UIL as well as

Member of the Editorial Board of the *International Review of Education. Journal of Lifelong Learning* more recently.....

DVV stands for Deutscher Volkshochschul-Verband which is the national association of Volkshochschulen (VHS), centers for adult education and community learning on local level in Germany. There are three important points in this context

The VHS have a long tradition with roots that hail back into the enlightenment for civic and into early industrialization for vocational aspects of education. However, it was the move toward democracy ending our emperor system after the disaster of World War 1 which enshrined into the constitution of the Weimarer Republic a most important clause: "Adult education, including the Volkshochschulen, should be supported at national, provincial and local level." This was in 1919, and we shall therefore celebrate 100 Years of VHS in 2019. The President of the Federal Constitutional Court will grace the occasion with his presence and keynote.

The latest statistics on the system of the VHS reveal that participants in the variety of courses, lectures, study visits or exhibitions last year reached more than 9 Million people, mostly in the age range between 24 and 64, some of them younger, the number of the elderly is growing due to demographic changes. More than 2 Million came for languages; others participate in political or vocational courses, health or nutrition education, cultural activities and community services. The VHS are the most important provider of language courses for the integration of migrants and refugees with more than 300.000 participants last year.

In all there are 900 centers and 3.500 sub-centers of such VHS in Germany, covering all villages, towns and cities, including the VHS Munich as the largest which had 250.000 participants in 2017 alone. The DVV represents the interests of the VHS from local and regional on the national level, concerned with advocacy work, engaged in better policy, legislation, and finances, and providing pedagogical and professional services. DVV International is thus the respective Institute of the VHS involved in international adult education cooperation for development with more than 200 partners and offices in more than 30 countries.

It would be a great opportunity to meet some of you in the coming year in Germany. 2019 is when the Volkshochschulen will be 100 years, and DVV International, founded in 1969, will have its 50 years anniversary – time for celebration and reflection.

[Hinzen then addressed in turn issues to do with: partnership; campaigning; and higher education and sustainable development. He goes on to ask why as a baby-boomer (see Alex Withnall's article in this issue) growing up in the sixties he never changed jobs. Ed.]

Our middle son when turning to 35 years of age asked me with a sort of admiration and scepticism why I never changed from working for DVV International, but stayed on for four decades, and even keep close in what we may call active retirement. It is with this question in mind that for quite some time I have tried to understand why I got engaged in this international work, close to solidarity actions and at the same rooted in professional expertise, based on hope, faith and trust that the world could be a better one, like it is phrased as "another world is possible". Or to put it more lightly: What influenced me at the beginning, and what kept me on at turning points?

...Ever since I am back in Germany I continue teaching at several Universities like Augsburg, Cologne, Hannover, and Würzburg with two special foci, first the policy and practice of international organisations in adult education and lifelong learning for sustainable development; and the other on remembering the past for the future, like the 100 years project: End of German colonialism in Africa, Turkish-Armenian reconciliation after the genocide, end World War I – and quite different: 100 years of Volkshochschule.



6. New Members



Peter Albion

Dr Peter Albion Peter.Albion@usq.edu.au, or palbion@me.com, is Professor Emeritus at the University of Southern Queensland (USQ), Australia.

He retired in 2017 as Professor of Educational Technology in the School of Teacher Education and Early Childhood within the Faculty of Business Education Law and Arts at USQ after 26 years at the University. From 2012 until 2015 he was Editor-in-Chief for the Journal of Technology and Teacher Education.

His teaching and research were in areas related to online learning and the integration of ICT in teacher education and technologies education. His doctoral work investigated the development of interactive multimedia with a problem-based learning design using materials built around simulated school contexts and delivered in a web-browser. Subsequently he worked in online and mobile learning, virtual worlds, and technologies education.

Prior to joining USQ Peter was a teacher and principal in secondary schools for 17 years.

His interests in retirement include travel, photography and the roles that information technologies may play in enriching life and learning for people everywhere.



Jin Hooi Chan

Malaysian born Dr Jin Hooi Chan, CEng MIMechE CEnv FHEA, jinhooi@cantab.net, or jinhooi@gmail.com, holds a PhD in Management Studies awarded by Judge Business School, University of Cambridge, and an MPhil in Sustainable Development studied under a Cambridge-MIT programme. He was a Shell-Centenary-Chevening Scholar and ESRC Cambridge Commonwealth Trust-Dorothy Hodgkin Scholar. He is a Member of the Economic and Social Research Council (UK) ESRC Peer Review College, and an Associate Researcher with the Energy Policy Research Group (EPRG), Judge Business School, University of Cambridge

Jin is currently a Senior Lecturer in the Business School of the University of Greenwich, UK. He has some 20 years of experience in industry and the academic world across many regions globally. His research is multidisciplinary and spans multiple sectors such as innovation studies, entrepreneurship ecosystems, business strategy, energy policy and industry, and sustainable tourism. In recent years, he has devoted his time in examining innovation systems in cities, with a particular focus on the creative and cultural sectors in developing countries.

Dr Chan is currently the Principal Investigator of a project funded by the ESRC/AHRC(UK) Newton Fund, working with a UK and Malaysian research team to study the innovation and entrepreneurship ecosystem in a UNESCO World Heritage City. He is also very active in the Far East, particularly in China. His recent publication on self-gentrification investigates the learning and transformation of small indigenous communities in a UNESCO World Heritage site in Yunnan, China.

Jin took part in a recent meeting in London at UCL IoE of PASCAL and contributes to this issue of the Bulletin on tourism in a 'learning city' context. He is interested in the work of PASCAL especially related to learning cities, which is very much related to his current research project in George Town, Penang. He sees good scope for synergy, and for creating material social impacts through learning.



Muzinga Ngolera Pierre

Dr Muzinga Ngolera Pierre cocedacoalition@gmail.com is Coordinator of the civil society organisation NGO COCEDA in Ville de Bukavu, Province du Sud-Kivu in the Democratic Republic of Congo (DRC). He joins PIMA in order to strengthen the international connectivity and work of the Congolese Coalition for Adult Education "COCED" of DRC. COCEDA is an NGO, which has been working with ICAE, the UNESCO Institute of Lifelong Learning UIL and PAALAE as an

effective member of the platforms initiated, and has collaborated with ICAE through all these years. They wish to join PIMA 'to make the journey together to a better world where life is balanced': 'we inform you that we will remain attached to PIMA and will walk in accordance with all the recommendations that we will be provided by this international platform'. Dr Pierre is confident that PIMA will not regret this association with COCEDA as the national coalition on Adult Education in DR Congo.



Katarina Popovic

Dr Katarina Popović katarina.popovic@outlook.com, or sec.general@icae.global, is Associate Professor at the Department for Andragogy, Faculty of Philosophy in Belgrade. She is well-known globally in the adult education world as the active, passionate and outspoken long-serving Secretary General of the International Council for Adult Education ICAE. She is a visiting professor for adult education and lifelong learning at several European universities, and President of the Serbian Adult Education Society. She is a member of the International Adult and Continuing Education *Hall of Fame*, several relevant European and international organisations,

Editor in Chief of the journal *Andragogical Studies*, and author of numerous publications, articles and books in the field of adult education and lifelong learning.

Katarina is a Swiss-certified trainer in adult education, with rich experience in training worldwide; for many years she was the Vice-President of the European EAEA, and coordinator of German DVV International for South-East Europe, participating in and coordinating numerous projects in the fields of adult education, lifelong learning and vocational training, in various roles as policy adviser, evaluator, curriculum developer and trainer.

As to joining PIMA, Katarina explains: “my job, especially my experience with ICAE, have exposed me to the challenges in connecting adult education policies (global and regional) with the work in local and regional communities and in networks. For the last twenty years I was active in the civil society – in various movements, programmes, projects and initiatives, and in the last 5 years I was involved in policy and programme making, especially on the global and regional level. I would be grateful for a chance to exchange with international colleagues, and to become a member of the network of experienced and committed people.”



Colleen Price

Colleen Price colleen.price@viu.ca is a Professor in the Bachelor of Science in Nursing Program at Vancouver Island University (VIU). Her areas of study include mental health and addictions, sexual and reproductive health and community education and development - all of which involves First Nations culture and knowledge. Colleen lives on Salt Spring Island, the unceded land of Coast Salish Peoples. A registered nurse, she holds an MA in Adult Education from UBC; in addition to teaching at VIU she works at a sexual

health clinic. She is passionate about working with disenfranchised and marginal populations including Vancouver Island's First National communities. . For Colleen 'the learning that takes place outside of the university setting is transformational for all involved', strengthening community voice and action and equipping students to become advocates and change agents. Colleen contributes to this Bulletin issue on the subject 'Beyond pastoral care'.



Ming Cheng

Dr Ming Cheng Chengming9934@hotmail.com, currently a senior Lecturer in the School of Education and Lifelong Learning, University of East Anglia (UEA), UK, is moving this year to a new UK university position in September.

Born in China, Dr Ming Cheng has over 14 years' international experience of working at British and Chinese universities. Her research and teaching experiences have provided her with a broad knowledge of learning and pedagogy, including international students' learning experiences, widening participation, academic professionalism, postgraduate learning and supervision, and quality assurance and enhancement. Before moving to UEA Ming worked with Professor Mike Osborne at Glasgow on a study of Nottingham students at that University's campuses in China and Malaysia.



Medha Soni

Medha Soni medha.aspbae@gmail.com is the Information and Communications Coordinator for the Asia and Pacific wide adult education and development NGO ASPBAE, based in The Philippines. She considers that it would be very useful and informative for ASPBAE to receive the PIMA Bulletin. ASPBAE's own excellent monthly Bulletin is always looking for resourceful contributions from other networks. It would be mutually fruitful to gain and learn from the PIMA Bulletin and for ASPBAE also to contribute to it when relevant and appropriate. It is, she says, a perfect platform for two-way learning!

Before joining ASPBAE in 2010 in her current post Medha worked for Oxfam GB in New Delhi for 4 years. Before that she worked for UNDP (Ukraine) and UNFPA (India) for a total of 8 years. She studied to be a Broadcast Journalist and has remained in the communications field for all of her professional life.

Medha is a firm believer in the work the tireless advocates and practitioners do towards quality education and lifelong learning. I believe education and learning opportunities for all ages transform lives and paves the way for people, especially girls, women, and marginalised communities, to break away from the cycle of poverty.

7. PASCAL Business

15th PASCAL Annual Conference, 30 Aug – 1 Sep 2018, Suwon City, Republic of Korea



Mike Osborne has this month posted to the PASCAL Website the final Programme for the 15th PASCAL International Conference co-organised and hosted by the Gyeonggi Do Provincial Institute for Lifelong Learning (GILL), the Korean Academic Society for Lifelong Education and Ajou University.

The Conference is supported by the Korean Ministry of Education, the Korean National Institute for Lifelong Education, Korean National Commission for UNESCO, and the Korean Educational Research Association.

Because of the great generosity of our hosts, there will be **no conference fee**, although delegates will have to pay for accommodation and their travel to the event, and for lunch and dinner on day 1 only. All other catering is provided by our hosts.

You are advised to Register and to reserve your accommodation as soon as possible. The final programme for the conference and details of how to register can now be found at:

<http://pobs.cc/1igs8>.

The conference will revisit the concept of learning cities and learning societies within the perspective of the United Nations Sustainable Development Goals (SDG), while keeping in focus the critical dimensions that are shaping, and are shaped by, our cities today. The SDGs provide a global framework that can guide learning, because these goals are a universal call to action - to end poverty, care for the planet, and ensure peace and equitable development, not just for the few, but committed to 'no one left behind'.

Of the lead speakers and sub-theme leaders, four are officers or members of PIMA: Shirley Walters; Han Soonghee; Dorothy Lucardie; Peter Kearns.

Shirley Walters (South Africa) will speak on the main theme **Learning Cities and Societies** and the SDGs: Connecting Research, Policy and Practice, drawing on her extensive experience in popular education and learning cities.

Soonghee Han (Republic of Korea) will also speak on this main theme from the perspective of his extensive experience in Asia.

Michael Osborne (UK) will deliver the closing keynote weaving the different conference contributions and experiences in **"Glocalized" Learning: Weaving Research, Policy and Practice**.

Three sub-themes and respective leaders have been identified to help facilitate the conversations and field visits as they relate to the overall theme.

The sub theme leaders and their respective themes are...

- **Roberta Piazza** (Italy): *Sustaining Learning City Networks*
- **Dorothy Lucardie** (Australia): *Lifelong Learning as the key to solving community problems*
- **Peter Kearns** (Australia): *Learning in Later Life*

The conference aims to create a platform where dialogue between students, researchers, advocates and local government officials, together with representatives from civil society organisations, the academe, and the private sector can occur to advance our knowledge of how policies and practices associated with learning cities can better respond to these urgent local realities. Together we will examine research, policy and practice in the light of shared global problems and prospective solutions, not only for the individual but also for institutional and organisational learning.

The organisers are committed to a conference that embodies constructive conversations that allow sufficient time for the participants to exchange experiences and identify lessons relevant for their own future practice. The organisers seek to ensure a balance of perspectives from policy, research and practice; a range of local stories that link to the global realities; the voices of different key

players representing different institutions, ideas that provide a unique contribution to the conversations on the theme and sub-themes.

Learning Cities and Culture Working Together, Pecs Hungary, 20 Sep 2018

The call for papers is open. For further information about the conference and related activities, and to register to take part, visit <http://ptf18.ckh.hu> or email Balazs Nemeth nemeth.balazs@kpvk.pte.hu

Contributions Responses to news items and opinion pieces, other feedback and material for publication are always welcome. Please send contributions to Chris Duke at: chris.duke@rmit.edu.au