



PIMA BULLETIN NO 48 September 2023

[Click HERE to go to the Table of Contents](#)

Co-Editors: Colin McGregor and Dorothy Lucardie

Technical Assistance: Leslie Cordie





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General Bulletin - September 2023

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Table of Contents

Editorial Colin McGregor and Dorothy Lucardie

Reflections over the Last Decade

[Adult Learning in Brazil: A Multi-Cultural Approach](#) Ana Ivenicki

[Lifelong Education and Adult Education in Thailand](#) Archanya Ratana-Ubol

[Thriving Communities Transforming Aotearoa](#) Colin McGregor

[Republic of North Macedonia Perspective](#) Daniela Bavecandzi

[Conversations and Adult Education](#) Thomas Kuan

Members Research

[Individual Learning Account and Micro-credentials](#) Eva Farkas

[Native Hawaiian Expert Teachers](#) Kathryn Braun

[Young and \(Facilitative\) Leadership Development](#) Yahui Fang

New Member Reflections

[What Matters](#) Carolyn Medel-Anonuevo

[Adult Learning for Political Parties](#) Daniel Bladh

[The River](#) Serap Asar Brown

Bulletin Special Issue Review

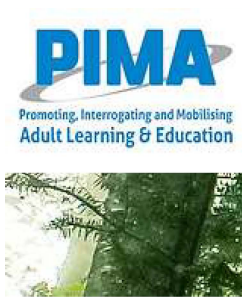
[Bulletin 43 - Later Life Learning](#) Denise M Reghenzani-Kearns

Feature Article by Idowu Biao

[*The Relevance of Traditional African Pedagogies in the Twenty-First Century*](#)

PIMA Business - Shirley Walters, PIMA President

1. Annual General Meeting (AGM)
2. Chris Duke
3. Climate Justice Education - Strengthening Collaboration
4. Welcome new member: John Zimba



PIMA BULLETIN NO 48

Editorial

PIMA members represent a mix from 46 countries across the globe – from Australia to Zimbabwe. This issue of the bulletin is a celebration of members. In this general issue, we invited members from across the world to contribute a short article that focuses on their country or region and responds to the statement “Adult learning has become more/less important over the past 10 years”. Alternatively, we also invited members to contribute a short article that described their current research interests or project/s.

In addition, we have commenced inviting members to reflect on their learning from the special issues of the Bulletin, and for this issue, Denise Reghenzani-Kearns has provided comments on the Special Issue on Later Life Learning. We were very pleased to receive a feature article from Idowu Biao on the relevance of traditional African pedagogies in the 21st century.

Reflections on the last decade

A mix of government support was identified across the countries that have responded to the invitation to contribute. Some, like North Macedonia, are in the initial stages of the Adult Education journey but have had the invaluable assistance of the late Chris Duke, Heribert Hinzen, and Mariana Matache designing and developing a policy. Most countries had some sort of government policy ranging from comprehensive (Brazil and Thailand) to a somewhat light touch (Aotearoa/New Zealand). Likewise, the organisation of Adult Education varied greatly- from a central government provision of services (Thailand) to a very much decentralised model, albeit supported by good Government funding (Aotearoa/New Zealand). Similarities revolved around what Adult Education is trying to achieve – from “Thriving Communities Transforming Aotearoa” in New Zealand to “the ability to enable individuals to be equipped to handle changes in everyday life and to navigate continuous growth” (Thailand). There is an interesting dichotomy of the role of Adult Education - “Community growth” versus “Individual Growth”. This could reflect a difference between collective cultures and those that value individuals over the collective. Another theme that emerges in the country reflection is “Adult Education” vs. “Lifelong Learning”. The concept of “Life-wide Learning” isn’t touched on at all. In Thailand, the Ministry of Education is responsible for Lifelong Education and Adult Education. One other theme is the ability of Adult Education to build a better society. In New Zealand, the growth of Māori language courses provided by Adult Education providers will result in a society that is more inclusive. In Brazil,

quotas exist in universities to increase participation of minority groups. Thomas Kaun, in his essay that touches on Daoism, Confucius, and Buddhism, provides an interesting perspective from Singapore, particularly on how conversations and language influence social change.

Members Research

Members are engaged in a range of research on Adult Education. These vary from Eva Farkas's work on individual learning accounts and micro-credentials to Kathryn Braun's work with native Hawaiians with a focus on expert teaching of traditional language, crafts healing practices, and philosophy to overcome the negative impact of colonisation. Yahui Fang from Taiwan provides a brief outline of the focus on social space to inquire about life and academic issues. Daniel Bladh is completing his PhD in Sweden on educating politicians and he is also working extensively with Ukrainian partners to support a tradition of popular adult education in Ukraine.

New Members Reflections

Serap Asar Brown contributes to knowledge production in the academic world through wearing a relational lens shaped by decolonisation, arts based eco feminist, and indigenous worldviews. Her research is on how to re (member), re (imagine), and re (story) our relationship to water with a specific focus on a creek in Victoria, British Columbia. Carolyn Medel-Anonuevo provides a perspective on her fascinating work across 9 countries in Southern Africa and how her development formulas had to be rethought when facing a new reality, such as a need to focus on boys where girls are doing well.

Review

Denise Reghenzani-Kearns provides a thought-provoking review of the Special Issue on later life learning, noting the ad hoc approaches to Lifelong Learning and the lack of sustainable government support.

Feature Article from Idowu Biao - *The relevance of traditional African Pedagogies in the Twenty-First Century*

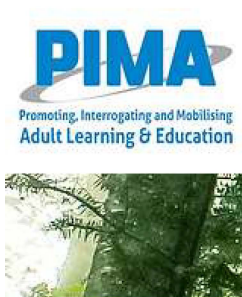
At the PIMA AGM in 2023, Idowu spoke about African pedagogies, and this sparked his article where he discusses the role of school learning and out-of-school learning and the Western worldview compared to the traditional African worldview. He outlines the place of language within traditional African pedagogy, the usefulness of African pedagogy in modern times, and implications for training out-of-school learning facilitators.

We trust that you enjoy this general issue of the bulletin and would like to encourage members to send through updates on developments in your country, your current research, and commentaries on special issues of the Bulletin to President Shirley Walters, Secretary Dorothy Lucardie, or Membership Officer Colin McGregor.

Shirley Walters ferris@iafrica.com

Dorothy Lucardie dorothy.lucardie@bigpond.com.au

Colin McGregor colinmcg01@gmail.com



PIMA BULLETIN NO 48

Adult Learning in Brazil: A Multicultural Approach

Ana Ivenicki

Introduction

Adult Learning in Brazil has arguably had an important role worldwide thanks to the influence of the great educator Paulo Freire and his transformative focus on respecting and valuing adult learners' cultural contexts and incorporating them in generative themes to be worked out in adult learners' literacy acquisition. Freire's ideas have impacted multicultural thinking, which has been generally understood as a set of theories and practical actions to improve the lives of marginalized groups (Ivenicki, 2018,2021). Such Freirean and multicultural ideas have been central in educational policies for adult education in Brazil. By looking at the National Plan for Education 2014-2024 (Brazil, 2014), it is arguably possible to look at how far a multicultural lifelong perspective has been in place for adult education in Brazil. It also is important to gauge how adult education has improved and what developments could possibly be pointed out for the next ten years.

Adult Education and the National Plan for Education

Adult education in Brazil has been viewed as a responsibility of the federal government since the introduction of the National Constitution in 1988 in Brazil, which considers it to be a way to address the persistently high rate of adult illiteracy among the country's disadvantaged groups. As discussed elsewhere (Ivenicki, 2020), the National Plan has 14 articles and an annex where twenty goals and their strategies are delineated for ten years. Those specifically referring to adult education are numbers 3, 8, 9, and 10, which emphasizes the need to eradicate illiteracy. Goal 3 addresses the need to universalise primary school for those between 15 and 17 years old and points to an intended increase of this group's proportion in entrance to secondary education to 85%; goal 8 defines a horizon of elevating schooling for those between 18 and 29 years old to twelve years of study by 2024 in 85% within urban areas and to 25% in the poorer rural areas. Goal 9 expresses the idea that the rate of literacy among the population aged 15 years old and over should be raised to 93,5% by 2024. Goal 10 is that 25% of primary and secondary schooling of adult education should be linked to some kind of professional training for those adults beyond the regular school curriculum.

It is interesting to highlight two points. Firstly, as claimed by Osborne and Houston (2012) in the context of the UK, there seems to be a trend evidenced in most of the goals in the Brazilian National Plan for Education (Brazil, 2014) of leaving lifelong learning in later life as secondary (and indeed almost invisible) in relation to lifelong learning for younger people. On another note, there also is a multicultural perspective particularly noticed in goal 8, which points to the need to make the average schooling of whites and blacks the same, showing sensitivity to diversity and equity in adult education.

Conclusions

As we approach the year of 2024, the answer as to how adult learning has become more/less important over the past ten years should be assessed, to prepare for the next National Plan (2024-2034). The goals as expressed in the National Plan for Education 2014-2024 (Brazil, 2014) have evidenced that adult education has been more and more sensitive to cultural diversity (particularly looking at goal 9, for example), following Paulo Freire's perspective. Additionally, as it can be noted from the goals, adult education has been a concept more used in Brazilian policies than lifelong learning, even though it can be argued that lifelong learning should provide a broader framework that could address education along the life of adult students, rather than a view of restricting it to the acquisition of literacy and of knowledge in formal primary and secondary schooling. As argued by Slowey and Schuetze (2020), an intersectional approach should be fostered that could try and represent the intricate relationships that shape opportunities for inclusion and participation in higher education and lifelong learning.

In terms of developing equity in higher education, as argued by Mendiola and Pérez-Colunga (2020), it is tightly linked to equity at prior levels, which should guarantee that students from marginalized groups could break the structural selectivity of the educational system, in Brazil and abroad. On a positive note, in Brazil, it should be noted that the institution of quotas for entry at public universities for black, indigenous, and poor students has increased access of adults to higher education. Likewise, programs for tax exemption for private universities that offer scholarships for those groups have also increased the presence of black, indigenous, and poor adults at this level of education. As possible future developments, such perspectives could arguably be boosted if they could be thought of in a broader lifelong learning framework in educational policies, to view adult education as a continuum from literacy acquisition to higher education access and permanence of adults of all ages and cultural, and ethnic-racial identities.

About the Author

Ana Ivenicki holds a PhD from the University of Glasgow. She is a Professor Emeritus of the Federal University of Rio de Janeiro/UFRJ, and a Researcher for the Brazilian National Research Council/CNPq, Brazil. Areas of Research Interest are: Multicultural and Comparative Education, Adult Education and Lifelong Learning, Teacher Education and Educational Research in Multicultural Perspectives. Email: aivenicki@gmail.com

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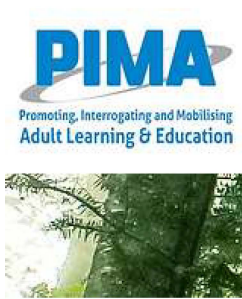
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PIMA BULLETIN NO 48

Lifelong Education and Adult Education in Thailand

Archanya Ratana-Ubol

Lifelong Education in Thailand places significant emphasis on learning that takes place throughout all phases of life, encompassing workplace, interpersonal communication, social, and personal development. The importance of lifelong Education lies in its ability to enable individuals to be equipped to handle changes in everyday life and to navigate continuous growth in all aspects of life.

Adult Education in Thailand refers to educational activities and programs designed for adults. The Department of Learning Promotion under the Ministry of Education has responsibilities for Lifelong Education and Adult Education. The department's duty is to promote and to support learning in the following facets: 1) Lifelong learning: The department advocates and promotes individuals to engage in continuous learning throughout their lives, regardless of their ages. It supports individuals in acquiring new skills and knowledge for personal development and lifelong learning growth. 2) Self-development learning: The department is responsible for facilitating and nurturing individuals in their pursuit of learning to enhance their skills for work advancement or to prepare themselves for their careers of interest. 3) Qualification-based learning: The department provides support to individuals to pursue educational opportunities that lead to achieving desired qualifications, encompassing the attainment of high school diplomas or university degrees. In addition to these responsibilities, the department may also promote and support learning in other forms that would be beneficial to the public.

In 2023, adult education in Thailand has assumed great significance in shaping a knowledgeable and resilient society. Thai authorities have been promoting and embarking on initiatives that foster professional development and personal enrichment.

Recently, The Promotion of Learning Act of B.E. 2566 (2023) has been launched. The prominent objective of promoting the learning of the Department of Learning Promotion under the Ministry of Education is to develop individuals to be well-rounded; encompassing physical, mental, emotional, social, and intellectual aspects. They are expected to be virtuous, disciplined, aware of rights and responsibilities, proud, and conscious of the importance of nation, religion, monarchy, and democratic governance. They should aspire to become citizens who can live harmoniously with others in Thai and global societies, to possess learning skills, vocational skills, and life skills.

Additionally, they ought to have opportunities to enhance or adapt their skills according to their changing circumstances. This aligns with UNESCO's global efforts to advance the Education 2030 Agenda, emphasizing lifelong learning as a foundation for building equitable, just, and prosperous societies (UNESCO, 2016).

About the Author

Archanya Ratana-Ubol specialization spans across adult education, human resource development, lifelong learning, and out-of-school education. Her written works and research articles delve into subjects like non-formal education, lifelong learning, and education for adults and the elderly. Currently, Archanya Ratana-Ubol holds the position of an adjunct professor at Chulalongkorn University, Faculty of Education. Additionally, she was honored to be inducted into The International Adult and Continuing Education Hall of Fame (IACEHOF) in 2017. Email: archanya@gmail.com

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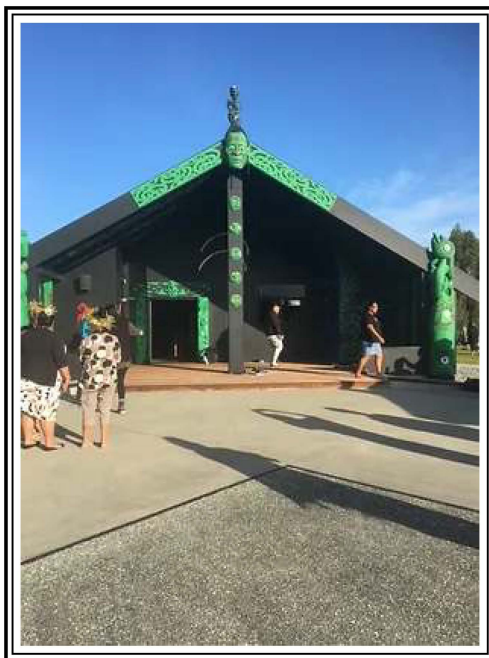




PIMA BULLETIN NO 48

Thriving Communities Transforming Aotearoa

Colin McGregor



Picture of the Arahura Marae, Hokitika. The event is the annual Adult and Community Education Aotearoa Hui Fono (meeting) for Māori and Pacifica ACE practitioners.

Courtesy of Colin McGregor

The vision of Adult and Community Education (ACE) Aotearoa New Zealand is "Thriving Communities Transforming Aotearoa". This is as important today as any time in the last 10 years. Adult Learning provides a wide range of courses that enable learners to scaffold into the formal education system, learn for the love of learning and learn about events that are impacting society as a whole. The Ministry of Education Tertiary Education Strategy has a priority of investing in Adult and Community Education to provide more learners with accessible education and pathways to further education, training and employment.

The incorporation of Adult and Community Education in strategic government documents is a result of focussed efforts by ACE Aotearoa including the presentation of data on the impact of Adult Education interventions (ACE Environmental Scan, 2021).

In Aotearoa New Zealand we are facing many of the challenges similar to other countries around the globe. Climate change is biting with unprecedented adverse weather events, particularly storms and flooding. We have had threats to our democracy, as evidenced by a 5-week occupation of our parliament grounds by hundreds of disaffected people. Our economy has suffered due to the impact of global events, in particular the Ukraine war, which has led to record inflation and interest rates. Adult learning provides the opportunity for people to learn about what is happening in the world and what can be done to make a difference.

Whilst Adult Learning has become more important and more relevant it was under threat during the COVID epidemic. Many other parts of society and the education system could quickly pivot to new ways of offering learning but adult learning was constrained by limited access to devices and the cost of linking to the internet. Adult Learning also creates and supports community and this was challenged by the inability of learners to meet in person with each other.

One of the brightest contributions adult learning has made to our society is the provision of Māori language courses. These courses have been made accessible and affordable and are incredibly popular. In a society that has as its founding document a Treaty that acknowledges the rights of the “tangata whenua” – people of the land – Māori- this is significant.

Over the past 10 years, Adult Learning has become increasingly valued in society. In particular, in the last 6 years with a government that has not only visibly supported Adult Learning but also invested increased funding to ensure that the sector survives and thrives. The opportunity to participate in Adult Learning is even more essential in times of uncertainty. However, Adult Learning operates on the margins of the education system, and in times of constrained budgets, recent gains may be less secure in the future.

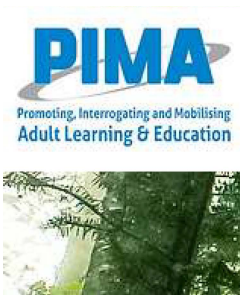
About the Author

Colin McGregor is from Aotearoa/New Zealand. He has had an extensive career in the New Zealand Public Sector, mostly in the Ministry of Education. A strong supporter of Adult Education he was appointed the Chief Executive Officer of Adult and Community Education Aotearoa, the lead agency for Adult Education in New Zealand. He held this position for 5 years. He is currently on the PIMA Executive Committee. A lifelong learner himself he has a Masters in Business Administration, a Masters in Psychology, and an Executive Master in Public Administration. Email: colinmcg01@gmail.com

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PIMA BULLETIN NO 48

Republic of North Macedonia Perspective

Daniela Bavecandzi



Daniel Baril, Chair of the Governing Board of the UNESCO Institute for Lifelong Learning, places “learning and education as a condition for a hopeful future”. The Republic of North Macedonia has still a long way to go for a hopeful future, nevertheless the path is paved in.

As signatory of the UNESCO's Incheon Declaration and following on from the [Marrakech Framework for Action \(MFA\)](#) – North Macedonia commits to ‘.prioritizing literacy, vocational training, sustainable development education, digital skills, health education, global citizenship education and transversal skills..’ and ‘..to a renewed and actualized vision of adult education, culminating in a new right to lifelong learning: a right to learn at any age, in any relevant learning site and through learning pathways and educational means adapted to all learners’.

According to Eurostat 2018 data, only 2.4% of the North Macedonia's adults are in adult education (AE), way below the 20% target under the SDG4 indicator. Thus, AE's potential in the economic and social development is yet to be fully embedded in the central and regional development planning.

However, in the past 10 years, considerable positive change has happened. The most evident and palpable, is the opened gates to the international expertise in adult education and life-long learning (LLL), the networks created that enabled the transfer of knowledge and the training/mentoring of local experts. The main such 'AE expertise and knowledge pathway' was created under the largest project in AE/LLL in the country – the EU-funded 'Enhancing Lifelong Learning through Modernizing the Vocational Education and Training and Adult Education Systems', delivered 2016 – 2017 by the British Council and DVV International. It was a follow up of the first ever operational document in AE – the Education Strategy 2018-2025.

This EU-funded project gathered the largest team of renowned international AE experts that ever worked in the country, the most senior amongst them, the honourable Prof. Chris Duke, who inspired with his depth of knowledge, wealth of experience and infectious enthusiasm and positivity. Together with experts Mr. Heribert Hinzen, and Mariana Matache to name just a few – Prof. Duke 'fathered' the project's capital result - the National Lifelong Learning Strategy.

As with other project results – such as the Adult Education Strategy, the LLL Strategy was adopted to serve as a framework for future LLL / AE actions by stakeholders and international donors. In 2019, North Macedonia entered the EPALE family, and since 2020 it has been setting the national system for verification of non-formal and informal prior learning, now in its final piloting phase. The national Concept framework for the secondary education of adults was adopted by the Ministry of Education in 2022, with many recommendations for implementation and reform in AE.

All these milestones were achieved on the path set by the EU-funded LLL project and its catalytic wealth of expertise and knowledge repository, that remains valid to the country's achievement of SDG4 by 2030 till today. The legacy of the above-mentioned team, now continued and realized by the national expertise and national bodies, provides ample ground for a hopeful future of the AE in North Macedonia, albeit still far away.

In loving memory of Prof. Chris Duke

About the Author

Daniela Bavcandzi is a developer and first Project Manager of the '*Enhancing Lifelong Learning through Modernizing the Vocational Education and Training and Adult Education Systems*' project. Email: danyelabs@yahoo.com



PIMA BULLETIN NO 48

Conversations and Adult Learning – A Short Asian Social-cultural Perspective

Thomas Kuan

The wisdom of our late Chris Duke was in his statement that 'conversations and languages can bring about cultural changes' which he mentioned during the online PIMA AGM on 12 May 2023. Profound words from a great social justice activist. It resonated with writings about the 3 great religions – Daoism, Confucianism and Buddhism – arising from China – that had been at war for several hundred years. People had then prayed for peace and paintings depicting the 3 founders coming together for conversations were drawn. Although Buddha had never met Lao Tze and Confucius physically in his life, their conversations (recorded by their followers) had been on philosophical alignments and social harmony. Such thoughts inspired painters to portray them together to satisfy people who yearn for peace and to live with reason.



Today, many conversations from two and half millennia ago are still being discussed and debated without the dangers of armed wars. Some conversational themes are life meaning and spiritual enlightenment; health and longevity; the art of understanding and solving problems through Qi Men Dun Jia (translated as 'Mysterious Doors Escaping Techniques'), feng shui (translated as 'the way of wind and water' which is the art of aligning buildings, objects and space to benefit from the energy flow to achieve harmony and balance); face reading; and consultations on daily activities to select dates for auspicious occasions. Such conversational thinking influenced cultures and communities. It has influenced the founding of new religions integrated with indigenous beliefs and practices in South Korea, Vietnam, Cambodia, and other East Asian nations.

This 21st century has generated new interest in ancient philosophies through the use of digital technologies; it revives sages' conversations and their relevancy in digital-era societies. Social gatherings (both physical and virtual) were organised to seek further understanding of sages' conversations. Articles were written, such as

Note: The painting of the Three Teachings by Chinese painter Ding Yunpeng (c. 1547-1628) depicts
(c) PIMA 2023

(left to right) Confucius, Shakyamuni, and Laozi communicating and debating with one another, representing the "Three Teachings Harmonious as One" thought prevalent in the Ming Dynasty (1368-1644). This image is from the Chinese Social Sciences Today @ <http://www.csstoday.com/Item/1573.aspx>

'Conversations with Confucius (551-479 BCE)' by Yeophantong (2016) is a personal dialogue with Confucius on his teachings in today's lifestyles. There are yearnings for new perspective conversations.

AI (Artificial Intelligence) and IoT (Internet-of-Things) have impacted learning. Robots, chatbots, and related technologies can perform conversations with humans affecting life socially.

Some digital platforms can even predict conversational moods using advanced algorithmic which are more advanced than Pask's (1976) cybernetical approach.

But it is still the human conversations that make life meaningful unless one is devoid of emotions and feelings (like robots and some persons with dementia). Learning conversation in the informal learning environment can foster social interactions among friends and family.

In early Singapore (during the 1890s), social campaigns were the beginning of adult education. One campaign where the colonial government wanted to keep the community rat-free as good public health had generated conversations on the reward of one dollar per rat caught. The reward was a big value at that time, but the bigger reward was to be educated on social hygiene. The poster was 'Thousands of rats over-ran our island. Many people even complained they were attacked and knocked over when they went out at night!'

Social conversations of yesteryear campaigns (see [Singapore Campaigns of the 70s/80s | Remember Singapore](#)) are reminiscences of the adult education timeline.



Note: Image credit is with the National Archives Singapore

In the community, the U 3rd Age (an NGO) started SMS (Seniors-Meet-Seniors) Knowledge Cafe platform for conversations by seniors. It began in 2017 when bi-weekly conversations were organised to allow seniors to share ideas and views among different races, to create opportunities for social connections with friends, and to keep boredom away. See www.facebook.com/u3rdage. SMS's informal learning platform empowers a culture of shared learning where co-producers of knowledge and opinions through conversations can be a voice for hope for harmonious living.

Conclusions

Conversations and languages influenced social-cultural changes. In Asia, it has enabled new religions along with its social-cultural values to be embraced by its citizens. Conversations encourage informal learning in a digital era where AI, VR, and robots are changing the landscape of adult learning. Digital conversations have abilities to analyse speaking moods into emotional statistics – curiosity, reflection, and excitement – and this makes adult education challenging. Any local community of seniors' conversations is best done in a safe and productive environment to allow co-producers of knowledge and bonding of friendships.

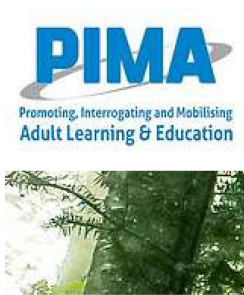
About the Author

Thomas Kuan is the Founder U 3rd Age; Singapore and has been an active member of PIMA including three years as Treasurer. He is the Hon. President of the East Asia Federation for Adult Education (EAFAE), a Fellow with Phi Beta Society, USA, and a Certified Qigong Trainer. Email: u3asingapore@gmail.com

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PIMA BULLETIN NO 48

Individual Learning Account and Micro-credentials: Empowering Lifelong Learning and Tailored Skill Development

Éva Farkas

The focus of my professional work and academic research has always been on how to ensure that the right to quality and inclusive (adult) education is accompanied by proper opportunities and support so that everyone has equal access to quality education, regardless of their family, social, financial, or community background, and equal opportunities to realise their full potential and successfully adapt to the changing world.

While the implications of the global megatrends we face every day - including but not limited to industry 4.0, digitalisation, ageing society, climate crisis, migration, COVID, war and limitation of human rights - have made it particularly clear that learning is key to adapting to accelerated changes and development, participation in adult learning in Europe remains low (the EU average for the last 4 weeks was 11.9% in 2022; Eurostat, 2022).

The European Union has set ambitious targets for increasing participation in learning activities, aiming for a participation rate of at least 60% every year by 2030 (European Commission, 2021). To achieve this goal, innovative approaches, initiatives, and tools are needed that complement the existing adult learning and funding schemes. Two of the flagship initiatives of the European Skills Agenda (European Commission, 2020), the Individual Learning Account (ILA) (European Commission, 2022) and Micro-credentials (European Commission, 2022a), can be effective strategies to promote adult learning engagement and up-skilling for lifelong learning and employability.

Based on the Council Recommendation and funded by the European Union, the process of introducing and implementing ILA and micro-credential in the EU Member States, including Hungary, started in 2023. I am involved in both projects aiming at the establishment of a system of the ILA and micro-credentials in Hungary, defining the steps, building blocks and elements of the enabling framework for their implementation into the national adult learning system.

The ILA serves as a funding instrument within the adult learning ecosystem, providing tailored entitlements and subsidies based on individual needs, policy priorities, and available resources by addressing financial and

motivational barriers to learning. It is designed to offer portability across jobs and life stages, broad coverage of learning subjects, and a focus on individual needs and responsibility in career and skills development planning. Micro-credentials offer short modular, learning outcome-based learning opportunities that align precisely with the needs of both learners and employers. These certifications validate specific skills that respond to societal, personal, cultural, or labour market needs. Micro-credentials allow learners to accumulate credentials progressively, building a comprehensive and adaptable skillset over time.

By addressing financial constraints, tailoring learning experiences, and fostering a culture of continuous skill development, ILAs and micro-credentials pave the way for a more inclusive, adaptable, and future-ready adult education landscape. In addition, this integration gives priority to demand-side instruments and puts learners into the driver's seat to be proactive in their learning journey and take greater ownership of their learning endeavours. Implementation of micro-credentials can also be an engine for the validation of learning outcomes acquired in non-formal and informal contexts, which is one of my main research topics. Over the last two decades, a number of policy documents have emphasised the equivalence of different forms of learning. Several initiatives and instruments at the European level have been developed to support valuing all forms of learning. However, there is limited progress in this area. Adult learners with diverse backgrounds and learning needs often find it challenging to access formal education. Non-formal and informal learning can provide them with more flexible, accessible, and tailored (individualised) learning opportunities. Ignoring these pathways limits the inclusivity and effectiveness of adult learning.

In summary, by analysing international experience and involving a wide range of stakeholders, I am working with my colleagues to promote equality and inclusive adult learning ecosystem in Hungary and hope to contribute to creating the conditions that will ensure equal access to adult learning for all adults at the level to which they aspire.

About the Author

Éva Farkas has 25 years of experience in adult learning and education policies in Hungary and Europe, with a special focus on the validation of learning outcomes achieved in non-formal learning contexts, as well as the professionalisation of adult learning. In 2019 she was inducted into the International Adult and Continuing Education Hall of Fame, and she was elected President of the Hall in September 2022. She holds a Ph.D. in education and works as a teacher and supervisor at the Doctoral School of Education, University Szeged, Hungary. Website: <https://drfarkaseva.hu/en/> Email: farkasevag@gmail.com

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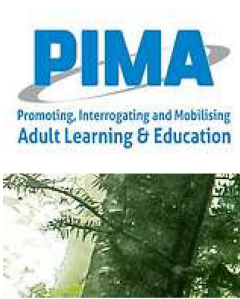
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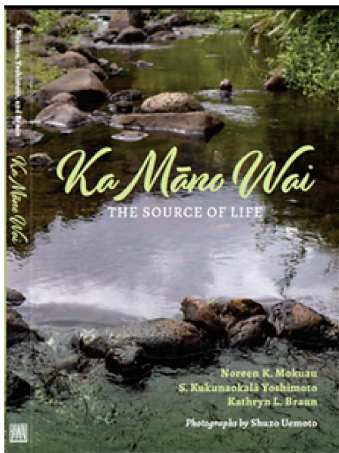
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PIMA BULLETIN NO 48

Native Hawaiian Expert Teachers

Kathryn Braun



Aloha. I'm a relatively new member of PIMA and wanted to share some news from our research with Native Hawaiian expert teachers of traditional language, crafts, healing practices, and philosophy in Hawai'i.

As background, it's important to know that Native Hawaiians had a thriving and sophisticated social structure that was environmentally friendly and sustainable. Contact with Europeans and Americans brought disease as well as economic and social charges through which Hawaiians lost population, language, land, culture, and power.

Even after contact, Hawai'i was a self-ruling sovereign nation recognized by the UK and other countries. However, in 1892 the US overthrew the government and imprisoned the Queen, and the US declared Hawai'i as its territory in 1898. Sustainable agriculture was replaced with large plantations, and Hawai'i became a popular tourist destination and a strategic location for the US military.

Under US rule, educational and social policies were enacted that strongly discouraged residents from speaking Hawaiian and practicing their traditions. For example, children were whipped for speaking Hawaiian at school, so their parents stopped speaking to their children in Hawaiian. Most of the traditional practices went underground. Thus, few elders today know the language or practice Hawaiian ways.

The Hawai'i Constitution was amended in 1978 to reverse these trends. Since then, Native Hawaiian immersion schools have been funded by the state, and today students can earn their elementary, secondary, and tertiary degrees in Hawaiian.

To make this a reality, much of the knowledge of language and traditional practices have had to be resurrected. My colleagues and I recently published a book of stories featuring Native Hawaiian who have led this resurrection.

Ka Māno Wai: The Source of Life is the title of the book, which features 14 esteemed kumu loa (expert teachers) who are knowledge keepers of Hawaiian cultural ways. These elders reflect on how they learned their craft, how they are currently practicing it, and how they are teaching others.

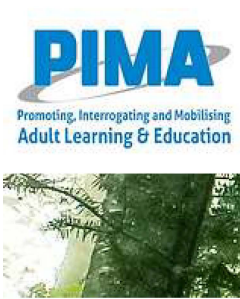
Chapters feature expert teachers of Hawaiian spirituality, care of the dead, land management, healthy eating, language, song, conflict resolution, herbal healing, traditional massage, cordage, weapons, martial arts, law, and medicine.

The title of this book, *Ka Māno Wai: The Source of Life*, has multilayered meanings. Wai is the word for water. In the same manner that water sustains life, ancestral practices retain history, preserve ways of being, inform identity, and provide answers for health and social justice. The book is available through the University of Hawai'i Press in hardcover and paperback. <https://uhpress.hawaii.edu/title/ka-mano-wai-the-source-of-life/>

About the Author

Dr. Kathryn L. Braun is a professor and Barbara Cox Anthony Endowed Chair of Aging at the University of Hawai'i. She has a long career in research and evaluation to improve the health of Indigenous and minority populations. Her current scholarship focuses on helping Native Hawaiian elders document their personal stories of struggle, resilience, and meaning, offering lessons for service providers and young people. She also is an investigator on several federal grants to train the research and geriatric workforces in Hawai'i.

Email: kbraun@hawaii.edu.



PIMA BULLETIN NO 48

Youth and (Facilitative) Leadership Development

Yahui Fang

As teenagers have their unique developmental paths, when I worked with them in classes in high school, I tried to use some facilitative methods to create a social space for all of us, to inquire about both life issues and academic issues.

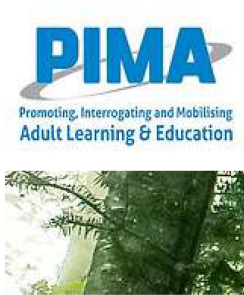
According to 2 years of observations in my class and in mentoring Gap Year youth, I found they showed an interest in learning what they have experienced in facilitation, alongside with subject and issues addressed. What's more, some students actively took the initiative to learn how to use facilitation and apply it in organizing study circles, in the project work to nurture collegial interaction and further generate collective wisdom.

Recently, 5 students in Grades 10 and 11 engaged intensively in inviting 3 other Steiner High School students to co-create an intercollegiate dialogue and a debate event. They tried to employ what they have learned, organizing meetings, making consensus-building on themes, brainstorming forms, and processes, and enrolling more pupils to participate.

To witness the vitality and meaningful engagement of these young spirits, I am working on possible support scaffolding them to go further. For example, simple facilitation designs that can be shared and practiced; training for youth to deepen skill set; moving from training to community or systems impact... in summation, is using facilitation with youth and bringing facilitation, helping youth see "facilitation is part of their lives."

About the Author

Known in PIMA as Yahui, she is PIMA's "voice of Taiwan", an adult educator, researcher, scholar and community activist, coach for community workers and educator for NGO organizational development. Her research interests include civic engagement, adult education, community empowerment, and social change and youth development. She teaches at Hai-Siann Waldorf High School. Email: yahui.fang@gmail.com



PIMA BULLETIN NO 48

WHAT MATTERS:

A Short Reflection on Almost 3 Decades of Work

Carolyn Medel-Anonuevo

After working at the UNESCO Institute for Lifelong Learning (UIL) for twenty years, I was transferred to Africa in 2015. The transition from Hamburg to Africa started with a temporary assignment in Juba, South Sudan. The newest state of the world at that time, I looked forward to supporting efforts in addressing literacy and TVET in the country where travel between provinces was only safe with helicopters. The six-month stint somehow prepared me for what would be a nine-year stay in Southern Africa. One of the most important lessons I learned was the limitations of development work amidst a society where peace seemed to be a dream for a long time.

By the time, it was decided that I was going to Zimbabwe (instead of Cameroon) at UNESCO's Regional Office for Southern Africa, I thought I was prepared for everything. After all, what was worse than contracting malaria in Juba where the doctors could not speak English and where water was not available at the makeshift hospital where I was diagnosed to have an extremely dangerous strain of malaria. I imagine that what saved me was the strong malaria drug that was prescribed to me and my fairly healthy lifestyle.

But what pleasantly surprised me with the nine years of working in nine countries (Botswana, Eswatini, Lesotho, Malawi, Mozambique, Namibia, South Africa, Zambia, and Zimbabwe) was the realization that they were the most challenging and productive years of my professional life in UNESCO. While my regular missions to these countries introduced me to the breathtaking panorama of their natural beauty, it also exposed me to the gross inequalities, the poverty, the lack of educational opportunities, and yes, the environmental degradation at every nook of the country where I visited.

Most of my work involved engaging with senior government officials and academics and I was so impressed not only by their commitment but also their high technical competence. I attributed this to the fact that many of them were part of their respective liberation struggles or were shaped by the ideals of such movements. In the end, I kept asking

myself, with such dedicated technocrats and scholars, how come the development challenges still persisted and at the receiving end were the marginalized populations.

Many of the development formulas (which I was teaching when I was at the University) had to be rethought. In a few of these countries, women had higher education attainment and efforts to focus on girls and women were met with the question, of how about the boys, who have also become vulnerable. In some rural areas, the population was healthier and more productive than their counterparts in the cities. Being equipped with foundation skills like literacy did not automatically result in higher-order competencies.

The outcomes of CONFINTEA V and VI were not known to many of them. I vividly remember our efforts in Hamburg and Belem where the stakeholders seemed to agree on the critical nature of adult and youth learning and the importance of putting policies in place. And one realizes that it is a never-ending lobbying process. Governments and consequently, senior officials are rotated and therefore the priorities change. As the Editor of the first two Global Reports for Adult Learning and Education (GRALE), I asked myself how such evidence could really be effectively used for policy development and programme implementation

The regional work through the Southern Africa Development Community (SADC) was one of the most critical platforms I was engaged in. Using my experiences in the countries, I was able to organize and facilitate key meetings and workshops on TVET, ICT, Higher Education, Teachers, and, of course, Education for Sustainable Development (ESD) at the regional level. These resulted in strategies that were adopted at the regional level and expected to be followed up at the country level.

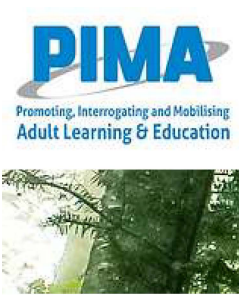
The most recent strategy presented and adopted by the SADC in June 2022 was that of ESD. It was an important milestone as it represented years of work of governments, universities, and civil society. As a follow-up step, governments were supposed to review their ESD work and align with the recommendations in five areas (policy, capacity building, partnerships, research and monitoring, and skills and jobs). After a year, a few governments started developing their policies, inspired by Namibia's policy efforts.

Southern Africa has been at the receiving end of all kinds of environmental disasters. The governments, in partnership with all the stakeholders therefore need to fast-track their work in this area. Given the nature of this official document, the term climate justice does not appear in the document. It is therefore urgent that one interrogates this ESD Strategy and find spaces and platforms where the notion of justice could be used to transform policies and programs so they matter to the lives of those severely affected by both natural and man-made disasters.

About the Author

Carolyn Medel-Anonuevo is from the Philippines where she headed the Center for Women's Resources, before being recruited to UNESCO Institute for Education in Hamburg, Germany in 1993. She went on to be Deputy Director of what became UNESCO Institute for Lifelong Learning (UIL). One of the highlights of her work at UIL was to lead the conceptualization of the first Global Report on Adult Learning and Education (GRALE). In 2015, she joined the UNESCO Regional Office for Southern Africa, to head the Education Unit of the Regional Office based in Zimbabwe.

Email: cmedelanonuevo@gmail.com



PIMA BULLETIN NO 48

Adult Learning for Political Parties

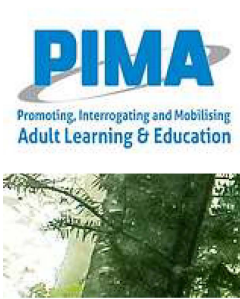
Daniel Bladh

Daniel Bladh is a doctoral student in adult learning and education at Linköping University in Sweden. The thesis defense takes place in the beginning of the autumn semester 2023. The main focus of his research is the design and organization of intra-party education which is provided by political parties in Sweden to their members and representatives. Intra-party education is organized in all political parties that are currently represented in the national parliament and may cover topics such as ideology, communication, or leadership. The research also focuses on how the organization of intra-party education may affect the actions of the parties and their representatives when working to attain political goals in the political landscape.



About the Author

Bladh is a regular teacher in the Folk High School Teacher Programme and the Adult Learning and Global Change Master's Programme. He is also involved in different international collaborations and has e.g., worked extensively with Ukrainian partners to support a tradition of popular adult education in Ukraine. A collaboration which has intensified since the outbreak of the war. The collaboration aspires to expand and enhance the transformational role that popular adult education can play, both during the current circumstances, but even more during the coming national rebuilding and in the long-term construction of peace. Email: daniel.bladh@liu.se



PIMA BULLETIN NO 48

The River

Serap Asar Brown

I follow 'the River' in my life, physically and metaphorically. What I mean is that I have followed rivers on a bicycle for more than 5000 kilometres from source to sea in Europe and Canada. In doing so, the River has become a teacher to me and provided me insight into expressing myself metaphorically. Below, I refer to some of these teachings to introduce myself as a new member of PIMA and an arts-based researcher.

River Gathers Water from Various Tributaries. Like how River gathers its body of Water from various tributaries, my worldview comes from different knowledge systems: old matriarchal Turkic and modern Western knowledge, critical feminist and ecofeminist teachings, qualitative and arts-based approaches, and Indigenous worldviews. I have gained this understanding in Turkiye (formerly known as Turkey) and Canada through my degrees in dentistry, psychology, gender and women's studies and my professional work, including in adult education. Currently, I am doing my Ph.D. in Adult Education and Leadership Studies at the University of Victoria in Canada with Dr. Darlene Clover. My research explores how to (re)member, (re)imagine and (re)story our relationship to Water, with a specific focus on a creek in Victoria, BC. To contribute to knowledge production in the academic world, I wear a relational lens shaped by decolonial, arts-based, ecofeminist and Indigenous worldviews.

River Unites. Like how the River connects distant points on land on its path, I make connections among people and various fields of studies, which contributes to meaning-making in my life, both personally and professionally. This unitary approach has allowed me to work harmoniously with people, such as academics in dentistry and feminist studies and partners and stakeholders in the United Nations. This understanding has also shaped my arts-based teaching practice. For example, during the isolation days due to the Covid pandemic, I facilitated virtual international poetry gatherings co-hosted with Dr. Budd Hall. In these gatherings, participants co-created collective poetry, which helped us unite and form an international community. Based on this experience, I later referred to poetry as a community-building practice in an arts-based course that I taught dentistry students in Turkiye and some public settings. As a new member, I look forward to my correspondence in the PIMA community.

River has the Power to (re)Create. My critical understanding that a River has the power to (re)create its course, when necessary, reminds me of humans' strength to (re)create their stories in life when there is a need for change. Accordingly, I recognize the fluidity of dominant, divisive, patriarchal, and colonial narratives and understand the possibility of change through stories. This understanding gives me hope and provides me guidance for my research and personal life.

Listening to the River is Listening to the Voice. River has taught me to listen to its meaning deeply and hear my own voice in that silence. Through this listening, I have become a poet, filmmaker, and articulated voice through the arts. So, I aspire to listen to many, whether they are the silenced or ignored voices of humans or more-than-humans. As a critical arts-based researcher and educator, I aim to open space for voice and listen deeply to hear many stories.

About the Author

Serap Asar Brown (D.M.D., B.A., M.Sc.) is doing her Ph.D. in Adult Education and Leadership Studies at the Faculty of Education, University of Victoria, BC, Canada. She is a 'Water' lover, an adult educator, poet, filmmaker, and a long-distance bicyclist along rivers from source to sea. Serap believes in the power of stories and hopes to find ways to access the old story of 'Water' in which people cared and felt gratitude for Water. Her research focuses on reimagining, remembering, and re-storying relations to Water, referring to Indigenous methodologies and arts-based methods. Email: serap.brown@gmail.com

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PIMA BULLETIN NO 48

Bulletin No 43- Special Issue on Later Life Learning

Reviewed by Denise M Reghenzani-Kearns

As a topic close to my heart and of research interest, I read this Bulletin in depth today. Thank you for the shared insights, personal experiences and studies. Of all things, while driving in Far North Queensland, I heard on radio also today, of a new book on helping older people prepare for "retirement comfortably or modestly". Well, this doesn't cover all later life people or their learning, although fulfilment and satisfaction were discussed. I will need to take advocacy further for more holistic perspectives and work in partnership with agencies with a role in this area. Sadly, forget about local, state or national governments for, as recognised, they have diminished their former commitments. Lifelong learning approaches can be ad hoc with no real sustainable governance.

Nor are the needs of those in aged care understood or accommodated as still later life learners. The article relating to dementia certainly has bridged this gap. With my mother in aged care, I have been alarmed at the way those who could be stimulated to withhold decline are ignored in generic, passive "leisure and lifestyle" offerings, and the unwillingness to change practices when examples to improve are given. One pays extra for support self-generated. It is like the staff are undereducated from a physical health perspective only and have not taken professional development from the nearby University of Queensland Brain Institute, or other such bodies across the globe. Outreach must be accomplished, not merely in academic circles. My husband, Peter Kearns AM and I ran a series of seminars/workshops for PASCAL and the Australian College of Educators that are listed below to exemplify summaries from presenters. The principles continue to apply.

The engagement of Open, Elder and Third Age universities to also include fourth agers is highly commendable. How do we penetrate the decision-makers and funders (especially with a higher education review in Australia that seems to have forgotten its social commitment to community service in mission)?

The community-based, especially self-run groups that can epitomise "small society", can be recognised in addition to Men's/Women's Sheds. These, often incorporated associations, are ageing also and looking for renewal. Incidental and informal learning is part of their structure if not called such and more attention could be paid to the Country Women's Association, Probus and National Seniors for the value to and growth of their members. Please

note, Peter Kearns AM has written a lifelong learning policy for National Seniors as an elder Council member and their Board is now developing a work plan for implementation across Australia.

There is a vacuum in policy apart from the financial aspect and decline which needs to be addressed in a coherent and broader way, integrating commonwealth, state, and local government roles in Australia.

WHO was mentioned in its approach to active ageing and its three pillars. Instrumental in this was Alexandre Kalache who developed the four pillars in the figure below through the International Longevity Centre Global Alliance (see below).



Figure: Active Ageing adapted from WHO (2002), in P. Faber (2015, Ed.), *Ageing: A policy framework in response to the longevity revolution* (p. 82). International Longevity Centre, Brazil.

About the Author

Dr. Reghenzani has held senior positions in youth affairs, vocational education, adult/lifelong learning and higher education. She has researched into and written on later life learning. Denise developed the Credit Abroad Study Tour to Australia. Before returning from the USA, she ran the Australia-North America: Partnership in the New International Environment Symposium, Embassy of Australia. Always committed to professional development and community outreach, she established the Graduate Certificate of Tertiary Teaching and managing Learning Partnerships. Supporting Learning Cities, Communities and Neighbourhoods through the PASCAL Observatory and the UNESCO Institute of Lifelong Learning she has brokered liaisons and published internationally.

Email: d_reghenzani@hotmail.com

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PIMA BULLETIN NO 48

The Relevance of Traditional African Pedagogies in the Twenty-first Century

Idowu Biao

Introduction

Since antiquity, two conceptions have been known to education, namely, an instrumental activity or a liberal endeavour. Isocrates (436-338 BCE), an ancient Greek rhetorician espoused and popularised the concept of education as an instrumental activity while Plato (428-348 BCE) another ancient Greek philosopher advanced the concept of education as a liberal pursuit (Hinchliffe, 2001). As an instrumental activity, Isocrates posits that education is and ought to be an instrument for the satisfaction of social, political and economic ends whereas Plato submits that education that ought not to be soiled by the pursuit of worldly matters, is and ought to remain an exercise in the quest of pristine truth (Hinchliffe, 2001).

In ancient literature, Isocrates' and Isocratesian philosophers' typology of education was commonly referred to as *pedagogy* while Plato's and Platonic philosophers' view of education was known as education (Hinchliffe, 2001). If these two concepts of education were kept this much apart in ancient times, beginning from the 20th century, there has been a great rapprochement of the two conceptions. It was Murray (1999) who through the discussion of the Latin and Greek etymological origins of both education (e.g. *educare*) and pedagogy (e.g. *paidagogia*) first alerted to the fact that the two terminologies are indeed closer than ancient literature would want us believe. According to Murray, *educare* and *paidagogia* all imply a process of leading out of some material or conceptual darkness. To this extent therefore, both *educare* and *paidagogia* ambition is to bring about enlightenment, information and/or skills all of which may be summed up to be education.

However, it is in the deeper analysis and contrast of the Aristotelian concept of education with Oakeshott's open practice by Hinchliffe (2001) that one perceives more clearly the extent to which both *educare* and *paidagogia* fuse or at least intersect. Aristotle (384-322 BCE) acknowledges two typologies of education (e.g. one that provides for the necessities of life and the other that is reflective) whereas Oakeshott recognizes only one typology of education (e.g. *open practice*) that combines the qualities of Aristotle's necessary education and reflective education (Hinchliffe, 2001, pp.35-43).

The aim of this article is to discuss the importance of driving all out-of-school teaching-learning endeavours carried out in Africa using African pedagogies that obey the combined characteristics of both pedagogy and education (open practice) espoused by Hinchliffe (2001).

Out-of-school Learning in Sub-Saharan Africa

Within the context of post-colonial sub-Saharan Africa, two traditions of learning are distinguishable, namely, school learning and out-of-school learning. Beginning from 1884, the year of the balkanization of Africa (Asiwaju, 1990), each of the colonial authorities (e.g. Great Britain, France, Germany, Spain and Portugal) has struggled to school their colonies in their cultures and ways of life. Along with the development of the school system came the sophistication of measuring not only the rate of school achievement but also rates of enrolment and dropout. Both old and recent statistics have shown that school enrolments in sub-Saharan Africa have not only been consistently trailing those of the metropolises (coloniser-countries), they have equally been so abysmally low that more than half of school-age learners do not usually get places within the few available schools within the sub-continent.

For example, the best school enrolment in the sub-continent was facilitated by the UN 2000-15 Millennium Development Goals (MDGs) project, wherein about 90% enrolment was attained. Yet, about half of those enrolled learners could not reach the terminal class of the primary school in sub-Saharan Africa (United Nations 2015). Before the advent and after the MDGs only about one (1) out of every four (4) learners got a place within the primary school system in sub-Saharan Africa (Torres, 2004). The secondary school registered less than half of either of its potential clients and recorded about 40% success rate (UNICEF, 2020; The World Bank, 2020). Enrolment and success at the tertiary education level ran between 1% and 7% on average (Teferra, 2014).

As a result of this poor performance of the school system, the out-of-school system currently serves as the most important system of learning employed by both the failures of the school system and those who never enrolled at school in Africa south of the Sahara.

Out-of-school Learning Programmes in Africa

A large number of out-of-school learning programmes are on offer in Africa. These include literacy education, vocational training, remedial education, basic education, population education, trade union education, prison education, citizenship education, environmental education and learning city programmes to cite but a few. The objective of this multitude of learning programmes is to fast-track Africa's socio-economic development even in the face of the failure of the school. Consequently, most of these learning programmes are owned by African national governments and they are run through official institutions of government wherein the official language of instruction is usually the colonial language (e.g. English, French, Spanish, Portuguese as the case may be) and the teaching-learning methods are said to be modern. The rationale for proceeding this way is rooted in the reasoning that, if the ambition is to integrate Africa into a global social and economic developmental agenda dominated by the North, the tools for achieving this typology of development must be promoted using modern (Western) tools and processes. While this kind of reasoning may sound somewhat logical, the practical factors involved in the philosophy, content and process of teaching and learning within postcolonial sub-Saharan Africa would tend to suggest otherwise. For one thing, the potential clientele of most out-of-school programmes have never been socialised into the Global North's mindset. Socialisation is a lengthy and systematic process of observation, modelling and imitation that

ultimately leads to behaviour change (Mcleod, 2023). Behaviourist psychologists explain that socialisation takes place within the context of a lengthy social interaction and exchange that is usually driven by cognition and motivation to transform or change (Bandura, 1977). Consequently, in order for the potential African out-of-school learner to make a success of the out-of-school learning programmes that are modern learning programmes, s/he ought to have been prepared in understanding and penetrating the philosophy upon which these out-of-school learning programmes rest since s/he does not originate from the environment the learning programmes derive from.

How then, could the potential African out-of-school learner have been prepared in regard to the philosophy of out-of-school learning programmes? Through benefitting from school education. The school system, having been designed to transmit modern (Western) values and codes of conduct, whoever benefits from it, would come into the knowledge of the Western mindset that originates the out-of-school learning programmes. Have potential African out-of-school learners been schooled enough in the philosophy of the Western mindset? Not at all! Indeed, sub-Saharan Africa remains untouched by that segment of modern education (e.g. Higher education) that produces higher-order thinkers and socio-economic development movers as only between 1% and 7% on the average of those qualified to access higher education currently benefit from this typology of education in the sub-continent (Teferra, 2014). Of even greater relevance to the current discussion is the fact that the population of out-of-school youths is at present on the rise in sub-Saharan Africa (UIS, 2022).

Yet, there is an assumption in official circles that the physical, mental and psychic transformation of post-colonial Africa has become so deep as to clearly differentiate the latter from pre-colonial Africa. In other words, the tendency has been and still is to believe that during the last one and a half centuries (between 1884, the year Africa was shared among Western powers) and the 21st century, post-colonial Africa has been so transformed through schooling (education), trade and commerce and other forms of interaction with the external world as to have become completely different from what it used to be during the pre-colonial days.

However, the fact remains that the philosophy behind each of the subject matter usually taught and learned within the out-of-school space is not necessarily shared by most learners in sub-Saharan Africa precisely because most of them never went to school. For example, within Western philosophy, the final idea behind population education (e.g. family planning) is to ultimately keep family sizes small or manageable so that they may fit within economic realities of society and family units. While a number of African communities do practise traditional child birth spacing, the final aim of that traditional practice is not the human ability to limit the number of children to be had. The practice of traditional birth spacing in sub-Saharan Africa rests on the notion that the longer the gap (e.g. 2 to 3 years) allowed between two births, the more the mother's and children's physical and mental health is guaranteed and prolonged (Rossier and Hellen, 2014). Additionally, the ultimate aim of vocational training in pre-colonial Africa was not to guarantee personal income to the trainee or vocation practitioner, but to make available a skill within the community that may be used to promote the welfare of the whole community, even if the vocation practitioner is allowed to derive some personal rewards from his or her practice (Omolewa, 2007). Therefore, any sub-Saharan African who had not had the opportunity to be cultured and socialised in the ways of the West through schooling would tend to access post-colonial African out-of-school learning space, pregnant with traditional Africa's worldview. This kind of condition can serve as a severe obstruction to learning and may even lead to withdrawing or 'dropping out' of the out-of-school learning programme. What then, in concrete terms, is the Western worldview that is transmitted

through education and in what ways does it differ from the traditional African worldview? The Western worldview is characterised by three traits, namely, individualism, consumerism, and capitalism (Preece, 2009; Thompson, 1981; Lange, 2023; Walters, 2023; Nadeau, 2023). Traditional African worldview, on the other hand, posits that all life forms flow from one common source designated as 'spiritual' before taking on their multifaceted shapes within nature (Avoseh, 2012). To this extent, all that exists is interrelated and is first and foremost spiritual before being material. Within a mindset such as this, nothing (including the human being) can stand aloof or alone (individualism) in the midst of creation. The acceptance of the existence and inevitability of the chain of interconnectedness binding all that exists compels the acceptance of the practice of sharing which in turn naturally imposes moderation (not excessive consumerism) since nature's resources like all material phenomena have their limits. Capitalism being a mindset that lays emphasis on matter through the primary agent of money becomes hardly attractive to the average African since this negates the foundation of his/her philosophy of life that is anchored on spirituality. These then are the main differences existing between Western and traditional African mindsets that need to be resolved if out-of-school learning programmes are to be successful in sub-Saharan Africa.

The difference existing between Western and African mindsets is usually not taken into consideration when floating out-of-school learning programmes in Africa because it is assumed that since Africa and the West have been interacting over nearly two centuries, Africans must have both consciously and unconsciously imbibed the Western ways of life. The reality however, is that most Africans who enrol in out-of-school learning programmes are usually not socialised in the ways of the West and therefore encounter difficulties in learning. These difficulties do contribute their own quota to the rates of failure among learners. How then can the situation be ameliorated? The employment of traditional African pedagogies has the potential to bridge the gap between lack of socialisation in the ways of the West and improved success in out-of-school learning programmes within sub-Saharan Africa.

Traditional African pedagogies

Traditional African Pedagogies

Traditional African pedagogy operates through a series of referents and activities including language, initiation, context, subject matter, learning method, and learning technique relevant to specific learning programmes. One factor that drives both the referents and activities is the language of communication employed during learning programmes.

- ***The place of language within traditional African pedagogy***

As in all pedagogies, language is central to learning in sub-Saharan Africa. Language as a medium of expression of human thought serves as a means of communication in all teaching and learning enterprises. Since communication is usually designed to be an intelligible interaction between two or more people, the language meant for a pedagogy is usually selected in such a way as to facilitate seamless communication among all facilitators, learners, planners, and other support staff relevant to specific learning programmes. The usability of language is usually discussed at two general levels, namely, language proficiency and language competence (communicative competence). Language proficiency refers to a minimum mastery of a language with a view to carrying through basic activities and communication (Hull, 2014) while language competence refers to a more advanced mastery of language for the purpose of above average level of communication (Costa and Albergaria-Almeida, 2015). The greater communicative competence (mastery level) attained in a language, the more advanced and efficient is the

quality of intelligible communication that can be carried out using such a language. The attainment of communicative competence in a language is contingent upon the intensity of use or study of the said language. A language can be intensely used or studied where it is used at home (e.g. mother tongue) or studied in a country where it serves as the official or primary language (Costa and Albergaria-Almeida, 2015; Probyn, 2014). All pedagogues prefer to employ the language in which both learners and facilitators enjoy communicative competence as both the quality and seamlessness of the teaching-learning enterprise is heightened and facilitated by it.

In much of post-colonial sub-Saharan Africa, out-of-school learning programmes are run in the English language. In the most mixed and westernised society (e.g. South Africa) within sub-Saharan Africa, only 7% of all formal school learners speak the English language at home (Probyn, 2014). The first implication is that less than 7% of the South African population use the English language as a means of communication at home, formal school learners being a negligible segment of the national population. The second implication of the very low percentage of persons using the English language at home in South Africa is that less than 7% of South Africans possess communicative competence in the English language. If less than 7% of South Africans are competent in the use of the English language, a far less percentage of sub-Saharan Africans are competent in the use of the English language since the most westernised country in sub-Saharan Africa counts just as only one out of 54 other countries.

Consequently, the most appropriate language to employ in the promotion of out-of-school learning programmes in sub-Saharan Africa is an indigenous language (e.g. mother tongue or a language in common use within a specified region). In this mother tongue or common language of the environment, competence would have been attained by most people of the environment and therefore learning can be facilitated seamlessly.

- **Initiation**

Initiation is a special form of language through which time-tested vistas are passed on to those who may have been found worthy of such knowledge. Specifically, initiations are dramatised pieces of knowledge that learners are expected to penetrate and understand through introspection. An initiation is designed to impact not only the mental aspect of the learner but also his or her psychic aspect.

- **The context**

The context is the background information regarding any learning activity. In other words, the purpose for which the teaching-learning activity is conducted. For example, where the learning concerns a literacy programme in either English or indigenous language, what is the purpose? Or what could be the justification for floating a learning city programme?

The importance of the context in regard to an out-of-school learning programme stems from the necessity to elucidate and focus the learner on the need to carry out a particular type of learning so as to enable him or her to judge the imperative of the programme within the context of the indigenous community (when it has to do with African traditional education) or his or her own circumstances (when it concerns modern out-of-school learning). In all circumstances, the discussion of the context does enhance the motivation to learn or not to learn.

- ***Subject matter***

The subject matter refers to the actual discussion to be had. Even in traditional African pedagogy, this aspect of the pedagogy possesses a title, sections (parts of the body) of the presentation, and an end (conclusion). Within the traditional African pedagogy, there exists an unwritten curriculum from which subject matters are drawn in line with the purpose in view. Ocitti (1973) has broken down this curriculum into five areas of focus from which subject matters may be drawn. These include 'preparationalism', 'functionalism', 'communalism', 'perennialism' and 'wholisticism'. Depending on whether the objective is to prepare a group of learners for specific immediate or future roles in society, or how to be deliberately functional, or how to advance the spirit of communalism, the traditional African pedagogy may carve out subject matters from each of the listed initial three sections of the curriculum. Where the objective is to demonstrate how education may be used to propagate the culture of a people or how learners may identify the core of a social or local engineering activity and then append all other relevant parts to the core activity, then, the last two areas of the curriculum come in handy.

- ***Learning method***

Learning methods speak to the arrangement adopted in organising learners for learning. These arrangements may include tutorial, small group, medium-sized group, large group, or conference group arrangements. Usually, learning methods are selected in accordance with their usefulness regarding the subject matter. Where the learning enterprise concerns the kind of knowledge that is to be had through traditional initiation, tutorials or small groups are employed. In case the learning enterprises address communalism or perennialism, large or conference groups are usually employed.

- ***Learning technique***

Learning techniques are styles of communication. They are the styles deliberately chosen by facilitators in which they communicate their ideas and explanations. One primordial and common learning style employed in traditional African pedagogy is initiation. It is a process of communication made up of a combination of mouth-to-ear messages and demonstrations. Other styles of presentation include addresses specifically designed for small, medium size, and large gatherings.

Usefulness of Traditional African Pedagogies in Modern Times

As argued in the foregoing, the Northern hemisphere's philosophy upon which the contents of modern education rest is unfamiliar to a multitude of sub-Saharan Africans partly because the school system is not robust enough within the sub-continent to socialise these Africans in the ways of the West. Additionally, the sheer dearth of a critical mass of sub-Saharan Africans capable of displaying competence in the languages of the coloniser that end up being used in instructional activities has come to serve as an obstacle in registering expected levels of success in out-of-school learning programmes in the sub-continent. Furthermore, it is to be noted that African ways of living are not immutable and unchanging. It is just that the change is not of a nature and magnitude usually overtly noticeable. For example, the miscegenation of both African and Western cultures has succeeded in creating new phenomena within the sub-continent (e.g. South African multi-racial society, Pidgin English language, and Broken French [mixture of French and indigenous languages] in West Africa, etc.). However, these new phenomena are hardly employed to advance learning within the out-of-school environment as they are considered neither prestigious nor learned enough.

Yet, these three factors (lack of knowledge regarding Western philosophy, incompetence in Western languages, and the products of miscegenation) can be managed in a way to advance out-of-school learning on the sub-continent. By guiding learning through the out-of-school environment from the known to the unknown, the knowledge of these three factors and their dexterous handling can tremendously improve both the quantity and quality of out-of-school learning on the sub-continent. In other words, if out-of-school learning would take off from the knowledge already familiar to the out-of-school learner, then greater success would be registered within Africa's educational system. For example, all out-of-school learning may be introduced through a general discussion of both African and Western worldviews. Additionally, where feasible, pidgin English or broken French could be used for instruction. Furthermore, where European languages are systematically learned, the attainment of proficiency level could be recognized for the purpose of utilitarianism and competence level for the purpose of academic pursuit.

Indeed, the study of a number of modern subject matters may be introduced through the discussion of their traditional counterparts. Many so-called modern school subjects (infectious/transmissible diseases, family planning, computer science, agricultural sciences, etc.) do have their counterparts in traditional African learning curricula. For example, the use of condoms as a means of protection against transmissible diseases or as a strategy for family planning has been in practice among ancient Egyptians and other traditional Africans for millennia (Tolerton, 2023). Additionally, great similarity has been established between computer science and practice within Ifa Divination when eight basic concepts of computer science were demonstrated to be in use within Ifa Divination. Ifa Divination is an aspect of traditional African higher education. The eight basic concepts concern the binary digit, the representation of numeric values, modulo arithmetic, permutations, coding, Boolean algebra, and logic, the basic unit of data, and addressing and matrix (Longe, 1983). Traditional Africa's agricultural practices remain to date, the most beneficial to the sustainability of the environment. Those beneficial agricultural practices include mixed cropping, intercropping, crop rotations, minimal tillage, and agroforestry (Gyasi, Amaning-Kwarteng and Oware-Gyekye, 1990).

Implications for the Training of Out-of-school Learning Facilitators

Those currently facilitating out-of-school learning on the sub-continent are either untrained in the art and science of teaching-teaching activities or when they are trained, they are trained in the conventional way of teaching. Apart from the fact that conventional teacher training lays emphasis on formal schooling and teaching, would-be facilitators graduate without being informed about traditional African pedagogies.

Yet, as has been discussed in this piece, the advantages of both knowing and applying these traditional African pedagogies are enormous in regard to the work of the facilitator, the learning undergone by the learner, and ultimately Africa's socio-economic development. Consequently, in addition to other contents, the training of out-of-school learning facilitators should embody some amount of sensitisation towards existing traditional African pedagogy contents. As a result of the recent growing awakening of a section of the African academia (e.g. Ocitti, wa Nthiong'o, Omolewa, Avoseh, Adeyemi, Adeyinka, etc.) regarding the need to highlight the value of traditional African knowledge to modern day living, a number of traditional African pedagogy contents have been discussed in learned journals meant for the discussion of adult and lifelong learning.

Consequently, those looking to equip themselves with skills relevant to the holistic training of out-of-school facilitators within sub-Saharan Africa in the years to come may access the ideas and views of these African academics in extant learned journals.

Conclusion

Whereas traditional African pedagogies originate from pre-colonial Africa, they still remain relevant to life and living in post-colonial Africa. The reasons are not far-fetched. Education is needed not only to advance Africa's socio-economic development but also to enable the integration of Africa into the global community. Formal education systems have so far performed poorly within post-colonial Africa. Sub-Saharan Africa has found the flexibility and resourcefulness of the out-of-school education system a useful alternative for promoting its own socio-economic development.

One strategy that has been found useful in improving the performance of learning within the out-of-school environment is the deployment of traditional African pedagogies. Apart from being familiar to learners, traditional African pedagogies enable the transmission process of knowledge to proceed from the known to the unknown and thereby promote seamless learning.

About the Author

Idowu Biao is a Professor of Lifelong learning who has just completed the implementation of a Global Challenges Research Fund project at the Université d'Abomey Calavi, Benin. Having gone through three types of training, one at the Teachers' Training Institute of the University of Lagos, the other at the London School of Journalism, and the last at the University of Lagos, he has worked in Nigeria, Lesotho, and Botswana. His research interest is located within the exploration of the link that might exist between lifelong learning and Africa's socio-economic development. His latest contribution (Towards a Theory of African Learning City) appears in the *Journal of Adult and Continuing Education* <https://doi.org/10.1177/14779714231193740>. Email: idowubiao2014@gmail.com

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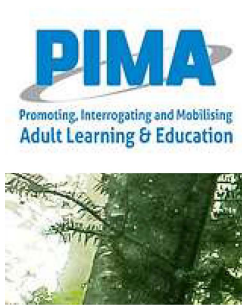
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PIMA Business

- 1. PIMA's AGM** was held on 12 May 2023. The following members were elected to the Committee: President Shirley Walters; Vice President Heribert Hinzen; Secretary Dorothy Lucardie; Treasurer Julia Denholm; Members Phuoc Khau, Colin Mc Gregor, Balazs Nemeth, Colette February, and Leslie Cordie. There is continuity in the Committee with Colette and Leslie as newcomers. There was lively discussion on priorities for PIMA and members were invited to submit proposals on issues that they would like to take forward. PIMA is its members and therefore dependent on members leading in action.
- 2. Chris Duke:** At the AGM, we were delighted to be able to acknowledge Chris Duke's major contribution to PIMA, in person. He expressed deep appreciation for the Special Issue of the Bulletin, Number 47, which detailed the "Footpath of his life". We were very pleased that the timing of the bulletin meant Chris had time to savour messages of deep honouring from around the world, before his very sad passing on 22 June 2023. Chris was a towering figure in the adult education movement. For this reason, ASPBAE, where Chris was secretary-general from 1972-1985, has initiated a coordinated effort amongst PIMA, ICAE, DVV International, PRIA India, amongst others, to celebrate Chris' life through a series of events. We will keep you informed of these. [Link to Obituary](#)
- 3. Climate Justice Education:** Together with other networks of CASAE, MOJA Africa, ALA, SCUTREA, PIMA co-hosts teach-ins on 14 September and 5 October, which will be led by Dr. Elizabeth Lange, PIMA member and author of the inspiring book (2023), *Transformative Sustainability Education: Reimagining our Future*. This book lays out the principles and practices of transformative sustainability education using a relational way of thinking and being. **Please see the PIMA blog link with the invitation attached; please circulate as appropriate.**
- 4. Welcome to new PIMA member,** John Zimba, who is a postgraduate researcher at the University of East Anglia in the School of Education and Lifelong Learning. He is currently working on a research project that explores adult learning, literacy, and rural women's livelihoods in Zambia using ethnographic study. Driven by the desire to help improve rural women's access to improved quality of life, the study explores literacy as a social practice and how this shapes women's livelihood experiences and consequently their well-being. Through the study, it is hoped that understanding multiple ways of engaging with literacy will help inform future programmes and policies that appreciate the context of learners.

Warm thanks to Dorothy Lucardie and Colin McGregor for co-editing this bulletin and Leslie Cordie for web formatting.

With best wishes

Shirley Walters, PIMA President

ferris@iafrica.com

PIMA Website pimanetwork.com

