



Pascal  
International

## **PIMA Newsletter-Bulletin**

No. 15, December 2017

### **CONTENTS**

#### **1. Editorial**

Politics and policies, deep culture and populism. By Chris Duke.

#### **2. Letters From...**

##### **[Perspectives on: Indigenous People and Decolonisation]**

Canada – Decolonisation in Practice: UVic Releases its First Indigenous Plan.  
By Budd L Hall.

Aotearoa – Decolonisation through reconciliation. By Diana Amundsen.

New Zealand – Indigenous enabling of LLL: A Maori way. By Roger Boshier.

##### **[Perspectives on: Crises of LLL and Democracy]**

Spain – Catalonia and Spain: a sad story. By Jose Gines Mora Ruiz (Pepe).

London – Hope and despair: the duty of optimism? By Tom Schuller.

North America – Europe in Democratic Crisis. By Roger Boshier.

#### **3. Other News, Views and Resources**

Adult Education Centres as Key to Development: Responsibilities, structures and benefits. By Heribert Hinzen.

Do UNESCO Cork and PASCAL Pretoria take us anywhere? By Peter Kearns.

Global Adult Learning and Education (ALE) meetings in Suwon, Republic of Korea. By Shirley Walters.

Inclusion and Diversity: A new edition of the international journal of Adult Education and Development. By Heribert Hinzen.

#### **4. PIMA Committee Meeting**

#### **5. New Member**

Diana Asmundsen

#### **6. Last Words**

By Tom Schuller

By Glen Postle

Eudaimonia – fulfilment

## 1. Editorial

### Politics and Policies, deep culture and populism.

Chris Duke



#### ***Letters about living with critical change***

So much going on - a sense of global turning points. Hence a bumper end-of-year edition asking about our lifelong learning mission within the critical issues and events of today.

‘Letters from’ continue, running in two linked channels and drawing in new tributaries. The two are: the relations of dominant (post-colonial) societies to indigenous peoples, an important aspect of full participatory democracy; and LLL and the Crisis in ‘western democracy’.

‘Letters from’ started with the rise of the new alt or far Right in France and Europe and extended to Australia, and Canada where this strand began in Numbers 12 and 14. Hans Schuetze’s two-part paper is followed by further contributions on indigenous peoples and decolonisation, first from Budd Hall in Canada, with echoes of South Africa’s Truth and Reconciliation Commission and Australia’s Sorry Day in Parliament attended by Bruce Wilson who sat for his late father, Judge Wilson, who led the Inquiry. Here, we hear about the response of one Canada University. Next are two letters from New Zealand: 1. Brian Findsen introduced us to New Zealand colleague Diana Amundsen who offers a perspective from Aotearoa, the nation’s choice of name for New Zealand; and 2. Roger Boshier offers his insights as a New Zealander who is a long-term resident of Canada’s British Columbia.

Our second channel of ‘Letters from’ focussing on the Crisis of Democracy is taken up from Europe by Jose Gines Mora Ruiz (Pepe), a Spanish university-engagement veteran from Valentia and Spain. Pepe brings an unfamiliar historical perspective to the Catalan crisis. Another veteran adult educator and social science scholar, Tom Schuller, writes from London rather than the UK, GB or England. If nothing else, Brexit has shown how complex the (unitary nation) State has become: London voted strongly to remain, as did Scotland. England had a clear majority voting to leave the EU.

This leads into a difficult area for LLL champions: the tension between familiar ‘nation states’ and separatist movements pulled by divisive cultural identities, long historical memories, the rallying mythologies of one ‘people’ and time or another. Look at old and new separatisms: Quebec, Scotland, the Basque country, ‘Kurdistan’, the ‘ISIS caliphate’, Sudan and Kenya, Catalonia today. This is in tension with local tendencies to translate ‘development and lifelong learning’ into the words of active local communities with their own ways and wisdoms for deciding and acting. Are devolution and decentralisation then bad, but local empowerment good?

In our final letter, Roger Boshier connects the interest of tourists in indigenous peoples and LLL in an original way: who enables lifelong learning how? How do scholarly, civil society and other lifelong learner activists, play an effective part in making societies stronger and better? We are for ever enjoined to act more and talk less. Where does LLL activism actually take us?

#### ***Universities, knowledges and wisdom***

One strand running through many PIMA Newsletters is the changing and socially critical role of universities in our social media-fuelled knowledge society where knowledge, populism and fake news are hopelessly entangled. We have thought often in PIMA about opening an Higher Education

(HE) strand – perhaps a PASCAL Special Interest Group on this. We are inhibited by the sheer scale of HE and the changing university, which should embrace the whole tertiary sector.

HE systems as well as individual institutions in their diverse plural identity are under essentially the same pressures: mass and global. What is the role of leadership when Presidents and VCs claim to choose the path less trod, yet march to the same neo-liberal music scripted in the 1980s? *Members' ideas and suggestions will be welcome, maybe as members of a time-bound working group to advise what appropriate agenda and tasks to set ourselves, and in company with which kindred organisations?*

### ***Big meetings –what actions follow?***

International events have been numerous since the northern mid-summer – what a former colleague called flockings, among them in Cork and Tbilisi, Pretoria and Suwon. Also in this newsletter are reflective comments from a few of the many PIMA participants.

This No 15 *Newsletter* is called *Newsletter-Bulletin*. The name change marks evolution from mainly general news for PIMA to mainly an informative and challenging discussion forum. From the beginning of 2018 it will be called simply *The PIMA Bulletin*.

Please continue sending contributions for future issues to me at [chris.duke@rmit.edu.au](mailto:chris.duke@rmit.edu.au).

## **2. Letters from...**

This issue of 'Letters' is presented in two linked channels and drawing in new tributaries. The two are: the relations of dominant (post-colonial) societies to indigenous peoples, an important aspect of full participatory democracy; and LLL and the Crisis in 'western democracy'.

### **Indigenous People and Decolonisation**



#### **Letter from Canada, by Budd L Hall**

#### **Decolonisation in Practice: University of Victoria Releases its First Indigenous Plan**

We read much in the news of higher education around the world about decolonisation. We have heard of the struggles in South Africa where political apartheid was ended, but epistemic apartheid was not. We have heard of the debates about taking down the statues of colonial figures at universities such as Oxford. Perhaps less is known about the decolonising efforts underway in the field of higher education in Canada.

Stimulated by the release of the [Truth and Reconciliation Commission of Canada Report](#) in 2015, universities along with nearly every structure of government, culture, law and society have been responding to the call to action. This blog reports on the first [Indigenous plan](#) released by the University of Victoria. The University of Victoria has taken the responsibilities to Canada's Indigenous People seriously for many years, but the new plan takes its commitment to a deeper, more detailed and comprehensive level. The action taken by the University of Victoria and increasingly by other universities across Canada represents a critical and positive development to the challenges of epistemic justice and as a correction to over 150 years of cultural genocide. The Indigenous Plan is an illustration of what decolonisation, often a rather vague concept, looks like in practice.

In the introduction to the plan an important acknowledgement is made to the role that post-secondary institutions have played in the perpetuation of colonial systems. This is true for Canada as it is true in all parts of the world.

*“As this is the University of Victoria’s first Indigenous Plan, it is important to begin with an acknowledgement of the role that educational institutions, including post-secondary institutions, have played in the perpetuation of colonial systems, both historically and in contemporary times. One hundred and fifty thousand Indigenous children were sent to residential schools in Canada and many others attended Indian day schools. Between 1876 and 1985, Status Indians in Canada automatically lost their federal recognition upon earning a university degree or becoming a professional, such as a doctor or lawyer. The intergenerational impacts of these decisions remain the legacy of many Indigenous students who seek higher education today. The University makes a commitment to reconciliation that involves recognizing how colonizing structures and relationships impact Indigenous students.”*

The Indigenous Plan is presented as a cedar weaving. The cedar tree is a sacred tree for the Indigenous People of Western Canada. Its bark makes baskets and ropes. It was historically woven as cloth. It is medicine. It is used to carve house poles and other sacred symbols. It is used for carving canoes. The strands of the Indigenous Plan include: students, academic and administrative staff, education, research and governance.

Included in the plan are a myriad of actions that are being taken up across every sector of the University of Victoria. In my own School of Public Administration where I teach community development, we have created a Committee on Decolonisation and Indigenisation of the Curriculum. Other actions being implemented include:

- ◆ Increased recruitment, retention and success of Indigenous students
- ◆ Increased recruitment, retention and success of Indigenous academic staff
- ◆ Recognition of Indigenous approaches to research based on community identification of issues
- ◆ Increased academic programming for Indigenous students
- ◆ Increased opportunities for all students to learn about Indigenous centred ways of knowing
- ◆ Increased institutional resources and support for Indigenous students, academic and administrative staff

In Canada’s case, we have had 150 years of formal colonial governance resulting in cultural genocide through the breaking of hereditary linkages in the use, preservation and safeguarding of Indigenous culture and language. The transformation of Canada’s universities remains an extraordinary challenge that will take scores, perhaps hundreds of years. But in a world where hope is often in short supply, the steps taken by the University of Victoria can be seen as concrete, positive and hopeful.



### **Letter from Aotearoa, by Diana Amundsen**

#### **Decolonisation through Reconciliation**

Inspired by Hans Schuetze’s thought-provoking letter from Canada (Part 2 in the PIMA Newsletter No. 14 and encouraged by my supervisor, Professor Brian Findsen, I am writing this letter from Aotearoa. My perspective is offered as a Pākehā New Zealander, a non-Indigenous, non-Māori, member of the dominant white European-descended society. As a researcher who is committed to decolonization through reconciliation, especially in the context of Aotearoa, I ask: what are we doing to decolonize through reconciliation and dismantle disturbing prejudiced attitudes still prevalent in higher education? I offer my thoughts as a contribution to important ongoing conversations and actions.

### ***Higher Education***

Demand for Māori language schools and institutions illustrate wider struggles for decolonization to occur in education establishments. Not only were three wānanga (publicly owned university-like institutions providing education in a Māori cultural context) established in connection with traditional Māori places of learning, but also in response to contemporary struggles to indigenize teaching, research and governance in mainstream universities. Universities throughout Aotearoa are taking steps to recognize the importance of an inclusive approach towards Māori and Indigenous knowledge systems. Nonetheless, this change is not proving simple. Nor is it fast enough. Adaptation within mainstream universities which aims to support Indigenous struggles through methods of addressing Māori cultural and epistemological ways are largely failing. This is evidenced by the lack of incorporation of Māori worldviews and inability to recruit and retain Māori staff. Furthermore, Maori students often emphasize their experience of the university as a mono-cultural institution that exhibits ignorance of their (and other) cultures.

Perhaps wānanga are finding (or creating) a niche which addresses this gap. Last year in 2016, the annual reports of all three wānanga recorded making surpluses and increasing their enrolments, predominantly in Level 4 courses. On the New Zealand Qualifications Framework (NZQF) Level 4 is immediately pre-university, with undergraduate study at levels 5-7. The proportion of New Zealanders overall with a level 4 qualification or higher (at 51%) places us in the top three of all OECD countries. Not only that, of all ethnicities in New Zealand, Māori have the highest rate of participation in tertiary education (approx. 17%), with tertiary education encompassing universities, wānanga, polytechnics and workplace training as well. Increased wānanga enrolment numbers fly in the face of a more general trend in New Zealand of falling tertiary enrolments (attributed predominantly to rises in cost of living). It seems paradoxical that Māori, who are over-represented in lower socio-economic groups, currently participate in tertiary education at greater proportions than any other groups of New Zealanders. However, there is a need to get more Māori into higher levels.

Though universities appear cognizant of the notion of 'diversity', by and large, Māori students are often treated as a population that needs special help, based largely on a deficit notion, which perpetuates marginalization of Māori worldviews and knowledge systems. This is in part because of the hierarchical ways governance systems (and knowledge) are structured in universities and, is also part of a larger global debate concerning the university's changing role in society. Not only does a difference in worldviews account for reasons that Māori students and staff may not feel included and welcomed, but failure to include differing worldviews could also limit knowledge construction.

### ***Crown and Māori - Waitangi Tribunal***

There is no doubt that Aotearoa is poised at a crossroads in our race relations. There is still a sense of mutual burden from the colonial past with Māori feeling and experiencing cultural marginalization while Pākehā fearing that Māori will secure underserved advantages at their expense. At the same time, these concerns disguise an underlying and mutual respect that is present between Pākehā and Maori, a respect which has enabled a process of historical grievance settlements through the Waitangi Tribunal and a respect reflected in growing acknowledgement that Māori identity is a real and key part of New Zealand identity.

A recent example is a case in point. Shockwaves went through the country at the September 2017 elections when the Māori Party was ousted from government (some likening it to a Māori Brexit). Instead, Māori voters chose to side with the left-wing Labour Party and were rewarded in their decision when 'Young Ardern' overthrew a 3-term National government to become our new Prime Minister. Of 120 seats in parliament, 29 belong to members of Māori descent, with approximately two thirds in the Labour government caucus and their coalition partnerships (New Zealand First and

The Green Party). Instead of backing a separate smaller Māori political party, voters chose a change in direction to ensure that Māori perspectives are represented by having their voices embedded in a mainstream government framework.

### ***Towards Reconciliation***

Perhaps the June 2017 Parihaka Reconciliation was an indication of a future direction for the relationship between Crown and Māori. The Parihaka Reconciliation denotes a move away from a conflict *settlement* process. A settlement does not have the goal of a deeper transformation of relationship or shared acknowledgement between both parties. Therefore, a more desirable approach for decolonization is that of a reconciliation process as seen in the Parihaka Reconciliation. (I note in Hans Schuetze's letter that, modelled on South Africa, Canada also use this term in their "Truth & Reconciliation" Commission). Reconciliation pursues an honest, fair and lasting end to conflict. In this way, reconciliation brings about a profound transformation of the dynamics of relationships between societies and peoples through intertwined political and social changes.

Decolonization may take various forms, but necessarily involves a process of actions and changes, such as the University of Victoria in Canada releasing its first Indigenous Plan. At the University of Waikato in Hamilton, the Māori Advancement Plan 2015-2017 was part of the University's Strategic Planning Framework to support the university to uphold its mana (reputation and respect) as the leading university for Māori. However, there is more to be done in this regard. The new University of Waikato Strategy 2017-2021 has now noted within its Goal 1 of being an 'organisational culture focused on high performance' that it must increase the proportion of academic staff who are Māori (or Pasifika) and increase the number of staff undertaking professional development courses to improve their understanding and practice of Māori language and culture.

Part of our challenges as Pākehā educators to participate in this process of action and change towards decolonization through reconciliation is to begin nurturing a habit of listening to our discomforts. It is an unlearning as much as a re-learning to orient our approach away from avoidance. Higher education needs a decolonizing reconciliation approach to address the reality of ongoing disparities between Pākehā and Māori. We need to do more to ensure that Māori ways of knowing and being are embedded within our education framework by listening to our discomforts, moving away from avoidance and moving towards reconciliation. It is our responsibility to take deliberate and conscious steps to decolonize through reconciliation and dismantle disturbing and prevailing prejudiced attitudes.



### **Letter from New Zealand, by Roger Boshier**

#### **Indigenous enabling of LLL – a Maori way.**

I spend January and February (high summer) camped in my tent in the very far north of New Zealand. When not swimming, doing interviews, looking for stable Wi-Fi signals and going through papers in local archives, I am nudging recalcitrant camp stoves and banging in tent pegs.

The Ahipara campground is a favourite place because it is big, near a beach, attracts numerous tourists bound for Cape Reinga (the far north) and has good cooking, washing and other facilities.

Germans, Swedes, French, Swiss and even Austrian visitors are very interested in New Zealand Maori and many buy tickets and take a bus ride up the famous "90 mile beach."

There are two bus companies running up the beach to Cape Reinga. Because they occasionally splash through salt water, bus maintenance is an issue. Drivers need to be careful because quicksand

can swallow a bus. The boss will not be happy if a driver loses a bus in sand or takes it swimming in surf.

The Petricevich “dune rider” bus leaves the Ahipara campground at 8.30 a.m. and returns at 5.30 p.m. It runs up the beach and, at the very top end of New Zealand, turns inland where passengers can go “boogie boarding” on monster sand dunes. After boogie boarding, the bus continues to the dramatic (and exquisitely beautiful) Cape Reinga lighthouse

There is a “spirit trail” up this beach. According to local Maori, when death occurs the spirit follows the trail to the very far north, descends down a cliff to a pohutukawa tree, drops into surf below and swims to the nearby Three Kings Islands. Once on the Three Kings the spirit of grandma or grandpa turns, farewells the mainland and departs for Hawaiki (a mythical homeland not to be confused with Hawaii).

The very far north is a special, spiritual and historic place. There is nowhere in New Zealand as dramatic and beautiful as the very far north and both bus companies are doing well carrying (mostly Europeans) up there. There is plenty to see and, even better, chances to interact with Maori and learn the local legends.

At 5.30 p.m. when buses return and tourists get off, they are very excited. After days (maybe weeks) watching the bus return and disgorge excited passengers, I have questions looking for answers.

At the Ahipara campground most people prepare meals in the cookhouse and eat at large (communal) tables made from felled trees. By 6.30 p.m. most bus people have cooked a meal and are at the big wood table. I cannot restrain myself.

*“Kia ora everyone, I need your help. Hands up everyone who went north on the bus – today?”*

Most hands go up.

*“Thank you, could I ask you – what did you enjoy the most? On the trip up north, what was the best?”*

Pointing at an elderly Swiss (who later turned out to be the Dean of Pediatrics at an important university in Zurich), *“Sir, can I start with you? The best thing? What was it?”*

*“The Maori bus driver,”* he said.

*“And you madam?”*

*“The Maori bus driver.”*

*“And you sir?”*

*“The Maori bus driver.”*

And so on .....

*“The Maori bus driver!”*

The next day I tried this again with a different group of tourists. And the night after that.

The result was always the same.

*“We liked the Maori bus driver!”*

The Maori bus driver was a Murray from isolated Te Hapua on Parengarenga harbour.

In the 1970s the Norman Kirk (Labour) government ran a consultative Education Development Conference (EDC) where citizens were invited to speak about learning and education. As a result, New Zealand launched community colleges and there were programs tailored to the needs of people like isolated Maori in the north.

There were high levels of Maori involvement and innovation at community colleges in Hawke's Bay (with Principal John Harre) and Northland (with principal David James). For them, a community college had to involve citizens and focus on local needs.

In the mid-1980s New Zealand politics were captured by right-wing radicals raving about Milton Friedman and intent on privatization, commodification and marketization of education and social services. Educational institutions were forced to compete and woolly notions of "community" were dismissed as a relic of outmoded welfare-state inefficiency.

A right-wing takeover of New Zealand society was reflected in name changes foisted on community colleges. The Hawke's Bay Community College became the "Eastern Institute of Technology" and the "Northland Community College" was stuck with "NorTec." John Harre and David James were not enchanted by corporate razzmatazz or other rightist slips of the discourse and found better ways to spend their time.

Maori bus drivers in the far north of New Zealand know of NorTec programs because there are brochures in the Ahipara campground. But they contain nothing to suggest educational authorities understand the fact Maori drivers don't need "units", "standards" or certificates and, if they did, would be teachers, not students.

Maori drivers lack formal education but have a mischievous sense of humour, respect for the beach and deep understanding of triumph and tragedy enacted there over thousands of years. Their experience transcends the banalities of so-called "knowledge economy" and "units and standards" embedded in 21<sup>st</sup> century tourism hospitality training.

There is little chance these drivers would enroll in the NorTec "Certificate in Marine Adventure and Eco-Tourism" and pay the domestic fee (\$6,061) or usurious international-student fees of \$17,000. Nor will they line-up for the 20 week "Certificate in Tourism" at a cost of \$5,800. For them, learning occurs in informal and non-formal settings and does not involve vast sums of money. If someone has \$5000 (or \$6000) in their pocket it would be better spent on fixing the tractor, buying a new engine for the boat, getting new fishing gear, hosting whanau (extended family), renovating houses or ensuring kids have what they need at home or school.

If you know an international student about to fork out \$17,000 for a sojourn at NorTec, New Zealand, suggest they switch churches and take the bus up the beach. For a mere \$50 they will develop an acute appreciation for Maori intelligence, humour, hospitality, story-telling and knowledge of the beach. Just a good, the \$16,950 still in their pocket will secure a boat with a motor, oars, life jackets and instruction book that says nothing about knowledge economy or best practices. Compared to NorTec, fishing involves really useful knowledge and is a better option.

### **Crises of LLL and Democracy**



#### **Letter from Spain, by Jose Gines Mora Ruiz (Pepe)**

#### **Catalonia and Spain: A sad story**

The editor of this Newsletter asked me to explain what is happening in Catalonia. It



would be easier to explain the mystery of the Trinity. You may recall the story of St. Augustine walking on the beach contemplating the mystery of the Trinity when an angel told to him: "You cannot fit the Trinity in your tiny little brain." Nevertheless, the readers of this Newsletter are lifelong learners with vigorous brains and probably they would be able to understand the Catalonia mystery. To help them, instead of presenting a well organised explanation I am just providing a list of hints that may help readers to elaborate their own conclusions. I present my personal conclusions in the last paragraph.

### ***History***

Until 1714, the Hispanic Monarchy was a confederation of countries, each with its laws and its parliaments (Castile, Aragon, Catalonia, Valencia, Mallorca, Naples and Sicily) but with the same king. Portugal was also part of this confederation between 1580 and 1640. In 1701 the War of Spanish Succession broke out between the Bourbons, defenders of French centralism, and the Habsburgs, in favour of maintaining the confederation of kingdoms. Catalonia, Valencia and Mallorca, with the support of England, fight with the Habsburgs, Castile, with the support of France, with the Bourbons. The Bourbons won in 1714 and centralized the confederation by imposing Castilian laws and regulations on all other Spanish countries. Since then many Catalans have had the feeling of being marginalized citizens. This feeling has lasted in Catalonia, where the national holiday continues to be September 11, commemorating the taking of Barcelona by the Castilian and Bourbon troops in 1714.

An anecdotal detail: it is customary in Barcelona FC's parties to shout in favour of independence 17 minutes and 14 seconds after starting the match. It may seem exaggerated, but 300 years later the feelings have not been erased. Franco, during his dictatorship, aggravated the situation, prohibiting even the use of the Catalan language. The result is that the feeling of "being Spanish" is weak among many Catalans. It is not the same, but the case of Scotland has similarities with Catalonia.

### ***Sociology***

Catalonia has its own language that it is spoken by the entire population (those who do not speak it are recent emigrants from other parts of Spain or abroad). But above all there are cultural and sociological differences. A society with a less hard-fought history than Castile (Catalonia, for example, did not participate in the American colonization), was more inclined to pacts, agreements and trade than other regions.

An anecdotal, but significant detail: Catalonia banned bullfighting a few years ago, which bothered many Spaniards. In general, Spaniards regard Catalans as "peculiar people", which generates feelings of rejection and sometimes even hatred. Spanish jokes about Catalans resemble traditional jokes about Jews: rare and greedy people. There has never been a Catalan prime minister in the Spanish government. It is unthinkable that a Catalan would be chosen by the whole of the Spaniards.

### ***Economic development***

Catalonia has had higher economic development than other regions, which has led to significant emigration of Spaniards from the south and more recently foreigners. These emigrants are an important part of the current Catalan population. Most parts of that emigration were well integrated into Catalan society, but another part, probably a minority, has maintained a certain rejection of integration. The main leaders of the Spanish political party more radically anti-Catalan (Ciudadanos) are born in Catalonia of Andalusian parents. It is not by chance.

The greater economic development has also caused for some decades a certain feeling of envy towards the Catalans among the Spaniards. For many years, long before there was talk of

independence, a part of the Spanish population boycotted Catalan products; from time to time there are organized boycott campaigns against Catalan products.

### ***Regional autonomy***

After Franco, Spain was organized in autonomous regions, creating an intermediate model between a federal state and a centralized one. Catalonia got a high level of autonomy from 1979, although without real economic independence. In 2006 a new Statute of Autonomy was approved in a referendum that increased the autonomy, especially the financial one. This Statute was rejected in 2010 by the Constitutional Court due to an appeal by the Popular Party, currently in the Madrid government: a peculiar case in which a sovereign decision of the citizens taken in a referendum is revoked by a court. This was the spark that awakened the latent independence movement: if Spain rejects what we have democratically decided, it is better to abandon it. The independence movement, which until then had been a minority movement, began to increase and was assumed by sectors of the Catalan bourgeoisie to be the only solution for the advancement of the country.

### ***Autonomous financing***

The defenders of Catalan independence have made famous the phrase "Spain robs us". The Catalan contributions to the state far exceed what they receive. This is in principle legitimate: solidarity between territories is a basic principle of a democracy that wants to be stable. However, the Catalans have some reason, since independent studies show that public spending per capita and investments are below what would be equitable. An improvement in the financing of Catalonia seems a reasonable claim. By the way, an improvement on time of the financial model could have sufficed to avoid the current disaster.

### ***Corruption***

A transcendent fact is the serious level of corruption currently faced in the Spanish and Catalan governments. Travelers in Spain can appreciate a magnificent road network and wonderful high-speed trains (the second largest network in the world, after China). This is a consequence of significant infrastructure expenditures in recent years, which is undoubtedly positive. But not all have been noble purposes of governments. It has been very frequent that political parties, Spanish and regional, have received bribes for the concessions of public works. The two most striking cases, currently in a very advanced judicial process, are precisely those of the central and Catalan government. The two political parties that are leading the current Spain-Catalonia confrontation and their leaders are currently immersed in a judicial process that could lead to serious criminal responsibilities. In a country with a more independent judicial system (Spain ranks 78th in a world ranking on judicial independence) both would most likely end up in prison.

Some think the true cause of the confrontation is an attempt to divert the attention of citizens about the corruption of the ruling parties in Spain and Catalonia. In fact, the news about corruption cases has disappeared from the newspapers. Now media and people talk only about Catalonia.

### ***Economic crisis***

Since 2008, economic crisis has seriously affected Spain. Two governments have stood out for imposing antisocial measures: Spanish and Catalan. Cuts in health, in education and in social services have been relevant. In recent years, Spain has a relatively acceptable level of GDP growth (around 3% per year). However, the contribution of wages to GDP has decreased slightly since the crisis began. In 2016; and the average salary of Spaniards has slightly retreated for the first time in decades.

At a time when citizens are seriously suffering from the social and economic situation, Spanish patriotism stimulated by the government of Madrid and Catalan patriotism stimulated by the

government of Catalonia have "miraculously" diverted Spaniards' attention from the real problems that they are most affected by.

**Results: Social and democratic rupture**

What started as a political confrontation between governments has ended up much worse than expected. On the one hand, Catalan society has been severely fractured between separatists and unionists. On the other hand, encouraged by the government and the media, the most radical and aggressive Spanish nationalism has been awakened in most of Spanish society. It is an authoritarian nationalism, often with fascist overtones, that refuses to dialogue, that defends unacceptable actions in a democratic country and whose dominant objective is to take revenge on Catalonia. Courts of justice, with dubious independence, are acting in a disproportionate way. Democracy in Spain is the main loser in this conflict. This is something that is beginning to be common in other European countries. Spain in a very short time has been added to the list of countries like Turkey, Hungary and Poland, with democracies in the process of decomposition. And the European Union, only interested in defending the dominant economic values, is doing nothing to avoid it. Sad, very sad.



**Letter from London, by Tom Schuller**

**Hope and despair: the duty of optimism?**

I think it is probably a source of optimism that we live in such unpredictable times. That may seem to be a rather strange, even illogical, statement; normally uncertainty undermines our sense of security. But given the current state of political play in the UK it's a relief to be able to keep reminding myself that things can swing round quickly.

I know that my sense of humiliation as well as anger over the behaviour of my supposed political representatives is shared by many of my fellow citizens. We seem now to be in the sweaty, tawdry grip of people who not only believe that we can head back to imperial days but that we can also behave towards others as we did in those days more paleo- than neo-imperialism. The Foreign Secretary, Boris Johnson, leads the way in seeming ignorant not just of standards of truth and integrity, but of elementary rules on adult courtesy.

Because things can change so quickly it is just possible that all this will swivel round. We are now seeing the first signs of a change in public opinion on the outcomes of Brexit. These have been a long time coming – for many months the Brexit vote held firm, and any waverers were balanced out by people who voted Remain but felt that a decision had been taken and should be stuck with. Now at last, as evidence begins to pile up on the practical consequences of leaving the EU, there is some movement in the polls which makes reconsideration more likely. But those who think the 'decision' can be revisited have to play a canny game. If they move too fast, they will provoke a reaction - "see, we told you so, when a decision goes against them these Eurodemocrats just ask for a revote until they get the result they want..." So Labour has a difficult hand to play: on the one hand it is accused of lack of clarity, but if it makes its position too clear it will be accused of ignoring the referendum.

It's hard to see how the debate can be got onto a rational footing, but there are one or two promising developments. A Citizens Assembly was organised which brought together a properly representative group of 50 people, over two weekends, to listen to witnesses and engage in debate on the issues. But such exercises are difficult to organise and hugely expensive. We are a long long way from the – perhaps idealised – picture of Scandinavian study circles where groups of citizens sit round with well-prepared and reasonably balanced documentation to discuss major political issues.

Talking, though, of rational footings, Jonathan Haidt's *The Righteous Mind* is a challenge to simplistic notions of rationality, on politics or on moral issues generally. Haidt is a self-identified former liberal (in the US sense) who has shifted his position – not straight across to conservatism, as I understand him, but to a much more qualified stance when it comes to articulating values and arguments. His thesis has considerable implications for those of us who think of adult education as an important tool for a more informed and therefore better-functioning democracy.

Haidt's starting point is that when it comes to moral decisions intuition comes first and strategic reasoning second. A lot of our behaviour is shaped by embedded values and reactions, not by thinking. He then identifies five foundations or dimensions for moral reasoning: care vs harming; fairness vs cheating; loyalty vs betrayal; authority vs subversion; sanctity vs degradation. The point is that the typical liberal case presses two of those buttons – care and fairness – but hardly touches the others; whereas the standard conservative, or perhaps illiberal, case presses all five, even if to different degrees.

This highly abbreviated account means that we need to broaden out our thinking of how to raise the level of constructive civic debate. The capacity to absorb facts and conventional-type arguments will help. But we will need, increasingly, both a more generalised understanding of the processes of the production of information and misinformation and the kinds of forums and vehicles that enable us to communicate across silos. That applies as much to traditional liberals as to anyone else.

To end on a constructive note. With two colleagues I have been working on proposals for a learning entitlement. We aim to broaden the debate beyond the all-consuming topic of university tuition fees. Instead of abolishing fees we suggest a 2-year entitlement, valid across all forms of post-secondary education and training. I'd be happy to send more information to anyone interested ([Tomschuller48@gmail.com](mailto:Tomschuller48@gmail.com)).

Reference: Jonathan Haidt. *The Righteous Mind: why good people are divided by politics and religion*, Penguin 2012.



### **Letter from North America, by Roger Boshier**

#### **Europe in Democratic Crisis**

Adapted from Sasha Polakow's *Go Back to Where You Came From: The Backlash Against Immigration and the Fate of Western Democracy*, which is published by [Nation Books](#).

Le Pen and Mélenchon together drew nearly 50 percent of the youth vote in the first round, splitting the 18-34 age bracket evenly. Unlike what happened in Britain's Brexit referendum, the young did not support the status quo; they voted for extremists who want to leave the EU.

Those who believe millennials are immune to authoritarian ideas are mistaken. Using data from the World Values Survey, the political scientists Roberto Foa and Yascha Mounk have painted a worrying picture. As the French election demonstrated, belief in core tenets of liberal democracy is in decline, especially among those born after 1980. Their findings challenge the idea that after achieving a certain level of prosperity and political liberty, countries that have become democratic do not turn back.

In America, 72 percent of respondents born before World War II deemed it absolutely essential to live in a democracy; only 30 percent of millennials agreed. The figures were similar in Holland. The number of Americans favoring a strong leader unrestrained by elections or parliaments has increased from 24 to 32 percent since 1995. More alarmingly, the number of Americans who believe

that military rule would be good or very good has risen from 6 to 17 percent over the same period. The young and wealthy were most hostile to democratic norms, with fully 35 percent of young people with a high income regarding army rule as a good thing. Mainstream political science, confident in decades of received wisdom about democratic “consolidation” and stability, seemed to be ignoring a disturbing shift in public opinion.

What the globalists of the transnational elite miss is that not everyone has the luxury of leaving. Those who don’t have the education and skills to travel abroad often resent those who do. To compensate, they identify strongly with the place they come from and support politicians who promise to protect them from both genuine and imaginary threats. They do not have the luxury of voting with their feet, but their protest is felt at the polls.

To dismiss the populist impulse as something completely alien is to miss the point and to pre-emptively lose the political debate. With or without actual control of the government, they have proved they can exert influence and shape debates without ever wielding formal power.

If Macron can continue to divorce counterterrorism policy from the immigration debate and prove that liberal democracies can be tough on terror without calling for Trump-style travel bans or punitive laws that target Muslims and no one else, it will be a huge achievement, demonstrating that France can fight Islamist terrorism mercilessly without declaring war on Muslims and eroding the rights of the country’s largest minority.

Liberal democracies are better equipped than authoritarian states to grapple with the inevitable conflicts that arise in diverse societies, including the threat of terrorist violence. But they also contain the seeds of their own destruction: if they fail to deal with these challenges and allow xenophobic populists to hijack the public debate, then the votes of frustrated and disaffected citizens will increasingly go to the anti-immigrant right, societies will become less open, nativist parties will grow more powerful, and racist rhetoric that promotes a narrow and exclusionary sense of national identity will be legitimized.

### 3. Other News, Views and Resources

#### **Adult Education Centres as Key to Development: responsibilities, structures and benefits**

**Heribert Hinzen**



According to the ‘Report and Key Messages’ from DVV International’s 11-12 October conference in Tbilisi, Georgia, community-based approaches, learning spaces and centres are part and parcel of international policy agendas such as CONFINTEA and the Sustainable Development Goals (SDG). Here is a brief extract from the Report and Key Messages.

“This 5<sup>th</sup> Adult Education and Development Conference (AEDC) organized by DVV International with support of its partners dealt with policies, roles, functions, governance, impact and benefits of adult education and community learning centres as important institutions and structures to foster local development. They are flexible, respond to changing needs and new demands of individuals and society in the era of globalization, digitalization, migration, demographic changes and technological development. While focusing on similarities, the global and regional perspectives and experiences that were shared provided a substantial variety of examples. Such diversity of approaches was appreciated with a view to their different contexts and purposes, historically and culturally.

The diversity of institutions is represented in the different names that are used. This was considered by participants as both an asset and a challenge. Adult education centres have as their main target group adults, but they are not excluding young people or children. The aspect of education does not minimize the importance of other forms of learning, such as non-formal or informal. Even the infrastructural set-up of institutions varied widely in respect to governance mechanisms, size, staffing, civil and community engagement. To reflect this diversity, the Key Messages explicitly make use of the combined wording of Adult Education Centres/Community Learning Centres (AEC/CLC)."

### **Key Messages**

Participants and stakeholders agreed on a set of Key Messages that were developed with the involvement of the global network of DVV International, and validated and refined in the course of the Conference.

The 5<sup>th</sup> AEDC agreed on three sets of key messages, under three groupings, each with nine points. The three themes were:

1. Public Responsibility in Adult and Youth Education
2. AEC/CLC as Important Structures
3. Benefits and Wider Impact of AEC/CLC

The last two of these 27 important messages were:

- ◆ Citizenship, empowerment, sustainability: AEC/CLC build the backbone for access and participation of adults in learning, promoting democratic values through empowerment, and active citizenship for sustainable development, and thus engage with ESD and GCED; and
- ◆ Education Agenda 2030 and the SDGs: Inclusive, equitable, quality education and lifelong learning are at the heart of the attitudes, values, knowledge, competencies, and skills needed for sustainable development. AEC/CLC act as local hubs to promote and implement the SDGs.

Looking to the Way Ahead, the Messages were:

"put forward for further attention and discussion by decision makers, practitioners, stakeholders, and donors at national and international policy levels. They are intended to provide guidance and support advocacy." The first such opportunity was the CONFINTEA VI Midterm Review in Suwon, also referred to in this Newsletter.

DVV International pledged to "strengthen debate through its regional offices and its network around the globe; and with partners to search for opportunities to deepen the understanding of the diversity of AEC/CLC". Particular attention would be paid to the potential of expanded learning environments as a valuable approach to increase the outreach to young and adult learners.

DVV International foresees that in 2019 a follow-up conference may look at the achievements and future needs of AEC/CLC, while at the same time marking the occasion with celebrations for "100 years of VHS" and "50 years of DVV International".

### **Do UNESCO Cork and PASCAL Pretoria take us anywhere?**

#### **Peter Kearns**

The near concurrence of the UNESCO Cork conference on learning cities (18-20 September) and the PASCAL Pretoria conference (17-19 October) raises the question whether the two events have brought UIL and PASCAL closer together. Are we reaching for a common destination through similar paths?

My personal reflection as a member of the drafting group for the UNESCO Cork Call to Action, and as keynote speaker for the PASCAL Pretoria conference is that there is now more commonality in purpose with more points of common interest to foster collaboration, yet with enough difference to make partnership potentially creative.

A simple test will be to compare the UNESCO Cork Call to Action and the PASCAL Pretoria Statement. Both may be seen on the respective websites. However, this does not take us very far. The Pretoria Statement is deliberately short and confined to a few action items.

A better test for me personally is to take a close look at the learning city model resulting from Cork, and the directions of PASCAL's work on the ECoWell initiative in the context of the United Nations Sustainable Development Goals. If the UN SDGs are designed to create a better sustainable world through actions such as eliminating poverty and epidemic diseases, and climate action, is there a convergence of UIL and PASCAL work in supporting this great and necessary human adventure? The Cork Call to Action envisages building sustainable learning cities "that are green, healthy, equitable, inclusive, entrepreneurial and capable of offering their cities decent work opportunities" The trio of "green, healthy learning cities" reflects PASCAL work on EcCoWell back to 2012 directed at progressing an integrated and holistic approach to building learning cities.

The PASCAL Board has invited me to undertake a "Rethinking EcCoWell" exercise in the context of the UN SDGs. I expect to report to the Board shortly with my ideas on what I am calling EcCoWell 2. While I expect that this will maintain the EcCoWell core of green, health, and learning, I am looking at adding entrepreneurship, and happiness as a goal of development with the EcCoWell core an appropriate entry point for a city in implementing the UN SDGs.

The convergence of UIL and PASCAL ideas on learning cities will open up areas for collaboration between UIL and PASCAL with mutual benefits. However, the real significance of the Pretoria conference for me was the South African context in a country building a multifaceted, multicultural, and multiracial society with its philosophy of ubuntu meaning humanity, and the idea that we affirm our humanity when we affirm the humanity of others. There are lessons we all can learn from South Africa. I was impressed by the number of initiatives we encountered where individuals had acted entrepreneurially for the good of others in the spirit of ubuntu. While South Africa has many problems, it can also illustrate for us many of the features of a path towards a sustainable empathic civilisation.

PIMA Vice-President Shirley Walters, in her capacity as Deputy President (Africa) of the International Council for Adult Education, ICAE, reported to her constituency on the five AE meetings that occurred in Suwon, Korea, at the end of October. Here we offer a shortened version of that informative and reflective report.

### **Global Adult Learning and Education (ALE) meetings in Suwon, Republic of Korea, 21-28 October 2017.**

#### **Shirley Walters**

The first of these meetings was the Executive Meeting of the International Council for Adult Education (ICAE); the second was a one day Civil Society Forum, organised by ICAE before the Mid-Term Review (MTR) of CONFINTEA; the third was CONFINTEA MTR. The fourth was Adult and Continuing Education Hall of Fame new inductions, and the fifth was a 'branding workshop' organised by DVV for the field of adult education. This brief report is not comprehensive but raises particular issues which struck me. The week brought together nearly 500 people from at least 103

countries so it was an opportunity to hear concerns and questions within the field of adult learning and education (ALE) from large parts of the world.

Two elements of the context of South Korea which permeated the conference were: the strong commitment by the cities of Suwon and Osan, who were our hosts, to lifelong learning. The mayors played active roles and ensured their strong support for the activities and their learning cities' programmes were show cased. Some of us can only dream of having libraries in most neighbourhoods, nearly 100% internet coverage, regular learning festivals etc.

The other dimension was the relative silence around the geo-political threats that the country is facing, with the North Korean border just 65 kms away; the enormous USA military base in the south of the country; the number of nuclear reactors within and surrounding the country with China and Japan in the immediate neighbourhood. It's not too much of a stretch to imagine that the focus on lifelong learning and the learning cities could well be a way to keep citizens focusing on the local day-to-day issues of 'living a good life' rather than the macro geo-political concerns.

### ***Mid-Term Review (MTR)***

This was organised by the Unesco Institute for Lifelong Learning (UIL) and it was an 'experts meeting' which meant few high level government participation. Its theme was *The power of adult learning: Vision 2030*. Leadership within the MTR included many civil society members. The outcome of the MTR was to be an adopted statement that captured progress to date, facilitated by a drafting committee.

The Civil Society Forum, attended by about 85 people from 50 countries spread across regions, was held one day before the MTR to give civil society an opportunity to discuss emerging trends regionally and globally and to issue its own statement which was used to influence the MTR. For example: "We recognize that the multiple crises, worsening and accelerating around the world, need attention and require an urgent response—for example, population displacement and migration, conflict and violence , educational sustainability, climate change and increasing inequalities. We affirm the crucial role of adult learning and education (ALE) to help address these crise.

Day three focused on monitoring and evaluation of ALE at country and global levels; towards CONFINTEA VII in the light of SDG 4 and Agenda 2030, and the adoption of the conference statement.

### ***Understanding why ALE has disappeared from view in the SDGs and amongst funders?***

The picture of ALE varies dramatically across regions: ranging from total devastation in war-ravaged countries in some regions, to poor support from authoritarian, populist regimes which do not encourage an informed citizenry, to strong support in some well-resourced countries. In Latin America, the two countries named as doing ALE better than others are Bolivia and Dominican Republic.

The different regions of the world use different terms to describe ALE - non-formal education, adult literacy and basic education, lifelong learning, popular education, youth and adult education, adult education, continuing education, and so on. This can create confusion, especially amongst those less involved. The emerging term ALE seems to be gaining more traction following the Belem conference in 2010. ALE is seen within a lifelong learning philosophy and approach, which is the overarching term for all education and learning across all ages ('from cradle to grave'). There is still much work to be done, however, to gain more universal acceptance of common usage and agreed definitions.



There was speculation as to why ALE seems to have lost ground in the context of the SDGs, even though there is a commitment to LLL and the related funding regimes. Some of the ideas emerging were: ALE is hard to understand for the uninitiated and the range of terms used can be bewildering; ALE is less easily measured in a world where measurement is king; it is less easily standardised where uniformity is highly valued; the research monitoring and measuring tools currently being used render much ALE invisible (interesting alternatives were offered); maintaining participation in ALE is complex, given the pressures on adult learners; there is ambiguous understanding of the terms 'adult' and 'youth', with the two in competition for funding attention (is a mother of 14 a 'youth' or an 'adult?'); there are other competing areas like early childhood education which may be easier to grasp and monitor, therefore they choose to direct funding there.

The various documents feeding into and resulting from the meetings will be available on the UIL and ICAE websites. If you'd like me to elaborate any of the points made above please contact me at [ferris@iafrica.com](mailto:ferris@iafrica.com)

### **Knowledge for Change (K4C)**

#### **Rajesh Tandon and Budd Hall**

UNESCO Chair's flagship initiative for the next two years (2018-19), is all set to kick off in January 2018. A total of six countries are set to participate in K4C's first Mentor Training Program (MTP) cohort from Jan-June' 2018: India, Canada, Colombia, Indonesia, Italy & South Africa. As part of the preparations, the Indian leg of the UNESCO Chair hosted a hub-coordinators meeting on Nov 11-13, 2017 at PRIA, New Delhi, followed by an official K4C launch (India) at the National University of Educational Planning and Administration (NUEPA). Among other countries joining the K4C through later cohorts is Cuba, the funding for which has been recently approved by the Ford Foundation amounting to \$100,000. These funds will be used for support to conduct participatory research and engage communities of African descent to actively participate in developing strategies that address their demands for social justice and equality in Cuba."

You can read more about K4C here: <http://unescochair-cbrsr.org/index.php/current-project/>. More on the upcoming engagements under K4C can be read here: <http://unescochair-cbrsr.org/index.php/events-3/>

To know more about the UNESCO Chair training activities, visit the 'Capacity Enhancement' section of the Chair website: <http://unescochair-cbrsr.org/index.php/category/capacity-enhancement/>

### **Inclusion and Diversity: A new edition of Adult Education and Development**

#### **Heribert Hinzen**

In the latest issue of Adult Education and Development (AED), authors from all over the world discuss the many facets of "inclusion and diversity". They write about their own identity, discuss the changes needed to create inclusive societies and adult education systems, and present concrete "inclusive" methods of adult education.

Inclusion and diversity are two sides of the same coin. Inclusion can only succeed if we recognise our differences – our diversity – and use them constructively. But how can we prevent social exclusion and enable all people to participate in society? What contribution can adult education make? Which learning approaches, programmes and institutions are needed to create an inclusive (adult) education system? And what does "inclusive" teaching actually mean? These are some of the questions raised in this year's issue of AED.

### ***Experiences and good practices from around the globe***

For example, Rima Abboud from Palestine writes about the experiences of the *Aswat – Palestinian Gay Women* network, and Annette Sprung from the University of Graz discusses to what extent the migration-related diversity in Austria is also reflected in adult education staff. Shermaine Barrett from Jamaica introduces the concept of “reflexivity”, which helps teachers to critically reflect on their own teaching practice and to make their teaching inclusive; and the Peruvian activist Tarcila Rivera Zea reports on her work in the Permanent Forum on Indigenous Affairs at the U.N. In a photoreportage, Mozambican photographer Mário Macilau tells the story of a learning project for people with and without disabilities in a village near Maputo.

The Adult Education and Development journal is a forum for adult educators from all over the world. It has been published since 1973 by DVV International – the Institute for International Cooperation of the German Adult Education Association (Deutscher Volkshochschul-Verband e.V., DVV). It appears once a year in English, French and Spanish. For the current issue, in cooperation with the International Council for Adult Education (ICAE), a virtual seminar (in English) will be held in February 2018. Information and registration at [policy@icae.global](mailto:policy@icae.global)

The journal can be requested free of charge at [info@dvv-international.de](mailto:info@dvv-international.de). The online edition can be read and/or downloaded at <https://www.dvv-international.de/adult-education-and-development/>.

## **4. PIMA Committee Meeting**

A productive meeting of the PIMA Governing Committee on 9 November considered three main and to some extent inter-connected strands of development:

1. the presence and rising profile of PIMA especially in East and also South-East Asia;
2. plans for events in that region in 2018, notably the PASCAL Annual Conference scheduled for Korea next August; and a Seminar-style PIMA event in Beijing; and
3. the linkage between the PASCAL Website’s growing profile and the contribution to this which PIMA can make, thereby extending the readership and impact of the significant discussions and analyses emerging from the evolving Newsletter.

It was agreed that the PIMA Newsletter should be renamed PIMA Bulletin, avoiding duplication of what is on the weekly Website where wider discussion can follow with near to real-time interaction. The Bulletin will continue to appear bi-monthly, subject to continuing review, limiting its News coverage mainly to PIMA-derived items not so prominent on the present Website. These arrangements have been put in train by the Webmaster and the PIMA Sec-Gen.

PIMA grew out of and cooperates closely with the PASCAL Asian and Pacific Regional Office at RMIT in Melbourne, where Dr Robbie Guevara, Past President of ASPBAE, is the PASCAL Board member. PIMA is increasing its Asian membership and seeking to involve the world’s largest country by population more closely. The Committee discussed a range of developments, some arising from reports from the recent Pretoria and Suwon events, including the Seminar in 2018, and ideas for a part-Chinese language version of the Bulletin with a Chinese language name and perhaps Website for PIMA. These ideas will be developed by Chinese-speaking members of the Committee in East and South-East Asia for report and decision.

Starting a PIMA Facebook Group was also considered. It was agreed to consult all PIMA members about this, for referral if supported to a small implementation group. *Please advise Dorothy Lucardie ([Dorothy.lucardie@gmail.com](mailto:Dorothy.lucardie@gmail.com)) cc to Chris Duke ([chris.duke@rmit.edu.au](mailto:chris.duke@rmit.edu.au)) if you are interested to join such a Group.*



## 5. New Member

### Diana Asmundsen



Diana Asmundsen ([Diana.amundsen@gmail.com](mailto:Diana.amundsen@gmail.com)) is a qualified teacher and a contract lecturer and full-time PhD student at New Zealand's University of Waikato. Her project, 'Nga Huarahi e Taea: Pathways to the Possible', is a pan-institution study with Indigenous Māori students who transition to tertiary education, supervised by Professor Brian Findsen and Dr Lesley Rameka. It is supported by the Bay of Plenty Tertiary Education Regional Partnership as well as the Tauranga Moana iwi (tribes). The research embraces the concept that all types of tertiary education institutions, not just universities, are a living part of the local Tauranga community and region. She encourages coordinated creating and using knowledge together.

The study is being carried out in the Tauranga Moana region of Aotearoa New Zealand and includes adult students enrolled at Waikato University, Toi Ohomai Polytechnic and Te Whare Wānanga o Awanuiārangi in Whakatāne. It seeks to represent their voices to explain their transition experiences and illustrate what effective transitions to a range of tertiary education institutions looks like. to inform endeavours to re-orient universities away from the reproduction of social inequities and dominant discourses towards a wider and more inclusive access to education for Indigenous adult students.

Previously she drew on her knowledge of Japanese language, taught Japanese in the New Zealand secondary school system and later worked in Japan, paving the way for cross-cultural studies, ethics research and values of inclusiveness. Subsequent work in Tauranga was with tertiary students and teaching staff towards the same goal of increasing really useful lifelong learning endeavours. Growing understanding of Māori language and culture was a huge advantage in this role. With a Master of Arts in Communication in 2005 from the University of Hawai'i. she also worked at the University of Hawai'i in the College of Education as an Educational Specialist.

## 6. Last Words

### From Tom Schuller

As the eighth-century Chinese Zen master Sen-ts'an wrote:

*The Perfect Way is only difficult  
for those who pick and choose;  
Do not like, do not dislike;  
all will then be clear.  
Make a hairbreadth difference,  
and Heaven and Earth are set apart;  
If you want the truth to stand clear before you,  
never be for or against.  
The struggle between "for" and "against"  
is the mind's worst disease.*

I'm not saying we should live our lives like Sen-ts'an. In fact, I believe that a world without moralism, gossip, and judgment would quickly decay into chaos. But if we want to understand ourselves, our divisions, our limits, and our potentials, we need to step back, drop the moralism, apply some moral psychology, and analyze the game we're all playing.

**From Glen Postle (Facebook posting 21 October 2017)**

**Eudaimonia – fulfilment**

The Ancient Greeks resolutely did not believe that the purpose of life was to be happy; they proposed that it was to achieve Eudaimonia, a word which has been best translated as ‘fulfilment’. What distinguishes happiness from fulfilment is pain. It is eminently possible to be fulfilled and – at the same time – under pressure, suffering physically or mentally, overburdened and, quite frequently, in a tetchy mood. This is a psychological nuance that the word happiness makes it hard to capture; for it is tricky to speak of being happy yet unhappy or happy yet suffering. However, such a combination is readily accommodated within the dignified and noble-sounding letters of Eudaimonia. The word encourages us to trust that many of life’s most worthwhile projects will at points be quite at odds with contentment and yet worth pursuing nevertheless. Properly exploring our professional talents, managing a household, keeping a relationship going, creating a new business venture or engaging in politics... none of these goals are likely to leave us cheerful and grinning on a quotidian basis. They will, in fact, involve us in all manner of challenges that will deeply exhaust and enervate us, provoke and wound us. And yet we will perhaps, at the end of our lives, still feel that the tasks were worth undertaking. Through them, we’ll have accessed something grander and more interesting than happiness: we’ll have made a difference. (The Book of Life)

---

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