

PIMA Bulletin No 45 December 2022

**SPECIAL ISSUE
LIFE DEEP LEARNING**

Editors Chris Duke and Dorothy Lucardie

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Editorial: Reflections on life deep learning

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Life Deep Learning. What is it? How does it occur? Where does it fit into the life long and life wide learning of an individual? These questions have been considered in several issues of the Bulletin and this special issue of the Bulletin is turning the spotlight on to life deep learning through the generosity of thirteen PIMA members who are sharing their learning stories with us. Each of these narratives is different, demonstrating the diverse lives of individuals, with different perspectives and different approaches to life deep learning. While noting this diversity three themes can be identified emerging from these individual narratives. The first is the individual *taking up new opportunities*, the second is that they *engaged and reflected with other people*, and the third theme is engagement in personal *deep reflection*.

Taking up a new opportunity is described by Ian Morrison as moving out of his comfort zone and taking up an opportunity that changed his life. For Ian the result was experiencing an “unusual and extremely stimulating career”. Bob Anderson also reflected on making a choice to undertake new opportunities with the title of his article his story ‘Entering the open door’. The one choice he describes led to his extensive career and life deep learning. Denise Reghenzani also identifies taking up opportunities as a teenager in Outward Bound, life deep learning that still resonated for her in the COVID 19 lockdowns. For Denise a sense of indebtedness and achieving contentment comes “through and with life deep learning”.

The willingness to take up new opportunities can also be attitudinal as well as life pathway choices. When tracing her learning Ana Krajnc proposes that it is her curiosity and “intrinsic motivation for learning” that has led her to life deep learning through the ‘jungle of experiences and facts’ throughout her life. Ana’s jungle included living her childhood in the context of extreme threat and danger during the WWII occupation of Slovenia.

The link between *taking up opportunities* and *reflection with others* is illustrated by Norman Longworth who attributes the widening and deepening of his learning to an “itinerant lifestyle’ where he met a wide range of people and cultures. This is similar for Rajesh Tandon who recalls learning from semi-literate farmers and tribals, and that this experience “lit a fire in my belly to shift pathways of my life”. Chris Brooks also talks about taking up opportunities that enable him to learn with others, learning from people he would not normally meet and that this had a significant impact on his own judgement. For both Chris Brooks and Norman Longworth the context and culture of the country they were in led to a decision to change citizenship and somewhat different ways of living and being.

Life deep learning *with others* does not need to be with people who are different in culture and background. In their story Yahui Fang, shares perceptions with her daughter Vina, describing how she learnt from her, by listening to Vina engaging empathetically with local people. Her daughter responds (from voluntary service abroad) by stating that it was also listening to the farmers stories that echoed and connected her to her project. Yahui has concluded from this reflection with others that Life Deep Learning is about human consciousness, as her conversations with Vina helped her “reconstruct new meaning for a once-unforgettable suffered situation”. Yahui and her daughter Vina partly share a threatening and dangerous context with Ana, having experienced a devastating earthquake and the ongoing threat from Taiwan’s political status.

Deep reflections are echoed throughout the narratives shared. As Michael Omolewa explains “we should go deeper because it is at the depth of the ocean that the unknown creatures are discovered”. Through deep reflection both Ana Krajnc and Rosa Maria Torres identified that they are relearning as they had changed over their

lives to become different people than they were when younger. That other ideas now capture their interest in materials they had already considered, unlearning as part of learning deeper. In his life deep learning Sturla Bjerkaker reflects on his childhood as the basis of his life choices and attitudes. He quotes Kierkegaard that “the life must be understood backwards but must be lived forward”. Bernt Gustavsson reflections describe his life deep learning as a meeting between the “known and unknown” where he then integrates what he learns from this meeting into himself.

Finally, from a deep reflection and philosophical perspective Thomas Kuan draws upon the I-Ching that “provides deep-life learning on relationships between present (earthly), the experiential (spiritually) and the outcomes (heavenly)”. He outlines parallels between Socratic and Buddhist approaches that use questioning as their key strategy for learning and teaching. Thomas’s paper introduces us to the I-Ching “as a deep-life learning tool has been used in business, political and economic policies to allow possible integration of structural ideas”.

Thank you to all our contributors, and to outgoing Bulletin Editor Chris Duke, for sharing some reflections on your personal life deep learning. We hope that readers will use this opportunity to reflect on their own life deep learning, share their stories with others and perhaps contribute to another special issue on Life Deep Learning in 2023.

As for me my life deep learning started in my teenage years with a baby and has not stopped since. At the time being a parent was challenging, exhilarating, and felt overwhelming. This experience taught me so much about myself and my capabilities. This life deep learning has stood me in good stead with the many opportunities I have taken up and the risks I have taken throughout my life and career. Like many of the contributors to this issue learning from other people (particularly other adult educators) across the world has enriched my life and career. Setting aside time for deep reflection is now the opportunity.

Editorial: Stepping back, looking back, hoping forward

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I have enjoyed a long, stimulating, and in the best sense, challenging spell as Editor of the PIMA Bulletin from its origins: as a Newsletter, and later rebranded as the PIMA Bulletin. It's time for someone else to have a turn

PIMA itself was a spin-off and initial unruly “supporters’ club” to the CSO (civil society organisation) PASCAL (for Place And Social Capital And Lifelong Learning) Observatory, born out of a 2002 OECD meeting in Melbourne. The ‘Ands’ signified the connectivity of things, which has policy and management implications. One aspiration was to think ‘outside the box’ (OTB) and so to innovate, as signalled by a PASCAL website section OTB.

In recent years the evolving PIMA Bulletin settled into a bimonthly news and analysis service usually 15-20k words in length. It carried short new items and 500–750-word contributions with a few exceeding 1,000 and then up to 2k words. Special Interest Groups (SIGs) fed into Bulletin discussions, and more recently into Bulletin Special Issues in my time as Editor. As PIMA sought closer collaboration with like-minded bodies Special Issue collaboration led to a higher profile Special Issue co-published as a ‘Work-in-Progress’(WiP) volume with the University of Glasgow’s CR&DALL That was seen as possibly one in a series of WiP studies. Another obvious such theme is now the Extinction Crisis.

Among the ever more hectic and disturbing wider world changes this decade, the pandemic COVID-19 swept the globe with an impact unmatched since the global 1919 flu pandemic that followed hard on that ‘war to end wars’, World War One.

A heroic but ultimately failed attempt at a system of agreed global governance to keep peace, the League of Nations, collapsed under the weight of Thirties Nazism, and the failure of other leading democracies to stand firm and nor appease. How robust will the post-WWII United Nations system prove to be at ongoing global law-keeping? The leader of the largest such UN member (measured as has become common by size of economy rather than number of people), Joe Biden, warned this month that ‘democracy itself is at risk’, as cultural wars became more virulent.

I part-wrote this Editorial on 11 November, Armistice Day, also a meeting day of a fortnightly U3A (University of the 3rd Age) class meeting. The class subject was Change. The large U3A programme in my regional U3A – no reliance on government sources - is managed, taught and run by community volunteers. Immodestly, the course is called Socrates café. At Eleven on that 11th day of the 11th month, in the two-minute silence I realised that while this generation of co-learners had WWI in family memory, witness war memorial inscriptions in every small community, the focus of media ‘remembering talk’ was now on the Australian hundreds who died in the 50th anniversary of the Vietnam War and not the total many millions lost in 1914-18. If history is to serve us perhaps longer memory may enable richer learning as a new Iron Curtain clanks into place after those two savage events.

Two other things struck me also as I reflected on why the two defeated main aggressors in WWII became global leaders among adult, lifelong and community State-supported ALE systems.

‘Out there’ beyond the emergent State-supported and professionalised systems, the Wars were in and of the wealthy ‘West’ or ‘North’. They sucked soldiers and resources out of the whole North/West and South/East worlds in massive bloody splurges: colonisers’ wars. Second time round, World War II was more truly global, and the celebration that I attended as a wee lad outside Buckingham Palace in 1945 was for VE Day – Victory in Europe. After the Japanese sank the US Pacific fleet in Pearl Harbour there had to be another Victory Day in Asia, after nuclear ‘Armageddon’ - another term from the West - as progress meant bestowing Big War on the Developing, then Third world, now the Global South.

The second recognition was that my training and formation as a prospective history scholar at Cambridge, like my pre-adult formation in a Pacifist family, would never leave me. But it has been accreted onto by other equally formative experiences, now memories, along with my farmland youth among gypsy kids and rural land-workers. For decades I had then championed adult learning opportunities and resources to enable such learning, via *ALE systems*. Only as I turned eighty did I come to experience ALE as a registered (formal, active and participatory community) learner. As my engagement in the Socratic group deepened so did my respect for their strength of commitments and embodied wisdom from life experiences; more

than once I said without flattery that their diverse knowledge and common-sense wisdom would make them a fine national Cabinet – governance by jury perhaps?

A keyword for me here, along with values, is diversity. I realised as an important ‘soft skill’ the capacity to work together despite huge diversity of experience, to shared values-based purpose – in this case to learn and understand, in our real (‘alias paid working’) lives, and to act effectively.

PIMA’s membership is a treasure trove of knowledge and wisdom, now drawn from an ever more inclusive yet diverse ‘community’ in terms of gender, religion, ethnicity, world region, and life experience. It has self-transformed, though always with further to go, as have I as my learning has deepened.

Massive access to information and disinformation via the Web and myriad websites enriches and confuses. New terms and expressions to express this changing context wash up as old and new cultures battle it out: inequality, access to essential resources, economic fear and personal fear about war and poverty, coalesce with the impact of pandemic and now, bestriding all else, the extinction climate crisis on its inexorable acceleration through the critical to the catastrophic.

There are optimists of course, me among them, who talk about the glass being half full, about not letting a good crisis go to waste. It is a ‘perfect storm’. Some Australians in this land of my adoption favour the colourful expression *clusterfuck*, even as it redefines itself as a good green Asian-Pacific neighbour.

I am consoled that, wrong as we may often be, we are less self-harming and more decent – even wiser - as a political nation than the land of my birth. There the nature-rich farmland of my childhood is tarmacked over as M25 motorway – and a venue for direct *save the planet* protest. An addicted newshound, the daily news alternates what Alan Tuckett calls good hair and bad hair days.

As I step back from editing the Bulletin, I realise how my early years (Pacifist family in wartime, low church where God speaks directly to the congregated people, wise farm workers and silly foremen) have made me a rebel with some cause and an incurable OTB advocate. I look daily in hope for signs of urgently overdue worldwide

renewal; and for a renewed UN system of values-based world governance to be re-created. The route looks to be up through local identity and local community action.

I wish for PIMA to continue its struggle, led from the 'real-world' real-needs agenda of our total ecosystem. And I applaud those who have already nailed the climate crisis into our agenda for and after 2023. My garden and countryside beg for the attention that they need, and for patience to be rewarded.

In using my editorial position and privilege this last time, I encourage colleagues and co-workers, especially those with younger generation skills and ways of seeing, to step up and lead, connect us more powerfully into their ways of seeing, knowing, and making change. Let such work be your career and identity: not a barrier to getting on but a way of being. Joining the ranks of the contributors to this issue, mostly other Tribal Elders, bears witness to the stimulation that for me they together create. One disappointment is that there is no contribution here from a First Nations colleague, despite efforts to find at least one, and the fast-growing belated recognition and valuing of 'old wisdom' in Australia as perhaps in many other nations of late. There are indirect references in several contributions, to Aboriginal peoples in Australia and Indian tribals for example, but any further such issue should carry first-hand perspectives from most or all continents.

Their ordering implies no judgement about authority or stature, though some themes do connect in half-hidden threads. Their position flows from what they say rather than trumpeting their personal status. So their bio notes follow their words. They are not illuminated by portrait pics, which if recent may show that age *does* also weary them; or if from long ago now constitute fake news.

Please just read, smile, and reflect. Dorothy and I hope that some of you and others may now also choose to contribute life-deep reflections in your preferred way, together creating in due course a second Life-deep learning special issue. The quest to reach deeper has become an unmistakably significant theme of most modern public and social media, and a sign of the shared distress of humanity.

A typical working-class beneficiary of mid-20th century 'first in HE' opportunity', Chris Duke went from wartime childhood through excellent school guidance to history

degrees at Cambridge and London, then into extramural teaching and senior leadership and management positions in CSOs and universities across social sciences and education posts at Leeds, the ANU, Warwick, the now WSU and RMITU in Australia, and Auckland. He has served as a LLL and HE leader and management consultant to many institutions and organisations and published widely and diversely, mostly in participatory action research modes.

Deeper Still

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It is fascinating to contribute to the discourse on possible nomenclatures for the business of the education of the much neglected, usually almost entirely forgotten, often victims of policies that promote formal learning in schools and colleges to the detriment of the learning that never ceases in apprenticeship centres and workplaces, homes, markets, and the expanded space for learning, out -of-school, and non-formally.

The forced stay at home imposed by Covid 19 has compelled people who otherwise would have been too busy to engage in meditation, reflection, or consideration of issues such as the names given to our education business. I however remember that our “ancestors” had met in Elsinore, Denmark, the home of the iconic Grundtvig, in 1949 under the auspices of UNESCO to deliberate on the concept and methods of adult education. The baton for the discourse had been passed to the J. Roby Kidd “consortium of adult learning stakeholders” in Montreal, Canada in 1960 and later to Tokyo, Japan in 1972. Having failed to agree on a word or term that defined our business of engaging with those whose only last chance resides in our capacity to stand up and respond to their call, the International Council for Adult Education with which Chris Duke and Budd Hall laboured brought people together in Paris to reflect on the subject of the right to learn, perhaps trying to extend the human rights charter to the business of adult learning and education. Some action had followed these “learning escapades” with Chris Duke extending the frontiers to the academics and using the highly rated Journal of University Continuing Education for his experimentation in promoting the discourse, among other objectives, and Margaret

Gayfer seeking to bring in the field workers into the Convergence which she ably edited. We have continued the search, and life continues.

Very few people would refuse to heed the advice credited to Edward Augustus Freeman, Regius Professor of Modern History at Oxford University, that they are happiest and wisest who refuse to define a term. For terms are like a river which keeps on flowing forever even on getting to the sea. Terms should thus continue to be of interest to us all as we die and transit to another world. Lifelong learning, LLL, will not transit to long-life learning, to meet the undeclared wishes of gerontologists. But we should all engage in deep reflection and thus be encouraged to consider the idea of life-deep learning. The older one becomes, the more suspicious he/she is, of old ideas and terms. That is why in Africa the older ones are venerated for their wisdom of refusing to accept old terms, insisting on the adoption of wiser, regenerated, terms, that will offer a deeper and wiser understanding of the recent one. We should go deeper because it is at the depth of the ocean that the unknown creatures are discovered.

Why should we not think of life-diverse learning to acknowledge the diversity of learning for diverse peoples of the world, to cover the learning needs of people of different cultures, ages, gender, race, social and economic peculiarities? Just my thought projected from the kind invitation to join in this venture of life-deep, and life-wide, learning.

I wish to commend the veteran Chris Duke and the indomitable PIMA Secretary Dorothy Lucardie, for inaugurating this discourse to wake us all up from the enforced sleep of the Covid days and to search deeper into the life-deeper learning. We are blessed by these who continue to sustain the tradition of continuing search and learning. As we say in Africa, our ancestors will help us appreciate them in full.

Michael Omolewa is Emeritus Professor of the History of Education at the University of Ibadan, Nigeria, and was President of the 32nd session of the General Conference of the United Nations Educational, Scientific and Cultural Organisation (UNESCO). He exemplifies the long association between UNESCO governance and ICAE as a long NGO associate of that UN agency.

Deep Learning – A Case Study

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When Chris Duke asked me to write a short piece about ‘life-deep learning’ I thought long and hard. Here is the result:

In early 1963, I was a nineteen-year-old second-year student at the University of Toronto when I applied to work for the Frontier College – a Canada-wide adult education institution founded in 1899 and incorporated by an Act of Parliament in 1922. It’s mission: to offer educational and counselling services to people in geographically or culturally isolated communities scattered across rural and northern Canada. The College accepted my application and, after a short orientation, sent me to work for four months in a logging camp in Northern Ontario.

This camp was forty kilometres from the nearest railroad. It had no highway connections to the outside world. The lumberjacks and machine operators worked ten-hour shifts, six days a week. The camp’s manager greeted me with these words: “Sonny, around here we work six-and-a-half days a week, and on Wednesday afternoons, we bury the dead!” It took me a few back-breaking weeks of hard labour before I realized he was exaggerating.

In the evenings, my work for the Frontier College began. Building on the rapport with my fellow workers that I earned by demonstrating that I could handle the daily ten-hours of hard labour, I organized education, sports, and counselling services. Among my clients were Indigenous Canadians, French-speaking Canadians, and recent immigrants, mostly from Finland. The curriculum was whatever these persons wanted to learn. The focus was on English as a second language, mathematics – and baseball.

I grew up quickly in this environment, made friends that have lasted the test of time and returned to Toronto a different person. This experience was so stimulating that I signed up for a second assignment in 1964 – this time in a construction camp in the Northwest Territories, building the bed for a railroad to connect a huge lead-zinc deposit on Great Slave Lake to Canada’s railroad system in northern Alberta.

Though thousands of kilometres to the northwest of my first posting, conditions were

similar – and the work hours were even more strenuous. I had to persuade the camp manager to allow me to work steady ten-hour day shifts. Everyone else cycled between day and night shifts on a bi-weekly basis.

Although the shift changes complicated my Frontier College work, I found a way to carry on with a similar offer, this time including a borrowed 16-millemetre projector and lots of good documentaries from Canada's National Film Board, as well as the University of Alberta's Extension Service.

After graduating from the University of Toronto I went back for a third summer in 1965, this time working with three colleagues to organize the founding program of the Elliot Lake Centre for Continuing Education. Funded by the Canadian government, it was the first occasion in Canada when a government had funded adult basic education. This paid the four Frontier College staff as well as the persons who came to Elliot Lake to study full-time. Situated in the pre-Cambrian rock country of northern Ontario, Elliot Lake had the advantage of vacant infrastructure, including small apartment buildings and an elementary school, because the huge post-war demand for uranium by the United States government had suddenly turned this mining town from boom to bust.

From there I went on to study politics at LSE, and with an M.Sc. [Econ] in my pocket, returned to Canada in 1966 to work full-time for the Frontier College as its program coordinator for four years, and then its President. In 1975 I was recruited away by the Canadian Association for Adult Education, where I served as Executive Director for nearly two decades. One of its projects, working to enhance learning through the media in cooperation with the Canadian Broadcasting Corporation, led to the creation of Friends of Canadian Broadcasting, which I co-founded and led for the balance of my working years.

As I look back, it's now clear to me that those three summers working for the Frontier College changed my life and pointed me toward my somewhat unusual and extremely stimulating career. I was physically exhausted while mentally stimulated with all those informal teaching opportunities in those formative years.

In retrospect, two things are clear: I learned far more than I taught, and my rapport with those workers eclipsed my lack of pedagogical experience. This is my case study in deep learning.

Ian Morrison was Executive Director of the Canadian Association for Adult Education from 1974 to 1993. The late Roby Kidd mentored him until Kidd's death in 1982, involving Morrison in the work of the International Council for Adult Education from 1976, on whose Board Morrison served until 1990. Ian came to CAAE from Canada's Frontier College, where he was President from 1971 to 1974. He went on to found and lead the Friends of Canadian Broadcasting, initially under CAAE's umbrella.

In-depth Learning

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One of the most internationally famous educators that Sweden has produced is Ellen Key. She is often quoted when it comes to questions about education and a learning that becomes lasting in life. One of her most famous expressions is that education, deep learning "is what is left when we have forgotten everything we have learned". My friends in Norway have the motto on their screens.

The first answer when someone asks what education, *bildung* is, is this. Ellen Key turned to the school of her time, which taught what she called 'parrot chatter', that is, external knowledge and things we forgot as soon as we heard them. She, like many others in the Nordic *folkbildning* tradition, spoke and wrote about what we today call *deep learning*.

Grundtvig, the founder of the folk high school, said that school is for young people to orient themselves in life, what he called *life enlightenment*. School is for life and not for the school itself.

Hans Larsson, one of the most influential founders of Swedish *folkbildning*, had an expression that tells us to learn "not everything, but the whole, in the part". So it is better to read something that is in-depth knowledge than to try to read everything. By showing a piece of chalk, he was able to give the entire history of geology. There is a

deep line of deep learning in folkbildning that is at the same time critical of the school's traditional education system. It can be lifelong learning that only talks about 'investing in human capital', or adaptability and flexibility to the demands of the labour market, or about following a manual for what can be good teaching.

In short, *efficiency* is set against *meaning* in studies, learning and education. Learning for life means integrating knowledge into ourselves, acquiring it in our own personality, which is a necessity to be able to use it in our lives and in practice. Meaningful learning means that knowledge is based on our own needs, our questions, our interests and our motivation for what is important and meaningful. The question is what characterizes such learning? In the debate today there is a trend favouring facts and only facts, for learning. No one who has read Charles Dickens' novel *Hard Times* has such a view. Several debaters place scientific facts as the only alternative for truth against post-truth, relativism and populism, such as the denial of scientific knowledge on the climate issue.

My alternative to post-truth is to present different possibilities for truth, including in science's different criteria for different sciences. But this is in addition to the truths that we can partake of in art, literature, politics and ethics. We can call this pluralism and a wealth of perspectives, so that students and people in general can form their own opinion. It is the path to democratic, deep learning.

My formulation of true, life-deep learning begins in the meeting between the known and the unknown. When we encounter new knowledge, which is foreign to us and different, we interpret, we understand it, on the basis of what is familiar to us. We interpret and understand life that way. An accepted name for that way of learning is *excursion and return*. We start at home with ourselves, with what is familiar and recognizable. When we open ourselves to a new interpretation and understanding, we make an excursion, a journey, an adventure, out into the world; we open ourselves, as in dialogue, to a new and expanded interpretation. To open up means to put oneself at risk in order to be able to incorporate something else. Acquisition of new knowledge goes like this.

Upon returning, home again, after the trip, we meet a new and different home than the one we left. We have reinterpreted what we came from. Learning, interpretation and understanding of life are connected in that way.

Deep down, this is also a description of man's existential situation. We have the stories in the Odyssey and in the return of the Lost Son of the Bible. These are stories that are told and retold again and again. It is man's story of himself, of losing himself, of finding himself. Life is an adventure that never ends. Learning, knowledge, and education are an endless adventure.

Bernt Gustavsson is an outstanding philosopher and practitioner of the Nordic folkbildning or folk high school tradition which has been a key force in the evolution of democratically based adult education emanating from Scandinavia worldwide. The tradition came from the evolution of thought and practice since Grundtvig's creation of folkbildning for life enlightenment. As Bernt quotes here: 'School is for life and not for the school itself'.

Entering the Open Door

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A letter and a phone call arrived on the same day, leaving me excited but flustered. The letter informed me that, following my successful interview and subject to my consent, Voluntary Services Overseas would submit my credentials to the Ministry of Education in China for me to take up a post at Taiyuan Teachers College in Shanxi Province. The phone call was from a school in a small Welsh town offering me the position of teacher of French for the coming academic year. Both were extremely attractive offers.

China fascinated me as it was emerging at the time (1983) from the Cultural Revolution and embarking upon a large-scale programme of economic modernisation, underpinned by an Open Door Policy that required English language skills. I would be helping student teachers of English to develop their language skills and to acquire some teaching strategies for junior high schools in a relatively under-

developed province. This would be a great challenge professionally, as I was just completing my teaching qualifications at the University of Wales, Aberystwyth, and had very little classroom experience of my own. Teaching French in a small Welsh town offered the chance to remain in this beautiful country, to become part of a local community, to enjoy job security, and all being well to lay down roots.

As a mature, independent male, proud of my capacity to take tough decisions, I quickly settled on my strategy for resolving the question of which offer to accept. I would call my Mum. Her advice was simple. Picture yourself on your retirement day, she told me. Looking back on your career, which of these two opportunities would you regret not taking? I accepted the China job.

I am now approaching retirement age and my final job is Visiting Professor at a university in Ningbo, Zhejiang Province in China, completing the circle. The decision I made in a phone box on the promenade in Aberystwyth had repercussions throughout my life. Once I overcame culture shock, I loved my time at Taiyuan Teachers College. The College staff were caring and kind, the students were keen, friendly and curious. Life was a rollercoaster, at times Pythonesque—I once went to a small grocery store with a shopping list of basic items, none of which was in stock. The range of emotions I experienced made me feel vibrantly alive. The local TV station asked me to make English-language documentaries, including a trip down a coalmine. I travelled across China by train and long-distance bus.

After four years, I had to leave with a heavy heart, but then I discovered Hong Kong, where I found a Chinese context where I had job security and was able to lay down my roots. In my first year in Hong Kong, I was recruited by a publisher to work on a national textbook series in China. It was used by over 400 million students, and for many years I was invited to give professional development workshops in big cities, towns, and rural areas. In later years, my attention switched to multilingualism in China, and I was privileged to work with ethnic minority groups and academic researchers in implementing language policies in diverse contexts.

Privilege is a word that comes to my mind as I look back. It was a privilege to observe student teachers coping with a class of 90 students, to meet deeply

committed teachers from impoverished villages, to learn from textbook editors how to navigate political, economic, and educational forces, and to be exposed to the warmth and occasionally forthright honesty of friends and colleagues. It was a privilege to ride a bike and stop for lunch with shepherds in a shack in the Shanxi countryside, to talk to ordinary people of the suffering and pride as the country developed. It was a privilege to stand alone on the vast grasslands of Inner Mongolia, to traverse the Taklamakan desert by bus, to watch the sunrise on Mount Tai, and to hike through the spectacular country parks of Hong Kong.

Privilege is a double-edged sword—the benefits that I received created a moral imperative for me to try to give of my best, to be generous with my time, to avoid creating friction, and to return the hospitality. On balance, I feel that I took much more than I put in, and for that reason I shall always be grateful that I called my Mum.

Young Bob Anderson's Mum triggered life-altering choice between a small Welsh community and voluntary service as a young language teacher in then little-known China emerging from the Maoist years. It was life-altering for himself and mutual learning between higher and adult education UK and China: in China in and from Hong Kong, and later at the University of Nottingham with its developed strong and innovative operational links in Ningbo and in Malaysia. The then new open-door China and the often-bumpy story of East-West collaboration continues to this day.

Difficult to evaluate my own life path to Knowledge

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A case of social environment and personal needs shaping life-deep education.

When one starts to write about own life deep education, she/he enters a new way of observing her/his life and the very provocative issue intrigues the new exploration and self-observing aspects. Many facts come out about my life deep education, of which I was not aware at all. Throughout the periods of the life my learning and

education were deeply engaged with outside social changes and my feelings about the outside World.

Lifelong education, life wide education and now life deep education.

Despite the fact, that my academic life was devoted to adult education (andragogy), I have found myself in a “jungle” of experiences and facts about my learning and education throughout my life. Exploring my life history, the background of my education, experiences, facts and the processes of my learning and education have started to become clearer.

My curiosity, intrinsic motivation for learning and to obtain the knowledge which can help me, through my life situations, have been always the background of my education and learning in my various life periods from early childhood to the old age now. I agree with A. Maslow that curiosity is one of the basic characteristics of human nature, also it fluctuates a lot during the different life periods. (A. Moles; F. Müller, 1970) Mine remained relatively stable and growing in my old age, what is typical for elderly whose motivation for education is higher than among middle-aged people. (A. Krajnc, 1982)

The informal education is in some periods of life predominant and in some other learning via formal education become very strong, but in my life deep education both intermix. It is impossible to say, which way did I learn.

Learning in the early childhood

The baby is born into an unknown, strange, and threatening world. By its nature, for the drive of survival it wishes good, rewarding experiences. Urgent and important for baby is to discover as soon as it's possible the rules, values and meanings of the outside world, people around him/her. Baby is quickly learning sounds, lights, colours, movements of his /her environment. A lot to learn but they are not aware of. Learning for safety, joy and love.

At my age of three my awareness appears, and I started to direct my learning more consciously. For example, I wanted to know the name of the little girl whom I played with, I was proud to know the way my mother goes to visit her friend, how to greet

the newcomer, not to eat fruits which stayed in the sun etc. My new knowledge was rewarded by my parents and sisters, and I was glad to surprise them every day with something new.

My dependence on learning was high, it would have made me to feel safe even in the most threatening situations in my life, which had happened to me at my four years of age, during the Second World War, when Italian fascists had burned our homes and took people to the graveyard to be killed. I was taught that books are precious, and I have to take care of them, when looking at them. Suddenly my parents were burning Slovene (prohibited by fascists) books hoping that soldiers will not discover them. I could not understand the action with books contradictory to what my parents have taught me. I did not understand why people cry and they are afraid of soldiers pushing people to the graveyard.

Having such experiences I learned a lot of the war, enemies, death, destruction, burning houses all around us. My fears and insecurity have grown in relation to understanding and knowing. My grandparents' farm, close to nature, has returned me some peace, and safety. I learned to play by myself, creating stories and many times my imagination changed usual objects into my toys. I learned to read and write before I entered school.

Education in the period of schooling and studies

Formal education prevailed. It was after war time. The school curriculum was very strict. The new political system, different from previous, asked for a lot of adaptation and learning. Parents never opposed what teachers have said. My curiosity stayed with me, and all my attention was given to good teachers and impressive new fields of knowledge.

My broader education in high schools was with the introduction to new sciences like chemistry, geography, mathematics, physics, biology etc. Darwin's theory of evolution, Pavlov's theory of conditional learning, Einstein's theory of relativity gave me the wings for more and more leaning. The way of learning that I am taught was via school curricula. There was hardly enough time for all my interests. In the middle of High school, I was absent, because I was sick in hospital for half of the school

year. My school mate, who has experienced something similar, trained me for independent education from books. My end examinations were successful and from then on “my education was strongly in my hands”. I didn’t depend any more on good or bad teachers, because I knew my way to the knowledge.

After broad school curricula in the high school, studies at the university narrowed down and became more focused on the certain science or discipline. I studied psychology with some sociology, and adult education became my central issue in M.A.Ed. and Ph.D. My postdoctoral studies I made at the Ontario Institute for Studies in Education (OISE) in Toronto and some additional studies in Geneva and Oxford. Many of my previous interests were put aside and art learning was informal via concerts, theatres, operas, museums, galleries, and the experiences of some student work.

Education during the period of professional academic career

All my learning was devoted to the research and my teaching at the University of Ljubljana. The social pressures, and responsibilities of my academic career, professorship were so intense that it consumed most of my time and energy. I couldn’t think of reading a novel or a book on gardening. There was no end in needs for learning and research in my professional field, because of moral obligations toward my students and the discipline itself. The professional field of knowledge seemed to be endless. The more one learns, the more necessary is specialisation or sub-specialisation: andragogy, andragogy of different target groups, andragogical didactic, comparative andragogy etc.

A lot of creativity and innovations were involved in the field of adult education when new studies of andragogy as the university discipline had been introduced in support for widespread practice of adult education in our country. Soon after my studies, my greatest wish to go abroad and be integrated in an international community in our academic field started to be realized. I presented my papers at different conferences and learned at the same time. Ten years and more of cooperation with the UNESCO Centre for European Comparative Adult Education in Prague, research into national adult education systems and the publications prepared, spanned a wide field of learning for all of us.

Without international cooperation through ICAE and the cooperation with other colleagues at the foreign universities we would not have had enough knowledge and insight into the development of adult education, trends and the new paradigms of education and learning in the new society. Effects and new possibilities bring new technology, digital society and basic skills of people, the new social function of “human capital” of a particular community, and many more basically changed educational sciences of today.

Learning in old age

My curiosity is always at my side. Why would an elderly like me learn? Because of becoming by learning what we were not some time ago, because of personal growth and development. Personal interests play an important role. Still the elderly would like to use previous and new knowledge in active ageing. In long living society the third life period has changed. It lasts 30 to 40 years and we have to structure our time: what and when shall we do or learn something. There is no lifelong education without the education of elderly.

After my retirement I broadened from predominantly professional learning to other fields of my interests which are socially important and needed as well, because I stayed active. I started to learn languages, painting, reading literature and from the professional field I picked up one I had never had time to devote to: elderly education, learning disability and dyslexia and research education as one part of citizen science. With my learning and activities also in the third life period I contribute to the society and at the same time I enjoy in creativity and learning.

My interests for learning step out of only the professional field and my learning and education became much wider comparing to the time before my retirement. My material existence is secure, and I came to enjoy creativity and innovations. The content of my learning broadened, and it expresses my interests and personal needs in interaction with the outside world. I learned gardening, horticulture, classical music to enjoy more specifically. Digitalisation and ecology are always present in my learning. Except for attending two study groups (foreign languages and painting), much of my learning is very individual. The new technology (internet, zoom, and ICT)

opened the opportunities for my informal education to a worldwide process, which I really enjoy.

Conclusion

My introspection of personal life-deep education can have a weak point. I had the opportunities to observe education in different life stages of other people, and some discovered principles might influence the interpretation of my education and learning. So, the discussion and comments to the present text are welcome.

The introspection gave me an insight into my life-deep education, formal and informal learning. Looking for knowledge, its content and the way I have learned, differs a lot among various periods of my life.

The small child learns in one way and learning is most efficient for the primary socialisation in family in the preschool period. My secondary socialisation in schools, with professional teachers, and the determined school curricula, the composition of the established knowledge was general: very little individualization of education. The sciences, disciplines and research were opening up my world at the university and came closer to my interests.

The period of professional academic career, the public pressures and responsibilities at my job, caused that my learning and education narrowed down, focused on adult education and international cooperation. My learning of the field became more profound due to the research projects, my interaction with the practice of adult education and my students. Sometimes I very much missed the learning of art, natural sciences, social changes and wide range of knowledge.

My retirement opened the space for learning whatever I would be interested in and I enjoyed freedom to learn. At the beginning of my retirement, one could see a big confusion in my learning activities. But steadily it became more structured in content and the resources, with some long-term goals and objectives of my education. The efficiency of my informal education was growing. To read and concentrate on one book in the evening had returned as an efficient way of my learning from the period of my career. My curiosity is great and sometimes I don't perceive that I am reading, standing in front of a bookshelf.

Literature

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The name and work of Professor Ana Krajnc put Slovenia on the map of evolving AE and LLL. Her life of learning grew from the oppressive years of book-burning in WW2 to graduate studies at OISE in Toronto, Mecca of global collaborative scholarship and institutional birthplace of ICAE. Ana hosted the early eighties ICAE Ljubljana Conference where ICAE's hallmark participatory action research (PAR) was fashioned. Her contribution shows how powerfully life context and lifelong opportunity inform and enable learning in depth

Reminiscences of an old git

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Many years ago, in 1997, the year after the European year of lifelong learning. the drive to understand its meaning was in its adolescence and the European Lifelong Learning Initiative organized a conference in Ottawa. It was the second such, after the global conference in 1994 had attracted 500 delegates from many countries of the world. Lifelong learning was growing up fast. We in the Initiative were creating new learning materials that could be used by local authorities, schools, universities, adult education facilities and businesses to help them become true learning organisations.

This work continued within other institutions such as PASCAL and later PIMA, right through the noughties, much of it funded by the European Commission, until the global economic downturn in 2008 reduced such support to almost zero. Within that

period, I managed several such projects in which yet more learning materials were created, more books were written, and more organisations participated.

The Commission's focus was on learning regions, while our focus concentrated more on learning cities and their regions. Many of us spread the gospel far and wide. I spoke at conferences, mostly about learning cities, in more than 40 countries, and my colleagues similarly. It was a heady and productive time, extending into my 80s and culminating in consulting for UNESCO to create its Global Learning Cities Network, now actively expanding, and with PASCAL in other projects.

There was so much to digest at the time. I mention the Canadian conference because this was where we first came across the extension of lifelong learning into life-wide and life-deep learning, expanding the concept into more esoteric and profound meanings, and, in my admittedly biased view, extending its importance to the future of humankind. The increased concentration on climate change and the worldwide growth of misinformation, manipulation and extremism in the political field are just two of the factors that render learning of all types more crucial in the present day.

For my own part I was lucky enough to have had an itinerant lifestyle, and that could not but widen and deepen my learning. I met people of all cultures and creeds and learned that I should modify and expand my perceptions and understandings. A background of working in the RAF, schools, business, and universities also helped as did lessons on scientific method at school.

Of course, those experiences are open to relatively few, but the exigencies of a fast-changing over-crowded world, the different outlooks of new generations, climate change, the growth of dictatorships fuelled by populism, and the iron hand of religions that dissuade thinking and learning beyond their own interests make it, in my mind, imperative to lengthen, widen and deepen learning and tolerance throughout the world. I am not one of those who subscribe to the view that people are inherently unable to learn. Nor do I believe that I am superior in any way. Just perhaps fortunate to have had the opportunities.

Now that I am in retirement, I strive to hold back the always imminent threat of the Alzheimer's from which my mother suffered, through my poetry and music. Not entirely successfully, since forgetfulness is growing when in conversation mode, *le mot juste* tending to morph into *le mot qui a disparu*. But that, I think and hope, is normal at 86, especially in French. The words come back some minutes later. Writing offers no such constraint since one has a little more time to think, and immediate tools to consult.

I have been fully retired for 4 years now and spend much of my time writing poems, non-academic books, and music. So, to give some life to life-deep learning I wrote the following poem which I think encapsulates what I understand it means in today's world. We have a large task in persuading people to agree but, as the poem suggests, it is a crucial undertaking.

Learn or Die

*When you cherish the feeling of intellect growing
When you cherish the pleasure of learning and knowing
When you cherish the sense of intelligence flowing
You'll have the power to take charge of your life*

*When you treasure the process of critical thinking
When you treasure the friendship of thoughtful minds linking
When you treasure the image of humankind drinking
The water from wisdom's pure spring*

*When you value the increase of true comprehension
When you value the science of human invention
When you value belief in a greater dimension
You'll show truth and integrity life-deep*

*You'll extol the opening of the whole mind
You'll extol education for all humankind
That leaves not a child or adult behind*

Well able to learn and well understand

*When you despise the dogma of indoctrination
When you despise the increase of manipulation
When you despise the spreading of disinformation
You'll despise conspiracy and hate*

*Our earth's at a crossroads, survival or burn
It's linked to the way human beings can learn
It's goodbye to our planet if that goes awry
But there's plenty headbangers who would rather die.*

*When you believe in freedom but not in pretense
And that's not achievable without common sense.
It's no time for games at the planet's expense
And for the survival of humankind.*

Postscript. The hundreds of open-source learning materials mentioned above can be found on the internet at longlearn.info They are completely free of charge for anyone to use.

UK-born Norman Longworth's public life started with a leading multinational corporation. He became known as a driver of 'lifelong learning' in the nineties with the 1996 Year of Lifelong Learning supported by the European Commission. He played a leading role in the European LLL Initiative ELLI, and then the ambitious but never (ahead of its time?) really successful world WELLI, connecting the narrow Nineties understanding of LLL into the richer UNESCO and ICAE understanding. Always an active practitioner of change, and prolific writer of narrative and poetry, he became a multilingual Catalan as well as French speaker and a French citizen, immersing himself in the new community environment of the French Pyrenees.

I just did it my way

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Perhaps what one wants to say is formed in childhood and the rest of one's life is spent in trying to say it? (Barbara Hepworth, English artist, 1903 - 1975)

Is it time to sum up now? Already? Huh! I am turning seventy-five this Autumn. It is certainly a lot of years. Where and how did they pass? A friend reminded me of a meeting between the two of us three years ago but when we checked, it turned out to be at least six years since we met. Well, we live in the here and now and – or as the Danish philosopher Kierkegaard once said: “The life must be understood backwards but must be lived forward”. When the backward years are more than the forward years, our bag of understanding contains more than enough to form the rest of our future.

My childhood

I am Sturla Bjerkaker. I am a Norwegian. My family name means Birchfield in English. Born 15 September 1947, I am a Virgo. I was raised in a small farming house in a small village in the middle of Norway in the years following the Second World War. In these years, it was common to baptise children with old Norwegian names. Mine – Sturla – is of that kind: it is Icelandic.

Goods were limited in my childhood. I inherited clothes and toys from my elderly brother. The loo was in the barn. Every Saturday I got a bath in a zinc tub placed on the kitchen floor. The water from the mug that was emptied over my new washed hair was heated on the new electric stove. I still remember the feeling; the water was extremely hot! My parents lived together with my grandparents. They were all workers, my father on the railways, where he had a low-paid, but secure, job and we got free rides on the trains.

My grandmother took care of our two cows and five hens, and she organised clubs for us boys in the community every week. There we made trivial things that were sold in favour of “poor children in Africa”. She was a Christian activist. My mother

had a part time job at the local consumers' Co-op. It was my father and our neighbours that voluntarily came together to establish this shop. A time of cooperation and teamwork this was. My grandfather went around on his little red motorcycle and painted houses for people, until he, one day, crashed with a vehicle and sometime after had to amputate his left hand. The last years of his life he sat in a chair having pain in the arm that was no longer there.

But that is another story. The water supply came from a hole near the house. As a small child I was tied up to the barn, not to fall into the water hole as no adult was present to look after me. But very soon my father gathered some more neighbours to create a local co-op water supply, digging ditches and connecting pipes from the small river nearby. Every winter the water froze in the pipes and the men had to go out in the cold evenings to get the water circulation going by using blacksmith's tools. There was always someone at home, and the summers were always sunny and bright - at least this is how I remember my quite simple, but so confident childhood.

An adult educator

For more than 50 years, I have been an adult educator. This is my field of interest and has been my source for income. I have "always" had a special interest in looking at the cohesion between lifelong learning and development, democracy, citizenship, and active participation in community. If I add the influence and the political development in society as a whole and impact from other external sources, I must search in my childhood and how I was raised to find the reasons for my choices in life, and for my attitudes.

I was the first family member to complete upper secondary school and moved five hundred kilometres south to enter the University of Oslo in Sociology and Social Science. In 1969, I was not at all alone at these studies. But after just two years, I quit. I got a job at the national umbrella for housing co-operatives in Norway. Later, I entered a housing co-op back in Trondheim, where I came from. With responsibility for information and communication and member relations, I became interested and engaged in knowledge production among the civil servants and board members. I started to organize courses, seminars, and study circles. This was in the 1970s. I

realized also that the importance of gaining knowledge was one of the co-op principles, stated in Rochdale in England in 1944, where the first co-op was founded.

From now on, I was an adult educator. To try to be short: at the end of the 70s, I moved back to Oslo, starting as an information officer at the Norwegian Association for Adult Learning (NAAL). As I became even more interested in adult education as a professional field, I went back to the University to study pedagogy and adult education (adult pedagogy as we called it in the Nordics, andragogy elsewhere). Then I made a Bachelor half-time, and then continued to work in the field. In 1980, I attended, as the only foreigner, a Summer School at Nottingham University in UK about "How Adults Learn". The late Alan Rogers was our teacher. In 1990, we moved to Sweden for me to be the Principal of the Nordic Folk Academy – a Nordic institution running short courses, seminars and conferences for teachers and others engaged in folk high schools, study associations and other adult education brands.

The international scene

I thus entered the international scene of adult learning and education. Back in Norway, from 1997 I went back to NAAL, now as the boss as General Secretary, a position I held until I formally retired five years ago. In this position, I was able to engage even more internationally. I became a board member of the European Association for the Education of Adults, and for almost 15 years, from 1999, I was vice president, board member, and finally Treasurer of the International Council for Adult Education, ICAE, a position that brought me to interesting places and persons around the globe (so far missing the "down-under" countries). Visiting Canada, I learned that certain countries and cultures have something in common when it comes to adult education. This is the like-minded countries of Canada, Australia and New Zealand and the Nordic countries. Their views on e.g., humanity, and participatory involvement in learning, are comparable, and all have taken inspiration from Paolo Freire.

One of the most interesting periods in my career was a half-year sabbatical as a visiting director shadowing Alan Tuckett at the former National Institute of Adult and Continuing Education (NIACE) in UK. That was in 2003, but it seems not so long ago. Thanks Alan, for that wonderful opportunity.

Even though I never became an academic person, formally, I have authored books about study circles, and made many speeches and presentations., I now run my own Bjerkaker Learning Lab, which participates in European projects where adult learning, citizenship and democracy are among the themes. I will keep on running some more years.

In 2014 I was to my shock and surprise honoured with membership of the International Adult and Continuing Hall of Fame. I must admit that I look upon this as the peak of my career.

So, it is time to sum up, which I do with the longer passage from Barbara Hepworth, remembering my childhood emphasis on equal opportunities, humanity, and co-operation.

Perhaps what one wants to say is formed in childhood and the rest of one's life is spent in trying to say it?

I know that all I felt during the early years of my life in Yorkshire is dynamic and constant in my life today. The West Riding of Yorkshire is a producer county – a land of grim and wonderful contrasts where men and women seemed to me, as a child, very tender and exceedingly strong in their belief in life. It is a county of quite extra-ordinary natural beauty and grandeur; and the contrasts of this natural order with the unnatural disorder of the towns, the slag heaps, the dirt, and ugliness made my respect and love for men and women the greater. For the dignity and kindness of colliers, mill hands, steel workers – all the people who made up that great industrial area gave me a lasting belief in the unity of man with nature – the nature of hills and dales beyond the towns. ... It is upon this unity that our continued existence depends.

(From “Barbara Hepworth and the Yorkshire Landscape,” an anthology of her writings and recollections compiled by Sophie Bowness)

Sturla is the 2nd Nordic contributor here, his sturdy title echoing the well-founded image and reputation of tough historical Norseman. He has strong personal links with UK and its AE orientation, growing from poor rural farm living in Norway to lead the national association, and a key officer of European CSOs and Treasurer of ICAE. He is a forceful exponent of the Grundtvig tradition and served as a leader in its championing, internationally and especially in Europe where he breathed life and activity into those inducted into the AE Hall of Fame.

Life-deep Learning Reflections

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From a personal perspective, `life deep` draws on a lifetime of exposure to learning and its impact on personal growth and community leadership witnessed in self and others. There is a cycle and outcomes resulting from ongoing learning that expands horizons and aptitudes throughout life yet embeds for instinctive transformation and endeavours. It goes beyond the original peak of self-actualisation so well-known from Maslow's hierarchy for motivation which did extend to further characteristics such as other-centredness (Green & Burke, 2007). We need to explore further, perhaps into creativity, the spiritual, taking responsibility and the aesthetic. Life deep I do not believe is a mechanistic or utilitarian concept from an 'education' viewpoint; it is a goal to integrate thoroughly for challenge and achievement.

Is it aspiration, appreciation, thoughtfulness, selflessness, service, and acceptance of self, other people, and the world around us? Is it achieving authenticity and the best out of ourselves beyond one's own fulfilment? How and where is one enlightened or content? It is in part, what Delors following Faure described as *learning to be*, yet how can it be deeper? Is it more about cooperation and partnership, being at respectful peace with one another, and functioning with a sense of wisdom, altruism, empathy, sincerity and considered awareness?

Land, Sky, Earth & Nature

I think of how my farmer father of Italian descent held an astute and profound knowledge out of learning life deep which evolved as an instinctive, intuitive, mastery from absorbing, reading, researching, practice and productivity. From Dad, I was inducted towards his intimate acknowledgement (an interpretation, anticipation, and expectancy) in seeing and knowing the signs of land, sky, earth and nature in which he was immersed. Dad possessed a oneness with the world around him and beyond. He was 'his own man' as well who had self-efficacy and sufficiency.

Remembering a phrase when completing an assignment about Australian Aborigines: *take them away from the land and they die*, resonated with a vibrance of how Dad interacted with his land. It was the same for him. He husbanded his land as a steward. It was a kind of reverence to sustain, maintain, honour and improve notwithstanding the rigours and vagaries with inevitable hardship.

I add it is not merely Japanese "forest bathing" *shinrin-yoku* therapy or the Korean *salim yok* philosophy for physiological and psychological health and wellness. This is vitally important, but how we engage and like the farmer nurture and till that resource is another level. It draws on folk (or peasant and heritage) traditions also as this is passed on through highly developed, at times complex, knowledge via the spoken word, art, literature and performance bridging generations.

The Canadian Council on Learning (2005) pioneered the image of a spreading rooted tree in full flush of branches and leaves to explore and explain the First Nations wholistic lifelong learning model. It is worth looking at this documentation and that of other cultures, such as the Māori *Āta* approach to learning or the humanistic philosophy of *Ubuntu* in South Africa, and of course Australia's Aboriginal peoples draw parallels and applications to life deep learning.

Rural Youth, Outward Bound and Duke of Edinburgh Awards

Youth affairs is where I also became aware first-hand of the extension of informal, yet purposeful learning that strengthened awareness, significant skills utilised for personal pursuits, career aspirations to 'giving back', in a wide variety of environments from business to community service. This was the ethos of Rural

Youth. I witnessed how young adults developed self-reliance and took leadership roles throughout their whole lives because of the nurturing facilitation in their own growth, and in turn in that of others.

Doing days in an Outward-Bound solo segment (i.e. stranded on an island and literally 'thrown in' as I had to swim in and out) appeared to me a time to relish and never be bored. You can understand that I have not had isolation issues during the Covid 19 pandemic. To my amazement those without the life experiences or learnings that I came with feared this 'uncomfortable' time and did not exhibit a curiosity for what was at their fingertips. Duke of Edinburgh Awards also seek to build resilience, survival and determination in guiding youth to find their *métier*. A balanced approach to learning augers well for the well-rounded personal development of every individual. Managing challenges is a progressive way also to strengthen learning and character. Practising pooling personal reserves directly or indirectly to serve humanity becomes a hallmark, as a desire to learn and give is cultivated.

Maturing Adult

Observation, application, a sense of indebtedness and achieving contentment I believe come through and with life deep learning. Yes, we are also confronted with the failings in society and of struggle. However, how we successfully transition through such hurdles can be derived from learning deeply throughout our lives. We can adapt and build on lived and engineered experience. We can practise meditation, mindfulness, creative acts that have been popularised now and we are more well versed in, for greater wellbeing and soulfulness.

This is where *learning to be* (Faure, 1972; and Delors, 1996) comes to the fore for identity, value and meaning. I suggest that it is also where those who are learning deep exercise multiple intelligences in navigating the various contexts in which they are. Reder (2022) talks of widening the *lens* in looking at the advocacy for lifelong and life wide learning. To understand the outcomes it would seem we also need to expand research into life deep learning.

By this later stage of one's life, it is hoped that the intimacy of learning has been achieved lifelong, life wide and life deep. Bélanger (2016) has summarised this as individuals who are *autonomous agents* in a *civil society* that *stimulates creativity* in *constructing* (and reconstructing, by implication) one's own life. This is also where I think one has developed diligence. Does this philosophy as synthesised attune with life deep?

Older Life

To continue learning into the latter years is known to stave off decline and challenge individuals to explore the new. Sadly, accomplishing this is not well supported in sole or group offerings to engage our elders once they are in care situations (entertainment exposure does not mean learning in these contexts although as nostalgia therapy such can enable brain stimulation), or pursued with purpose vigorously with leadership from governments with a responsibility for learning, wellbeing and health. Purposeful, targeted learning still seems to be in the realms of passive, superficial doing rather than learning deep. Such "wider benefits" achieved by learning into the later years (and capitalising on one's earlier learnings) was explored when I compiled an article on seniors' learning (Reghezani-Kearns, 2017). Inherent is "biographicity" through learning, as individually or collectively elders have learnt to make successful life transitions.

The global issue of sustainability warrants that ensuring life-deep learning is engendered and utilised as a matter of continuing personal development and greater consciousness throughout life. Walters (2010) was already looking at the goals of lifelong and life wide learning that also needed to be life deep. We can also ask ourselves how life deep learning will be incorporated into AI algorithms of the future and how care and technology will connect in service and learning deep.

Contentment

I cannot leave contentment hanging. Supported by the positive psychology movement, we see that sense of happiness, gratefulness and fulfilment being strengthened as lived experience. Kearns (2018) investigated the value of mindful learning as an objective towards achieving happiness. He studied the World Happiness reports that identify the spirit, lifestyle, culture, and beliefs of countries

that perform best. Life deep learning can thus be viewed as a construct for wellbeing, renewal and happiness. The happy and contented life is a good life worth living.

Buddha's teaching and writing extols the path to happiness amongst so many aspects of life. It is fitting to choose a passage for contemplation and in relation to continuing to learn deep.

Drop by drop is the water pot filled. Likewise, the wise man, gathering little by little, fills himself with good.

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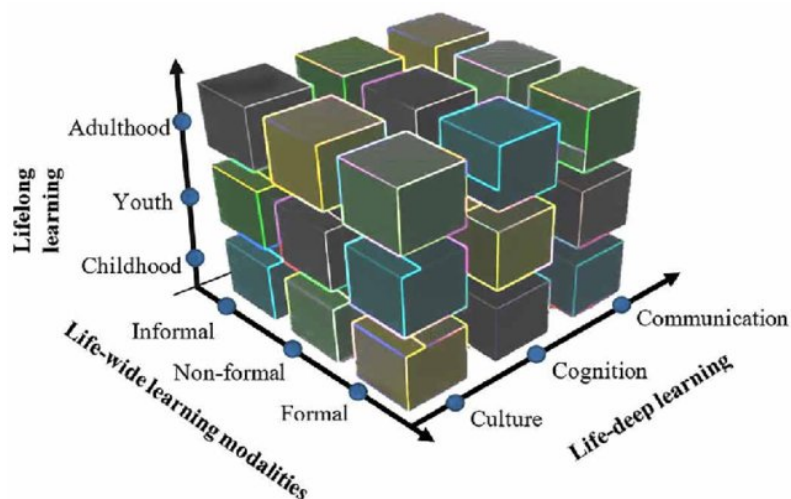
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For Further Consideration:

I have added this diagram developed for blockchain technologies that represents the three aspects of lifelong, life wide and life deep learning. As we further delve into life deep learning, perhaps we can enhance further components?



Sharma, R., Yildrum, H. and Kurubacak, G.. 2019. *Figure 1. Lifelong, life-wide and life-deep learning domains* (Adapted from UNESCO Institute for Lifelong Learning, 2014). Available at: <https://www.igi-global.com/dictionary/life-deep-learning/84211>

Dr Denise Reghenzani has held senior positions in youth affairs, vocational education and adult/lifelong learning throughout an extensive Public Service career in Queensland and in private consultancy; she has inaugurated academic and community programs. Her policy-making influence ranged across Adult and Community Education, submissions for State Cabinet approval, running public search forums, and curriculum development and research in youth, international education, professional development, learning regions, and productive ageing. She is active in many Queensland and Australia-wide NGO and professional associations

as well as globally. She is co-worker, colleague and intellectual partner and support to the widely published Peter Kearns.

Learning life-deep across generations

Yahui Fang and Chen Hsin-Pei (Vina) yahui.fang@gmail.com

After twenty years of community education and community empowerment work, I was invited to work with two social practitioners on crystallizing personal community social work experience since last winter season. With the intent to explore these underlying spiritual transformation moments for becoming better radical social practitioners and as an engaged scholar, I struggled to keep attentive while listening to my colleagues' life narratives. I tried to be in their context in the journey of their personal development and found some experiences in common: We had all experienced the devastating Chi-Chi Earthquake which occurred on the 21st of September 1999, and we all devoted ourselves to this post-earthquake reconstruction for years. In my personal experience, I suffered from psychological and physical trauma that changed my life course thereafter. When we shared our narratives, there were always inner voices that emerged during sharing, though these voices remained vague and unclear.

In May of this year, I took the tenth-grade high school students to conduct a social service outreach program which was in one of the hardest hit in by the Chi-Chi earthquake. This was the third time that I returned to the Hakka Mountain City of Taichung and the Atayal tribe with a specific community engagement mission. We stayed in the village for two weeks and more. Three community service tasks (tangible and intangible) were developed on-site and implemented with the support of local community organizations.

My younger daughter, Vina happened to be in this class. Through interviews with farmers' life experiences and hands-on learning by doing, she and her team members worked together with local farmers to reorganize a simple farmers' market. They then hand-made installation arts by picking up discarded agricultural tools and

recycled materials, reformulating the space to a place for senior outdoor activities as well as earth-friendly farming ideas exchanges.

Right after the program, Vina and I shared what we have discovered and learned in this journey through correspondence:

(Yahui's letter to Vina...)

At this moment, on the base of the market, the long-legged chicken Gu Gu and the one-legged egret Du Du became a pair of partners. They represented the mood of the villagers who had left their hometown and echoed the reunion when they returned to their hometown. At the entrance, two peasants and you have carried over with the strength to allocate the obsolete iron ox cart from an abandoned greenhouse, you repainted it with new colors. The bamboo slipped with the wishes written by residents hanging under the maple tree. At the end of the public sharing session to the villages, you all performed and sang the most heart-warming Jiang Hui song "My wife" (One leading farmer, A Tian's favorite song). The music still reverberated in hearts...



With two groups of high school students and farmers' collective work, the farmers' market transformed into a new venue.



(Left: The obsolete iron ox found in the abandoned farmland)

(right: The long-legged chicken and one-legged egret made by students represented villagers returned to their hometown and on long felt social isolation)

This farmer's market reorganized and transformed into a new venue. Through the co-creation efforts from you and local farmers, this farmer's market was transformed into the village's public space for earth-friendly farming wisdom and neighbouring interactions. I also noticed that my vicissitudes at the Chi-Chi Earthquake Reconstruction Area seemed to be replaced with new tones.

Twenty-two years ago, I was ten years older than you are now and was a graduate school student majoring in Journalism. The Chi-Chi earthquake occurred at midnight and caused heavy casualties in Central Taiwan. I kept tracking the media broadcast, and the post-disaster situation in the central region awakened me who grew up and lived in the metropolitan city. Out of impulse, I travelled to Puli Township in Nantou in Central Taiwan two weeks after the earthquake. During the field trip, I looked at the ruins and observed the emergency resettlement residents hesitant about how to rebuild their homes in the future. Those images shocked me at the time. I interrogate myself: What else a graduate student like me could do with a camera and a pen?

Then, under the guidance of my teacher (who was also involved in the 921 civil disaster relief work), we worked with local organizations and kept monitoring the progress of the reconstruction policy. Besides, we also supported local organizations to speak out for their community reconstruction process. It has led to the development of community media, which was once up to more than 50 independent

community newspapers. After graduation, I took part in reconstruction work in the central government. Yet, during the 2nd year of reconstruction work in the public sector, I encountered a personal identity crisis: the slander of the anonymous black letter and the miscarriage caused by overwork after the typhoon evacuation action....

Beholding on you and your teammates working with farmers, I tried to put aside the thoughts and my perceptions of the Chi-Chi earthquake that I espoused for years. I tried to shift my perspective and switched to looking at the community from the perspectives of you and your teammates. I tried to imagine: What did you hear? What did you see? What did you feel worried about? What did you expect?

"How could you take on the expectations and aspirations of the community residents? How did you transform them into figurative form, and expressed them in words?"

Through the practice of seeing the world from your perspective, I observed the local cultural customs and landscape. I listened to and simulated how you observed, engaged, were empathetic, and learned to work with local people. I found the works you have designed and implemented, served as a carrier, delivered a spirit of "generosity" to the community, and it also gives meaning to this farmers' market. As you said: *This place, although the space remained still upon your first arrival in the village, our footsteps have filled every corner here...*

Beholding the place, the village, farmers, and you, I, therefore, perceive the profound meaning that one farmer once reminded us of: "Eight Hundred Lords of the Thousand Year of the Land". We are the passers-by travellers in time and could be the masters in the flow of time. We came from the past. The way we confronted the past or reconciled with the past in the present time, is also calling forth the possible future.

(Vina's letter response to Yahoo...)

"It seems that I can never overcome the darkness, nor the light." The sixteen days of "service" journey came to an end. Apart from the copywriting in those Installations

Art, I could hardly find a word that could describe this service journey. It is because this feast is not defined by the words ordained by the public, and the meaning is created by us. From a pessimistic point of view, being altruistic is very Utopian thinking. No matter how much effort I put in, no one will get anything immortal from it.



(Mentored by local farmers and ironwork artist, high school students experienced social practical work through learning by doing)

Service is the process of finding one's position. It is generally believed that the priority of service is others, but why not oneself? In a certain state, there is no conflict between serving others and serving oneself. For example, during this trip, listening to the stories of the farmers gave me another way to know the place. When the story was still echoing in my mind, I connected it with the farmers' market. The scene I saw and imagine became a work of Installation Art. Someone who is pessimistic and sometimes even disgusted with the world but tries to be gentle with others and his/her innermost self. No matter what you do, you are connecting with people, things, and stuff. Others will never go against the self....

Thanks to this journey, and the dialogue with Vina. I have an opportunity to retrospect on this traumatic experience. A heartfelt warmth with acceptance gave me strength and a sense of renewal. I started to reconstruct new meaning for a once-unforgettable suffered situation. What's more, I got deeper insights into the definitions of the Life-deep Learning concept. It gave me a broadening and

deepening understanding, to keep faith in inquiring about possibilities and wonder in my life and the lives of others.



(A corner at M'ihu Atayal settlement)

I look back on those engagements in different educational contexts and the inner works of life and found insights that Life Deep Learning is about human consciousness development. I related what I have experienced and named (the paradox of contradictory emotions or cognitively limited situations) with "disorienting dilemma" from transformative learning theory. Moreover, I would like to capture intuitive responses, and extend beyond the cognitive perspective and address it in a holistic way: The opportunity is open for human consciousness development when one situates in-between people's inner world and society, as follows:

When people confront adversity and discomfort, they will experience personal meaning-making processes. If they choose to stand in a paradox of these limited situations, then they will accept vulnerability and be authentic.

This is the edge to develop their consciousness of being self and being in the world in an expansive gesture. They will transform their spirituality through these struggles and call forth a renewal of spirit and personal self-image and hope in action.



(a reflection taken where we stationed in Dagan Atayal tribe)

Fang Ya-Hui became involved in the global ALE network with the PASCAL meeting in Catania and has remained an active contributor to PIMA activity from its early days. 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 where her daughter Chen Hsin-Pei or Vina is a tenth grader, currently on seven-week service in Nepal. Here Yahui exemplifies her community-based work with characteristic originality, introducing as co-author the Bulletin's first teenage contributor.

Sua Cuique Persona

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So goes the Latin expression – to each his own mask. But to be helpful in this article it needs to fall a bit! Best to always let others guess about who you are and to keep your intelligence, insights, judgements, and reasoning to yourself. It provides you with an advantage in the endless processes of negotiation of our lives. But we choose to lower the mask with those we love and as we get older the need to seek advantage becomes so much less important, and we find it easier to admit and to

share what is essential to us; what has worked well and why; what we have been unable to achieve and even what might be left to do.

But in order to understand the few reflections I want to offer I need to share a little about who I am – *sua cuique persona*. Now in my middle seventies I was born into a poor working-class home in the London suburbs after the Second World War. Unable to read until just before fourteen years of age I was rescued by one of the UK's first comprehensive schools. Then University and a passion for economics, a career beginning with a soon abandoned career in banking, then the creation of an NGO working on questions of youth unemployment, and a passion for politics and The Labour Party. The arrival of Margaret Thatcher led me to flee the UK and for thirty years a career at the OECD with many different posts both research and political. Then a ten-year stint as a professor of Public Policy at Sciences Po in Paris. So, I am an expatriate with a large adopted family living in Paris.

What can I offer from my experiences of a very full and lucky life?

1. Books and reading are important, indeed very important. But the roots of all knowledge lie in many places and for me observation of what is going on around me has been a critical complement to reading. Just watching is already important but making the effort to go to places to observe how life is being conducted in communities and amongst people that I would not normally meet in my daily life has been an enormous force in forming my judgement. Not only observing but also talking and chatting and listening and sharing in the daily activities of others provides us with both a depth of insight and a sense of humility which has helped me greatly. This experience has added to my capacity for insight and provided a form of sensitivity that helps avoid mistakes and encourages mutual understanding.
2. There are many forms of intelligence. My early adult arrogance gave undue weight to formal measures of intelligence and to diplomas. But experience has powerfully shown me how intelligence has many forms – emotional, practical, manual, physical, sporting, artistic. What helps us become and remain humble is respect for the things that others do and do well. In the hierarchy of power

which today we occupy the lack of importance we give to the wide diversity of forms of intelligence closes into an elite vision of the world – and our world – which is misleading and inaccurate and also unfair. Admire the brilliance of the welder or the roofer or the gardener or the social worker- they have something which is both beautiful and important.

3. I was encouraged to be competitive by university training and very often competitiveness encourages selfishness. But by luck and inheritance I have always found it easier to be generous. I enjoy giving, and in a sense, it rewards me. I have found that in managing large teams of people, forming a generous judgement is nearly always better and produces better results in both outputs and human satisfaction for all parties. Clearly it requires dialogue and trust and takes time, but the overwhelming results are better for all. This also applies to situations outside the workplace – if you can help do so and consider those in need of your help as if they were your own.
4. We often see life in terms of successes and failures. I have not found this very useful. The successes bring pleasure and sometimes glory, but in the end, we do not learn much from them. And the failures we confront are a constant source of questioning and rich in knowledge about ourselves, our capacities, and abilities. Analyze them, cherish them, and learn from them. And then there is the word failure - better to talk about the things that we have not been able to do, or not yet able to do. Something tried which does not yet come off in the way we want is a rich source of valuable knowledge about our capacities and approaches.
5. Try to understand the structure of power around you and in particular the structure in which you are working. I have spent most of my life trying to change things and the failures have often resulted from a poor appreciation of where the power lies, and how it reacts to propositions or changes I am attempting to make. I have learnt that power is often more diverse than at first sight, it is often linked to prestige and tradition. It is often motivated and held together because of fear – fear of change, fear of losing something,

sometimes just irrational fear. But without a clear map of where the power lies and how and why it is held together the ability to change is much reduced.

6. Questioning is critical. But when we ask the question 'Why?' we rarely get the good answer. We need to ask the same question many times and, in this process, new information is always revealed. Nothing is black and white. Normally by the fifth or sixth interaction of the question we are getting close to a reasonable answer to our question 'Why?' Because most questions, most problems have multiple causes and explanations. It is only by identifying as many of the variables as possible and then putting them into a sequence and a hierarchy of importance that we will start to understand the issues we are looking at.
7. Arm yourself with "reasonable doubt". Modern man is increasingly manipulated - as a consumer, as a citizen and also in terms of data and information. Multiplying the number of sources at your disposal helps reduce the risks of manipulation, as does an enhanced process of observation. It is almost impossible to take anything for granted. We need to manage this in ways which protect us, but which do not take away our energy for change and progress or confront what make us cynical. This is the new tight rope we all must walk.
8. Stay fit. Physical fitness is critical to happiness - feeling in control of our body gives us both confidence and pleasure as well as, of course, letting us do all the physical things which give us pleasure – carrying the baby, digging the garden, or running the marathon. With the pressures of everyday life, it is easy to give up on staying fit and healthy. It is fundamental for happiness and good decision-making. It may also help with life expectancy.
9. Have as wide a group of friends as possible. I have been lucky in always having friends of ages very different from mine. When I was young, they were older, and vice-versa. What I have learned from them is quite amazing but most important to me has been the variety of perspectives on issues drawn from very different lives than my own. So do not get caught in the age

discrimination trap! Similarly, many of my friends have very different lives from me - artisans, policemen, potters, postmen and entrepreneurs. Diversity helps you to question what is going on and to see the world from very different perspectives. Value your friendships but make them as varied as possible.

10. I am a very independent-minded soul - some call me a loner and stubborn. But I have always valued my independence and it has kept me intellectually vital for the past seven decades. But if you want to be independent - for me the greatest gift of my life - then you must know that it comes with a price tag.

Chris Brooks, like Norman Longworth above, is an English-born scholar-philosopher now French citizen who worked for many years in the OECD and subsequently at the highly prestigious Grande Ecole Sciences Po also in Paris. He and partner Genevieve divide their time between Paris and a medieval Drome village in 'la France profonde', steeped in provincial culture, socio-economic activity and the war ravages of millennia, including WWII Occupation and Resistance. He is a regular contributor to the Bulletin, analysing French, European and worldwide socio-economic and political trends relevant to LLL.

Life-deep learning: A personal reflection

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I was asked to write an article on Life-deep Learning. I have written abundantly on Life-long and Life-wide learning. The life-deep dimension seems like a necessary complement.

I decided to reflect on my own life-deep learning in a life dedicated to education through various roles: researcher, teacher, editor, translator, adviser, educational journalist, and activist.

From education to lifelong learning

My entry point to the world of education was adult education, a historically neglected field, subject to double discrimination: age and poverty. It is a field that stimulates empathy, a multidisciplinary, multisectoral and intergenerational mentality, and an impetus for social change. Organizing, directing, and evaluating a national literacy

campaign with young people acting as literacy educators has probably been the most intense and enriching professional experience, I have been involved in. Watching an adult person learn to read and write, and write his/her name for the first time, with all the dignity and happiness that honour such act, is something extraordinary.

The acquisition of reading and writing is an ageless process and an endless continuum. Articulating child literacy and adult literacy is obvious and indispensable but resisted by society and by the education field. This is how I ended up embracing school education, family education and community education, and finally embracing the concept and the paradigm of *lifelong learning*, always from a human rights and a transformational perspective since education and learning need major changes. The personal blog I created in 2009 is called OTRA EDUCACION (Another Education).

Writing

My father taught me to read and write when I was five years old and changed my life. Since then, I incorporated reading and writing as a life habit. Writing is often the first and the last thing I do in any given day. I have published several books and many academic and journalistic articles. I have nearly 700 articles in my blog (a similar amount is waiting in line). I have probably dedicated half of my lifetime to writing.

Writing is a profound and special pleasure: an opportunity to play with language, a phenomenal means of expression and communication, a learning method incomparable to any other one. Writing forces thinking, discipline, perseverance, rigour. When you cannot explain something in writing it is because you yourself do not have it clear. The natural flow between reading and writing is fascinating.

I generally write for pleasure, without anyone asking me or paying me for it. I also write research papers, evaluations, manuals, guides. Having a personal blog is having a space that is always available and at hand to write anything you want, privately or publicly. I always encourage teachers and students to create and manage their own blogs. I have taught ministry of education people how to do it, for example in Rwanda, Uruguay, and Mexico.

Re-reading

As life moves on one discovers the pleasure of re-reading. Besides rediscovering the book as if it were a new book, we rediscover ourselves, the persons we were when we read it, thanks among other things to the marks we left on the paper: notes, colours, underlining, and even residues of food and odours. Other ideas capture our interest because we ourselves are other people today.

I have re-read various books, in different epochs and with different motivations, most of them literature, psychology, linguistics, political science, sociology, and philosophy. Some of them books that I read when I was an adolescent or a young girl; I was curious to find out who I was then, and eager to experience once again the beautiful moments associated with those books. Or books that I read when I studied Psychology or Linguistics: Freud, Saussure, Chomsky. In recent years I have re-read books by Herman Hesse, Saramago, Todorov, Zygmunt Bauman, Paulo Freire, Quino, Montessori.

Traveling

Traveling is one of the more lasting and pleasant ways to learn. My professional choices and my knowledge of languages led me to traveling as a main means of work. From the beginning I incorporated school visits as a key activity and arrived a day earlier in order to be able to do it. Sound technical advice in the field of education requires immersion in the life and cultures of people. I have always found in those visits inspiration and valuable material to connect with people and with their experiences. Many of the articles I have written in all these years refer to these visits all over the world.

While preparing a study visit to Finland in 2015, I realized libraries had to be included in the visit. Finnish education policy includes reading as a key component, and the library system as a fundamental ally of the school system. The idea of education = schools is so deeply engrained in society that all other learning institutions and spaces, including libraries, become invisible. The Finnish experience is exceptional on many fronts, one of them being the education-reading connection.

Advising

Advising - governments, social organizations, international agencies - is something that I have enjoyed very much over the years. A good adviser learns permanently, observes, listens, explains, considers, and proposes alternatives, tries to consult and work with the local people. In my long experience as an international adviser, I have witnessed the many flaws of international advice.

I was hired to work in Rwanda for three weeks to do research and work with a team of the Adult Education Department at the Ministry of Education in the elaboration of a literacy policy and programme for the country. Once in Rwanda I found out that the persons I was supposed to work with expected me to do all the work. That was the institutional *modus operandi* in the relationship with international advisers and consultants. I explained to the team that I could not work on this by myself and that it would be of no use for the Ministry and for the country. I managed to have them dedicate time to the project. Other advisers worked the proposals by themselves, without any participation by local staff.

In northern Thailand I was taken to visit a one-room school. Mr. Panya, the teacher in charge of the school, had organized various groups of students, according to their age, and had aligned them in front of chalkboards against the wall. He walked up and down assisting the various groups. I suggested him to organize the groups so that students could see and help each other. He accepted the idea. Together with the students we moved the tables, chairs and chalkboards and reorganized the groups. Teacher and students were happy with the result. Now that they could see each other's faces, the students started to talk with each other. Mr. Panya was a bit nervous about it. I left and after a while had to come back since I had left a bag in the school. Everything was back to 'normal', in their original places. Innovating takes time, does not happen overnight. A big lesson I have never forgotten.

Going backwards

Education has lost historicity and historical perspective. Everything appears as new. Bibliographic references are recent; "old" references and authors have disappeared.

Worries and debates focus on the future and the interest on the future does not lead to the past.

A few years ago, I started to feel the need to go back and recuperate readings of the 1960s, 1970s, 1980s, 1990s. I regularly submerge myself in books and authors that are no longer mentioned or that are unknown to the new generations of educators and experts.

At the end of 2012, Irina Bokova, director general of UNESCO, invited a group of experts to rethink education in the 21st century. The book *Rethinking education: Towards a global common good?* (UNESCO, 2015) was the result of this initiative. I was one of the experts invited. The first task we were given was to study the two previous international reports prepared at UNESCO's request: the Faure International Commission for the Development of Education, *Learning to be* (Faure 1972) and the Delors Report (International Commission on Education for the 21st Century, 1996). I had read the Delors Report but not the Faure Report. It was a pleasure reading it this time, forty years after it was written. It became clear to me why Mrs. Bokova decided to re-publish it in 2013.

Going backwards is both re-encounter and discovery, it helps to put both feet on the ground, it expands and enriches the vision. It confirms that innovations are not only in the future but also in the past, wonderful ideas that were abandoned or that were not perceived as important.

Cognitive biases and 'evidence'

Discovering and studying so-called *cognitive biases* is important for those of us who dedicate to education, teaching, research, journalism or technical advice. I recommend including the study of cognitive biases as a regular feature in teacher education and training programmes.

Becoming aware and vigilant of the many cognitive biases our brain leads us to in an unconscious manner is a very interesting and fruitful exercise. One finds out how difficult it is to judge objectively, to get rid of so many types of biases and stereotypes, and to find the 'evidence' that is considered so precious today.

Just to give an idea to those not familiar with cognitive biases, here is a brief list of some of the most common ones.

Confirmation bias

- tendency to search for, focus on and remember information in a way that confirms one's preconceptions.
- tendency for experimenters to believe and publish data that agree with their expectations for the outcome of an experiment, and to disbelieve or downgrade the data that conflict with those expectations.
- tendency to reject new evidence that contradicts previous knowledge or beliefs.

Egocentric bias

- tendency to rely heavily on one's own perspective.

Framing effect

- tendency to draw different conclusions from the same information, depending on how it is presented.

Logical fallacy

- tendency to think that future probabilities are altered by past events.

Status quo bias

- tendency to defend and bolster the status quo.

Self-assessment

- tendency for unskilled individuals to overestimate their own ability and tendency for experts to underestimate their own ability.
- tendency to believe that one is more objective and unbiased than others.

Association fallacy

- tendency to attribute greater accuracy to the opinion of an authority figure.

Attribution bias

- tendency to judge human action to be intentional rather than accidental.
- tendency to claim more responsibility for successes than failures.

Conformity

- a collective belief gains more plausibility through its increasing repetition in public discourse.
- tendency to do or believe things because many other people do or believe the same.

Learning to learn and to re-learn

Beginning to understand how learning takes place is an extremely powerful tool. Learning implies connecting the new information with previous information and understanding that if that new information contradicts somehow the old information our brain will try to reject it. Learning to learn is thus also learning to re-learn. Once we learn to learn and to re-learn we are much better equipped to become lifelong learners.

The more we learn and the more we know, the more we doubt and the more aware we become of how much we don't know. This is a lifelong, contradictory, and profound learning process that, if properly understood, makes us humble and modest. Life is wise in letting us know and accept that wisdom is an honest face-to-face encounter with our own ignorance.

Dr Rose Maria Torres was a close friend of Paulo Freire and is a multilingual giant among Latino scholar-activists in andragogy and the policy and practice of lifelong learning and associated field of applied scholarship. An international adviser as well as a widely published researcher, she has lived in Ecuador, Mexico, Nicaragua, USA and Argentina, working in the academic world as well as with social organizations, governments and international agencies, and undertaken professional missions in all Latin American and Caribbean countries as well as in many African and Asian countries. In Ecuador she was Pedagogical Director of the National Literacy Campaign, 1988-1990, and Minister of Education and Cultures in 2003.

Deep-life learning from an ancient Chinese perspective

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Today's digitalisation has made learners lose physical social connections. Computer-savvy (mostly) young are not interested in teaching older persons IoT (Internet of Things) as older persons are seen to be slower; older persons could not share life experiences with younger persons as they (older persons) lose respect for their knowledge. Older persons have the potential to harness their own experiences and wisdom for intimacy learning or deep-life learning to meet the challenges of climate and social changes. They have relatively more 'existential intelligence' – abilities to delve into deep questions about human existence and its social-cultural environment. A re-connection with deep-life learning would give meaningful reasons for living in today's stressful societies and communities.

Much has been written about deep-life learning from western perspectives, often linked with lifelong learning and life-wide learning. Our PIMA Bulletins numbers #22 and #23 had featured articles. Dorothy's 'Life-deep Learning: the COVID-19 Pandemic. ALE and LLL' in PIMA #23 (2019) wrote:

'Over recent years the term Life-Deep Learning has been introduced into the conversation. While this added dimension has been welcomed it has not been clear what the **concept** of life deep learning is describing. Belanger (2015) in 'Self-construction and social transformation: Lifelong, Life-wide and Life-Deep Learning' proposed that "The demand on individuals to co-determine their increasingly non-linear educational life paths is one of such trends reflecting the growing emphasis on the intimacy of learning". For Belanger, the intimacy of learning includes the subjective experience of learning and the process of constructing the self.'

This article is an attempt to investigate if ancient Chinese thinking can provide some sources on concepts of deep-life learning. The ethos of learning then was seeking advice from sages, and learners had to remember words by heart (just like

remembering arithmetic multiplication tables). Learning to ask questions was important as it requires adequate mental and spiritual preparations before sages dished out their thoughts which might belittle the askers. Seeking to clarify and guidance from recorded texts would require 'asking proper questions' with an attitude of seriousness.

Asking Questions

East and West have different ways of understanding deep-life learning. West has (among other logical thinking techniques) Socratic critical questioning (Paul and Elders 2006) which searches deeply into what a person believes and why they believe it to understand the thinking of others. The use of 5Ws and 1H - 'who, what, when, where why and how' requires tact and patience; and outcomes are based on one's experiences, wisdom and social constraints. Outcomes are often individualistic biased and may not be socially aligned with their communities; however, the West considers it as a form of creativity.

The Socratic approach (also known as the method of Elenchus, elenctic method, or Socratic debate) is a form of a cooperative argumentative dialogue between individuals, based on asking and answering questions to stimulate critical thinking and to draw out ideas and underlying presuppositions (https://en.wikipedia.org/wiki/Socratic_method). It allows the acceptance to 'disagree constructively' to allow leadership growth (Gurteen 2022). The Socratic Method uses questions to draw out learners' experiential and existential experiences through their social values, including personal intuitions which form aspects of deep-life learning. Questioning is a core principle of Eastern philosophies as well. In the Prashna-Upanishad, one of the earliest of the Upanishad texts that serve as a foundation of Hinduism, pupils pose six great questions to a wise teacher ('prashna' means question in Sanskrit). Interestingly, the use of questioning for intellectual exploration and teaching evolved independently in Socratic and Buddhist schools of thought, and both developed this skill through a high degree of discipline and practice. Asking questions has been one way to learn – either self-directed or with others (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3596240/>).

How do ancient Chinese learners engage in deep-life learning? Most folks look up the Chinese (Farmer's) Almanac or Tong Shu (or Tong Sing) Calendar for daily events listing auspicious and inauspicious activities to guide them on significant activities based on its cultural information. The Almanac lists wisdom and traditions; this author shall focus on the I-Ching readings (oracle) as a deep-life learning technique.

Ancient Chinese believes that learning is governed by fate and one's life's success and failure depend on opportunities. Learning was to be a gentleman with skill in the six arts which include archery, music, and calligraphy representing kinesthetics, music, and artistic skills, as well as charioteering, numerical calculations, and poetry to grow technical, mathematical, and linguistic expertise' (Kohn 2019, 104). Deep-life learning was interpreted according to the six arts' social outcomes. Questions on life's issues and problems can be decoded or deciphered from the I-Ching (Book of Changes).

I-Ching

I-Ching is the oldest Chinese classic text. It is then divided into two parts – the divination part and the philosophy part. Divination is a method to decipher the principles or laws of the universe and to act or make decisions accordingly (Feng Ge, 2013). The philosophical part is where historians learn the laws of the rise and downfall of dynasties, the way of governing, explore the workings of nature and the mathematical similarities between its content and the binary system. The I-Ching is made up of 64 hexagrams, and deeper meanings are obtained when each of the trigrams is arranged in a group of eight, called Eight Trigrams. Based on the Eight Trigrams, each has its meaning; thus $8 \times 8 = 64$ situations and 384 possibilities. This gives deep-life learning at different aspects related to the man, earth, heaven, and universe levels.

When casting, there will be one or more changing lines which give importance to unique interpretation. The power is understanding the meanings and interpreting them to reveal the cycles of life's happenings.

Eastern divinations I-Ching is based on known facts, intelligent observation and logical inference. As Windridge (2002) says Chinese prediction making, whether astrological or otherwise, has always been based upon experience, logical thought and three scientific principles: there can be no effects without a cause; nothing occurs in isolation, and what has occurred before will occur again.

Because of this, the Ancient Daoists devised profound methods based on the observation of nature and natural laws for the improvement of health, wealth and life. The seeker needs only to ask a question for each clarification and consult the I-Ching.

I-Ching's questions asked are somehow reflective of answers or outcomes/solutions sought. A question like 'Why am I not rich? How do I get rich?' is not the best way to seek answers as they are obvious. However, if the question can be re-phased as 'What must I do to become rich?' it will get a better answer from the universe on directions and efforts required of the asker.

To receive an answer, there are several methods including casting stalks of yarrow plant (ancient method), pulling cards from the I-Ching deck, using coins casting, or any technique to produce three lines of information, twice. This will produce a trigram which can be interpreted from standard text. This author prefers the simple 'coin prediction' technique (Palmer 1990). Answers from the I-Ching oracle provide deep-life learning on relationships between the present (earthly), the experiential (spiritually) and the outcomes (heavenly).

The hexagram provides four lines of information (Yap, 2022); namely:

- 1) Resources Line – acquired knowledge, education, values;
- 2) Companion Line – connections, networks, Rob Wealth;
- 3) Influence Line – job or task, a path to clear, career line; and
- 4) Output Line – skills, innovation,

However, deep thinking comes from the way of asking questions (similar to Socrates) to seek something. One Western's definition of deep-life learning: is the social, cultural, moral, spiritual, communicational and ethical values that lead people to act, learn, believe and think in a particular way (<https://www.igi->

[global.com/dictionary/life-deep-learning/84211](https://www.global.com/dictionary/life-deep-learning/84211)). One Eastern view is to categorise deep-life learning into 7 groups, such as money, health, security, soulmate, happiness, friends, and trust (Yap, 2022). Examining the two definitions, there are similarities; namely: social (money), cultural (health), moral (security), spiritual (soulmate, happiness), communication (friends) and ethical values (trust).

I-Ching as a deep-life learning tool has been used in business, political and economic policies to allow possible integration of structural ideas. Asking questions is an important component of I-Ching used in Damian-Knight's procedure or toolkit (Damian-Knight, 1986). In his business and decision-making consultations, he recognised the natural dynamics in the context of commercial values. His template is relationships or interconnections between present thoughts, present business, present considerations and present decisions and actions. Through the consultation, the final message received is based on: Judgement, Specific Modality, Ambience and Concept Model. These give rise to Decision-base Assumptions and The Lines (Changes) or the Future-Links.

Well-known Western philosopher C.G. Jung likened I-Ching to the 'law of synchronicity' as 'similar events are occurring at the same time throughout the universe, and influence each other to some degree, though generally only very remotely' (Windridge, 2002). I-Ching is not exactly a judgement or predictive thing; it is more of good advice given based on social and cultural aspects. C.G. Jung also gave another definition of 'synchronicity' as 'meaningful coincidences where it's more than just by chance. It is directly related to the observer's mind and serves to provide powerful insights. Windridge wrote that it does seem that the compilers of the I-Ching have made effective use of autosuggestion, which is a mental process by which people withdraw some of the information contained in their subconscious, providing answers to their questions. Prompted by a single word, a whole train of thoughts, often very revealing, may be set in motion.

While divination (such as I-Ching) has been associated with fortune-telling and predicting the future, it has nothing to do with them. It is deep-life learning tracing back to its Yin & Yang roots, the law of cause and effect, it's a way to state the current predicament you're facing and where it would naturally progress and lead

you. From there, you can choose to go with the flow or adjust your sails to reach better horizons. This is how deep-life learning can be achieved by ordinary people. Fortunately, many young persons are beginning to be attached to I-Ching as shown by webinar attendees.

Deep-life learning in Eastern beliefs can be seen as imagery lines in the cluster of 6 lines in I-Ching 64 Hexagrams, with each imagery set having its profound meaning depending on the questions asked. Each hexagram has its standard meaning, and it is the interpretation that is meaningful. Different masters would define according to their experiences and wisdom based on each question asked. Asking proper questions will help to separate chaos (in the asker's mind) and order (in the order of the natural flows).

Conclusions

Deep-life learning is a social construct to understand cultural, racial, religious and community ethos. It nudges learners to dig deep into their inner conscious level to arrive at acceptable alternative views. Deeper learning is 'an old dog by a new name' (<https://www.opencolleges.edu.au/informed/features/deep-learning/>); or is it 'old wine in a new bottle'?

For older persons, the West advocates 'successful ageing' and 'active ageing' – these are more like a continuum of younger's mindset – to be successful and active. Older persons in the East believe in living with the flow – when you are old, behave like a senior to be admired by younger people, and you do not need to actively move all the time. They do not need to be successful because they do not have much time left to enjoy life and its meanings. Nor do they need to 'age in place' like an old folks' home or hospice or elderly – waiting to die.

On this note, may I share Zhuangzi's butterfly dream which teaches that everything – including deep-life learning - is relative? What seems tiny to a human being will be gigantic to an insect, and what looks big will be insignificant compared to the universe. The states of dreaming and wakefulness must be taken in context, as illustrated by the following story (as translated by Lin Yutang):

"Once upon a time, I, Chuang-tzu, dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of my happiness as a butterfly, unaware that I was Chuang-tzu. Soon I awoke, and there I was, veritably myself again. Now I do not know whether I was then Chuang-tzu dreaming I was a butterfly, or whether I am now a butterfly, dreaming I am Chuang-tzu. This is what is meant by the transformation of things."

[Chuang-Tzu and the Butterfly, www.midnighteast.com/mag/?p=488]

Many would interpret this short story as between illusion and reality. To me, it is also an example of life-deep learning. If a butterfly wishes to be a man with a physical body, it can do many things like climbing the world and aspiring to be the best, regardless of pains and sufferings. But being a butterfly, it has the freedom to go where it wants, enjoy life (albeit a short one) and lead a worry-free existence. It makes life meaningful after hibernating and labouring to grow up. It is a sobering reminder that deep-life learning is precious and enjoying it is a rightful claim. It is part of Zhuangzi's profound observations of nature, and he wondered if nature can be made to improve for the sake of one's health and life.

Chuang-Tzu's Butterfly dream reminds me of Hume's (David Hume 1711-1776) external world – a world outside our minds, or whether it could be a case of the 'world is a dream not outside of us at all'. According to him, the existence of the external world can't be a matter of reason alone, and he concluded that we cannot know whether we are dreaming or not, or whether there is an external world (Solomon and Kathleen, 2010).

By the way, I did a casting at the start of writing this article on 1 August 2022; the result was 'there will be successful progress' (see below):

finishing my deep-learning article

The yarrow have been drawn....



The **present** is embodied in Hexagram 21 - Shih Ho (*Biting Through*): There will be successful progress, and it will be advantageous to use legal constraints.

There are no changing lines, and hence the situation is **expected to remain the same** in the immediate future.



The **things most apparent**, those above and in front, are embodied by the upper trigram **Li (Fire)**, which represents brightness and warmth.



The **things least apparent**, those below and behind, are embodied by the lower trigram **Chen (Thunder)**, which represents movement, initiative, and action.

The interpretation is from one practitioner's viewpoint. I believe that there are other interpretations that, I hope, readers can share with me.

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Thomas Kuan has long been a modest and quiet achiever with a rare knowledge of the fast-evolving progress and change in adult learning and education in Singapore and throughout East and South-East Asia, also a long-serving officer of PIMA. He is a prominent scholar and leader in 3rd age policy and practice in Singapore where his daughter Carol runs U3A in Singapore and has been a key worker for the PIMA website and Bulletin production. He is also a classical Chinese philosopher-historian who draws on his knowledge to bring Chinese classical wisdom to an area much dominated by the West.

Monkey on my shoulder?

Rajesh Tandon rajesh.tandon@pria.org

I have just returned this week from 50th reunion of my batch of engineering graduates from the now world-famous Indian Institute of Technology (IIT), Kanpur (India). Nearly 85 of us from the graduating class of 270 in 1972 met for a couple of days. About a dozen of them I was meeting first time after 50 years. Naturally, the conversations focused on our life journeys.

Unlike rest of them (most had 'irrigated' the Silicon Valley right after graduation), I was a bit hesitant to tell 'my story', unsure of their reactions to my 'wayward' journey...from management to rural development to adult education and participatory research! However, as the conversations deepened, I began to mention about what I learnt after graduation, and all formal education thereafter. I spoke about learning from semi-literate farmers and tribals; I shared some stories about the tenacity of women domestic workers during Covid lockdowns; and tireless adaptation by communities in the face of continuous climate distress.

To my pleasant surprise, several of them 'around the bonfire' began to share stories of what they had learnt from life, from fellow workers and from their children when adolescent. Then I mentioned that some of the climate distress is being caused by the 'instrumental rationality' of the curriculum that we as engineers had been taught at IIT/K, and that we had practised as professionals. Again, some of them said 'why some'; it is entirely caused by our 'arrogance of superior' knowledge and expertise!

On my return, I saw Chris Duke's reminder to offer a few words in my brief PRIA style to conclude '*life-deep learning*' for PIMA bulletin.

The journey through those days of memory lanes in the 1970s reminded me how I met Chris and Liz in India, how we went to a rural labour camp together in Rajasthan, how my field work with the organisation Seva Mandir in Udaipur promoting life-long learning for tribals had 'lit a fire' in my belly to shift pathways of my life. The inspiration to become relevant to one's society was triggered by 'appreciating life in all its diversities'.

These five decades are full of experiences that create insights about the past and courage for the future if learning is harvested. The deeper I dug 'in life', the more precious gems I found.

Creator and inspiration to the possibly still globally unique Indian institution Participatory Research in Asia, PRIA, Rajesh accepted an invitation to have a brief last word here on Life-deep learning. His partnership with Budd Hall and UVic in Canada extended the influence of PRIA to co-leadership of a flourishing and productive partnership with UNESCO support as a Chair, and a powerful model of viable and productive 'South-North' partnership which was responsible for Bulletin Special Issue No.41 on Higher Education that leaves no-one behind, edited by Maeve Gauthier (UVic) and Niharika Kaul (PRIA).

Message from PIMA President

[Shirley Walters ferris@iafrica.com](mailto:ferris@iafrica.com)

It's 2005 in a South African village, Jonny Steinberg (2008) asked the question: why are people dying en masse when they are within a short distance of HIV and AIDs treatment? He walks alongside a villager called Sizwe, over a 3-year period, to understand the fear and the stigma relating to the disease. He describes for example, how some villagers sit outside clinics and note how long individuals take to get their HIV test results. The longer they take the more likely they are to be HIV positive and word spreads. This instant 'public megaphone' dissuades many from being tested as they are 'silently separated' from society. 'Sex itself becomes the vector of death', so the intimacy of home becomes contaminated, and the morality of men is most acutely called into question.

Thirty years of the HIV and AIDS pandemic in sub-Saharan Africa left no-one unaffected. It wove through our personal, political, and pedagogical lives. HIV and AIDS highlighted some of the most difficult social, economic, cultural, and personal issues that any adult educators have to confront. It was during this time that I, together with colleagues, developed intensive courses for adult educators and

activists which focused on ‘the art and heart of the educator’. (Walters, 2012) ‘Sex’ and ‘death’ were an inevitable part of the curriculum. The courses were about ‘life deep learning’, our own and that of the course participants.

As life deep learning has been close to my heart for many years, it’s a delight to welcome and applaud this special issue. It’s particularly pertinent that this is Chris Duke’s swan song as PIMA Bulletin Editor. He has brought his whole self, ‘head, heart, and hands’ to his role over seven years. Like clockwork, Chris has given leadership to 6 editions of the Bulletin a year. While it will be impossible to ‘replace’ Chris – his experience, networks, energy, intellectual and activist acuity, are extraordinary - we have established a Bulletin Management Committee to coordinate the work going forward. I am currently convenor of this, so if you have any questions or suggestions, please be in touch. In order to keep us on track, Chris will continue as a wise elder!

Thank you to Dorothy and Chris as the co-editors of this special issue and to all contributors. Your shared stories prompt many questions about ‘life deep learning’ which I hope we will continue to explore. Your personal stories also deepen our connections to one another which can only be good for our PIMA network and our common concerns.

I wish you, your families and communities a time of peace and rejuvenation over the holiday season wherever you may be.

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